

The World Teacher Trust

Seminar on “Pruthu – The First Solar King of the Planet”

Visakhapatnam, India, 1-9 January, 2018, Guru Puja, 10-13 January

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Monday, 01 January 2018, evening

Hearty fraternal greetings and good wishes to all the brothers and the sisters who have come all the way from Europe to participate in the seminar and also a kind of group life. I hope all of you have got the program. We will try to follow the program. January group life exists from 1988, with Germans, Belgians, Spanish... We are now the 31st group life. In the group life it happens to be that we speak upon the first solar king who really set a way of life for the humans and also prepared the earth the fit the humans and then he also transmitted enough wisdom on this earth. He was not only a king but also an initiate, an incarnation of Lord Vishnu. Such a one has formed himself and his lady also cooperated with him. He imparted a great part of the involutionary plan, meaning the formation of the planet presided over by the 3rd logos whom we call the creator who prepared the earth and various forms for various intelligences in the universe. Then comes the second Logos who presides over the creation for its maintenance. The second logos when he prepared the creation, the second and the third logos were cooperating. The creation was up to the formation of the earth and the formation of other planets and the beings on other planets. The wisdom speaks of beings on every planet. On the planets the nations feel different from others and also the continents, the agencies of the nations.... There were also beings on other planets. On earth we have beings of seven kinds. There are seven races among humans and there are seven kingdoms of beings, mineral, plants, animals humans, devas, of ... of procreation, of solar intelligence. Every time an earth came to be there are seven kinds of beings, seven states of matter, water, air, seven times seven is there, seven times seven. We are considered in with earth where we are there right from the inception. We in that experience we are gradually evolving. Our evolution is completed on the planet (Venus). The next step is the energy of Vishnu He is the one who arranges of experience. The second together with the third logos enable ascent. We take first to the form, then we develop form in our lives. We develop in the form. Until the 35th year the body grows. A full being is about 34 years. Thereafter we do not grow. Thereafter there is still maintenance of form, on one side there is the maintenance of the form, on the other we experience the life through the form. That kind of growth goes upto 35 years to settle in every aspect of form. Thereafter we do also evolve in the later part of life. We take to dimensions of release from the body. Then for another 35 years. Then we retire from the form so that there is a good departure from the body. As we experience the planet we relate to the planet and when we relate to the planet we involve obligatory karma. We also evolve in obligatory karma in relation to other beings, to minerals, plants, animals and human kingdoms. Therefore in our evolution each area on account of our ignorance we have to clear the obligatory karma to get away from the planet and so we have the ascended Masters and the Logos. We have to ascent to be fulfilled. We all have to fulfil the obligatory karma. Now we are in the second step of creation. The creator has created the form and now we are experiencing and evolving, learning through experience and be experiencing we evolve. We do not experience appropriately and therefore the races happening on the planet, even on the third root race there was a pralaya. I explained this to you. It is a complete story full of wisdom what the king did to make it habitable for the humans, just like you come from Europe we try our best to make it well for you. The second step is, how are you living, where have you a place on earth? Where would we have our groups, what are we to do here in the 14, 15 days? That is how the king Pruthu came along with his lady Archis. He made the plan how to bring out the facilities on earth and also the related knowledge and stimulate intelligences in the beings so that they can relate to earth. There are beings who cannot relate to earth and even if you can relate to earth but if we do not know how to relate, then there are problems. Would they experience the earthy body? That was the work of Pruthu. He worked the knowledge for the third root race. The Lemurian root race there was already the land. There were the sons of will, of yoga,

of fire. That is what Madam HPB speaks of, sons of will, of fire, of yoga, Sons of God. One was Kapila, another was Dattatreya, another was Dhruva. We have been covering all these dimensions, how Dhruva, the king.... Kapila is an incarnation of the Lord Vishnu, Dattatreya was an incarnation of.... Pruthu worked to enable people to experience the earth and that the fruit were made for experience. If you have knowledge of hunger and taste and you see fruit over there. If you have hunger and there are no fruit over there, what you do? He prepared the earth. He prepared to relate to the earth. In Secret Doctrine and in great detail it is in Bhagavatam in the 4th chapter. The earth was prepared by Pruthu and so it was called Prithvi. Prithvi means earth, it is he who prepared the earth and he has descended from the second logos via the shoulders of the preceding earth.

That is what I thought I would inform in detail to you. It is necessary to know the previous seminars. It enables us to know how the earth was prepared to allow the beings to relate to the earth. By this the evolution of the planet can also be experienced. It is like when in a school you haven't learnt what is to be learnt in school you cannot get the school leaving certificate. For the beings to leave the planet they need to know how all has come to be, how our being can relate to the beings and to the planet. If the relating is not appropriate you are stuck. That is the knowledge that the story of Pruthu enables us to know. We will have seminar upto 9th seminar. From tomorrow we will have the lessons. That is the program. That is what I would like to inform you. Thank you, Namaskarams.

1 January in the morning, the group met with the Indian brotherhood at the Master EK statue at the sea side for morning prayer followed by a talk of the Master. He first addressed the Western brotherhood in English and then continued talking in Telugu. He said there 1 January is neither a date indicated by nature nor by any astronomical constellation. It was fixed by a Roman emperor and has no deeper significance. Some thoughts came to him that since 1 January happens to be at 10 degrees of Capricorn and since Capricorn is the 10th sun sign, symbolising perfection, students could relate on 1st of January to number 10 and its significance at 10 minutes past 10 o'clock, pondering over striving towards perfection.

Tuesday, 02 January 2018, morning

Very happy full moon greetings. Today the moon is totally resplendent with a clean sky. This morning at 4 o'clock the moon was very shining in a clean shine. And the sunrise is also completely shining around 6. Normally it is clouded but it was not. When moon sets and sun rises it is full moon. It is very important, as the soul rises, the mind sets. It is significative of the uprising of the soul and the decline of the mind. For every disciple it is important that the soul should rise and the mind should be subservient to the soul. When the mind serves the personality the soul is.... The full moon is very sacred and the setting of the moon is in the morning hours and it is an important time for the soul to gain. It is a huge battle by which the soul presides over the personality, in discipleship. Personality is needed at physical plane, subtle plane and causal plane. It is part of the creation that we have a personality. The soul by itself cannot relate to the world. The personality however can overthrow the soul and then we have a diabolic time. We should ensure that our personality is completely cooperating with the soul and the personality uses the personality appropriately. We have started the seminar at the full moon hours of Capricorn in India. India is the sun sign of Capricorn and Capricorn is the 10th sun sign, indicating fulfilment. In the reverse wheel Capricorn is the 3rd house. Third house is indicative of the co-borns. We are all co-borns and we have the same soul, the fatherhood of God and the brotherhood of beings. Beings means not only humans, not only beings of the planet but beings everywhere, on all the 7 planes. All beings emerge from one soul. This brotherhood of beings is to be experienced and when this is experienced it is also fulfilment. Fulfilment is to experience the fullness of existence. The 3rd house and 10th house are complementary. Then we experience the brotherhood of beings but when we do not experience the brotherhood we experience the differences. As personalities we are different but as souls we are brothers. If we see that we are all humans; we see the different vehicles we wear but we are all humans. That is the content. The unity should not be forgotten. When we see the soul the personalities can be seen as varieties but when we don't see the soul the only see the differences. We are the humans governed by the 4th ray. When there is conflict we don't see the unity. With unity the humanity in fourth ray is predominant we experience harmony, if not, we experience conflict. That is why we experience

harmony at all times, in all places, at all situations then we can see that we see unity in all states. Harmony is secondary. When harmony is constant we lift up when we see what is common. When we experience differences, the differences become acceptable. The moon is in the last degrees of Gemini when Full moon started, now it is in Cancer. Sun is in Capricorn. Gemini is the 10th house in the reverse wheel while Capricorn is the 10th house in the normal wheel. Normally we don't see the relation between Gemini and Capricorn. From Capricorn to Gemini it is 8th house, from Gemini to Capricorn, Capricorn is 8th house. They are reverse numbers of the same sign. 10th house Gemini is also 3rd house Capricorn on the reverse wheel. Normally Capricorn full moon it is full moon in Cancer. It so happened yesterday that moon was in Gemini. If you see Master CVV when he proposed initiation, one initiation was proposed in Gemini, May Call on May 29th, and the other, December Call, on December 29th, in Capricorn. There is a grand link between the two that either way that the Master expounded the one truth of the fatherhood of God and the brotherhood of men. We are meeting in the 31st year in the month of Capricorn in India. Every time I came to Europe for May Call there was Gemini. Both signs are related to expressing goodwill. These thoughts I wanted to express this morning. We explore into wisdom, then we find these relations between seemingly unrelated signs: Capricorn is an earthy sign, Gemini is an airy sign. One is 10th house, the other is 3rd house, but they are related in a higher plane. That is what came to me yesterday how to relate it to you that we are meeting in the month of Capricorn in India and in Gemini in Europe. When we relate to higher states of awareness we can synthesise the subtle relation.

The theme of this group life is the Emperor Pruthu.

From Swayambhuva Manu the beings have come to this planet. It is Swayambhuva Manu and his lady; they were responsible to bring the beings to this earth. At his time there was the life of a grand being called Dhruva. We had two seminars on Dhruva. Dhruva provided the platform for the beings on earth. He was responsible of the north of the planet and the axis. Dhruva remains as the pole star that guides the planet from above. He is over the 7 seers who go around the pole and he is over the stars of the zodiac.

Swayambhuva Manu was giving the forms (...) With the forms came all the work of the devas. From the 2nd root race and 3rd root race. From 3rd root race to 5th root race there was the development of awareness (?). Around us the forms are there. There is a great difference between the forms of that time and now. The forms were worked out by the Manu. Manu Vaivasvata is the present Manu. The work of Manu is to let you know the potential of your form, how to handle your form and how to handle the physical with the help of this form.

The beings developed in various forms. Then came a king by name Vena. That is how the story starts. There was a solar king. His father Vena was known as Anga. Anga means, the one who believes in his own form. He starts believing that he is the owner of the form. He is the king, meaning that there is already step down from the original relation to the father that the form is divine, prepared by the divine, the creative intelligence. He also lost the knowledge that he is a descendent of the divine. The line of kings when it came to Anga is slowly disassociating with the divine. The wisdom that all the beings relate to the one divine is lost. Personalities started gaining supremacy over the soul that personality overclouds the soul. Then you start seeing soul and personality as two, you don't see the personality as your vehicle. More and more I AM. THAT I AM is the truth, I AM is a fragmented truth when THAT I AM is the total truth. As the formation was happening the material descended into the matter, normally material obscures the spirit. A time came when the personality was oblivious of the soul. This just began. In this context the king Anga started himself as I AM. I am the King. He lost the identity of THAT I Am. Only when we remember THAT I AM, we are related with the divine. This descent happened in the 3rd root race. The humans started feeling self-conscious in the 3rd root race. This king started to love himself more than anyone in his kingdom. The more we believe in ourselves we feel everywhere I AM. That was the state of the king Anga. There is such a personality orientation. When the human beings feel I AM, I am reproduced through the lady. Vena was given birth to the lady through a personality-oriented man. Anga gave birth to Vena. He gave birth to someone who is even the lower quality of personality, the individuality. The individuality is further personalised to individuality. From individuality to personality, from personality to the soul is happening on the ascending order. On the descending order the descent is from personality to individuality. The individuals do not care for the surroundings. The son Vena was very individualistic. He was not listening to the priest class, to the initiates. He passed order in his kingdom, there is no higher god than me, I am God. Stop worshipping other beings; stop every alignment with the higher. You are all aligned with me. He went to the ignorant way that he was nearly destroying what has been built on account of his ignorance. It is very common when there is descent into individuality. He gave origin to material creations which were... He came as a soul to the planet and

developed a personality and the personality developed individuality. That is the state where he would not like to see more than the mind. Something beyond the mind is not acceptable. That is how it started with the line of kings. There was a danger in this kingdom. He would destroy everything. He grew beyond proportion and the others came together to put off the king. This happened to the Roman kings. In the 3rd root race the priests came together and uttered sounds and the king was dead. The lady of the king was... she had a very good discriminative will and she knew what the king did was not right but when the people know that the kingdom is kingless much more disorder will come about. So she preserved the body of the king with the knowledge he had and she told the priests of the kingdom: It is ok that you put off my husband, I can see the goodwill with which you did it but now the kingdom is kingless. Do something that there is a king. Then they sat together and knew they had to find a king to rule the kingdom. That king should be produced from the dead body of the king. There was another form that emerged therefrom who eventually ruled the kingdom. They started churning the thighs of the king and then they started churning the arms, then the forehead and then a being with very hard hair came. A hard hair is a hard head. (by that I have covered a 100 strophes when I would have started from the beginning.) The first Manu, Swayambhuva Manu gave birth to Dhruva. From the same king came Anga, and this Anga was born, his other name is Vena. He was more disturbing the creation than before. Then his lady Sunita preserved his body when he was killed. The priests with the cooperation of the queen there came a being like a crow. It was as black as the crow. It was a very strong being, very strong head with a strong forehead indicating stupidity. People who have a predominant forehead, it is a sign of absence of goodwill. He is a case where there was a huge protruded forehead and then very short hands. Those who have long hands (and arms) are indicative of very high knowledge. The avatar Rama had longest hands. Long hands, slanted forehead, that is all indication of advanced beings. He was short-handed, protruding forehead, a nose not fully formed, like a monkey. Red eyes, the hair is more copper colour. These are indicative of a low being. This being was born from the old king and the priests were not so happy. Then the priests have created from the shoulders of the old king the being called Pruthu. When you speak of thighs it is the energy of Sagittarius. When you speak of the shoulders it is the... The beings of 3rd root race with copper colour red eyes, short hands, were of low order. It is a double being. The shoulders represent Gemini, a double being. It was a very good form. He was so joyful. The king Vena who was dead, from the shoulders came out a male-female race and later male and female race. The question arose that who is this being? The first beings which came out were beings of different relations. When low beings come out in a new creation they come out in the same state of awareness. The ignorant ones and the most knowledgeable ones come out again. The men of knowledge came out. From the most ignorant ones to the most knowledgeable ones find their expression. They remained ignorant at the end of the previous creation (The children should be left to their own world; the worlds should not be mixed.)

In the initial states of this creation there were beings coming to the planets. There were beings who were very ignorant and others who did not want to come out on earth; we are born here according to our quality. The ability of the masses of ignorant ones and the high beings also came, the sons of will and yoga. The multitudes also came. The beings came through Gemini and through Sagittarius. Male-female through Sagittarius. At that nodal point of the planet there were beings who came on account of their previous states of awareness. When we are all taken to pralaya at what state of awareness we were we will come out again. If you go to sleep tonight you won't come out as an enlightened being tomorrow morning. You wake up with the same state of awareness. We cannot wake up as a stupid person but as we were the day before. These beings who came in multitudes to the planet were mostly in ignorance and at the same time there were beings from most high circles. Then the beings who came in multitudes were highly individualistic. They did not cooperate. This is one dimension which came out in the third root race.

Then they spoke to the one who came through the shoulders: The one who descended has descended through the quality of Narayana, the one beyond the 7 planes, the One descending from the Absolute. That being came. It is the energy that enables the involution and evolution of beings. This being who came through the shoulders carried the original being. He represents the universal existence and universal consciousness. The male-female principle came out into form. He had large ears. If someone has predominant ear he has the ability to listen, listen to wisdom. It is indicative of much wisdom. If the ears are very strong, there is thickness of hearing. Are the ears strong, normal or large? Large the ear larger is the ability of comprehension and more inclination to listen than to speak. Then the priests said this is a being that carries the knowledge and that he would be known forever on this earth. They named him as Pruthu meaning big. Then the lady was found to be resplendent, full of light and beauty.

Therefore the priests named her Arti. As they were born the Devas sent flowers from the sky because there was someone to continue the divine line on earth. The king Vena was a transgression from the plan. From this the plan was again brought into order. They examined the form of the male and the female. If you see in the hand the form of a lotus petal,.. they found the caves of the shoulders in the form of conch which is indicative of divine qualities. By observing the form itself you discover a lot. You can see in the fingers then you can see in the right hand so much knowledge you can absorb. The scriptures have very much knowledge about phrenology, how is the fingers, the head, the mouth, what is the size of the body? They found on his shoulders the conch and the wheel, the symbol of sound and the knowledge of time. Then they also found varieties of formations on the bottom of the feet which are very auspicious. They were happy but also surprised that such a high beings would descend. The one who came down was extraordinary high. You feel very joyful at the birth of such a being but you also get stunned. It is much more beyond my expectation. The Brahmins were stunned and they gave the explanation that seeing the plight of the earth the Lord has descended on the planet to establish the law again. Every theology has the expectation of a descent of the divine. That is the prophecy of the Lord and that is also said in the Bhagavad Gita. This happened when the earth has been firmed. He is considered as one of the minor avatars of Vishnu. Pruthu is a minor avatar of Vishnu. It is a nodal point of the formation of the earth. We should know what has happened at the 3rd root race.

They also saw the lady with similar formations in the form, the feet, the forehead, the eyes, the teeth. They very much found that it is the divine nature. As they were born – those born at earlier times had instant growth. According to the awareness of the soul they straight away went to the stage of 7 year of age, 12 years, ... They don't lose time. This was the case with many initiates. Here Pruthu and Arti came a fully developed beings. They were married and started to rule after. I will not only narrate the story but also the profound wisdom underlying. It means you have to come again. Thank you.

Tuesday, 02 January 2018, afternoon

Medham Me...

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

We discussed the soul energy relating to personality, the Lemurian times where there is the descent of the soul energy upon earth and the endowing bodies to the souls with the help of the elements around on earth. The five elements are not common to all planets. Every planet has its distinct elements. The translucent forms of Akasha you can only know by the energy. In the air, when we have a whirlwind, we only have the form and the contour. The fire gives the related form, the golden colour. The water has form.... Last seminar I informed you that he gave form to the beings and the most evolved form is the human form. Other forms are not as well able as the human form. The forms emerge from combinations of the five elements. We can see how many planets are in space, in air, in fire, in water, in earth. When there are many planets are in fire, the person is fiery; if many planets are in water, the person is emotional. There is a combination in every person. Among the 5 elements the middle element is fire. Mind is related to fire, space related to the state beyond the buddhic. The elements give a form according to the elements prevalent in the beings. Some people can eat a lot; some people do not eat much. These differences can be seen in astrology. Is the person mental, emotional...The five elements of the earth are to be utilised in the creation of the form. There are also the 5 senses, 5 organs of action, the form is of 5. What kind of combination of elements happens in man depends on the nature of the man.

The story of Pruthu speaks of beings which came through fire (Sagittarius) or mid-air. The fire is more in the matter with Sagittarius. By itself the fire is much in the sticks of the fire ritual; there the fire is in the matter, frictional fire. It can be put to flame. When it becomes flame, it is solar fire, it has emerged from matter. It is called Leo. The electric fire is Aries. Then the flame is Leo, the fire in the matter is Sagittarius. All aspirants are Sagittarius because they are trying to ignite the fire in them. Once the fire is on it tends to be a flame. It is called the kundalini fire. The beings came out with a fire, when they are flames the aspirants become disciples. The fire demands ignition. That is called the kundalini fire. The other categories like Sons of Yoga, Sons of Fire, there is a descent of the energy of fire as the flame. The flame is the mid-fiery sign. The flame is the second fire, between the electric fire and the frictional fire. The electrical fire is invisible; the fire in matter is also invisible. When the electric fire contacts the

matter it enflames the matter. The only fire which is visible is the solar fire. Then ignite ourselves with the fire of knowledge through the practices of aspiration. That would put a flame on it. We gather the fire in the matter. The fire enflames and becomes a flame. This is a normal process of will. There is another descent of fire as electricity. M. DK says that with the use of electricity it made it possible for making the invisible fire to make it visible. There is an ascent of the fire from the matter and there is a descent of the fire through the avatar. There is the descent and the ascent of fire.

When there is a lot of fire in the man he can ascend into air. We are in the Aquarian age and we are making an ascent by preparing the energies of Leo. We carry a lot of friction in the mind which is also fire. It can be increased by respiration. There is the descent of electrical fire from Aquarius. We are trying to descend from Aquarius to Leo. That is the reason we have invented the aeroplane and later we will learn to fly when we are able to predominantly be in air. We are all in the fire which we know only too well. Later the air helps to spread the fire. Air and fire are the good elements. Rama is fiery, Hanuman is air. Together they establish goodwill. Likewise we find Krishna is airy, Arjuna is fiery. They establish the law. Fire supported by air, it enflames. The other name is.... This dimension we have to understand.

Now I introduce how the emperor Pruthu comes and there is an effort of the divine to descend into the form of yogis, Dattatreya, Hanuman, ... The two aspects have been denominated with the energies of Gemini and Sagittarius axis. The advent of Pruthu is seen as the descent of Narayana. The story is of the father who looks to the son that he falls in line. We know the story of the prodigal son. The father can see the son; the son cannot see the father. There are so many who have been responsible to set the aspirants into evolution. There are the stories of... The elements were very fresh on the planets and they also take to fresh manifestations. That is why the story says that when Pruthu gained the state of.... By that time that the earth was formed the earth was full of ups and downs, hills and valleys, there were not streams flowing into the ocean, there was not a cultivated land, the earth had first to be formed. When it is not cultivated the earth only had the revolution around itself. The earth had to gain rotation around itself. There was the earth moving around itself, it enables seasons. We have to take advantage of seasons for sowing and harvesting. The potential was there but not the ... there was only the potential of the year but not a year. A year of four seasons, of six seasons. There are regions with only two seasons, around the pole. According to seasons there is the cultivation of forms. Air, fire, water and earth enable the formation of the beings. The form of a freshly born baby has all the potentials though it cannot yet see. It only has the air and then fire. Only by air itself there is no formation of life. The elements had to be formed as the five layers around the earth. When all layers around the earth are formed the beings get their forms.

When a descent happens it is a man with a causal body which carries the diamond body, then he gathers the golden body, then the water and the physical. As the form descends into space it has no form, in air it has form. Water has no colour, fire has colour and form. In our meditation we are to see the original manifestation of the being. Around him there is the fire and the body of flesh and blood. All yoga speaks of the man as a cerebro spinal column. Our body is built on the basis of the cerebro-spinal column. As solar beings we form the head and the the spinal column. We can know from the evolution in the womb how it is with the first month, second month, third month.

When we speak of the descent of Pruthu the scriptures describe the descent in a very mystical way. Master EK has decoded the symbols. The Indians have the books itself but not the decoding. There is a descent of Narayana. There is the cosmic sun, central sun and physical sun. In Gayatri we recollect the origin, then from cosmic sun to solar sun, physical sun. We are full of splendid light. The lord of Ram who resides at the back of the head. The fulfilled one departs from the back of the head, others from the front of the head, some from the eyes, ears. The entry point for all beings is the crown, the north, from there is the birth of the tissues of the body by the Lord called Kubera. He is the creator of all subtle intelligences. Likewise there are gross beings which reside in Muladhara. There is the Lord of the south-west. There you have a principle called Nirutti. The subtlest matter is at Sahasrara, at Muladhara there is the grossest matter. In between there is the gradation of the centre. 7 centres, seven tissues. The grossest tissue is the bones. The subtlest tissue is the sperm of the man and the womb of the woman. The subtlest quality of the sperm is like the expression of the brilliance of the eyes of the beings. Therefore the sperm is the subtlest and the bone is the grossest. The 7 tissues cooperate with the point of the north. The strength of our will. Once you know which intelligences are there it is easy to relate to them. You will know what is the design of the electrical supply to the building, the design by which the light is allowed to enter into every room of the house. Which of the religions gives you the knowledge of the formation of the intelligences? We haven't learnt how we have been formed. We do not know how we are formed as we enter through the father into the womb of the mother. That story is the story of the

teachings of Kapila, how the form is given. Right from the 3rd month to the 7th month the formation is there. From the 7th month... the form is given for further growth on the planet. The scriptures say that Pruthu is full of light, full of splendour, that there are many colours emanating. He is supported by Kubera; from the head the spinal column is prepared. At the midst of the head from there the spinal column is formed. We have to think of our cerebro-spinal column is the original form; the rest is a later form. The inner central column of light is our original being around which is the envelope of the 7 layers. It is like around the ladder the axis is built from Sahasrara to muladhara. That kind of understanding we should have. When we close our eyes and enter into the spinal column, then we are not worried as long as the spinal column is there.

The first thing that happened according to the Bhagavatam, the Lord of the North gave a throne to the king. That is the first fundamental formation into the form. Into the 7 tissues the body is received. The beings dwell in our form. We think we are our body, and only when we come to the story of our descent we understand that we have a body into which the soul descends. North is every auspicious because it is the noblest earth. The east is in the face, the north is in the crown. The seven tissues are lent by the north to form the planet. Varuna – Mitra means the beings that we are – Varuna gave a brilliant white cap which is the light in the head. We are guided by the light in the head, not by outer light. The true white cap is the cerebro-spinal column. That is what is called the Lord of the west, Varuna, Uranus. He is one who offered the pure white umbrella to the beings, to the King Pruthu. He came to our city with abundant light in the head. A Master of Wisdom looks once in a year to see the light in the head. To see the light in the head he looks once in a year. Therefore this is the umbrella of the Lord of the West, Varuna. He is a cosmic intelligence who offers the light in the head. The Lord of the Air offered fans so that he does not sweat. The breath is the two fans. The breath is endowed by the Lord of the Air, Vayu. These are all cosmic intelligences; I spoke about them when I spoke of the Cosmic Person. There was a point where the absolute descended into the cosmic egg. The lady was... from the impulse there was the birth of the time, the will, together there is the birth of space, in that space there is the formation of the fundamental three energies and together, each of these energies have brought the energies of 5 and 5. They were all put together in an egg which in due course of time of thousands of years brought out the cosmic intelligences. The fire generates the fire of illumination, the ear emanated the sound, the ear has cosmic intelligences of Brihaspati, Jupiter. Then there is the formation of the shoulders through Virat. It is this Virat which forms the head, the upper torso, the lower torso. Then the four Kumaras, the creation has come from the creator. He brings out the 4 Kumaras, the Rudras, the Maruts, the fire, the Word and the Vedas, like that 7 emanations come, the Manus, from there the beings come. We have been speaking about it so many years. There are stories about it. We have so many things stored in our consciousness which we do not recollect. When we don't recollect the wisdom does not stay. In the north Varuna functions as inhalation and exhalation. It is Varuna who gave the air to the body. The air which enables the pranic principle to function. The Lord of Law we call Pruthu. Saturn is his assistant. Saturn enables us to follow the Law. Pruthu gave the Law. If we are lawful and if we have knowledge, - there are many who gain knowledge but do not follow the law. There were some following the law, some not, it causes damage. It is better that knowledge is given to those who follow the law. Otherwise it is like giving a knife to a person who is irresponsible. Therefore gaining knowledge was never seen as the primary, the one that is lawful is given the knowledge. Knowledge is protected from the lawless, otherwise knowledge becomes dangerous. The lawfals are called Shishtas, the lawless are called Shrusthas. The seeds and the weeds. A seed is when it grows it is useful to the life. At the end of a cycle the Shishtas are collected and the Shrusthas are neglected. The word is often used by HPB in Secret Doctrine. The wisdom of SD can be found in Bhagavata when you are able to synthesise you are able to give out in a manner that is understood by our age.

If he links up with the divine, which is with the law, he can become an avatar; otherwise he will become a diabolical. The light came from the Lord of the North, Kubera, the... came from Varuna. He received the respiration principle from Vayu. Then came the knowledge of Law by Yama, the Lord of the South. He resides in the heart of beings. When you think in the heart you are lawful, if you think in the head you do not know what is good for all. This is presided over by Yama. The west is presided over by Varuna, north by Kubera, south by Yama. If you think of south you relate to the Law. The king Pruthu always appears with the law. The Lord of the east, Indra, the king of celestials resides below the Ajna and above the brow; it is called Indra-Yoni. There is a point by which you gain the principle of sensorium related to the 5 senses. It also supplies the knowledge that you protect yourself with the help of the 5 senses. This comes from the Lord of Celestials who exists at a point above the brow centre. When we relate to these intelligences we gain the related energy which we call expansion of our thought. Within the cosmic

person. There are some members in our group who constantly relate to the energies. Now it is explained in a different manner. There is the intelligence which supplies the 7 tissues of the body; there is an intelligence which provides protection. The lord of the south also gave the rod of rule. To rule every king has a rod, that is nothing but the spinal column, of light. Then the creator himself gave him the protecting shield as the knowledge of the four Vedas. The four Vedas are in our ability to relate to the Vedas through the will. There is a design for manifestation which is another Veda which exists in our respiratory system. There is a Veda to manifest the rhythm through will is another Veda. We receive thought and with the help of our pranic system we apply it to the manifestation - to perceive, to manifest. Knowing the Word, perceiving the Word, conducting the action. The creator gave it as an armour to the king. Then the ability to speak was bestowed on him by the goddess of the Word, Saraswati. She is not only with the men of knowledge but with those who have the ability to express it. When you speak the group should get into harmony. That is bestowed on the tip of the tongue. There is a rosary of beautify beings of 52 beings bestowed. There are 52000 beings, ... consonants, vowels... tomorrow I will elaborate on that. This was bestowed on him. An avatar is one in whom all cosmic intelligences are active. The formation of the first human form known as Pruthu is no other than the cosmic person. We continue tomorrow. There are further information about the king Pruthu. In us it is dormant, in an avatar it is manifest. We are as we are the moment we recollect these aspects in us these intelligences awaken in us and when we regularly relate to them they (grow in us.) Thank you. Ability is necessary

Wednesday, 03 January 2018, morning

Medham Me...

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

Wisdom requires repetition so that it is better established in us and we would be able to recollect it during our contemplations so that these intelligences which exist in human form can be activated in us. Thereby we are supposed to experience the subtle existence and also the original grand state of our being while we normally only live in relation to the mundane relations. There are all the divine intelligences in us; by our relating to them they get activated, by our non-relating they remain dormant and we don't get their blessings. They relate man to the cosmic intelligences and they find expression in us and give a great expansion and experience. Pruthu is the ruler of the planet; we are also Pruthus. We are rulers of our body which is a representation of the earth. And we are representatives of Pruthu because each one of us is a descent of the divine. That emperor is said to have descended from the Most High, Narayana, the Absolute. He conducts involution, experience of existence and evolution. There is the path of involution where there are gradual formations upto the earth. All the seven planes exist in us; we experience them and get back by finding the ascending path. That is the higher cyclical movement. Ra means manifestation of that movement, Na means demanifestation of that movement. Na again is regaining the state of existence. In the morning we reawaken and will, knowledge and action reawaken in us. Every morning we get into the world and every night we return. It is a daily happening. Our day is very short. The creator is the same as we. The creator has created all and we are also with it. Macro relates to the micro. Upto the planet and its beings they are related to the original state of being. On a daily basis we do the same. If we are conscious enough we can experience our existence coming into awareness in the morning, then the will, knowledge and action. We tend to do something, for that we pick up the mind to enable what is to be decided to be done. Mind, senses, body, they cooperate to what is to be done. It comes down and in an ascending order we come back. Mind is also withdrawn, the threefold activity, the very awareness is withdrawn into existence. In sleep hours we exist but we don't know. Every day we are escaping from our own creation. The creator has problems with his creation and we, too. Our mind can bring us problems, our body. During the night we don't fee, we can withdraw from it. It is a cyclical functioning. When we get out of a theatre we are out of the role. Our theatre is on a daily basis. While we are asleep we are all the same. In sleep hours there is no difference, only in waking hours we see what we have developed. What we experience we should know that it is the continuation of our story. In a theatre we can place us in the role of Rama, of Jesus. It is our story. The story of Pruthu is our story. By awaken to the story of Pruthu the inner intelligences are also awakened in us. That is the reason why we deal with them. There are planets in us, we can invoke them, relate Jupiter to Sahasrara, Sun to Ajna, Mercury to throat, Venus to hear, Moon to solar plexus, Mars to sacral, Saturn

to Muladhara. Top of the head as Aries, from brow centre down Taurus, the throat and shoulders as Gemini, chest as Cancer, diaphragm as Leo, between diaphragm and navel Libra, the genitals Scorpio, the basis of the spine as Sagittarius. Right from Sagittarius there is an upward movement. Capricorn can be seen as the higher heart centre, Aquarius at the top of the forehead, Pisces at the top of the head. We don't relate as much to the parts below the diaphragm, they are the lower intelligences. The right side can be seen as the cosmic sun principle, the left side as the cosmic moon principle, the bones as the cosmic tree principle, the feet as the roots. The roots are to be kept intact but not killed. They have to be guarded well. The teeth guard the roots well. The tip of the tongue can be seen as Saraswati, the nostrils as the winds. The mouth can be seen as the place of Varuna because it has water in it but also as the place of Agni, much fire is expressed by the mouth. Like that there are many correspondences in us. If you relate to the south part we relate to the....the principle of Dhruva is the axis. The principles of the fire rituals have been given long ago – there is a place for all of them in our body. When we relate to them regularly they get awakened. If we brood over what we regularly think during the day there is no awakening. Someone is angry with me – all local thought plane occupies our mind. The seers would like to delocalise us to relate to the great cosmic intelligences in us. You build a bridge to them so that the related intelligences in us awaken. You are a micro of the macro. Pruthu establishes bridges to every cosmic intelligence and makes the body divine. The body is seen as a cow, it secretes. Just like a cow secretes there are so many intelligences in us that give the related joy. If you don't have taste in the mouth whatever you eat does not give taste. Whatever is of your choice you eat – make a relation to them. Some develop taste to ice-cream, some like to taste tea. From head to toe there are centres, in the left and right foot there are energies. When the right hand is put into the left hand you can regenerate. Whatever is at the top of the head is also available at the feet. Relating to the body has its related intelligences. If we say thumb is the soul, the index finger is the keeper, the personality. The middle finger is Saturn, the ring finger is Sun, the little finger is Mercury. Venus is the mount to the thumb, on the other side it is moon. There is Jupiter down under the index finger. All planets and parts of you are there in the hand. Make sure that the hand is clean – not because of washing with water but because of good acts.

What is needed to be known – yesterday afternoon I spoke about the descent of energies into Pruthu there was a kind of heaviness in you. The upper torso has solar intelligences; the lower torso has lunar intelligences. The cosmic person is in the head, the solar person in the torso, the planetary person in the (navel). Come out of your petty understanding of the body. Come out of the petty, suffering understanding. There is a pain, people make mountains of small ant hills and then worry about it. Your worries are like small ant hills and you feel them to be mountains. Relate to the cosmic intelligences, the intelligence of utterance in the mouth, the sun principle moon principle it imposes the cosmic man on us. We relate to them and our stature is expanded and our ability to understand grows in geometrical proportion. The scriptures relate the cosmic intelligences which are also in us. There are 20 intelligences mentioned in Pruthu, it is a science of correspondences, they exist in us. When you think of your right nostril you should know that it is Pingala and the left is Ida intelligence. Sushumna is in the right. Left eye is for sight, right eye is for insight. Third eye is for vision. These are not my words but those of Master Djwhal Khul. From left eye to right eye, from knowledge to wisdom. Each part of the body can be related to greater dimensions.

I introduce things in class and you should work them out. There are students who have been attending to the Indian seminars regularly. Listen to them to understand how it developed. Pruthu relates to 20 intelligences. Relate the cosmic intelligences to the earthy intelligences in us. You have to awaken them and relate to them. When it comes to the intelligences. Left eye is the sun, right eye is the central sun, third eye is the cosmic sun through whom the light is supplied from above. From Aditi to cosmic sun, to central sun to physical sun. This is what we need to do when we are contemplating on our eyes. Five senses, five sense organs, five organs of action – whatever is there in the cosmic person is also in us. We are cosmic representations on earth. That is why we are said to be the princes. We have the father and we are children aspirants. We lose our original identity and from the status of solar intelligences we fall into matter. The Lord of North restores the 7 tissues in the body. When the 7 tissues are restored he gives birth to the 8th and 9th tissues to relate to the 10th one. 7 tissues are given; they enable us to prepare the 8th tissue, full of fire. The 9th tissue is the brilliance of light. The 8th tissue is called Ojas; the 9th tissue is called tejas, brilliance. If you lose the energy through sex you cannot build the higher tissues. You use sex only for building the higher tissues. Abstaining from sex is only when you have finished the program of sex. On a river we build dams to grow fruit and vegetables. The water flowing out to the sea it is wasted. Sex is not forbidden but it meant for proffering bodies for incarnating souls. The more and

more you go to sex there is a drain from the brain. There is a saying that the waters of space come down to Kailash and from there they take to the planes and then to the oceans. The vitality is taken care of when the energies are well used for the body. Jesus was frequently walking, from India to Israel, from one part of the country to the other. It was possible because of the strong tissues. The 7 tissues are there with us. We have the bones, the bone marrows; in all what is it that takes to the different tissues? The downward energy from subtle to gross enables ascent from gross to subtle. North is governed by the Lord of North who is giving the tissues of the body. There can be itching bones. There can be impurities, improper flow of the awareness. There can be big problems. Be thankful to the Lord of North that he gave the 7 tissues. He provided the scene for the beings. The body is prepared with the help of 7 tissues. It is from subtle to gross. The second one is the brilliance of the brain. It is governed by the cosmic intelligence of Varuna. The absolute God made descent into the brain. It is said that Varuna has given the form of the brain, described as a white umbrella. Normally we use a black umbrella; a white umbrella is the light in the head. We should relate in our contemplation to the depth of light in the head. Pruthu is given a fan, that is the left and right movement of air in our nostrils. It can be seen as fanning in our system. Then the Lord of Law, Dharma, has given a garland of the law. From Sahasrara to Muladhara there are 7 lotuses described as a garland. People when they relate to a garland they symbolise the 7 centre. Pruthu was garlanded meaning the 7 centres which are normally chakras, when they transform into lotuses they are well related. Then you know the laws related to the seven plans, physical plane, emotional plane, mental plane... It is all about the law. The lord of North, Varuna, the Lord of Air, Vayu, the garland of flowers, give the air. Indra presides over the sensorium. Indra is the counter-part of the Lord; he is the one who protects all creation. When we create something we have to protect. That is why we have guards to protect. Indra means the one that protects all that exists. He is the king of the devas. He protects the intelligences from the diabolics. As much ignorance as we carry so much diabolics we have in us. The moment you step into the wrong direction the diabolic intelligences awaken. The king resides below the Ajna, above the brow centre. The diabolics laughed at us. We seek the support of the divine to protect us. First we invoke the design. Intra has to protect us. He sets a crown on the King's head, it covers the entire forehead, there should be a protection of the forehead. A blue colour, skype-blue, is the colour of Indra. So the crown has gold as well as blue to protect all the intelligences of the head. Then the Lord of Pluto, who implements it. Saturn and Pluto implement the law. He presides the entire column. We hold the rod of law. That rod of law is given by the Lord of Pluto called Yama. The law is given by Jupiter but Saturn is the teacher who imposes it. Yama, the Lord of Pluto presides over the whole cerebral column. It is the column of God. Every Master of Wisdom invisibly carries a rod with them. The creator has given the knowledge and activity and the related knowledge. The lady of Speech, Saraswati, the Word, descends from most high circles. The descent of the word is a secondary state. For all that the Lady of the word is said to be female. The male is not very outgoing. Anapagaminim we say. He gives the message. Expression coming from the ear it is in tune of the divine plan. It is a garland of letters, 16 are there. Aa, li, E e, 16 vowels are there. Cha chaa, ta taa, ^, da ta, Na. Vowels are uttered in the throat, we do not need the mouth. Cha is at the palate. They are at the beginning of the throat, ka, Ga, Ksha. Ta is already with the dentals. The vowels are in the throat, the vowels and in the crown. Pa, pha bha ban a are at the head. There are 11 special sounds. There is a sound yam. (giving different sounds...). All 52 letters exist in the petals related to the lotuses. If you see a book of chakras, they speak of all the petals. For further details please relate to the book on Sound. When you speak of Muladhara, there are Tam, Dham, Dam... When it comes to heart there is Ka, Kha... https://worldteachertrust.org/en/web/publications/books/sound/main#vowels_and_consonants
And: https://worldteachertrust.org/_media/pdf/en/healers_handbook.pdf
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Na is the descent of the Lord Narayana. The entire wisdom is in sound. Varuna is the white umbrella, then Vayu, air, then the principle of inhalation and exhalation, then we have Indra, the intelligence to protect which has given. Then we have Yama to ensure that the law is followed. Then the creator Brahma and the lady Saraswati who give the knowledge of the word, the ability to speak. 9th is the ability to experience time. 10th is presided by Shiva, the Lord of Will, which exists in us as discriminative will. It tells us what we have to do. Generally we go by what we want to. But if we have the will of the Lord it is expressed as the crescent moon on the forehead, the discriminative will. In a given situation it can say what is to be done. It is the ability to discriminate between what is to be done and not to be done. It enables you to discriminate and do what is to be done. That is why Lord Shiva carries a crescent moon. This he bestows on us. It gives us the ability to discriminate between desire and need, between the temporary and the permanent. Animals do not have, only humans. Then the lady of the cosmic will, the

Mother Parvati, she gave him a shield to protect. It is the protective shield, circular; it tends to be the disc of lunar dimension. There is a way to see how long you are protected. The whole body functions with the time dimension. The holding of the shield is the time span for which you hold the body. Only for the lunar cycle you would know the longevity, the span of life related to the body. You would know how long it would live until we depart from the birth. According to time you would be given rebirth. This understanding would come with the understanding of moon cycles. If you know the lunar astrology if you ideate about it, antar darshan (?): When you know what is the weakest planet in your house and it is related to the 8th house, the house of death, if this 8th house planet are the weakest planet of the 8th house.... In Munich Master EK deliberated about when you would die. He also said, don't give me your horoscope. When I give you the time you would die he would fear death. You give me the chart of a person who has already died and I will tell you the period when she died. Master did the calculation and he gave the date. Paul gave the chart. When you are born you are bound to lose it one day or another. When you know when you lose it. The mother Parvati gave such a knowledge to Pruthu. So when we know the time when we depart we would organise better. The system has the will and the knowledge of the lunar cycles. I would like you to awaken the related dimensions that exist in us. We will continue this afternoon.

Wednesday, 03 January 2018, afternoon

Medham Me...

The emperor Pruthu has been bestowed with many intelligences and his formation is tending to be made for the implementation of the planet. The mind that we all have enables perception to the five senses. The mind affects the perception of the 5 senses. If the mind is not clear it affects the perception of the senses. That is why in discipleship we insist on a clean mind. Clean mind means no fear, no suspicion, no ambition, no prejudice, no jealousy. They make our perception unclean. People see the rope in the night and think it is a snake. When you see a rope in the night it looks like a snake because there is no clear perception of the mind. When the mind is full of fear it is full of fear. We fear situations on account of the unclean mind. When you come to India, there are people who tell you there can be malaria, diarrhoea... That is what we call an unclean mind. When we are born we are born with a clean mind but later it becomes unclean because of. Shankaracharya said that what you see through your unclean mind untruth. Our own opinions come into the way of our understanding. We have a prior understanding of other people. A clean mind is a basis for understanding. The mind is moon. The moon bestowed five brilliantly white horses. The five horses bestowed on us are the five senses which run into the world. The sense of hearing, sight, touch, taste and smell. The five senses would have 5 perceptions. The five horses of the moon are bestowed with five senses.

There is a subtle state of intelligence, Tvasthar; he is a sculptor by whom the form is made as beautiful as possible. We all have our form because of Tvasthar. It is a cosmic intelligence which makes the form as per the plan of the great architect Vishvakarma. This intelligence makes forms in due proportions: What should be the size of the head, the shoulders, the fingers. As our quality improves our quality also improves. Our form improves, our quality improves. It is in the ascending order. It gets much more beautiful as per the quality which we contain. This intelligence creates the form of the beings. We speak of the form of Jesus or other Masters of Wisdom as having beautiful forms. They have divine qualities and so also the form it accordingly. Tvasthar endows Pruthu with all the beautiful qualities. There are men of beautiful form in right proportions like the De Vinci man. The size of the head, the nose, the parts of the body. We spoke of beings coming of the thighs with very dark shape, hard heads – everything is hard, the understanding is dull. It is a form-giving intelligence in nature called Tvasthar who gave the best of the forms to Pruthu. The form is the chariot in which we move. The mind has the horses which draw it. Senses are the horses that he gives. The intelligence of Tvasthar gives all of us the body. The Sun gives the arrows. The arrows of the Sun are the driving force. Depending on the abilities the arrows go very fast. Sun gives the ability and Pruthu is bestowed with many effective arrows. When it comes to the Sun we improve our ability. Our performance depends on our ability. When you perform better your horizon increases. There are beings who perform all over the solar system. There are beings whose performance can be to the entire globe, like the Masters of Wisdom. The wisdom has gone all over the globe, that is the global performance. The ability comes according the alignment to the arrows. The

arrows can reach the whole planet. When Pruthu releases an arrow it can reach the whole planet. The lord of Fire, Agni, is the intelligence who gave him the horns of a ram, a cow. The fire lord has given the horns of the ram and of the cow. The fire is permeating upto the 9th sign of the zodiac, from Aries to Sagittarius. There are two expressions, one is Meena-Mesha, means from Pisces to Aries. Mesha means Aries, Meena means Pisces. So it means from Aries to Pisces. The fire lord has permeated from Aries to Sagittarius. From the higher muladhara to the Sahasrara the fire god has permeated the forms. The bridge of light, of fire is the cerebro-spinal column. The earth has set the energies of Ida on the left foot and of Pingala in the right foot. And in the middle is Sushumna. The two legs are Ida and Pingala, when you put the two legs together, the ancients wanted that the legs are crossed and the hands also united when you are in a relaxed state of life. If you keep the feet and hands united your energy does not dissipate. If you keep separated the energy gets dissipated. The best position is ankle over ankle, so near that the genitals rest on the ankle. Then the energies of Ida and Pingala are stimulated by the ankles and the energy vibrates and ascends. It will spread harmony into the surroundings. That is why in the presence of men of wisdom we wish to relate to them again and again. The energy is balanced and it spreads harmony. When the energy is imbalanced, some people we would like to meet and some we would like to avoid. The energies of Ida and Pingala move out from the legs to the bottom of the feet. The feet tend to be... Touching the feet of a sacred man came to be this was. The feet of Rama kept on the throne by his brother until he would come back. A person in whom the energies are balanced are touched. The energies are transmitted through the feet. These people used to walk on earth, such places they touched became transformed. Master EK was moving frequently from north to east through the house. He was residing in a corner of the house. He frequently walked through. Therefore the energy where Buddha has been, where Jesus has gone, the etheric touch by their movement is preserved. They stayed not more than three days and three nights. The Vedas say that the cow carries the same energy as a saint. The person who is settled in Brahma is called a Brahman. The energies of Ida and Pingala cause fragrantcy. Ida energy is called Brahma granti, the Pingala energy is called... When the feet tend to be sacred such feet tend to have a sacred impact on earth. The understanding is, the earth can bear all kind of beings because the earth received the touch of the saints.

Make sure that the earth we walk should not be made heavy. When initiates walk the earth is uplifted; when diabolics walk the earth becomes heavy. When the diabolic energy is prevalent the body cannot bear. The Ida energy is uplifting energy. Ida, Pingala Sushumna energy was bestowed on Pruthu. He has the cooperation on the earth when he walks around. There is an angel related to the earth, like there are planetary bodies presided over by the devas. The Vedas regularly showed flowers on the king Pruthu, meaning the devas bestow flowery thoughts. Men of goodwill – there is an order of goodwill where thought of goodwill are continuously made. The devas are pleased and there is a cooperation for the deva plane. The thoughts of goodwill continue to be manifest on the planet. The flowers bestowed by the angels on us are nothing but the thoughts of goodwill. As a thought of goodwill comes you and the activity is carried out immediately. It is a blessing of the Masters. There is a way of the Masters looking at you. You keep on performing constantly acts of goodwill. The owner goes to the workers who work hard. If you continue to manifest acts of goodwill intelligence is bestowed on you. A man of wisdom does not look to the Masters but to perform actions on the planet. Finally the oceans meaning Samudra, all the impressions. Sa-mudra Mudra means symbolic action. You receive impressional teachings when you are able to relate to the south. Samudra carries the energy of the conch meaning impressional teachings. In Pruthu the intelligences were all active; in us they are all dormant. To live the thoughts of God you need to relate to them and perform the acts of goodwill. Some other time I will prepare a table with the help of a member. That would be good for us to relate to the intelligences.

Pruthu is therefore considered to be the first perfect human form on earth. He has a task to fulfil. There are beings that are already nearly perfect. There are beings with a hard head. There are beings whom we have to protect and nourish. The weaker of society shall have to be protected by the able ones of the planet. A highly able one has hunger; a totally disabled one also has hunger. The most able ones should see and protect the disabled ones. We think it is our son, my son, my daughter, my child – such ones you protect. To men of will there is no such distinction. Every need of protection needs to be fulfilled. We can gain as much ability as possible to help the beings of the surroundings. You have a most rudimentary understanding of serving. You want to save the planet but don't help the spouse. Here is a case where optimum ability has being provided.

The earth is not yet ready to provide the food for the beings.

There are four aspects. One is the 21 intelligences which we have covered. That is what we have to contemplate regularly. The second dimension is the work dimensions. The third dimension is the brains

he received, the attitude towards the brains. The first rays want their heads published in the newspapers the want to have name and fame. When Pruthu received the fame. What is to be prayed is the manifestation – we have covered in the class. Third dimension is the grey matter. Fourth dimension is, Sanat Kumara comes to the king and gave the 24 teachings. We have elaborated his teachings in the book on Sanat Kumara. There are four parts of the teachings. The divine abilities have been given. From 1st to 7th year we gain abilities are meant to be used for society later. The basis of your performance is your ancestors, your great ancestors. When you perform in a good way you get initiated. Sanat Kumara gave the most developed teachings on the planet. Mostly we work for our stomach and the stomachs of our near and dear. This is not meant but or caring for unknown people, this is called goodwill work. We now get into the work related to Pruthu. We are jumping ahead to the praise of Pruthu. Why should a man be praised? Because of the work he does and not the speeches he does. One can be weak headwise, emotionally or physically. Wherever there is strength we can provide we should provide not for yourself but for the others. We have 8 chapters covered and come to other chapters relating to the story of Pruthu. We have so well manifested beings. These are beings full of hunger, when in the 3rd root race the stomach performed well – the first root race the sound performed well, in the second root race the hands (?) performed well, in the third root race the hunger performed well, the stomach centre. The beings were hungry. Before the beings did not need food. Regularly the impure blood is gathered and purified in the heart. There is a tremendous purification in the heart. Likewise the respiration, the carbon expulsion. We get oxygen through the air and expel the pollution within the system outside. We bring in vital energy and expel pollution. The organs of above the diaphragm are of goodwill. The pollution comes from below the diaphragm and it needs to be put out. The pollution moves up and the heart is affected, the upper torso is affected, the brain aspect. The movement of divinity is from above downward, the movement of the matter is from below upward. The people were hungry and they demanded food. Until the advent of Pruthu the beings were self-nourished. It is a kind of auto-nourishment. Once the stomach is formed they started feeling the hunger. No stomach, no hunger. More hunger and thirst is considered orientation to the lower torso. Kshut pipasa we sing in Purusha Sukta. The more unintelligent we are, the more we desire for more water and food. When you move to the lower torso the desire for food greatly increases. One can drink a lot. Men who live below the diaphragm eat a lot, drink a lot, work a little. On this earth we all perform with... If you are self-serving persons we are below the diaphragm. When Pruthu saw the fire of hunger. When you have fire of hunger it is the stomach. You also develop the taste. When you are hungry you develop the taste buds. They gained the hungry stomachs and the taste buds. They were looking everywhere for food and there was no food on earth. The fire for food was eating away the beings. When the tree cannot draw much from the earth the fire of the tree helps. You have the hollowness in the trees because there were holes in the trees. The trees started eating themselves because there is nothing in the surroundings. The fire that the tree carries starts eating the tree away. The trunk of the tree gets hollow and eventually it dies after some time. There was not enough food and the beings all approached Pruthu and said, you are our saviour. Make sure that we get some food. We cannot be a second person, so don't live in comparison. The first and foremost duty that came to Pruthu is also our first duty. The first duty is to nourish the hungry stomach. How he arranged food on the planet is a great service he did on the planet. I will narrate it tomorrow morning. We gather here at 6 o'clock to relate to the inner light.

Thursday, 04 January 2018, morning

Medham Me...

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

The emperor Pruthu was approached by the beings of the palace and they asked protection and necessary food to survive. The condition of the beings touched the heart of the emperor. He grew very angry. He said that the earth which is supposed to facilitate the dwelling of the beings can't support the beings. The 5 elements related to the earth are supposed to carry out an adequate adjustment for the beings. It was not found. They were not given accommodation, there is no residence, there is no kitchen, no other place to live. The beings of the earth had no dwelling place. They were all brought here but had no way to live. The emperor was asked to supply fruit and vegetables; there was no water from the mountains. Being the king, it is fundamental for the king to make sure that the subjects of the kingdom

have the requirements, food and clothes. They need to be given food and clothing. It was not found possible. The emperor grew very violent upon the earth. He wanted to punish the earth. The earth appeared before the king in form of a cow, the angel of the earth. It appeared to the king Pruthu and started speaking, in what language? All our languages were not there. They communicated inwardly. The teachings of the earth to Pruthu were something very sublime. The earth in the form of cow, it means, it gives milk and it supports. It gives milk and not only supports but also nourished the beings. When the earth appeared as a cow, that is, it has no instinct to start aggression, it is always in poise. If you look into the eyes, they shine forth reflecting the light in a manner that you are attracted. A cow is the one which has a hump. A cow without a hump is the cow of the kali age. What is created by man from out of the cow is not a cow. Without the hump it is but a glorified pig. That is how the cows have been reduced only to eating. But they are not cows. That is why the milk coming from a cow with a hump has a different quality than the milk from cows without a hump. It is so drowsy and the eyes don't shine forth. If you observe the cows with a hump, observe what kind of a hump they have. The milk of a cow with hump includes most qualities of the body and gives the ability to gain the qualities of the cow. Milk of a cow without a hump gives much more inertia. They give large quantities of milk but they are not milk, they don't carry the quality of poise. The ghee prepared from a cow with a hump is different from ghee of a cow without a hump. The milk of humpless cow is far, far inferior to the milk of a cow with a hump.

Coming back to the cow, the cow carried all the qualities of the cosmos just like the human being has. A cow also carries the qualities like the humans. The planets are compared with the cows. They are all called Go, cows. Gau is the original word in Sanskrit for hump. From out of Gau the English word cow has come. The German word is Kuh, the Spanish word is Vacca. The word for cow is Gau, meaning Ga plus a plus u. The sound A represents the father, the omnipresent, the nourishing energy is U. A without O. The Ga has the energy of Jupiter, representing synthesis. When you have such kind of energy in the cow you need to know how to draw the energy from it. You cannot milk it. The cow will be pleased to give milk. It offers optimum quality of milk if there is a calf. Then the calf is around the cow gives milk. It is so with the human woman. The milk is there when the child is born. The cow is there without a calf. How can it give milk?

The king was very angry, he wanted to send arrows to the cow and send his arrows. With arrows the cow is not pleased. Giving is an act of love. If I am militant towards you, you don't respond. This is the fundamental given by the scriptures. You need to treat the earth with love. Then it will respond to you with poise. To be a gardener is not an easy job. A man with much love can do better gardening. He speaks to the plants, waters them, offers nourishment to the plants. He speaks with a tender energy. He relates to the flowers with a tender energy and the fruits and flowers emerge much earlier and much more abundant. But when the gardener is much more Martian, the plants do not respond well. It needs Jupiterian energy. The approach of the King was not right though he was a divine intelligence. But looking at the plight of the beings he was so disturbed. The beings would die; that has stimulated the anger. The cow told him, your approach is not right. It is not that I don't want to give milk to you. Anger is not the way, the means, wisdom is the means. Without me, where would the beings be? I am only formed to bear the beings. If you try to destroy me with you anger you will do greater damage. You should have a loving understanding. The mother earth in the form of a cow said, you are an emperor and you know the Law. It exists in him as a garland. "You are supposed to protect the beings and also the land, the earth. Please understand that I am unable to give the food that is needed to be given for the beings. Being a cow, I have no calf. The milk will not come. Only when a calf is there, the milk will come. Don't think that I am a female principle. By a loving approach to me I will offer my potential to your nourishment. Why are you after me to harm me? Please know that with a female being you have no right to harm." That was spoken as an aspect of wisdom. The lawful one never hurts a female principle, even if it on the wrong side. If you do so, the entire splendour of creation is denied. It is the tender gender. Handling the flowers without care, it wastes off. If you handle with tenderness it will give life. The cow said, it is not the way to hurt. It is for you to find the right way. You are the ward to take care of me and of the beings. If I am not available, where do you arrange food for the beings?"

Then the king said, You are not doing what you have to do. Being a king, I have to punish. But then again the mother cow said. "That I am unable to give is the reason for it. Earlier I was ill-treated by the beings and therefore I decided to hide. In earlier cycles the diabolos have done great damage to me, therefore I am very inhibited, withdrawn." How can this inhibition be eliminated? By extra-love and extra-care it can be eliminated. Continuous suffering made me do a curse that I would withhold my energies. It requires compassion and love to overcome it. The cow is speaking like this: You are a descendent from Narayana; you should be able to understand what happened to me in the past. If I am in this situation,

this is on account of the past. You should have enough compassion to know why it is so with it. You will know only when you have the needed compassion it will bring the related knowledge. You have taken to many forms. The form you have taken to is not so very well.

If a Master of Wisdom asks, why are you like this?, the student should say, Y know better. I don't know, you should tell me.

The king is Narayana, so he knows much better than the cow why she is how she is. All prayers are only seeking individual fulfilment. If someone is in a particular situation who knows best? The one who prepared the form. The cow said, All forms came through your Nature, my form also came through you. You should know better and how I could be improved upon. You have also bestowed me with the elements. If you put me off, who would nourish the beings? Think in terms of compassion. When it comes to patience, the model is the mother has. The most ignorant beings are on earth. The beings of Venus, Mercury, Jupiter, they are all far more knowledgeable. In Mahabharata, when the question was asked, who is the most tolerant one in the universe, the answer was, the mother. The mother earth bears the ignorance of the beings. If you have a classroom with ignorant children, it is difficult for the teacher. It is easy to talk to the students of the university, not so easy with children in the primary school. You cannot teach them, punish them. If you punish them, they tend to be inhibited. The Mother Earth is the most tolerant one. "I understand that the beings of the planet are hungry. I am also almost barren and cannot give food to the beings. It is for you to find out why it is so. Come down with your anger and eliminate the fear that you generate in me." The king became calmer. If you get impatient you will get much more into anger. The king said: The anger will disappear because you spoke compassionately to me.

When people are addressed by the police they become inhibited. The mother said, If you are compassionate enough, I won't have fear. Be compassionate to me." The mother earth gave an example: A wild bee (bumble bee) when it came yesterday we were all disturbed. When it approaches a flower it is so delicate. It does not disturb the flower; it only collects the nectar available in the flower. That is why the flower is willing to offer the honey because it is not disturbed. Likewise, the mother earth when it is approached in a soft way, it will help the beings, not when it is approached in a Martian approach. She said, If the people want to have food they should till the land. Tell them how to till the earth, when to give water. Give knowledge to your beings so that they will cultivate the land. Then ensure growth with rainy season. They should gain the knowledge of cultivation. Without their knowing they do not cultivate, they do not reap. They should do their part to get food. The beings of the planet cannot demand food without doing anything. They have to do something. If you demand food without doing anything you are fundamentally wrong. There are enough fruit and flowers in me that the people need. But every time I gave out to the beings they did not behave well. Consequently I had to withdraw through the inhibition. There were people who tried to exploit me without taking care. We also exploit by throwing bombs. We never care the consequences of the acts we do. "While I am full of joy to offer enough food to the beings, the number of people of good will on earth is far less. The people with ill will are far ahead. The people in the past went on to exploit me to gain wealth from me. The rich keep on demanding wealth from the rest of the beings on the planet. There are too many to exploit me. If you keep on exploiting the earth, the imperialism you saw in the 18 and 19th century, they have exploited the natural wealth. A man yesterday spoke in TV about the richest nations became the poorest nations because of exploitation. There was a crazy idea on earth to come and exploit India. Columbus also started to find India. When they came to India, they try to exploit. It is karma of the country. If a few children eat away the food which is for 100 children? There are some men of evil who have no conscience, they exploit the resources of earth and did not allow the others to enjoy the resources of earth. This I have seen so many times. This is the crooked intelligence. The earth started speaking with the king: You don't know about the part. There were kings like you before. They should have been punished. Even on the local level, people store all the things until the price grows. This attitude of the beings is not all beings but only a part. A small part of humanity, 15 % possesses most of the planet. The others cannot handle. The earth said, I have seen so many times. You king have done nothing to it. Therefore I was withholding my riches. The whole creation is built upon the principle of goodwill. When evil emerges it is up to the king to set down the evil. If it is not done, if kings like you come, I once again am willing to offer. But you want to punish me, you should not punish me. A king with love is an initiate. A priest, a teacher with power can become a raja yogi. When power and love are well placed they are king initiates. I will tell you how the earth can become wealthy again. I will give out like the cow but before I need a calf. It is upto you to arrange the calf. I have seen you and feel you are the right one.

When you relate to land as the mother aspect the fields give better yield. When you approach the Mother you should please the Mother to get from her. If you exploit I will withdraw. The earth said to the king: You are a king initiate; you have the love and power. I need the calf to heal the distortions. There is nothing that is not available on earth. That is why even the devas would like to live on earth. Even from subterranean worlds the Nagas come up to experience the earth. The variety of the earth is best. Milk me and I will ensure that all your subjects will be served well. The mountains and valleys have to be made even so that cultivation can be done. When the rain comes the water finds the way in the right manner. Make me even before the rains come. Give me a calf. Our body is the earth, your abode; it needs to be treated well. How much respect you have towards your body? You cannot abuse it. When you take to goodwill the body responds well. When you are more and more with acts of goodwill, the potential of the body will not go away. There are hidden potentials in us. The body is such a tool for energy. It functions in a manner with many abilities. In the hands of a man of knowledge the potentials come up. In the hands of a man of ignorant it remains hidden. Don't put the body to hyper-action the potential does not show up. If you use it in a right way, it brings out many intelligences. But we don't care of the body. If we use the body as a servant and treat it with love and respect, then it will respond much better than what is normal. The response of the body of an initiate is very different from the response of the body of an ignorant one. It would generate all the potentials in an initiate. If we know how to use the mind, the intelligence, it gives a lot of riches. Substitute the earth with your body; substitute the king with your self. How do you relate to the body? If you know, the body can even yield distant hearing, distant sight. If you cultivate your land, your land would give you the needed flowers and fruit. All that is supplied is technology. With the help of technology you can develop the potential. As much as you cultivate the land the land gives. As much as you know the potentials of the body and do the related work which is called cultivation, cultivation meaning extreme attentive work, never neglecting. For example daily morning and evening prayer is a cultivation. If you don't do it it will not flourish. You have to give water morning and evening, the sunrays and the waters will keep fertilising the land. It is a continuous process. Vyavastaya means it is a consistent and constant process. It gives the magnetic speech. What is happening with us, we gradually lose our sight, our hearing, the sense of touch, the sense of smell, of taste, because we do not know how to cultivate. The teaching is an eternal teaching. Man continues to suffer throughout the life-span because he is the most ignorant one on the planet. Earth is willing to give. The divine descend from time to time to give comfort to the beings on earth, caring for the most suffering ones. When someone descends from higher circles to the earth the earth rejoices. When the body is occupied by a man of knowledge the earth, the body rejoices. There is nothing equal to the human form in the whole creation. It says in the teachings that when the body of man was built in the second part of the 3rd root race the creator felt himself fulfilled. The human form is a replica of the cosmic man. The angels cannot touch the earth but a man can. The animals cannot fly. The man has an ability to learn to fly like a bird, to swim like a fish. A fish cannot come out to fly, a bird cannot swim. The process of creation was fulfilled when the form of man was done. There were so many experiments done to find the ideal form. There were times where the head was in the lower torso or in the upper torso, there were times of men with two heads – it was not so very comfortable. There were times where there were men with four hands, all kinds of permutations were worked out and at the end of 3rd root race it was done but disturbed in the 4th root race. It is now the next step to build a body of light, in the next root race. You would all be walking into the field of sound and light. The body has all the potentials. The earth is teaching the king how to bring out the potentials of the earth. Without knowing, without the manual of the body we started functioning. When we get a device we get a manual to describe all the potential. When you don't read it you are likely to destroy it.

The king was advised by the mother earth by the cow. The calf represents the calf of knowledge. When the knowledge is applied to the body it will give fruit. I will continue to explain in the afternoon. Thank you.

Thursday, 04 January 2018, afternoon

Medham Me...

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

For want of time one more dimension the Mother Earth spoke to the king Pruthu was not informed. Thanks to the creator there is plentiful food in me which is given from the earth to the beings. Seeds related to food are in me because of the knowledge the creator has. I am full of the principle of food and the seeds are in me. The seeds are to be gained by the beings; they cannot be given by me. To receive the food they have to work. The humans cannot live without work; they cannot receive fruit without work. We are all supposed to do something for the benefit of the (inner) of the earth to produce food. The duty cast upon the beings of the earth is to cultivate the earth. The person, who does not cultivate the earth so that it yields the fruit coming out of the earth, be it fruits, pulses, vegetables, you cannot gain without doing something to the earth. The men started not appropriately to culture the earth and so they were denied the fruit. There were many more who wanted to eat without doing anything. As much as you cultivate so much you receive food and thereby deserve your existence on the planet. Those who produce food, they get food. Scholars and intellectuals do not contribute anything to the society; they are of no use to the society. It is not allowed not to produce anything. To contribute directly something to the products of the earth is necessary. Only doing vocal exercises, those are only pilferers. They pilfer neighbours. Excessive intellectualism is contra productive on the path of yoga. One man produces thousands of seeds and distributes. You can support those who produce. The earth supports those who either produces food or support them. Those who are not producing they have to be educated that they have to do work. If they do not do that, they come into the category of pilferer. There are teachers who also contribute to the society. Teaching and healing is a contribution to the society. The teachers that continuously collect money – what is their contribution? A true teacher teaches how to contribute to the society. Am I contributing to the society? The teacher who is just teaching and not contributing in one way or the other is a pilferer. The king like Janaka is frequently quoted in the scriptures because he continuously also cultivated the land. Janaka was a king-initiate. He was teaching how to follow the teacher, how to use the bull, how to cultivate the land. The bounded duty of the king is that the law is well established in the land. There are places of Kali – the casinos, the gambling halls. The intellectuals who ideate but do not contribute are under the influence of Kali. None of the four classes – the educators, the second class who contributes to the production. The third class distributes; the fourth class contributes and also teaches the importance of good will. The one who has power, intellectual ability; it is them who gather the wealth of the earth. If there is an intellectual class which does not provide to the rest they are not of use. Those who come late do not contribute to those who come in time. There are others who do not care for the well-being of the others. The ones who care to fill others' stomach and later he eats is blessed. The later he is at the dining table the more he contributes seeing for the others. The one who eats for himself is a pilferer. A householder is not supposed to eat unless all in the household have to eat. He eats what is left over. If something is left out, that left-over has a greater value than the other food. The seers see that the others are served first.

The Mother Earth said: See that others have comfort. If you seek the others' comfort you find yourself more and more full of comfort. A teacher is giving wisdom without searching money. A king searching power without caring for others is seen as a diabolic. The one who translates not only in Telugu the Bhagavatam, he was a great disciple. Once he was taking bath in the night hours. A divine being told him: You do the Telugu translation of the Bhagavata. He was called Potana, Potanacharya. He was surprised. He had knowledge of the divine. It is to him that the divine appeared and got the Bhagavata translated. It has cosmogenesis, anthropogenesis, the doctrine of astrology, etymology, time cycles, times of utterance, the chemistry of sound. All this knowledge he had but he cultivated the land to contribute to the land. To him the Lord appeared and said. You do the work. The Telugu version of Bhagavata is a much better version than the original version of Bhagavata. Potana had great knowledge. Another person became an important member of the royal court. He was equally knowledgeable. He told Potana, why don't you join the royal court? He did not contribute to cultivation. Every time when the king says something, you have to nod the head, he said. By serving the king you are not doing anything to the society, he told him. To assure a seat in the royal court is a very unproductive activity. Many people in the name of a king never contribute to the society. It is not asked what you have learned but what you have contributed to society. The unproductive people cannot gain support from the higher circles.

There would be many people who eat but not contribute to cultivation. Potana did not only bring out the teachings but also contributed to cultivation. The one who was in the royal court ultimately ended in (prison). Potana served nature more than others. A king that does not pay attention to the production of natural products is not a ... Digging deep into the earth to get the products is pilfering the earth. Drawing from the cow is different from drawing flesh from the cow. Eating flesh from the cow ... we use the milk of the cow but also the skin of the cow, the bones of the cow.

You all know the story of the hen giving daily a golden egg. Every day it is giving a golden egg. A fellow thought, why cannot I open the stomach of the hen and get all of the eggs? That is our approach when we try to draw out the riches of the earth. He has cut open the stomach of the hen – there was nothing inside. The hen produced one egg per day. Instead of one egg a day we try to get one egg every 8 hours. See how crazy we are. We have so many products. We should not hurt the earth. You should know how to work for it. The king Janaka was a benchmark even to Krishna who mentions him in Bhagavad Gita. We are trying to buy and sell land to earn money. What are we producing? When we are neglecting agriculture, neglecting the earth, as it is done today, it is an exploitation in the lowest rungs. Buying and selling shared at the highest price is an activity of ignorance. The earth said: I yield well to the beings if they cultivate well. The people have to be grateful to the banana tree. As it gives out it dies; it can fulfil itself by offering. We who eat bananas like monkeys – how do we earn to eat a banana? We only care for what is my right and not what is my responsibility. Jesus told his disciples when they were walking on the banks of the Sea of Galilee. At 10 o'clock in the morning they found a fruit-bearing tree. When a disciple saw the tree he ate some of them and then offered some to the Master. The Master looked at the disciple and said nothing. The disciple asked: Should I have offered you first? – You ate because you were hungry but what have you done for the tree to eat its fruits? You never offered anything to the tree, you not even offered water. That is why without offering anything you cannot receive. Just grab from everywhere as you like is very uncivilised. The earth warned the king: Ensure that all participate in the production. Ensure that there is a fair use, that all are given according to their labour. The earth said to the emperor Pruthu and the emperor understood. He passed a law that to eat the fruit you have to contribute. There are many intellectuals who keep on discussing; they gather together and ideate about food. There is a seminar, they discuss about alleviate the hungry persons? If you feed a hungry person there is already one person less hungry. Discussing about eliminating poverty we are lost in your brains. People are not attaining directly to the need of the society, they speak, speak, speak. As long as they only speak they haven't lifted people up. This is a field of action and not a field of vocal expression. Kurukshetra is a field of action.

The king passed a fundamental law: No one can ever eat something without having contributed directly or indirectly to the cultivation of the earth. That is why the king gave the basic instruction. When you walk through the duty-free shops in the airports, there is nothing for the well-being of the earth: You find varieties of alcohol, of chocolate, of cigarettes. More and more such places are there. Within the airport you find supermarkets. We are producing much more useless articles and less what is needed. The governments ensure much more production of useless products. That is why governments are bound to fall. They neglect more and more the needs and more and more enable production of unnecessary things. We have so many malls and less fruit stores. Producing products which contribute to the well-being of the beings are blessed; others are not. There were many granaries of rice. They now produce tobacco. The best tobacco is called golden leave tobacco but you are promoting damage for the humans. Today the fields become barren fields. Then the people started building houses on these fields. Then we have fields of concrete which do not produce anything. Don't think that we are the first ignorant race on the planet. Many times we did the same. If we stay with the things that we buy. Most things are just for fashion. Things that contribute to our health, the life or the light of the humans are well. If you contribute directly or indirectly to the support of the production or you facilitate transportation of the food you contribute to the well-being of the earth.

The law was passed like this.

The first the king had to do that the beings get the knowledge related to the seed, the knowledge of right relation to each other. Or support those who produce or produce knowledge how to produce better. There are four castes in nature; all the four natures exist in us. One nature is more predominant than the other. Some are predominantly educative; there are some who are protective, there are some who facilitate production and some who produce food. There is no such thing who is high class or low class. The one who belongs to the highest class is the one who teaches and he does better when he also produces food. There are others who protect the producers and also produce. There is the category of those who produce. All four categories are engaged in the production of food. There is an initiate in the kingdom who... all four sections are engaged in the production of food. The human beings only exploit all around. He wants to exploit the plants, minerals, animals, humans, the planet – that is Kali. The king would ensure that the laws of right relationship have to be inculcated to the beings of the planet. To inform the people a different education has to be given. So he contacted the Manu. The Manu related to our solar system gave instructions called Manu Smriti. How are we to be as young people, as adult, as old people, as male and female? How are we to relate to the infant, to the youth? How are we to relate to

the plants, animals, waters, the rivers? To the oceans, to the mountains, to the five elements, the sun, moon, planets? Manu gave this to the earth by forming a triangle between the Manu, the earth and the beings. The King Pruthu has got the first calf. A calf was brought with the help of Manu. The king has brought the calf and the cow of earth. He taught the people how to cultivate the land. The knowledge of time and of nature. Different kinds of soils, there are some soils who give good results. There are so many dimensions, that is what the Manu supplied. It is a cooperation between Manu and the king of the earth to offer food to the beings. Around the second half of the Lemurian race this was given. We take everything as granted. Where were the beings in the beginning? With the help of the beings he has levelled the land. He ensured that the beings are taught how to cultivate. The earth started giving food. With the help of Manu he started teaching the beings. The earth also felt so very joyful. The earth carries the principle of Mother Nature. It was a joyful offering. We should not forget that the earth loves the beings which work for the land. A mango tree gives 500 mangos – if you have a mango garden you cannot eat all yourself. You are working for an unknown number of beings. The people start working for themselves but the earth mostly works for the other beings. Ayurveda says, ... How hot is it in the month of June in Spain – you should be grateful to the persons who grow fruit. If you eat know that there are people who have grown the fruit you receive. We speak of so many high things and we take so many things for breakfast and do not care. Cultivation was taught by the king and the mother earth gave fruit. The people exchanged in cooperation. Like that you must ensure that earth ... That is how life started at Lemurian times. Some parts are said here and some parts there. You can gain the knowledge when you put it together. Knowledge is meant for action. Thank you so much. We continue tomorrow.

Friday, 05 January 2018, morning

Medham Me

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

I hope that now that you can comfortably enjoy here. There were changes of food, of residence. By the time you feel well you are back to Europe. The seers don't stay more than three days in a place. In three days the mind, the senses and the body settle down at a place and finds comfort and then the senses also find comfort and then they get accustomed to it. And then the body looks for a bedroom and gets stuck to the bed. First, second, third day not, and then it is comfortable. Not that it is comfortable but it has adapted. After three days you get localised, put roots. The seers therefore say, we don't stay anywhere more than three days because they know they get stuck very easily at a place. They understood the quality of the earth with its attraction. If you stay longer you form a habit. Therefore they do not stay more than three days so that they do not get localised. When we feel very uncomfortable – there are many people who feel very uncomfortable when they have to move. But they get stuck. Discipleship is a practice of delocalising yourself. If at Barcelona you may not feel like moving out of Barcelona, in Münster, it is so comfortable to stay there. This kind of localisation has its own limitation. Brother Navaneetham can explain it better. Brother Navaneetham is the best example of localisation; he never got out of India. He should be able to see what exactly caused the localisation. He has not much travelled. Saturn itself is a localising planet. He causes the localisation. Now you are already here from three⁰th December night – four nights you have attended, so you get localised. Better you dematerialise the place so that you don't develop roots around. There is a saying in Sanskrit: Man is better off by movement. If he does not move he gets stuck and then he loses the globalness. World Teacher Trust Visakhapatnam does not know how it is in Bangalore, in Hyderabad. Likewise, when I speak of World Teacher Trust, you have a move every day moving around the planet. Where you see many ways of variation you know that there are thousand ways of living. For an Indian to be outside of India he is totally upset when there is no Indian food. Likewise you stay in Germany or Spain. The material part of the being always looks out for rest. If you are daily sit in a personal chair, one day when someone else sit there you get upset. You are accustomed to it. In a matter of four days such a settlement get sedimented. The muddy water in a glass keeps on settling itself. Likewise we encounter localisation. This one has to overcome. We have to settle in Brahman and not in anything else. Our abode is Brahman, then there is no further place, no further localisation. After the individual soul becomes a localised soul it is like a water getting into a tumbler. It is localised. Water in a river has a flow but if it is collected in a vessel, it has no flow. It almost loses its life. Otherwise carefully use mineral water, it is not

flowing. Stuck air is no more flowing. When you enter the hall after two days of closed doors it stinks. When we are stagnant we stink. We are localised when we don't move. We have to entertain various thoughts but not always the same thoughts, meaning half past 8 coffee, half past 9 seminar. If one is settled down like this, when the routine is settled, we lose our flexibility. We need to have stability but also flexibility. That is the purpose of yoga. You need to be a rolling stone, that does not collect matter. If we move all the time we are not stable but when we always stay we are stuck. The best is that we are as much stable as we are flexible, that we are half mutable, half immutable. The immutable is called he, the mutable part is called she. In him there is a part which is stable, never changing. Nature is ever changing. We should gain the quality of being stable while changing. Not that we should be completely flexible or completely stable. To be flexible and stable is the state of yoga.

In every teaching there is something common and something new. If there is the same thing every time – the freshness of the taste upon the foundation of stability.

King Pruthu, the earth and the beings on the earth found how to live on the earth. The beings should be happy to live on the earth. Now we are happy with our lives. We have to learn to have better relation with the surroundings, with all kingdoms on the planet. By this we gain greater comfort of being in the body. We need to gain the knowledge of how to relate; otherwise we don't gain the ease of living in this body. It is not easy to live with others. Man who is not able to relate well is not well. We should learn how to relate. The next person to you, who is called the neighbour, it is not that easy to relate to him. The moment we are close together there is more conflict than the joy. The God gave a lady to a man and a man to a lady, and he said, learn how to live together. Then come children; learn how to live happy. Then, learn how to live in a group. The Master DK is too ambitious, speaking about living in a group. The Masters around us are all looking at us. The master Jesus spoke 2000 years ago saying, Love thy neighbour. Now, after 2000 years, there is a Master saying, live in groups. How can we live in group livings? They have high expectations of us. That is why at some time there are people saying, oh, Master, you are too ambitious... After a group life, one consciousness in so many forms. The whole is the science of relating. We develop relation-ship. If it relation it is alive. If it is relation-ship, it is a ship which will sink. It is bondage and will try to bind you. While we are ask to relate we also develop the bondage. We develop new bondage. Beyond a point everything becomes bondage. If I relate to our brother Navaneetham and for some days he does not come I feel bad, because for some other reasons he cannot meet me and I already think that he does not like me.

In the group if we don't see someone for some time we already develop prejudice, we develop our own imagination about it. When the person comes back after some time you are already different. You can build expectation in relation to each other. If you relate to each other without expectation it is different. If the relation is too high it leads to the related conflict. After a few days the prejudices come. When he comes after say a month, when Navaneetham comes, if I have the same smile at him and don't have prejudice, it means there is no bondage. It so happened once there was a voyage in a ship with the Master and two disciples, the voyage was for a month. The first 3-4 days they were talking in the ship; thereafter one member was not talking to the other member and the other got prejudices that he does not like me. It is the same problem. When he came to the Master, the Master said, What are you cooking inside? Why are you looking like a fried tomato? He did not know what to say. The Master said, Are you feeling the absence of your friend? – Yes. – Why do you feel so? He has some other job. Be sure that there is no other ship. When we are on a voyage in a ship he will come. Why don't you go and look to him? Why should he always come to you? We are all in the ship of the Master, whether we like it or not. The moment we invoke the Master in the prayer, we are all in the same ship. If someone tries to get out of the ship it will not work. All are in the ship, the one whom you like and the one whom you don't like. We should know how best develop relation with each other.

There is an overseeing Master and when we learn how to relate with each other, all relations will be in right angle. When the relation is in right angle we are in harmony, if we are not in right angle there is conflict. In one way or the other we have to be in right angle: Right angle erected, wrong angles neutralise. Tables turned. We have to find right angles. From the other side it is problem, we keep right angle. We cannot adjust others' angle but we can keep right angle with you. When you keep the right angle you are with the Master. The disciples of the Master know that they are with the right angle. With the animate and inanimate beings you have a right angle. That is right angle.

Pruthu on the earth teaches the beings how to relate between them. The earth suggested to the king and the king understood what to do. He sought the cooperation of the Manu and in this cooperation a log of cultivation started. Cultivation of the earth means, asking the cooperation of the earth. Manu taught the way to cultivate. We all belong to the Manu; he is our progenitor, Father. People started cultivating with

the law. The mother earth was very happy and started giving the products. If the earth is not happy with you she will not give the products. Just before the harvest she sends a cyclone. There is a slip between the cup and the lip, they say in English. If you put coffee in an excellent cup and you set down and then the cup falls and the coffee is gone. The coffee is to be in you. If it happens that you let the cup fall it is not in you. Manu says, it is not enough to follow the law, you should also be grateful. Not taking care of the parents in old age is not lawful. As long as you care of them the nature will take care of you. Many people take care of their parents but it is a routine relation or of negligence. They put them into an old age home. Or they see it as an obligation. What should be your attitude is, the scriptures say, you should be grateful. If you visit them you are lawful, but it is not enough. You are not only lawful and righteous but you have to be grateful. That is why it says, dharma... Dharma is the law, kritatya (?) is, be grateful. In the morning when we do prayer, exercises of alignment but before all you should be grateful because you are awakened. If you are not awakened, where are you? The first thing to do is to be grateful: I am grateful to life. Grateful has to be given great importance. Even if you receive a cup of coffee you have to say thank you. You have to have the gratefulness inside, not outwardly saying thank you all the time. You should not only be grateful to the divine but also to the medium through which it has come. The earth was happy because the beings were grateful. The beings in Lemurian time learnt spirituality to relate to each other in gratefulness. Money system was not there. Exchange of food was there. Originally it was offering. What I produce should be useful to the neighbour. It should generally be useful to the society and also to you. The nature says, what is useful to others should also be useful to you. We now have marketing measures and make people to believe it. The original concept was, we produce what the beings need. If you have a cow and want to have grass for the cow, you offer something from the cow. All are involved to produce something for the other, be an agriculturist, a tailor, a weaver. If you don't have anything useless with you, you exchange what you have for what you need. On the principle of production the people were happy. Manu is the one who knows the whole law. There is no law that the money does not know. What is known as Manu Smriti is the Law. He gave the law and also the law of spirituality. He ensured that everything on earth gave its law. A chilli is a chilli forever. Salt is salt forever, it does not change. Nothing in creation transgresses the law. A coconut does not taste like a Mango, a Mango not like an orange. No two things have the same quality; they are all expressions of the Law by Manu. We don't know what Manu has done for us. He has given the law of sprouting to the seeds. Why do the seeds sprout? We take it for granted but who gave the law? The Manu gave the law of sprouting with the help of moon rays. The water was given the law of taste. Where there is no water there is no taste. Where there is dry land there is no taste. The Manu likewise arranged the soli-lunar rays to create. Manu is the son of the solar god. Solar God, Manu and the king of earth. He gave all laws and how they should function. There are different laws at different stages of life. When you are an aged man you have to behave like that. You cannot behave like a young man. There are different programs. We cannot demand children to be quiet during the seminar, they need to be at a different place. A hand that does not produce anything is an unhealthy hand. That is how it was. The fundamental dimension of stomach is hunger. A hungry stomach cannot be with wisdom. If I keep on teaching and don't care for hunger, the fundamentals are not there. Our rulers are nothing but our representation of our qualities. The king and the priest together brought Jupiter as the calf. In account of the Jupiterian law there is metrical manifestation. If we want to be with Jupiter we need to be metrical. Wisdom presides over rhythm. When the touch of a magnet is given an iron piece gets rearranged. We get rearranged when we associate with a Master of wisdom. His magnetism affects us and we tend to become orderly. Jupiter does not allow any digression. How much we should eat, what to eat? There has to be rhythm with it. If you take a cup of coffee, when should be the next drink? You cannot drink as you like. You have to set a rhythm for you fill, your rest, for your prayer, for relating to your near and dear. Your children have a rhythm. We feel the discomfort with the beings when the relation is not right. The planets have their rhythm. This rhythm comes from Jupiter and that is what Jupiter has brought on earth. That is why Master Jupiter is said to be presiding over temple business. When Master Jupiter is here he is in Sirius as well. He is in the great grand lodge: There are so many masters who have built their own live to a temple.

The moment the seminar started the symbol of Shiva came to me. One way is that we think that Reyes brought it. Another way is that Shiva wanted to be here and brought the symbol through Reyes. When you garland it it should be done daily. Why I have a garland? It did not happen because I asked for it. If you set a rhythm you have to stick to it. You should do it every morning when you change the garland in the morning. We cannot get into emotion to do something and then forget about it. It is a rhythm. If there is the candle, if you don't kindle it. To set a rhythm is a great responsibility. People set a rhythm and then escape. People who stay to the rhythm tend to become magnetic. Our ability multiplies through work.

Our radiation happens through the rhythm. If you cut your hair, follow a rhythm. In ancient times people always cut the hair in a certain moon phase. The Aryans were excellent ritualists. Now we came out of rhythm and developed anarchy. The donkeys follow a better rhythm than we do. Jupiter brought the rhythm and through rhythm the wealth multiplied. If you don't be rhythmic and Jupiter is in a good position it does not help if you are not rhythmical. Jupiter teachers, follow the rhythm. There are people who do not follow the rhythm Jupiter sets. Jupiter also gives the knowledge. The best thing is to set rhythms. Don't we have a rhythm from 1988 to have a seminar in January? We do Guru Pujas, May Call, December Calls – as much as we follow rhythms time unfolds. Rhythm and time relate to each other. If you divide the day by 8 parts every three hours there is a rhythm. There would be a ritual at 3 am, 6 am, 9 am, noon time, 3 pm, 6 pm and 9 pm – 8 rituals. This would bring in an eightfold rhythm. Master CVV gave the rhythm of 6 am and 6 pm. Once the rhythm is set there is another rhythm set. We have set a rhythm of 9 am and 4.30 pm, it is the middle point between three and six. At 9 pm we close the activity. We should follow the time table. To gain knowledge very well we should set a rhythm on a daily basis, weekly basis on the basis of the lunar calendar. Every 7th moon phase, there is a change of energy. From the 1st to 7th phase, then there is a half-moon, then full moon, then again half-moon, then new moon. After 7 phases there is an 8th phase which is changing energies. For 7 phases it is in a kind of stable energy. Then there is at the full moon again a change of energies. After every 7 phases there is an interlude. You have to align with the interlude. If there is a change, you have to align with the change. At dawn there is a change in the energies, at noon, at dusk. You have to follow the change of the energies relating to the day, the month, the seasons, like that. There are rhythms related to moon, to sun, to Mars, Mercury, Venus, Saturn. Like that you set rhythms and follow them. Mme Bailey worked for 30 years, Master EK worked for 30 years. If you follow rhythm the function of Jupiter is much better. That happened in the beginning of this mankind, the humans learnt how to prepare food, they have observed the seasons. The Manu gave the law of the seasons when some flowers flower. In tune with the natural seasons we relate to them. Relating to full moon, new moon, half moon. All this knowledge started coming in the second half of the Lemurian age. Thereafter they tried to refine. To experience the planet Manu has brought the Law, Jupiter has brought rhythm. There is a scope to evolve with knowledge which Jupiter brought. Jupiter roles over knowledge and comfort. These are the two calves which were brought down to earth by the King Pruthu. In cooperation with the laws of time they brought the energies of Neptune. The energies of Neptune are linked to the earth and consequently there is the possibility for transcendence. If transcendence happens, it is from the 8th to the 9th tissue. There is a hierarchy related to Neptune, moon is one, Venus another. Moon in the solar plexus, Venus in the heart, Neptune in the forehead. There are only two beings on the planet who can transmit the energies of Neptune, Lord Dattatreya and Lord Maitreya. From ancient most times Lord Dattatreya gives transcendental experience, you are lost into the whole, he gives the transcendental experience. It is the experience of Neptune. It also happens with Indra who brings in the sperms of the man to the ovum of the lady with the energy of Neptune. To relate to Neptune we sing the hymn of Lord Maitreya in the morning and in the evening. OM Maitreya Ya Namaha – if you consciously utter the related joy comes to you. He transmits the energies to the earth regularly. The Neptunian energies keep happening since Lemurian times. Neptune gives us immortality (?). A centre for Neptune is also arranged with the humans. When you experience through your senses, when you taste something, see something like the sunrise and get the related feeling, it comes from Neptune. It is an expression of joy which has no words, we say "wow"! "Oh", "Ah"- we have no voice to make the expression. Today we say wow, in Telugu it is Oh. It cannot be expressed in words, it is a Neptunian energy. That state of experience he arranged in us. There is a centre of Jupiter at the top of the head. The centre of Mercury is at the throat. What is lawlessness, what is non-lawfulness you can only know from Mercury. The place of Mercury is in the throat. The place of Neptune is below the Ajna and above the brow centre. We say, Chandra, Sukra in the heart and Indra above the brow centre and Soma above the head – we are blown out of the body. With the same principle of Neptune the life principle upon earth is also connected. There is a relation with the life principle and then another dimension is prana. To bring in prana into us you utter OM. I will explain tomorrow morning. We are now with the calf we call Neptune. It has been brought to the earth thanks to the King Pruthu and Mother Earth. When you see the calves at Ramadri, please remember the calf.

Saturday, 06 January 2018, morning

Medham Me....

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

We have come all the way on account of our unsatisfied hunger for wisdom. You are willing to listen to the wisdom. We continue so that to the extent we are engaged with wisdom we do not do other things and cause interference with the Plan. One thing that happens when we are engaged we are causing noise on the planet. One hour prayer morning and one hour prayer in the evening and then five and a half hour sleep; we are not doing noise on the planet, that is already a contribution. In the morning I thought, what am I doing and what are you doing. It came to me that in the name of group life we are conducting the day in a kind of activity which does not cause pollution to the planet. When we do not disturb the planet we are already contributing to the planet. When we think that we do big service it is ignorance. Sometime not engaging in music it is already a benefit. When we are not engaged in music we don't get hurt. Therefore by our relating to wisdom since so many years, for thousands of hours. In the morning you get my morning thoughts. Thousands who have listened were not a nuisance to the planet at this time. Otherwise we emit noise – may we transmit silence. Suspension of noise from us – when the class is over the noise come up, even in the classroom. There is noise before I come and after. During the class you are not emitting noise while you are listening.

These thoughts came to me this morning – so what are you doing. The answer was, thank you, there is a temporary silence due to non-involvement in other kinds of thoughts and speech. I also invite you to silence.

The king Pruthu could bring the calf Manu and the energy of Jupiter and the other senses to the planet. He could bring the comfort of knowledge to the planet. The emperor Pruthu could seek the cooperation of Neptune called Indra and through Neptune he could bring other things onto the planet. Whenever it says that something is brought to the planet we can also say that it is brought to our body because our body is from the planet. The things brought from other planets are also brought to our body and the related beings. The energy of Manu should be with us. He cares for right relationship to all beings on the planet. Secondly the energy of Jupiter. There is a place of him in us at the base centre. That is the calf on the planet. The rays represent the energies onto the planet. The arrangement is made by this emperor who is no other than the representative of the Divine. That would enable us to live comfortably on the planet. This was inaugurated in the 2nd part of the 3rd root race on the planet. You are familiar from the works of Mme Blavatsky. We are ready to enter into the 6th root race where we are predominantly experiencing light in matter. We could easily visualise light. Therefore the next manvantara is called Sarvani Manvantara, meaning the light. There is much violet light. More and more there would be perception of the colours. At the beginning was already in Lemurian times. The humans were taught how to behave with minerals, plants and animals. All laws were given and the humans picked them up with enthusiasm but slowly the wisdom turned into desire and with desire you digress of your being. The very purpose is to gain wisdom and alignment. But with desire we digress from alignment and we think of going to the market, going to cinema, to beaches etc. We have this also in Europe so why to come here and go to these places. In Lemurian times slowly there was the digression to desire. So the Atlanteans saw a great damage done by the king initiates, of the great work done by the many Sons of Will and Yoga to teach the beings. The desire which came in the 4th root race overpowered. Most of us have not been able to progress because desire overtook. So many people sleep during the morning hours because they overtook the energies in the evening. So they digressed. Digression is from the duty. We digress and then it takes a long time to get back to the track which you very well know when you move on autobahn, autopista in Spain. When you take to a wrong exit in an autobahn you have to go in rounds and rounds before you can get back. Every desire causes a digress to the purpose. Therefore we say every morning “Let Purpose Guide the Little Wills of Men” – because we are not set to the path but digress. The good work done in Lemurian days was destroyed in Atlantean times by desire. From desire to duty – when we get back we get back to the path. We do not know how to transform the desire to duty. A desire for other things causes digression. This energy to uplift was coming from Neptune so that we can have transcendental experience.

There are books which tell all that Neptune has done. The muse of Neptune is the muse of the soul. We are souls but we have dragged ourselves into our personalities. Then we are not even in joy or happiness but in unhappiness. By relating to the centre above the brow we gain the view. That is why

Krishna suggested to align to the centre above the brow. He was instantly leading people to align with the soul and live blissfulness. That is called Neptunian functioning. The one who has Neptune at the ascendant or the sun can lift up people in a moment's time. It was conducted by Krishna many times. Not only the humans but also the animals, the plants and even the rivers. That is the beauty of musing that comes from Neptune. Neptune can produce the best music. If you listen to the music that has the touch of Neptune that is excellent. That kind of music is an aspect of Neptune. The energy called Ojas is related to Neptune. With Ojas you keep listening to OM. As you close your eyes you would be listening to OM because the birth place of Indra in us is Ojani, the birth place of OM. Ojani is a Sanskrit term which means giving birth to OM. What exactly the ones engaged in OM for months and years or ages experience – with OM you can experience the centre of Neptune in us. OM gives birth to prana. OM is given birth to by Ojas. They have access to pranic energy. Ojas generates Prana. The mused ones can emit prana. The ones mused with the soul, in them OM is realised. OM breathes along with the pranic Ojas. It can be transmitted. So the name of OM in Sanskrit is Pranava, meaning it expresses Ojas in an ever fresh manner in us and manifests the prana in us and enables the gross pulsation and the breath. From Pranava to Prana to subtle pulsation to gross pulsation to respiration, respiration to heart beat and circulation. It purifies the blood. All these activities come into us in a subtle manner by uttering OM. You gain access to the subtle pulsation by contacting the Neptune principle in us. When you muse already Ojas is generated in us. Only because OM is at work, the Prana is at work. Your relating to the centre of Neptune above the brow centre enables production of Ojas. The arrangement is called the silver thread; the flow of prana is called the golden thread. Through the silver thread enables the golden thread. The method given is relating to the centre of Ojas. Softly and gently you utter OM, each time you utter OM and make it nasal, not completely vocal, by this you get the vibration which keeps knocking at the brow centre and you would gain perception relating to subtle vibration. It also gives subtle vision. This way Ojani is expressed, meaning the pulsation of Prana is in you and you would get a lot of vitality. With this you are able to grasp better, to think in a better manner and also you would get rid of all kind of sicknesses and it enables you to experience the state of immortality. You transcend death on leaving the body. When you leave the body, the centre above the brow centre, you can imagine what dimension of good will Pruthu brought to the planet and to the beings. He linked up the humans to the centre above the brow and to the earth.

Now for us we are in a position to link up the personality to the soul and experience the muse and this enables experience of experiencing the soul and fulfil the purpose of your being on earth. Such thing was done by bringing the energy of Neptune to earth and enabled the production of Ojas. Otherwise it does not happen unless the ojas does not enter into the sperm. The Ojani is the best gift to men. When they create Ojani and give it to the men and women, this is arranged through Ayurveda. Many are the dimensions related to Neptune. Once we are connected to musing so many things happen. Through this alignment so many things can express through the personality, great benefit has been carried out. Pruthu also established to connect from Neptune to Moon to earth. The moon causes things to grow on earth. A kind of juices in the plants. We see so many juices. If you wish you can have an energy, a juice which uplifts. Not only fruit juices but also plant juices, they are also medicinal, they cause a great benefit to the mind and senses. The mind tends to be juicy. The moon brings the plants to make the life juicy. The humour of the mind is on account of the moon. The humans are kept up by the rays of the moon upon the beings but also upon the plants. The cereals, the pulses, the juice of weed, rice, grass, see grass, of so many leaves, the essence of leaves is the humour of the beings to keep the beings joyful on the planet. Even if they eat food from a person... they would like to keep your humour well. To cook tasty food and serve is a great service. If you cook with love you can much better serve. If knowledge is missing it is missing. If you eat food from hands of food is very nourishing. If you eat from people for money it is missing. A little food from the mother is much better than much food from a professional cook. There is a commercial energy. In olden days there was no activity of fast food centre, hotels where food is served. It was all in the houses with an inclination to offer food. Not only in India, even abroad. When you eat in a restaurant the quality is already a secondary quality. When food brought fresh and with much love, it is much more healthy. And when the food is juicy, such food has higher quality. There has to be liquid food. Vishnu Purana says, take food with liquid food, take food with a soup and conclude again with liquid food like yoghurt rice or juice. The Bhagavad Gita says that the juice of the planet... why should the water of the demons... the arrangement was made by Pruthu by linking the phases of moon, the 16 phases, 16 moods were related. People get enthusiasm by the rays of the moon. The groups go to eat because it is having a food that gives us nourishment and there is an enthusiasm to get the food. If the food is dry you don't get the enthusiasm. It comes from the cereals, the juices. The taste

is with the sun and there is taste with the natural things prepared. Consequently there is an enthusiasm to take food daily. The one who is talking to you is already 72 years but the enthusiasm to take food is there. We are enthused to have morning coffee and tea. The number of times we haven't counted – can we do any other activity like this? For every activity there is ojas. I ask for how long should I teach but not the question for how long should I eat... When such questions are asked you get the answer, when do you stop eating? That is how the topmost enthusiasm for the beings comes from eating. But when you are busy when eating, when you are angry by eating or you have sorrow. Food is the only thing that can be directly enjoyed and you will never be bored. This dimension is never seen. Every time you go to a ... when you see a banana, the fruit juices are produced. It is the work of moon, the earth and the king Pruthu. Therefore, what you do is to preserve the body. It is the work of the diabolos. The work of diabolos is to protect the body; the work of the divine is to protect the consciousness. In the morning you are much more powerful after sleep. The material intelligences are called the diabolos. For the growth of the body you have the balance the two. The body does not want the progress of the soul. The body always is ... the energy which provides the growth of the body is called an energy of the diabolos. We are diabolos because we eat much more than we need. By that the body grows. It is the diabolos who brought the taste to sustain the body. We are all slaves of taste. A diabetic is told not to eat sweets but the power of diabolos is so strong that he does eat. I left out the salty things and eat sweets. The diabolos can work in us through taste. They don't let you do the program of the soul, they make you sleep. There is a saying in South India, if someone is a disturbance to your work, feed him. If you feed him more he will fall asleep. There is a saying, don't wake up a barking dog or a sleeping lion. It is the diabolos who brought the calf to the King Pruthu. Through the calf all is with us what we eat. Some people like salty things, some like chillies things, some like bitter, some others like... The sustenance with joy is arranged. For the most high circles, the Gandharvas, the musical waves beyond the creation. These waves brought out by the creator are musical sounds and light. There is the dancing light. According to the sound the light dances. The sound is musical, then the light would dance. That light is absolute; it is them whom we call the nymphs of the heavens. They are the most beautiful beings because with sound and light they dance. They are most beautiful beings. That is the highest benchmark of beauty. They call it Gandharvas. There are countless waves which have the potential of sound, of sight, of ether, which manifest in a very dancing form. Therefore they are called the Apsaras meaning they give you an ecstatic state. King Pruthu is giving this sound to earth to have this ecstasy on earth. How much people are attracted to musical waves. A huge musical activity is going on on earth. The ear for music is developed and music is developed and the music is distributed into the mountain ranges, the flowers, the trees. Please go to the initial pages for relating to sound in "The World Teacher" how the seers could see the metres and sounds by listening to the chirping of the birds, the sounds emerging from the flowing streams. How much knowledge Master gave through that chapter? That relates to the music coming from the most high. The Gandharvas, Apsaras and then there is the experiencing of music, of dancing. In all our movies there is so much dancing, there is sound, light and dance together. This makes it much more absorbing to the onlookers.

Then the concept of beauty interacting between each other. Slowly the whole dimension got lost. The knowledge was brought in Lemurian times. Some evolved, some destroyed. In the evolution of dance it became break dance. All are in some way related through sound and the related light and movement. When the people related to the divine they started to dance. Music is a way to get mused into the surroundings. That activity has come to be and there are...Pruthu brings in these vibrations through the 16 phases of moon.

We have now covered Manu, Indra and Neptune, the rays of Moon which brings the needed enthusiasm of Moon. There is an upliftment in you when you relate to the taste of the planet. Then we spoke of Gandharvas, the beings beyond creation. Only to preserve the most high energy King Pruthu brought in with the help of Jupiter, Neptune and moon. Then he has taken the help of Pitris. Sun transmits the golden light, even upto 7.30 in the morning. If you step into morning light after the morning light, the golden rays are still there, especially in the month of Capricorn. The planet has to survive on the planet for long cycles of time. You have to relate to the golden rays in the morning and evening hours. The earth keeps on receiving the vitality. The sun provides warmth to the beings of the earth and to the earth. In us also the vitality improves through our relating to the sun during the golden times of the day, sunrise and sunset times. Therefore it is very much recommended to us. The morning and evening gives much vitality. We cannot describe totally the beauty of the sunrise. By chance we sometimes see the sunrise we are so joyful and we cannot speak but "oh, how beautiful". It happens every day. We deny it to ourselves; we build obstructions in a manner that we don't experience it. As much as you let the golden

rays into your house so much the body gains vitality and blessings. The people living on the country and move in the light have much more vitality. The vitality in the body is directly related to the golden rays of the Sun. Keep the warmth in the body. It is very much preserved in the spleen and slowly transmitted to the body. By not exposing to the golden rays of the sun... it is a store house of the... to meet the heat and cold outside, the rain outside with the help of the vitality through the rays of the sun. Master DK gives the knowledge in A Treatise of Cosmic Fire – it is almost ignored. You can resist disease, decay. There are people who don't look aged even at higher age. There are some who are 60 but look 40. It relates to how the body is maintained through the spleen. That is the storehouse of the golden rays of the sun in us. That is what the sun does for us. There is a mechanism around us on the planet. The land between the tropics of Cancer and of Capricorn there is much light and vitality. Above and below these limits there is less vitality around.

These things were done to our earth and also to our body. We don't care for our spleen or our earth. Some people have frequently cold. Ayurveda recommends to be regularly exposed to the rays of the sun for 40 days. There is colour glass used but that is secondary. But it has an effect. Some keep a silver come in the night and a golden cup during the day. We give thanks to the wisdom of the seers, they recorded everything in olden times, we have a different approach to the earth and the planet due to their wisdom.

Kapila who is also a great being on the planet. I told the story of Kapila and Kardama. Kapila is the number consciousness to the universe. King Pruthu also brought him down to the planet. We will have covered this by Sunday morning.

Saturday, 06 January 2018, afternoon

Medham Me...

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

In the morning we were speaking about the emperor Pruthu linking the energies of Kapila with the planet and the bodies of the planet. He established in the nature of the planet the number consciousness. There is a relation presided over by an intelligence called number consciousness. We have one head, two eyes, one nose, two nostrils, an upper jar and a lower jar. We have 10 fingers. Each form is linked to the number consciousness. There are flowers where the number gives the number 5. In every atom the number of electrons is ruled by the number consciousness. There is a regular pattern in every flower. In the womb of the mother you would know how is the number of petals. Like this there are 5petals flowers, 6petalled flowers. We worship Lord Shiva with Bilva flower which has 3 leaves. We have Bilva leaves I will show you tomorrow. In the solar system there is a planet but there is always a planet with number 7. From the number consciousness called Kapila is well established. Even in us there is the number consciousness without knowing the numbers. Even without knowing the numbers a child would recognise where in a hand there is more than one chocolate. It is well established on earth and the human form. The number consciousness ensures that there is a multiplication of numbers. Number one for sun, number two for moon, number 3 for Jupiter, number 4 for Vishnu, number 5 for Mercury, number six for Mars, number seven for... 9 for Saturn; the shape consciousness is called Vishvakarma, the number consciousness is Kapila. When we speak of number 4 it is the potential for manifestation. Number three is for manifestation and demanifestation. The leave with 3 is used for manifestation and demanifestation. Number five we have in rituals 5pointed star. The number consciousness. When you are working with Brahman... these are transmutations of number 9. When all is included and nothing is excluded it is nil. If you take seven plus three it is 10, it is not zero. The number of Bahman is purnam. From out of purnam purnam comes. We are talking about the number. If you fly you get a flight number, a gate number. Number 7 is. There are different systems which give different numbers. A whole volume can be realised with numbers. That which descends into form is manifesting through 3 qualities and is number 5. There is another school and they use number 4. With a master of wisdom the related numbers are applied. For a cycle of time they can use oen amber but... With Master Morya working with the number 4. There is a huge knowledge which we call Science of number. The number consciousness opens doors into the secret planes of numbers.

Then we get to another activity where the emperor Pruthu related to, the cosmic intelligence of wisdom. If we deal with numbers and we give thanks we are safe. Number... We are able to learn with the help of

the centres. The learning faculty in us is stimulated by using it. When you use what you are learning wisdom is revealed to us. Then we memorate. In schools things are told the children repeatedly. A group prayer gives different experience to the different people. The discussion of children... You can carry so much wisdom in you. The banyan seed can contain so many seeds. When the seed falls you can put them seeds into your pocket. The more you learn the more you. A teaching is given by a teacher and the student learns a volume. If you teach in silence the teaching is more and more simplified. We all know the Bhagavad Gita. The knowledge is given to Lord Arjuna. More than two persons is already a crowd, meaning sound is there. When Krishna said something and Arjuna said something. Vedavyasa was in Badrinath, from that place he saw in a seed form by Vedavyasa. This was provided by a disciple of Vedavyasa to the blind king. His blindness was because of the state of Vyagra.

When you went to Ramadri you found all planets at a place. Relating to Rudra there you feel the energy of Rudra there. If you relate to another energy there it does not work. You need to know where to build a graveyard and where a temple. If you build a market place at the place of a temple it does not work. You must have the knowledge where to build what. A person offered to me a house at a cost which is lower as the market value. From all standpoint of logic it sounds as a good proposal. I went there with Master EK. I asked, what do you think? He saw that the person offered with a good heart but said, this is not a place where you can grow there. He saw that down in the land there are bones. He saw that it had been used as a graveyard. A grand building was offered to the WTT. It was my client and he wanted to offer it as a donation because I did so much activity. I was a bit surprised. Normally an organisation would jump into it. I asked Master EK. We saw that the person who offered it was lame. He recommended not to accept and also tell the person to move away. Master EK said that two persons were murdered three generations before at that place. This kind of wisdom, not only to get things but also leave it. This wisdom is of great wisdom. The centres are given where there are centres of the plan. Earth is enriched with so many sacred mountains, rivers. Different places have different qualities. The eight is called Vidyasara.

The second Logos is called Srisara, the one who holds Sri.

Then I come to the ninth is Kimpurusha. Kimpurushas are a category of devas which can cause appearance and disappearance. They represent the Aquarian passage from visibility to invisibility and vice versa. With a Kimpurusha people cannot see you. We have movies about such persons. That we can be visible is thanks to them. Thanks to Madam Blavatsky and the seers of the East we know about the subtle bodies and the causal bodies. The Nirmanakayas. We know that Buddha is on the planet but don't know where he is. Buddha is said to be a... he is not visible. They are there but they cannot be seen. There are so many invisible helpers on the planet. We cannot see them but they can see us. There are helpers. There is the visible dimension and the invisible dimension. One fourth is visible, three fourth are invisible. We also in us carry a bit of the invisible. We hold in us the chance to become an invisible being. Mme Blavatsky had the ability to relate to invisible beings. They are all possibilities. We speak of angels; they don't have that kind of physical body but they are there. How to access them. Master EK explained to us that Master Koot Hoomi walked to him through a wall, gathers atoms from the surroundings and manifests. He relates to people and then de-materialises. A facility is there that the invisible can relate to the visible. The Emperor Pruthu could relate to earth and speak to her. But Pruthu is a different order. He saw the soul of the earth and the earth appeared to him in the form of a cow. They had their own relation and they came to a relation to enrich the planet and their beings.

This passage from visibility to invisibility and vice versa is brought about by the intelligences called Kimpurushas.

Apollonius of Tyana could not be imprisoned. When they brought him into prison by that time he was already out of it. There are many Masters around the globe who have that ability to be invisible and visible with the help of Kimpurushas. The great beings could transport themselves to any place of the planet and then demanifest. They keep on moving around. Such beings are the Sons of Will and of Yoga. Their ability to relate to the human beings. They are made available on earth.

Number 10. I spoke about the Lord Kubera, the lord of the north. The seven tissues are from most subtle to most gross. The bone is the grossest of the tissues; the brilliance of the sperm related to the person is related to the brilliance of the eye. What is the light which shines forth through the eyes of a man of light? Such eyes represent a high quality of the light. Among all the organs of the body the only one which is shining are the eyes. Then come the feet. (Only in India you know that light comes with sound – lamps are making noise)

When he was formed ... the gradations of the tissues are the gradations of the matter in us. The most subtle tissues, the grossest is at the muladhara. The blood, the muscles, the bones are tissues. OM

enters into the prana. Form Pranava to prana, from prana to pulsation causing the circulation of blood. Because of the blood there is the difference between animate and inanimate beings. In animate beings there is blood. Only in animated beings there is blood. Even a mosquito has blood, you make (clap). The blood is the vehicle of the divine. When we supply blood to others we supply the divine.

The degrees of light are from Ajna, the centre of awareness, from there is the life force which enables the generation of awareness. The paper here does not feel that the microphone is on my head. The microphone does not feel the cushion of paper. Relation is on account of blood. When we have blood relation the relation is strong. We say that blood is stronger than water. If you are involved in a family quarrel the relation is thicker. Never get in between the blood relations. It is related to the qualities of the heart. When two brothers come to you complaining about each other, don't get between them, also not between a father and a son. A wise man says: By nature you are by nature closer to each other. The preparation of the tissue related to the body started in the skull. That is how one more dimension is carried out by the emperor Pruthu. Because of the blood there is some kind of awakening. The stone is always in an awakened state in a different manner. But a person who has blood there is awakening and sleeping and developing relationship of account of the blood. And inter-relation between the beings because we carry the relating dimension in us. It emerges from the fourth tissue called blood. It enters into the blood. So you should not spill blood on the planet by killing men or animals.

Tomorrow we will name in the morning session the other dimensions king Pruthu brought to the planet. These stories are not told even in India. The people do not know these dimensions. The arrival of Pruthu was an important event in the development of the planet. That is why three days before you came I set the topic related to this seminar. It all happened during the second part of the third root race.

Sunday, 07 January 2018, morning

Medham Me

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

Last evening we were speaking about the cooperation that came from the Lord of North and the group of beings which are causal, subtle and even gross. The preparation of blood related to the beings on the planet was brought about by the beings related to the North. It is related to the energy of Mars. It enables relating with the beings. The blood that is prepared in the system is normally prepared in the head. That is why it says in the scripture that the Lord Pruthu collected the milk of the cow at the skull. It is explained by M DK in White Magic that the energy of blood, of life and from the awareness centre. From awareness centre light springs. The tissue of blood can be improved when you relate more to the life force, to OM. Relating to pulsation also helps in keeping the blood intact and clean. Pulsation further relates to respiration. There is cleansing of blood. Blood and awareness together function with the form. That tissue of blood carries the energy of the life force. It emerges from OM, from the involution of the sacred word the life force comes down. As its vehicle it uses the tissue of blood. It holds the life force; it carries the incoming sound OM. From OM to the life force to the blood. If the blood is kept clean it enables a clean mind. The blood aspect carries the cycle of Mars. Mars takes about 1.5 years to move around the zodiac. When you work with the blood cleansing it would enable the thinking to be better. You have to relate to it with the cycles of Mars. It is related to the month of Makara (Capricorn). If you relate to it in Makara it would help us for a year. Therefore we have the interlinking for one purpose and the other – the blood and the thinking system. Building it together -without the life principle there lives nothing on earth. We should speak about Fohat, it causes absence of consciousness. Fohat digs holes in space which we call black holes. It causes absence of thought, of consciousness. This is what is called death. Absence of consciousness is there, it separates the life force from thought (?). The serpent, in the cosmos, there is the concept of black hole. The serpent causes loss of consciousness. When a cobra bites there is death, loss of consciousness. Serpents have prepared on the planet a deadly poison. These poisonous creatures are also brought onto the planet. This Fohat which Mme Blavatsky refers to is called Takshaka in the scriptures. Takshaka bites – see the story of Parikshit. It disassociates the life form from the form. This is necessary to be on the planet because all beings on the planet are essentially mortal. It is necessary because mortals have taken birth and necessarily die. We believe that we are born, grow, stay and die. We are essentially immortal. The earth is called essentially a place of mortals, where death is. The death can be overcome only through such a wisdom giving us the clue that

there is no death. There is a fine tissue that enables us to see that death is to the form but not to us. We have to keep the association with the soul. We can see that we have a form but the form is just the dwelling house to the beings. Loss of form will not cause death to us because the form is not what we are but just the dwelling place. If you lose your house you are not dead. Awareness, is taught through wisdom, is the dweller in the form, you are there in the form which you have developed. We are seen as mortals because we had a deep relation with the form. Till today we have not overcome the idea that we are the form. It needs to be constantly recollected that we are not the form but the light aspect. The serpent disassociates the life from the form. We think that we are the form, so death causes a loophole of awareness. The loophole is our strong association with the form. As we move out of the classroom we are not out of us. Personality bothers us. We get identified with through our personality. The personality is different from each other. We are reborn with the same fate. If someone dies with... we normally are reborn in familiar conditions. The grandfather or great-grandfather is reborn in the same family. Even if we have changed the form we have the same fate. We need to come away from the forms. We the mortals have to realise that we are not the form and need to get out of the form even before you die. You are with the form but not the form. We don't remember that we are not the form. There are beings who experience slowly experience that we are not the form. Many times we have cast off our form and gathered a new form. To leave the form has become necessary; so the serpent Takshaka and the Fohat are aspects of the higher planes. They have prepared cobras, reptiles and all kind of poisonous creatures. That is the activity of Scorpio and the related experiences are given and also the related antidote. Where there is a poison there is also an antidote to it. The serpent in us is our craving for matter, our crawling in matter. When we wake up in the morning we collect many materials. As much you are associated with the materials and the forms you are bound to the form. When you relate to pulsation you get distant to the form. For the moment of release it is Takshaka that brings out from the hole a part with a hole. He collects the energy of Fohat into a part which can be a hole. You cannot hold a hole of space. Even if you collect the energy in a pot it makes a hole. It escapes. That is why the serpents also live in holes. Serpents do not live in the anthills, it lives down under. Wherever it enters it escapes. The receding energy exists as poison on the planet. The poison also came to be as a necessary part of the planetary life.

Therefore when the serpent of death enters the pulsation stops. The soul departs, the pulsating principle disappears, the form remains dead. The principle came to be on earth. We wanted to speak about it on Saturday and not on Sunday. It says in the New Testament that the resurrection happened on Sunday. After crucifixion, three days after, - it was from Friday to Saturday if you see the day in terms of moon phases. The days were counted as moon phases. In two days three moon phases can come. If you open the calendar of moon phases, the phases are not always the same. It happened on a Friday, then in 36 hours 3 lunar days can happen. The Christ then resurrected on earth. For the moment we speak of the energy which brought poison on earth, and we the humans also have poison in us. That poison emerges at the hour of death and expresses death of our vehicle. Its function to separate life from the form.

The 12th dimension is to bring in the energy of Taurus in the form of a calf. Meditate the whole earth in the form of grass. The animals eats, Taurus gathers the energy. Taurus relates to bull. The rays of the sun in Taurus are called the male calf. That is why we have to relate with the help of spiritual astrology. A lame bull is the Sun, the sunrise time and the sunset time; there we receive a lot of energy. The gardener gives lot of water in the early morning and in the evening. The best time is to give water just before the sun. Then the golden light is present.

Here symbolically it says that the male calf was born and brought down by the King Pruthu. He linked the earth to the rays of the calves. When there is abundant greenery the calf can live. In the city there is no grass. The calf should be where there is abundant greenery. All that is vegetated is brought in with the help of the energy of Taurus; sun in Taurus gives the energy of life. Thus, the animals are supported. In the morning the calves are brought to the places of greenery and brought back in the night. When you think of the sunrays of the morning and evening hours in the month of Taurus that is how the activity of grass growing on earth, animals taking the grass. The cattle have grass and that is the growth of the milk. We should see the connection of the grass and the milk. If there is not much grass around there is not much milk. The humans also have enough food because the animals and humans eat vegetables. When there is not vegetable there is no food, no milk. We say that the female energy of Taurus is the cow and the male energy is the bull and the down on earth energy is the calf. The cow is the moon in Taurus; the calf is Mercury in Taurus. When we speak of the calf in Taurus it is Mercury, it needs the golden rays in Taurus. When such things flash to you you are very joyful, you need not be proud. The vegetation has become food for animals and humans. Consequently there was milk on the planet. Milk

comes through female beings on the planet after they have been pregnant. It is brought to the beings through the sunrise hours of Taurus. The calf is brought down to the earth. From Leo the energies are linked to the earth. Therefore we have such beings with the leonine energy, noble qualities, no politics. It is protecting. Not only the lion was brought, all wild animals were brought through the sign Leo. Lion is called the king because it is noble. It is most noble. Therefore this is the 13th dimension brought out.

The next step is to bring in the wild animals. In Purusha Sukta, there is a list of beings brought down. So the wild energies have been brought with leonine energies. The leonine quality was brought down and along with it the killing of one by the other. Humans eating animals is part of the law. Likewise what is given as limits to the others. Do you know to whom the humans are food? We are food to the devas. Every lower plane is food for the higher plane. The higher plane absorbs the lower. Until Brahman all is food, the lower is food to the higher. During the sunrise and sunset hours the sun gives. During the noon hours the humans are taken in. The higher planes take the lower planes as food. For the teacher the students are the food he keeps on eating. The lower energy emerges from the higher and is drawn back into the higher.

The animals and the killing for eating is part of the plan. Killing for killing is not allowed. Only when you are hungry and you have no other way to have food killing is allowed. Once there was a king by name Sibi. He was known as a great giver. Once the king of the celestials wanted to test him if he is really so great. He sought the help of the king of fire, Agni. He said, down on earth there is a king who is very great and noble. He does not care for his own life. Let us test him. The king of devas took to the form of a vulture and the lord of fire to the form of a dove. The dove was flying to the king and the vulture followed. The dove reached the living room of the king and landed on his feet and said, please protect me. You are a king that protects all and you are a king. The king said, yes, I will protect you from any danger. Then the vulture came and said, good morning, the dove that is on your lap. I wanted to eat it. It is the law that I can eat it. The king said, I will arrange as much flesh as you need. I will satisfy your hunger but you necessarily don't eat the dove. The vulture said, I don't eat all kind of flesh but only very pure food like the dove. Only thank I want. The king said, I will arrange a dove. The vulture said, there is not dove of that purity. The flesh should be equally pure, tasty food. The king said, How do you see my flesh. The vulture said, yes, your flesh is as pure as that of the dove. Are you offering your flesh for the little dove? – Yes – I am not an ambitious creature, I only take as much flesh as that of the dove. The king was happy that the vulture has also good regulations. There was put a balance and the dove on the one balance. The king gave a muscle of him but the dove was heavier. The king was surprised. He took the flesh of the forearm, then he took flesh from the shoulders. Then the king understood that it is not a normal dove. He offered the flesh from the thighs. He offered himself completely. The vulture asked, just because of a dove do you offer yourself completely and the king said, yes. Then the vulture was so please and appeared in the form of the Lord of Fire. He said, we wanted to test you how much you follow the law. For the vulture to eat the dove is the law. So the king offered himself to respect the law. Then the king of fire said, as soon as your life on earth said, there is a seat for you next to me in the heaven when you have completed your life.

Animal food is also allowed.

The 14th principle is the bringing down of the energies of Garuda and the birds and insects that fly. That is the principle of Garuda, the eagle. An eagle flies, a bat also. From the most predominant flying being to the small flying beings, all were brought down by the energy of Sagittarius. The ability to fly is brought down to the planet. The humans can also fly. With the help of lungs we can develop the energy of pulsation. Prana and apana. There are so many flying beings on earth, not only eagles but also crows, bats, insects. It is so little but it can fly. For the beings to gain the ability to fly. For the humans to fly they have to become supermen. Now we are flying with the help of flying machines but we will learn to fly won earth.

Then the 15th dimension is the principle of Banyans. If you plant a seed it normally grows into one tree. If you plant a banana tree it brings one banana tree. But as a Banyan grows out and brings many trees. That is the speciality of Banyan trees. It keeps on growing, growing, growing. The greatest Banyan tree is in the area of Kolkata, a whole forest is there from out of one tree. This we name the Maitreya Community, it grows. Multiplication as a principle is established if you plant a seed of grain. If you implant a grain of rice it comes out as hundred grains. The principle of multiplication is a very natural state. If your thoughts are very pure it also multiplies. The World Teacher Trust is also growing this way; it is a principle of multiplication, the principle of Banyan. The roots are there, the branches come out. From unity to diversity grows the tree of life, from subtle to gross. From head to toe the human grows. When we stand we stand the other way round. We don't stand on head. Our foundations are in the head

but not in the feet. For creation the foundation is also in the most subtle. From subtlest comes the subtle and the gross. It grows downward. Anything natural grows from above downward. This principle of Banyan grows so that there is multiplication in creation. That is brought out as a way to multiply the forms on earth. Who is growing the garden? The growth is natural. When it is the human way it dies if we don't give water and manure. But the forests in Africa, South America or India, what water supply you make? It is all nature. It is self-sustaining and self-supplying. It keeps on multiplying. The principle was given by the creator for things to multiply.

The 16th dimension is bringing down the mountains and the matters, metals, precious stones. Pruthu got the principle with the help of Himavata. For all the mountains there is a principle of minerals, precious matters, rare matters. People are running after gold, rare matters, uranium. They are found in the mountains. When the Mahabharata war was over for the kingdom there was little wealth left. Just like now we have to divide. The people of Andhra Pradesh have to develop but have no money. Our chief wants to build a capital. Hyderabad is worth thousands and thousands of dollars. What is a state without a capital. Imaging Mahabharata war, it was a global war. Yudhishtira was coronated. A global king without a palace -can you imagine? And without a crown. They approached Lord Krishna. How can we crown Yudhishtira. Krishna sent Arjuna to valleys of Himalaya and to speak to a lady and she would give you large wealth. It is in subterranean caves. The entire South America is full of precious metal and stones. South America is called.... Filled with most precious metals and precious stones. Even now precious stones come from South America. By relating to the cosmos, the deep mountains and valleys were created. The riches cannot be counted. Our mind has limitations. There is no such thing as limitation. The manifestations keep on happening on one side when there is depletion on the other. The same with the cow. You feed it on one side and it forms milk on the other. The earth is like the cow. It gathers from Mars, Venus, Mercury, Jupiter, Uranus, Neptune, Pluto, There is no such thing as depletion. But they don't see that things are forming. Just like no matter how much grass you give the milk is formed in the cow. The precious matters and stones are formed because they are linked to the immortal part of our being. It can be measured that we have let's say 70 litres of blood in us. But as we give blood, the generation of blood happens. Though it is limited as you keep giving away as donation it keeps forming because there is a mortal and an immortal side of our being. That is how this earth during the Lemurian times the earth has been made into a very splendorous place of living through the work of Pruthu and a great being. The people in other planes are slightly jealous of the beings of our earth. The celestials cannot touch down because his body does not enable him. We can touch down and ascend also to the state of an angel. We can touch earth by going down to muladhara and ascend to Sahasrara. To experience Mercury, Venus, Sun, central Sun, The essence of this body has this kind of potential. Then finally the ability to bring in the calf. Vatsara, the time cycle. Through cycles of time many things get created. Through cycles of Mars, Venus, of Moon, to follow the cycles, of Venus, Mars – it was the Mayans who followed the cycles of Venus to follow the path of immortality. A principle of Venus leads us to the subtle side of our being. That is why Mayans apart of solar cycles they were also following Venus cycles and they called it the path of Death. The final pyramid is not a path of death but path of immortality. The final temple was the temple of immortality. Pruthu established different cycles of time to earth. We spoke of cycles of moon. It is important to know which phase of the moon and sign moon is. Where is Venus? It is very close to Sun. There is a conjunction of Sun and Venus. Venus is obscured and we get denied of the principle of Venus. But there is a way by following the cycles of Venus to cross over the cycles of time. There are cycles of Neptune and Pluto, Yama. To such cycles you can relate to different energy systems that are on the planet. We started with Manu who is the light of the Sun, he gives the enlightened will. It is the discriminative will. If you follow the discriminative will you will follow the laws of Manu, of mind. There are scriptures related to Manu. We spoke about Jupiter, there is a Jupiterian cycle you have to follow. Jupiter in Scorpio, we should hold the major principle in us. Jupiter in Scorpio, we should see that Jupiter is in Muladhara, meaning in five years' time he can lead you to Sahasrara, 4 years. Is it not an advantage that the cosmic principle is in the Muladhara, next year in the higher muladhara, Sagittarius, then in the heart, then Ajna and then the top of head. It was there in 2004. When Jupiter transits your birth moon, your birth sun, from Ascendant, you can establish a program for 12 years with the energy of Jupiter. At the brow centre with Neptune you can gain transcendental experience. Soma is seen as Sa-Uma, the male-female God, it is in Pisces. You can experience it above the brow centre, you can relate it to the heart and experience it in objectivity. That can be seen in the cycles of Neptune, with 14 years in a sun sign. One lifetime is not enough to experience one cycle. Relate to Maitreya. He received the energies of Neptune. The moon cycles speak of 28, 29 days of the month. For this we have to follow the moon cycles. How to follow? From new moon to new moon.

Likewise from Aries 0 degrees to Aries 0 degree you follow the cycles of the sun. Sun transits every month a sign, the moon every 2.5 days. Moon in Virgo relates to... this kind of knowledge we gain by experiencing not by reading the chart. You can see the chart in the mobile phone. The chemistry of the day has to be matched, you have your individual chemistry pattern. You have the possibility to avoid certain conflicts. You have the sun cycles. We have sub-cycles. We can follow the time aspect. We have the time of Kapila. He is an unimaginable being. He has 60 thousand year, we have 60 years he has a cycle of 60 times 1000 years. He spoke of the path of jnana, yoga, karma.. The Kapila energy is available in a cycle of 60000 years. We spoke of Vidhyaraja (?) If you follow the cycle of Mercury you can relate to wisdom much better. I spoke about the Plutonian cycle. I spoke about it, it was related to earth in Lemurian times The cycle of Pluto is .. thousand years....All these energies of the earth are in relation to the different aspects. Jupiter is related to the energy of the head. We follow the cycle of Mars to purify the blood. If a cycle is full of thought of goodwill it is purified. Initially with the sons of will and fire they came with the principle. In all principle there is the wisdom of the royal blood. At the very beginning I spoke about the beings being brought through the thighs and the shoulders. The seven rays of the planets, all this came during Lemurian times, as many cycles you can start relating to, this way there is slowly a growth and expansion of consciousness.

It is about 11 o'clock. This is Mr. Anuraag, I have presented to you. We will meet at 4.30 pm on the roof. We will have a cake, tea and coffee. Tomorrow there will be two more sessions. There will be 3 more sessions. The third dimension is the beings relating to him and then the teachings that came through Sanat Kumara via Pruthu. The 3rd dimension I will cover. Thank you.

Monday, 08 January 2018, morning

Medham Me...

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

The emperor Pruthu and mother earth brought down various celestial intelligence, Brihaspati (Jupiter), Indra, Moon, and from the Sun, Kapila, Kimpurushas, the Lord of North, Kubera, from the serpents Takshaka, and from the golden Light from Taurus and from the sun sign Leo and Sagittarius. Lastly the mountain ranges all over the planet, Himalaya, Nilagiris – which are only accessible by initiates. Nobody knows where they are. California, Africa, the minerals – what humanity excavates is only minimum. It is only accessible for humans who work for goodwill, the great treasures. After the Mahabharata war there was poverty due to the expenditures of war. When the king was to be coronated there was no crown and no riches for coronation. Everything was used for the war. Much destruction happened. In such a situation Yudhishtira found that it was almost impossible to care for the needs of the kingdom. He asked Krishna what to do in such a crisis. Krishna said, the earth carries great treasures. Together with Arjuna they went into the Himalaya region north to Mount Kailash, the area we call Transhimalaya. Mount Kailash is in Tibet, that was part of Himalaya at that time. He caused excavations with which the whole kingdom could be built. We have such situation from time to time, even in Kali age. When the ancient laws related to the land were with Kali, there emanated an Indian saint from Sringeri, one of the 4 seats of Shankaracharya. There was a great initiate in that seat of Shankaracharya. Sringeri is a great seat of learning. There are Shankaracharyas in norths east, south and west. There is one Shankaracharya in Badrinath. In winter he took to Rishikesh. In the east the seat is Puri Jagannath. It is not very far from here. You can visit the seat but not the temple there. It is not a religion, only a path to truth. There are many groups who are not in tune with the teachings. The truth seekers are not subservient to religion: There is no religion higher than truth. With that slogan Mme Blavatsky has set up the Theosophical Society. There is certain truth for all times but seats of truth not valid for all seats. You cannot sacrifice truth for the dharma of religion. The one who holds the truth gives secondary importance to religion and primary to truth. There is a seat of Shankara in Puri. In the north, east, in the south there is a seat of Shankara, in Sringeri. In the west there is the seat at Dwaraka. That is where Shankara has put up seats to uphold the wisdom. Another event took place of an initiate from the seat of south. He found that there is a great aggression against the ageless wisdom, Sanathana Dharma. He felt that the wisdom is attacked by the aggression. The Shankaracharya in Sringeri set up a kingdom that can cause the restauration of the ancient wisdom. He set up a balance to the aggression in the north. So he thought he

should do his duty to protect the ancient wisdom and the Law. Sringeri is a great seat of learning. When Adi Shankara moved up to this place in the South he felt he should set up the primary seat of learning of Shankara. He saw a serpent protecting a frog. Shankaracharya was moving in the mountain ranges. The frog was out of the water and could not move in the heat. Normally the frogs are the food of cobras. So normally it would be the food for cobra. It is also lawful to kill an animal when there is hunger. Contrary to that the cobra saw the frog, it opened up its hood and provided the shade for the frog. It is a very unnatural event. The cobras have poison to kill the animals. So Shankaracharya felt that it is a very sacred place where a cobra protects a frog. He thought that it is a seat of love, of 2nd ray. First there was Badrinath. Badrinath is generally in Rishikesh. Next time you come to Bangalore I will suggest the Bangalore group to bring you to Sringeri.

They continue to propagate the ancient wisdom. This Shankaracharya in the 14th, 15th century decided to build an empire and when he closed his eyes and looked around there was no venerous person. The 1st ray energy protects the 2nd ray wisdom. You need an executive to protect. The advisor cannot manifest and an executor cannot give wisdom. There was an

In the 3rd root race and early part of 4th root race there were king initiates. In Israel there were prophets who ruled until the 16th prophet. Later the king who was powerful was against the prophets. Firstly it was a king ruling with knowledge. Later the king and initiate were in two forms. Later it happened that the king was independent to the initiates. There is the fall of ignorance. In Europe, Middle East, China, there is the fall more and more into the matter. This initiate of Shankaracharya in Sringeri closed his eye and visualised and he found a friend and soldiers of a nearby kingdom without king. He contacted them and said he would establish a golden age for some hundred years. The soldiers said, Master we were thinking of setting up a kingdom but were looking for you. The kingdom needs horses, soldiers, you need huge money. The initiate said, don't worry about the money, I will arrange it. The initiate's name is Vidhyadara. He said, I have the ability to set up the ability. You can mark the area of your court. They have marked an area, a huge place, like a part of Visakhapatnam. There they would build a court. The court will be protected by soldiers. They prepared ordinary men as soldiers and trained them as archers. The initiate said: For 1 day the entire area you marked will be showered with gold and precious stones. The two brothers were surprised that during the night there was a shower of gems even beyond the boundaries set by the two brothers. This has been done that during a Jupiterian cycle they set up the court and then they started ruling. The entire South was governed by them. The kingdom is the Kingdom of Vijayanagar and the King's name was... You can look up.

Master EK was in Sringeri. He said, money for goodwill work is not a problem. The sense of goodwill is important. If you have enough goodwill in you you will keep on amassing enough money. The King Pruthu was able to establish centres in all parts of the globe.

These events show that how financing the goodwill plans were done. The deeper the goodwill is in you the greater is the magnetic vibration. How to financing a project has never been the problem, the goodwill supplies all what is needed for the work. If there is pride they block. What is important is that our job is to slowly go into the thought of goodwill. The best thought we can have is a thought of goodwill. If you hold yourself a thought of goodwill, it will vibrate and the necessary support of goodwill will happen. As long as you hold a thought a goodwill and ensure that the related work happens the will to good will happen, that is what Master DK says.. When you develop the goodwill the related forces will manifest. When you sow a seed into the earth the seed is very small. Once it is in the earth slowly the seed sprouts and grows. There are some many ... there are cobras coming from the land, the ear. When there is a thought of goodwill, it should be put into the earth. If you sow the seed and think tomorrow it will come it will not come. You have to think in you and it grows and grows. That is how this work of Pruthu grew. Normally when we have a good plan normally the first thing is, how do we get money? If your attention is to goodwill, deep down in you, then goodwill will bring the support. People will come to you. You should not feel that they came because you are great. We have been together all the years, we moved to North and South America, Europe. We have been moving so much. There is an order of goodwill to relate only to Goodwill. Goodwill brings its own resources. That is the trust we should have in goodwill. The other day in Kodanadu we wanted to build a resort near the ashram of Master Jupiter. Just by announcing it within one hour there was the sum of 15 million rupees. It was a surprise. There are now Guru Pujas. You do what you can do. If you carry goodwill you never look for donations. That kind of nature is around. Initiates knew and said, don't look for money but for goodwill. Goodwill gives the plan and also the persons through whom to work. When the goodwill functions through your mind, senses and body, in the course of time you become a member of the order of goodwill, from Sanat Kumara to Lord Maitreya and the Masters of Wisdom and its disciples. We develop the earth when we

set upon one of the three qualities of Knowledge, Will and Intelligence. It has to be in tune with the general good but not the personal good. When what you do is for the welfare of all it will grow but not when you do it for your welfare. The air is for all, the earth is for all. When you join in the spirit that the earth is for all, waters are for all, in nature all is for all then it grows. But we expect all to support us. Once you tend to be natural and normal then unlimited sources are given to us. That is one of the dimensions related to earth.

I have mentioned of 16 dimensions. From all the 7 planets, from all the 7 directions, what is needed is linked up and the related energies are brought down to earth. When Pruthu saw this the king felt so fulfilled. They started praising him: Verily you are the manifestation of God on earth. The beings came to him in the beginning that the hunger in the stomach is eating away the stomach. How could you survive when nothing is available. Pruthu gathered everything for the beings to fulfil and even to transcend. It is much more than just giving food, or just responding to the daily prayer for food. He gave also the knowledge to the beings how to link up to the cosmos, the 12 sun signs, the 10 dimensions and directions. As much as you connect so much your awareness grows by leaps and bounds. Connect to the 5 pranas, 5 senses. As much as you relate to the sun so much you gain the related energy. The seers were aligning and they gained the will within of the entire solar system. So much was done by Pruthu for the beings the beings said, you are God on earth. You are the one and they went on praising. He listened and said: Don't make worship on me but do work. That is how from the beginning there are two ways, those who worship, that is expressing gratefulness to the work, and those who work. Worship without work is a loophole, work without worship is also a loophole. You are given the body, the senses, the mind, the ability to work. Therefore we are given and so we give attention to the work and then we do what has to be done. Manu gave the knowledge and the plan for work. The two dimensions should be together. Should we do or should we know? Krishna said, it is both. You know and you do what is to be done. You keep knowing as you keep doing. As you keep knowing you keep acting. Knowledge for knowledge sake – a priest that keeps of preaching, what happens? When you keep on speaking and no one listens, where do you get the food? You should not only use the head but also the hands.

Jesus the Christ who is followed by 80 percent of humanity, he said, love thy neighbour. He did not say, go to church. If you go to church and kneel down, what are we doing? To worship is one thing, to translate the teachings of the Master is another thing. We should translate the teachings given by the help of the initiates. If we don't cultivate the earth but just write poetry, we don't get food. Knowledge is to grow food. There are two kinds of knowledge – speculative knowledge and operative knowledge. Speculative knowledge is how to relate to cosmic dimensions; operative knowledge is how to work. The earth is compared to a mustard seed compared to the universes. In the mustard seed we are so many millions of beings. Even in the mustard seed we have to do what is to be done. Bhagavad Gita taught to give first importance to action and then worship. So much worship is not needed. Even Sanat Kumara said, gain knowledge for action; don't gain knowledge for the purpose of knowledge. You can relate to the planets, the sun, the cosmic sun. But what is gained by relating to higher systems unless you perform your duties.

I wrote in the Telugu magazine Navani. There was a great discussion in Lemurian times: Should the action be predominant or the worship? The king of Janaka said, Let work be in preference to worship. The initiates of that time did not agree. They said, you cannot put away worship. If you put away worship people would go astray. They would forget for what they act. How did they get their body, mind, their ideas? It is all from above downward that things happen. If you put away worship we do not agree. When they work they should worship the intelligence through which they work. They seem to be humble but they will get proud. There is an energy that prevails over us. We tend to be a diabolics, like a giant of Atlantis. You tend to deny the very basis of your being, all that is given to you to develop. That you are given an eye, an ear, a mouth, that is all forgotten. That kind of ungratefulness and an egoistic attitude will create monsters out of men. A man was doing much bad things in the early times of the planet. His brother gained a great ability. He wanted to fight with the second logos. He went around and did not find the second logos. He said, there is no such thing as second logos. He said, I am God. He was searching for second logos because the second logos killed his brother. A sage said, you say you search the second logos and at the same time you say that the second logos is not there. The seer did not agree. So the seers said, work is important but worship also. Someone has to feel you and if you ungrateful. When there was a time in China and Russia with abundant knowledge of worship and no action. They built superstition around. Consequently now in a major part of Asia the concept of God is not there in China and Russia. The initiates are not there now there. Slowly running after the money, not doing anything has become the statues of the beings upon earth. You even lose the normal logic when you are

too much after magic, you lose practicality. It happened with Satya Sai Baba: Because I did some magic people were after magic and not after wisdom. When we do magical things people come to you for magic and not for wisdom. The danger of worship and if you do not work you become a vampire on the society. What am I doing? Someone asks: What are you doing? You are not doing anything to the society. Initiates work for themselves and their family. Their life, how is he in terms of family, vocation, society. If in every dimension he manifests wisdom, he is different from a priest. What is it the work they demonstrate? Pruthu came at the initial states of the earth that he was so much worshiped. He said, it is ok to worship me but worship for the sake of worship should not become a habit. Only when we work on the basis of goodwill in action – if we give manipulative statements and offer a garland to the feet of the Master of Wisdom, are you following the teachings? You follow a teacher when you follow the teachings. If you wish to follow a Master of Wisdom you have to practice the wisdom by translating the teachings of the Master into action. As much as you translate the teachings into action, so much you build the bridge to the Master. Prayers twice daily, see what you can offer. If you make an effort to work with the principles the bridge to the Master can be built. Otherwise there is a gap, like a huge valley before the peak of the Master. Even if the Master is over there you can't reach him unless there is the bridge build by translating the teachings of the Master. The Master is not interested in worship or propagating the teachings but in your practicing the teachings through acts of goodwill. There are bookshops- do you think they have read all the books? They don't think that they get the wisdom by reading the books. So should the people worship? There has to be an equation between the two. If you are prostrating before Jesus Christ or Krishna, this is not what they want us to do. They want us to do what they do. If you don't do what is to be done you don't relate to them. The knowledge is to be put into action. The transformation only happens when the knowledge is practices. Pruthu said: You flatterer, all that you praise about me is not my virtue. You can worship me but they are bestowed on me. Be ever thankful to such an emperor. We cannot be proud because of our eyes. The eyes are given to us. He said, the virtues that you see in me, they don't belong to me but they belong to Him. When Jesus gave sight to the blind man he said, no, I cannot give him they sight, it is only by the grace of the Father to glorify me that he gave sight to the man. A man of divinity sees that the divinity is at work. When through Pruthu happened so much for the beings on the planet, he said, it is not my merit but His glory. He is expressing through me. He is expressing through me. This is the understanding who stays connected. He would not appropriate anything to himself. He knows that he has not done. It is done by higher dimensions. When we are able to see within we see how he does it. What is given can always be withdrawn. What is given can be withdrawn. We can be given speech and it can be withdrawn. You may have good eyes but it can be withdrawn. The king Pruthu kept the awareness that all is given. All is given, be grateful. The king Pruthu did all the work but he did not claim that he is the one who did it. He has dissolved his ego and let things happen. When 5th initiation happens there is no I AM but only THAT I AM. It is a very different state from us who propagate ourselves. We want that people know how great we are. But the initiates know that the things happen through them. Pruthu says, the praise to me is wasted. I cannot appropriate your praise to me, it is all the divine who does it. It is ok for the man who said it but you can't take it. If someone sings a song melodiously, the singer should not feel proud that he has such a melodious voice. If you sing without a melodious voice, do you listen? If something nice happens through you, be grateful for the one who endowed it to you. So Pruthu denied the praise and said: All good qualities you see are not mine. All those virtues you see in me belong to the Divine. Orient to the divine. That is how he has suggested: You should learn to see the divine virtues in all the surroundings.

When you see a flower budding like that, you see it in a routine way, you don't see the divine. If you go to the cow and drink the milk, how is it happening to the cow? How does it happen? Don't you see the hand of the unseen in the bud of the flower, in the cow? Don't you see the miracle of your awakening in the morning. We are awakened in the morning and even if you don't want to sleep you are put to sleep, that includes snoring. In the prayers people come here to sleep but see the divine hand in it. When you are awake see the divine in it. When you are able to come out of the bed see the divine hand in it. Suddenly there is some sickness happening and you cannot get up.

Once someone came to Master EK and said... Yesterday it was there but now it is not. See the divine hand in it. Through the seen try to see the unseen. That is what we all are expected to do as occult students. When you see the hall you don't see the intelligence of number and form, the space, you don't see the divine happening there. Occultism is to see what is happening. The visible you cannot see – do you see the invisible. Pruthu is trying to make the invisible seen. Without the principle of the divine you don't see the growth. Within the lady you can see the baby growing as the divinity growing within. In divinity the qualities are always there. It is his qualities that are in us. What should be done – even within

objectivity practice the quality of gratefulness that it is him happening through it. Inhalation and exhalation keep happening through us. Even when the vocal chords are there, the influx of breath is there, an influx of thoughts – when you see this kind of phenomena you should be grateful. Seeing THAT is important. If I say, wow, you are doing a lot of work, you should feel inside you: It is all because of YOU – it is not a false humility, it is what is. Learn to be humble, learn to be grateful. Be humble, otherwise you will go to the wrong side. Jesus said, the proud are humbled and the humbled are praised in the kingdom of God. You are a channel of the absolute. But if you are proud you are humbled. Be humble. Jesus said, don't praise me, praise the Father. If you are praised, immediately pass it on to the Father. Normally when we are praised we tend to be proud. When we are proud we blow up. Give it to the higher circles so that you can remain linked.

He is eternal, you are something that comes and goes. The waves come and go, the ocean stays. Seemingly the waves are different but essentially they are not. Likewise for the divinity there are no manifestation and demanifestation. Pruthu disappeared but the divine has not disappeared. When we speak of Pruthu we speak in past tense. About divinity it is eternally present. It functions through the temporary. Do you orient to the ocean or to the waves? If you orient to the wave, you expect the same wave to come? How does it come back? It joins the ocean and comes back as a wave. Do you look back and expect Krishna to come back? Don't look to the wave who was there but to the ocean, it is always there. The expectations of the reappearance of Christ, of Krishna, forget about it. What is there is always there. He is putting us beyond the form, to see beyond the form but not to get stuck with the form. This can be said for all. It is only THAT which has come as THIS. The seers said to the King, don't put off the worship. There is the work and there is the worship, worship is acceptance of existence beyond the work. Without action you are not fulfilled. Only action does not fulfil. That is why the two things have come to be. Thank you.

Monday, 08 January 2018, afternoon

Medham Me

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

Pruthu was to speaking the group of people who had praised him about the great work he had done. He said, all was just because of the divine and this work was meant for the humans. The expression should be seen as manifestation to the humans. He insisted to ensure that work is done, work as per the law. Instead of praising the work, do the work. The ones who do the work do it because they have to do it. He said, the person who gets accustomed to praise looks more for praise. Working for praise is not to be sought. From childhood what we do is that we praise them a lot as a matter of encouragement. Wow! So the child expects praise. When he comes to school no one praises him. The teacher has to praise, so the teacher not always praises as the mother and father. To get accustomed to praise should be avoided. So the King Pruthu said, I do not expect the praise of the surroundings, what is so big about me? I did what had to be done. The ones who praise don't see the divinity but the man. They attribute it to the man and not to divinity. Only the wise man attributes it to the divine being praised and he remains humble. If it comes to praise we should not praise people who look for flattery because they are working for flattery. The drama of civilisation is, one of the colleagues, Julius Caesar, said, he will fall for flattery. But if you praise a wise man there would be no change of his vibration. Therefore Krishna said in Bhagavad Gita: The true disciple is neither getting great by praise nor flattened by criticism. The two dimensions do not get to the divine. There is a statement in Bhagavad Gita: He remains in equipoise to praise and criticism. We may be silent even if we are cooking inside. The teacher will know. This is all activity which pushes you off your personality. The activity will deviate you from your work. What is important that you perform it. It is not unsocial not to praise. Clapping hands... there is no clapping hands when something good is done by a disciple. There is a lot of clapping with the American President; he is now even clapping to himself. What kind of human society we are in that we speak and we want flattery and he speaks and at the end he also wants flattery... That is the bottom of it.

There are more spokesmen than performance. Once it so happened when in a war a major... left and then he was asked how he would do the work. He replied: What is it that is to be reported? If what has to be done has been done or not done, nothing else. If you want flattery you tell how it happened and how great you were. The more you speak the less you are at work.

There is a situation in Ramayana. Hanuman located the area where Sita was kept kidnapped. He wanted the demons to be informed that they had been discovered. He destroyed their city. He located where the lady was. When he returned he just informed Rama: "I have seen Sita". He did not say what else had done there. When we do small jobs we keep on telling how much we have done. We tend to speak more and do less. Even with a child, speak less and do more. When men of action speak they cannot act. They are not a great performer when they speak.

Pruthu said, all I did is not on account of me but on account of the divine. I am just the instrument of the divine. We relate to the amplified sound and not to the microphone. Pruthu related to the divine and saw everything related to the divine. When we speak of wisdom do we really relate to wisdom? We cannot relate to the wisdom in silence. See the divine in the apparent world. All is divine and only the divine exists. There is no such thing as the non-divine. See the divine in a scorpion, in a cobra. Even in the diabolos there is the divine. Through the form we have to see the light. We will get the message when we keep relating to the divine.

He gave the dimension, see the ocean in the wave, don't limit your understanding to the wave. Light and darkness, day and night, if you divide, there is no synthesis. One does not exist without the other. Together they constitute the truth. They play the opposite role. Unless there are two teams to play there is no play. If there is no other team, where is the play and the joy? Likewise in creation, the diabolos and the divine have descended from the same source, Kasyapa. The diabolos have come and the divine through him. Two brothers are playing against each other but out of the playground they are brothers. When they play against each other they are different but out of the play they are together.

The coins constitute the upward and the reverse side. With only the reverse you don't get the coin. The desirable and the undesirable together are the whole. In the coconut there is the peel and the milk. The copra of the coconut to gain the needed nourishment. The peel is used for heating. If you know the fitness of things, you see that there is no wasted thing in creation, you should only know how to use. In a group there are different qualities. You should not reject some and embrace others. In the universe we are all together. From the higher standpoint you say the differences emerge from the same source. Two brothers, they are different. The parents do not see the difference but that both are their children. The mother cannot reject one of them. In a triangle the four does not exist but in 12 the 3 and the 4 agree. The lower numbers agree in the higher, meaning the seeming differences in the lower planes become agreeable in the higher planes. The initiates know how to relate to the black and to the white. How to relate to the ones with knowledge and to those without knowledge. Diabolos are those who suffer from ignorance. The divine also who suffer from ignorance. An initiate can visit a place of the diabolos and a place of the divine. When is relevant is that nothing is wasted. Your central column does also accept the left and the right side. When we think of diabolos we speak of those who are inclined to the matter and the divine are inclined to the divine. If you don't have wisdom related to the material your effectiveness in the other world is lost. You need both. A balanced approach to wisdom.

Coming back to the theme. The essence of life on earth is dharma. Action. Be oriented to action and refrain from ... don't waste people with praise of those who speak but do not perform. Those who are not performers are not doing what they have to do. If you are a healer you should not continue talking. You would start praising yourself. The wisdom teachings say: Is he a preacher or a performer?

If people talk and don't do ... if you know and you don't do you are a nuisance. A knower who is not a performer, get away from him. They keep on speaking and gather people around them. Every time you go to church, in the morning and in the evening you go to church, there you are not working. You are too much in the activity of listening. There is a saying in the East: The donkeys that bark listen to the ones that don't work... The ones that always work people don't listen to. If they speak not and work more he is a speak-less. A big mouth is a nuisance to the society. A silent worker is an asset to the society. If you listen always you start to become a non-performer and a speaker.

Then, one more statement of Pruthu. The one who is aligned to work, when you are at work, your mind, senses and body are at coordination. If you are not at work they are not coordinated. When you are not at work but only speaking, the hands are not active the body is not active. By that, when your habit is to talk your alignment is off. A disciple should work without a desire. If you are aligned related to the three lower vehicles they get coordinated. You tend to be much more generous, much more pure. Only through regular action you get pure. The fans in the first row make no noise because they are regularly at work. The doors who are regularly opened they move more smooth. If they are not so much used they are not so smooth. The ones who are more at work tend to be generous. Such ones appear they have fear of praise because praise is seen by them as a danger. They are so humble and when they are praised they become much more humble. Mme Blavatsky said in Secret Doctrine: gently to read and...

Our understanding of work, of speech, of praise have to be understood. Pruthu said, if you praise me because of the extraordinary work I have done, is not right. Praising each other is seen from the higher circles as kids' play. Through the activity of praising each other you move away from your activity of light. Pruthu said so many things. Among the beings there are already some initiates. Those who have come from higher circles said, please listen to us. They are manifest virtues. By observing those virtues and praising those virtues these virtues manifest. Virtues unmanifest you cannot worship. The common people when relating to virtues they grow. Praising the virtues in you in a truthful manner the virtues also grow. The related virtues gradually change in us. We need some examples. No doubt you look to the divine but in your form a virtue is exhibited and should be recognised, respected and related to. The one who is praising the virtues gains the virtues. How much is gained through the work of Mme Blavatsky, Madame Bailey – by relating to the virtues you gain the related energy. The related wisdom is the form of work. The energy of first Logos, ... if you associate with a goodwill worker, when there is a perceptible energy of goodwill and you associate with it, it is more easy to relate to it. When you speak of God and his omnipresence, omnipotence, omniscience, when there is a direct perception of a manifestation, by relating to the manifestation the common people get inspired. A man who demonstrates virtues, don't deny the praise of the virtues. In so far the praise is truthful and related to the virtues let it be so. We are relating to the virtues this way. So don't deny the praise but it has to be truthful. For the one who receives praises it is a problem when he owns the praise. That is a precarious position if you do not see the virtues as a manifestation of the divine. If they get flattered by virtues they fall. You learn by fall. In the word flattery there is already the word "flat". Flattery can deflate you. That is why people with 3rd ray intelligence they praise others and get their work. They come with asking a favour and you cannot deny giving the favour. The one who receives flattery it is his problem. The one who gives flattery must see that it is true. If they flatter and the flatter is untrue they will get affected. If the ones who receive flattery they have to see that the flattery goes to the one who earns the flattery. In so far as the receiver is concerned, he should be humble.

Another thing the people said to Pruthu: Shall we not respect the person who does the divine actions? Should we not acknowledge that we are uplifted by the divine actions? When people are touched in their hearts by the actions and truthful expressions of praise? It is an expression of joy and of gratefulness. It would give a great satisfaction and you are not allowed to express it – you should allow them to express their joy. When you get healed by someone, or relief, they are not joyful if they cannot praise. So they said to Pruthu: We did not praise you because of praise but because of the joy. DO not pass a law not allowing to praise. We are not people who generally speak, we are very mindfull of your speech. We are grateful because we have seen in you extraordinary virtues. Let the divine be praised through a man who stays in a form. Therefore when people are generous it is but a bounded duty for the people who receive praise to accept it. The people who express their gratefulness, to them it is important, not to those who receive. "Won't we be ungrateful if we don't express gratefulness?"

There was a king who banned all worship so that the workers don't lose time to work. The kingdom which was well when the king came again, no one bothered about the king. They minded their work. When the king passed by there had been great processions but no one cared any other one, they were only working. What is happening now? More and more work, work for money. Busy, busy, busy – morning till evening, from 7 o'clock till late in the night, no time to communicate with each other. The king saw that it is the other extreme. They were in one extreme and they went into the other extreme. Then came Daksha (?). He taught to be grateful. He passed the law once again to be grateful. The initiate said, if you handle the activity of worshipping and are not grateful, you will lose....

There are 3 other dimensions which we will cover tomorrow.

Tuesday, 09 January 2018, morning

Medham Me...

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

We come to the final session of teachings for this group life. This afternoon at 4:30 we will gather for the valedictory function. The theme of Pruthu is a very sublime theme. The facilities he gave us and enabled us, the humans, to live on earth. The seers were responding to what he said about the praise. They also had thrown out certain points that certain points of goodwill have to be respected by the people. It

enables them to get inspired to relate to the work and that would enable the work. By not appreciating the work of the men of goodwill you would not link to the work of goodwill and tend to be forgetful. They are taken as role models and followed; if not there is no way of goodwill action for the common men. The seers even went further: There are men who do acts of goodwill and many who are generous. A man may do much acts of goodwill but there may not be an expression of goodwill in speech. The expression of goodwill may also be an act of goodwill. The one who is listening is more benefited by listening. The one who expresses gets magnetised and the one who is listening also gets magnetised. If we suspend the expression we would suspend a great possibility of magnetisation. When we speak for example about Jesus, Pythagoras, Krishna, Rama or Buddha. When we relate to them we relate to the great virtues they expressed. By this we generate a great amount of goodwill energy. When there is a related form the relation is possible. When through speech the energies are magnified there is a possibility of greater magnetisation.

When we meet again and again and listen to the teachings and the lives of the saints we get magnetised again and again. We have gathered since 1988 and have met at various places of the planet. By meeting we are better off, by speaking and listening we are better off. We get magnetised, this happens in a subtle manner by which every speech extol the divine energy. By this the utterer and the listener are uplifted. There should be an activity of speaking about the virtues of the divine. The virtues are expressed in the lives of the avatars. If we relate to the great Masters and the Avatars, we relate to their virtues. Relating to the teachings and lives of them is of great virtue. If we do not relate it is a great loss. We relate every morning and afternoon for 1.5 hours. There is a subtle upliftment. That is why we meet again and again to the group livings. The personalities may not seek the meetings but the souls bring you here. When you come to India there are problems to the personality – change of ambience, of food, of place – why does the soul want it? The soul is related to the will, knowledge and action, Iccha, gnana and kriya. Gradually you are relating to the virtues of the incarnations or the teachings. Thus, a transformation happens. Speeches would manifest a magnetic impact. If people do not manifest virtues in their lives their speeches would not manifest a magnetic impact. When some speakers speak we do not feel like listening again and again even if he is speaking with great knowledge. The related magnetic impact would not be there. Unless you practice and utter there is no magnetic impact on others. That is how the seers say, those who live wisdom and follow the laws of Manu and of Jupiter and experience the energies of Neptune and relate to the 16 grades of the Moon. When they have realised themselves they have a magnetic impact. The teachings of Jesus, of Pythagoras, of any great initiate they inspire through cycles of time. Such speech enables an upliftment. Therefore you cannot say that only work is important and that speech is not so important.

The king started to agree with the seers. The relating to the level of the person is important. You relate to youngsters, ladies, elderly people. There you meet level. When you meet level with every being. While you are smiling you can be very generous and you can also be very stiff. Where you have to be stiff, where you have to be generous. When you fix time, from 6 to 9 there is lecture you have to be in the time. When you say at 11 you have consultation you have to be in time. Sometime there are secondary things there you can be generous. But when a time has been set, you have to be fix. You must know where you can be generous and when you have to be fix. You demonstrate so many varieties with so many occasions. Krishna is a strategist with certain people, with others he protects, with a statesman he is a statesman, with a warrior he is a warrior. That is how he demonstrated the optimum relation. If this does not happen with avatars, how should people relate? How relates a man with his spouse? If he relates to other women in the same way how is it for others. If the behaviour is shown to other people the others will imitate. When to distribute biscuits and when to be strict you have to know. When those who can speak do not speak where it is needed a great occasion is lost. When they expressed in a way only very few can follow it causes more damage to the society than otherwise. The seers expressed this. Another beauty with you is, you have your work impacted by your behaviour but you have not evolved. The Sun impacts us but does it evolve with us? The impact is there but the involvement is not there. It is a great quality of a high being that your impact is there that you do not step down from your state of awareness. But with a magnet the impact is there on the surroundings but it is not impacted by the surroundings. The sun impacts the surroundings but it is not impacted by it. We as souls are like the suns. Our personality is like the solar system. You impact your personality but do not get impacted by your personality. A king who is on the throne he conducts his kingdom without going into every by-lane. I give you another example. The light has its impact on us, it enables us to see. But is it involved with us? It is impacting us but it is not impacted by us. If you are gambling the light is not involved. You can have your breakfast under the light, you can fight. The light is there and its impact is there but there is no

involvement. Likewise the magnet – these are all examples to show that there are beings of a very high order. They have come down to help the beings on earth and conduct in a manner that everyone feels they can relate to them. You run the whole system by impacting but not by involving. A good managing director sits in his chamber and this is enough for the work of the whole firm. He does not have to go to every worker or supervisor. He reads the minutes from time to time and gives support to his managers from time to time. The best one is the one who sits in his chamber and supports the others. That is the work of a high soul.

That is how Pruthu has demonstrated an impact without involving. He is there and he is not there. He is there because the emperor has set the rules. The children why are they so silent when the teacher comes to the class? It is his impact. That is what is called impact without involvement. You don't have to tell people to be silent. That the teacher comes is enough. That the sun comes is enough to have its light. There are the high beings and there are still wars. You are the true knower, the seers said to Pruthu. This dimension is beautiful. During the Lemurian times, many sons of will and yoga came but when he is a king he served the wise men on the earth. When you encounter a man of wisdom the law is that you offer hospitality. You would offer flowers and food to him and see the wisdom of him. You see the story of Rama. He visited every ashram in the forest and received the best. The seers know that he is the avatar himself. Even when the avatar descends he is respected. Pruthu is also a descendent from the origin. When he came down he respected the wise men. The kingdom is always save when the ruler respects the wise men. It is the wise who always transmit vibrations of wisdom. Therefore, when a king is there he respects the wise men. A society which does not the wise men falls. In all legends, in all traditions you find that the king should be respectful to the wise men and the prophets and seek advice from the prophets and follow them. Such king would rule the kingdom in a much better manner. Pruthu was an avatar but he respected the wise men. The man who was Brahman and all is Brahman; whether he is on earth or in heaven, he is everywhere. He is in heaven and on earth as well. Brahman relates to everyone. Through knowledge there is no difference between east and west, north and south, high and low. All is Brahman. When we are an ardent student only then we can realise the Brahman. The seers said, we have seen you in action. You serve the initiates like a servant. When the king himself serves the seers, should that not be known to all? Should the people not seek enlightenment through this? In an ashram of a Guru if a king or a prime minister goes, the common man also will go there because even the president goes there. So we have to speak of your virtues and of men like you because of the benefit of the common men.

Then one more dimension of Pruthu: The seers said. We have seen how you have manifested the Word upon earth. We have seen how rhythmic you are in your manifesting. We have also seen the very plan by which you manifest. That is what is called manifesting the word, according to time and place. Whenever you receive a thought of goodwill, you should see what a man of goodwill puts to manifest. What timing, rhythm, a gradual plan of manifestation. In these three we find you extremely good. You are extraordinary in receiving and manifesting the plan in an orderly manner. Many people receive thoughts but they do not manifest well because they do not carry the knowledge of rhythm. It is a gradual, sustained infusing. You cannot manifest the whole thing at once. There should be neither too fast or too slow manifestation. These three are the directions of Veda. Every regulation received is called Rig Veda, the rhythm is Sama Veda,... The manifestation is sure, true and for long cycles of time. He gave a rhythm to the principle of work. He gave direction for the 12petalled lotus. Accordingly he started... The 12th canto. The system will last till the end of Kali Yuga. That is how the scriptures are received for long cycles of time. He has also given the chapters in Bhagavad Gita in 18 chapters, in 18 books in Bhagavata, when it comes to Ramayana it is in the rhythm of (24?). These are the rhythms which can only be set by men of wisdom. The work done can only be received by seers who respect order and the influx. IT is not trying to do what we want to do but the word descended through us. As the word expresses. As you set a plan. Pruthu had adapted to all the 3 dimensions of Veda and so it was perfect. That is how the seers said.

The basic idea is that when virtues are expressing through flesh and blood those who see them should also express them for the benefit of society. Therefore it needs a guru. The King accepted but he said, I agree with you but do not deviate from truth. Don't try to overthrow, don't try to ... exaggerate the value. If you are little-minded, if you do not know you do more harm. Don't make me a god. Making a son of God a god. A son of God is a son of God. If you make me a God you do not speak truth. It is the father who expresses through the son but the son is not the father. By respecting the son too much we overthrow the Father. We extoll the son much more than the Father. When the son has come make sure that you orient the people to the Father. If you orient more to the son than to the Father you deviate from

truth. It is like a kind of foam where there is not water. When you deviate from truth it is like foam. When you try to drink it it is dry. Do not speak untruth, do not overthrow, do not underthrow. Don't set untruth as truth. The mass of the human beings might not be able to see. Be precise whenever you present the truth. He lived as many years as required. Once he moved in the palace and he saw Sanat Kumara in his garden, the son of the creator. He is on the planet as the king of the planet. He stays in Shamballa. He himself came to the garden of the king Pruthu. Normally people think of going to Shamballa but the king came. He is a very rare. The king Pruthu went and prostrated before him. He was very hospital to him. Then Sanat Kumara himself he said, I gave express the knowledge through you to the beings. This was given out as the 24 teachings of Sanat Kumar.

So there are 4 dimensions relating to the story, one is the descent of Pruthu. That we have to recollect. Then the second step how Pruthu with the cooperation of the earth linked various intelligence around the earth to the earth and centres of the human body. The 3rd dimension is the relation between Pruthu and the men of wisdom. The 4th dimension is the relation of Pruthu and Sanat Kumara. These are the 4 dimensions we tried to set in this group life to awaken things in us and relate to the cosmos and help establishing a healthy relation in us. That is how you may ponder on it. I will try to put it into an order, what are the 16 dimensions in a quick manner. The fourth dimension is already in a book, the Teachings of Sanat Kumara, that is already a complete dimension. Our teaching Bhagavata you get in the teachings. The teachings of Kapila are already given by itself. It should be set into an order and related in us and the surrounding. Then you would relate much better. Ludger, you don't need to rework it, it will be set into an order.

Thank you

2018 Guru Pujas Celebration, Simhachalam

Wednesday, 10 January 2018

As a prelude to the Guru Pujas celebration the group went to Simhachalam to visit the temple of Lord Narasimha, the incarnation of the Man-Lion. Like in the previous years, the bus brought us uphill to the temple compound. From a sideway we came to the main entrance and then entered the inner Sanctum Sanctorum where an idol of Narasimha is covered with sandalwood powder forming a lingam. The priest performed a short ritual by chanting some suktams and lighting camphor flames. Then we received scented water and tulsi (holy basil) leaves as a blessings. Afterward we surrounded the temple through the inner court and at the end got a laddu (sweet) as Prasad (blessing). Afterwards most of us took the stairway downhill the beautiful slope, along little temples and statues. There is a magical ambiance of sacred aspiration you perceive when pilgrims ascending the long stairway leading from the plane to the hilltop.

When we arrived in the valley the stream of trucks and tuck-tucks winding through the village brought us back into the "mundane" sphere. We went to our little "dining hall" in the backyard of a house in a side-lane. The cooks from the retreat centre had prepared a good meal for us. Afterwards we went with a bigger group of Western members to the nearby palm forest where we wanted to make "siesta" like in previous years. To our surprise the compound was surrounded by a fence and a farmer chased us away. He showed us a way to a barren field where the full sun was glaring. Most of the group returned. With two friends I went on and after 2-300 meters we found a field with some palm trees – an excellent place to rest.

In the meanwhile the Indian group members had set up the Guru Puja hall and the altar with the pictures of the Masters. It is always astonishing to see how quickly the hall manifests as the beautiful meeting place for the Guru Puja celebrations.

Wednesday, 10 January 2018, evening

The lecture is a retranslation to English from the original Telugu talk of Master KPK, via the English translation to German

Die Meister CVV Guru Puja celebration was an idea of Master EK. All those who have come here for the celebration. This is the 57th celebration. The celebrations are done since 1962. Since 1979 the Guru

Puja celebrations are done under the auspices of the WTT. These are the 49th celebrations here. First they were in Visakhapatnam, then we were in a palace of a Maharaja and then we conducted the celebration at a place at the feet of a mountain. The Guru Pujas were also conducted at other places. 1976 & 77 we were at the palace of a Maharaja and 1978 the place here was found for the celebration. The person who was responsible for the organisation is no longer among us. He was the highest police officer of Visakhapatnam. In Simhachalam we found the best possibilities to organise the celebration. The last 4 years we found this place here. The Lord always cares that the celebrations can take place. About 3-4000 persons take place. There is no permanent structure here, all is being realised within about 2 weeks. We have no permanent building for this, each time we construct the whole structure. We can see how the whole site is built up. It takes 10 days to set everything up but it does not need 10 days to dissolve. There is no story about the dissolution of creation because no one is there to tell about it. We cannot imagine how much work it is to create and to maintain it.

This morning the tent was set up and you can imagine it much better once it is set up. If you look at the side wall it looks as if there are tiles but these are not. The purity we have maintains the purity of this place. All plants in this area were carefully bound so that they are standing here well. Nobody wants to remove these plants and so they were carefully integrated. We inspected the whole compound. No matter where we were standing there were dense bushes. If you now look here all plants are well arranged. The members who want to listen don't need to see all well. We have the responsibility that the beings living at this place don't get problems through us. No being should get difficulties because of us. Here are plenty of mosquitoes and we should be well protected with long sleeves. We should imagine that we are donating blood... We are immigrants to this place, the mosquitoes are residents here. We are temporary dwellers of this place and the mosquitoes are the natives of this place. Those who beautified this place worked in silence and it is a grand work they have done. Occultism means seeing what is invisible, so we should try to see what is present behind this structure.

Normally those who do the big work are seen on the stage but here the workers are not seen and those on the stage are not those who do the work. All the photos whom we see on this stage are the ones who do great work but normally are behind the scene. All the many intelligences in us are normally not noticed. The respiration works, the blood works continuously. As soon as our prana gets problems we get dull in our head. It is an important quality of a person that he is grateful. We should be grateful to the plants and trees on this place, they cooperate to us. We should be grateful to those who have set up this place so beautifully. Normally we put garlands around the pictures. To observe it all and acknowledge it is important. Normally those Masters who are present here work behind the scenes. We don't see the ones who work behind the scenes. I started working in a storeroom (?) later Master EK asked me to come to the stage. ... We should recognise all those who worked silently in the background.

We can remain at the place where we are at the moment and then see which image we see. We don't need to run to different places but look deep inside. Master CVV said, from the day you start uttering my name you should not think of your needs but of those of the others. There are rules which you should follow when you utter my name. The whole creation works for other. You conduct your lives correctly when you are aware of the needs of others and not oriented to your own needs. The intelligences of the airy world work in us for free because they want to work for us. The intelligences conduct their work for free and we should follow this way of working. A life is fulfilled when it is oriented to the needs of others. When among many children one child has problems don't you think that the parents care more for this child? From the invisible world access is given to you to the invisible world. The life of Giri Sarma and Djwhal Khul is a double life, that is how we should conduct our lives. The universal consciousness is in the invisible world. When we start including others we start to understand better. The Master asked all who say Namaha to think from where they have come, why they were children of certain parents. Which is our work? Why did we come to the Guru Pujas? To establish his presence in us. These are the 57th Guru Pujas. We should ask whether there has been a progress in us. When a banana plant has once carried fruit it dies. But we have not even carried fruit. It is better to have a short life of offering than a long life without fruit. (Better a short life of a swan than a long life of a crow...) There is a song about where we have come, why we have come. We sing it but don't think about it. You exist before you came into this physical body and also after you depart. Master CVV said, when you invoke my name I will do the needed adjustments.

I will tell you the story of a disciple of Master CVV: In Mr. Ponana's (?) horoscope there was a very bad aspect and that he would leave his body. Master CVV told him, your astrological chart is in my hand and I will see that you don't leave your body in this year but only after I have left. These Guru Pujas take place so that we remember who we are and why we have come. The real goal why we have come to the

Guru Pujas , there are so many program point but we should know why we have come, where we are and where we will go. These are the three questions which were asked to somebody. This was a child which had learned from his father. He had learned a lot from his father and wanted a certificate. The father said that the king is a great yogi and he sent the child to the king. No matter which questions were asked, the child knew an answer. He asked the king to give him a certificate because he had learned so much and that he could become a scholar. The king asked him, why have you been born? We should know this. ...

If we see a new train and an old train – should we take the beautiful train which goes to a goal where we don't want to go or into the old train which takes us to our goal? Some trains are so beautiful and pure but should we take it when it does not go to our goal? We should take the one leading to our goal. We should not deal with something which looks beautiful but which is not our duty. We should try to find out for which purpose we were born. Then we will be able to reach all things which are meant for us.

As children we normally imitate our parents. If the parents just live in the outer life only we will do the same. However, it is the duty of the parents to guide the children inside. The king was a yogi and told the child: Your father is a great yogi – do you also want to become a yogi? When you have found fulfilment in yoga you know from where you have come, which is your duty and where you want to go. When the days pass we approach the point to leave the body. There is a time of arrival and a time of departure. This contemplation was given as a help. We think that we are in Buddhi and when we are in the Atmic plane then we know from where we have come. In the scriptures it says that the teachers always told their students to do contemplation and know from where they have come. We think that contemplation means going into the forests but when we close our eyes and go inside we can do contemplation. When we can do this we also find the other stages. We can read in Music of the Soul about how the three main persons of the book sat down to meditate. This way Giri Sarma came to know that he was Djwhal Khul. He thought that I should be in Dwaraka. Then he saw a great Master in front of himself and then he remembered who he was. As a soul we have a story which extends over our various lives. In each life we have a separate story. Like in a movie the separate scenes change we have separate lives. Are the relations in this life relations in the outer or relations of the soul? Only through a Master we can say that we have a relation to Atman. We cannot say that we are men or women – next life we might be born in another gender. It is like changing the clothes. The women have the same clothes like yesterday but I am sure that the women have put on new clothes ☺ . We should always try to grow in our awareness. We should not always do the same work as a routine.

This is the 35th Guru Puja since Master EK left his physical body. Each one has worked in a very good manner and a good routine has entered. One does the decoration here, someone else directed the spotlights – if you do always the same work you don't evolve. A bull that always runs around the pole... If you don't expand your awareness When we close our eyes are you able to visualise the light? Has your quality improved? The people come from the West and think that the Master always does the same. Someone comes and says, when you get older it doesn't matter whether we get white hair or not – what is important is that our thoughts have become better. In the same personality there can be an animal, a human or a divine person. When you are a man how should you behave with others? You should have learnt that when you close the eyes you can see the light: May the light in me be the light before me. We should see if we can see the light in us. You can ask yourself what you perceive when you utter the OM in the way we did it. If it does not happen as light you should strive to see it. When Master EK became 50 years old we asked him to give us an invocation. He asked us to go out of the room and then come back. Then he gave the invocation: "May the light in me be the light before me. When we see the light in us we should ask ourselves if we are still sick? We speak about such things or do we experience it? Those who always think of money will only speak about money with others. Nobody can hide his innermost interests because they utter themselves through his words.

Today people not only clean their teeth but also put on a good smell.... May the sound I utter... We should be able to see the light which is generated through the sound of the other. It is very important in yoga that we turn inward and come to know our inner. When we have feelings as per our personality like pride ect. We should transform our personality, no one else will do it. We have so many problems. There is a story telling that the gods churned the oceans and the first that came out was poison. When you take water out of the well and something falls into the well you try to desperately try to get the thing out of the well but before all kind of useless things come up. The same is true with us. Our body is built in seven planes. We normally live in Muladhara and live upside down. We live in the base centre and are extremely strongly linked to matter, meaning with me, mine, my people. How many things we have to remove from our inner before we come to the correct position?

The Master says, I will come with it and together we will remove all things from the well which are not needed. He gave a mantra which says: Kundalini emptied. The kundalini is empty, meaning that we don't hold to the material. If we let go of the material we can much better work with matter. Some people are very competent and can work very well with matter because they have ascended from the plane of matter to the plane of force. When we are with the yoga we should always remember why we have come and should ask ourselves when we are here whether we have more interest in other things than in yoga? We should be interested in yoga and detached from other things. If we live in a detached way this is the true litmus test. We should orient upwards. We can go inside in the heart centre or the Ajna centre. We can observe the respiration and pulsation. With the Western brotherhood I spoke how Pruthu brought the calf of the earth and the blood gets purified. We should be grateful to the one who has given us everything. The one who has given all to us lives in our heart as Ishvara, the pulsating principle. The Ishvara or the Master lives in us. We give different names to Ishvara. We have three qualities, the five senses and the One in us has created all this. We may not be well learned but we need to know that the Ishvara lives in us and permeates from Sahasrara to Muladhara. We can feel like living in a building of seven storeys. Hatha yoga enters via the basement. Raja Yoga enters in the 4th storey or it can be the brow centre. No matter where you enter you can get everywhere and go up and down. The divine exists in us like a sun.

When Parikshit was cursed that he would die he thought that time has come to leave his body. At the end of Dwapara Yuga, when the Kali age commenced there lived Parikshit and it seemed as if Kali age would start. We know that Parikshit entered into a palace consisting of a single pillar, meaning the pillar of consciousness. There he met the sage Suka. The teacher we know outside is someone different from the one inside. (The Master goes back to Music of the Soul:) When Djwhal Khul awoke on the subtle plane he realised that he knew himself as Giri Sarma. Parikshit knew that he was the divine inside. He spoke to the sage Suka. Suka speaks with Parikshit who knows that he has to live 7 more days but there is the story who knows that he has to live only 4 more minutes. Master CVV has given us the operative knowledge and Master EK has given the speculative knowledge related to it. We need both to be able to work in the work. The One is all around and omnipresent. We should link to this divinity. We should not limit the one who is omnipresent to a temple. When he is omnipresent do we really try to see him everywhere or do we limit him to a temple or a church, to a form, a time or a place? Normally we give him a certain form and name according to our definitions. When we limit the divine in such a way we be unreasonably say that it is only this or that way. When I see the Ganesha here and remember him I should be able to see him also everywhere. We try to limit the divine. A teacher teaches us that any form, any place is good to relate to the divine. How can we limit the divine to the form which we think? If we gain knowledge without devotion the knowledge is useless. To be a devotee or as knower are useless words, we should be detached. When we don't know what is true devotion we might be able to define everything but we remain useless (?). During the Guru Pujas we should try to overcome our own limitations. We should be able to remember the divine in all, no matter if it is a stone, a plant, another person. We should try to see the divine in all. By constant remembering we will be able to see the divine in all. We will be complete devotees when we see the divine in all forms. There are no certain times or forms. There is no auspicious time to see it. If we count all inauspicious times we would not find time to orient to the divine. Krishna says in Bhagavad Gita to submit yourself to Me and then I will make sure that you see me in all forms and names and I will take care of you. We will continue tomorrow morning.

This morning the idea came about what I should speak during this group life. Yesterday I told in the group life of the Western group that I don't yet know. I will speak about the Yoga of Devotion. A disciple full of devotion should not feel enmity towards a being. A being is born. The soul is always there. The first tenet is to be friendly towards all and have enmity towards none. The Lord said you can't learn all this but link to me and then you will know all this. Although Arjuna knew so much he asked Krishna to steer his chariot. We should also ask the lord to guide us. Thank you.

Thursday, 11 January 2018, morning

My hearty fraternal greetings to the brotherhood. At this holy place of Sri Varaha Simhaswami we conduct the Guru Pujas with great devotion and all those who conduct it with great devotion and the good luck to walk the path of Master Jupiter. Again a good welcome. In this auspicious occasion of the

Yoga Conference we have three days and nights. Three days and three nights, in this time the body and the senses will be purified, the three planes are purified, the physical mental and spiritual. When we orient to Buddhi, the soul, the physical body, the senses and the mind should orient to the soul. Then the soul will reflect on the seat in the body. For this purpose we need three days of time. The soul orienting to the body means the union of male-female. This the rishis have seen. The inexpressible expresses into manifestation. The pure existence is considered as the male part and the consciousness as the female part. Consciousness is called Aditi, Gayatri, there are different names for it. There is only one light to which are given so many names. When the unmanifest takes to manifestation it takes to many forms of light. When we awoke this morning we have the ability to experience creation. Without consciousness we cannot experience. From the state where we exist to the state where we know that we exist is the creation. Consciousness comes forth from existence, then come the three qualities and the five elements – the consciousness is the basis for it. In creation there is no state where there is no existence. Whether we sleep or work with the senses, we always exist. What exists all the time is called the truth. The consciousness comes forth from existence. In all we see we can perceive existence – in the sky, mountains, in all forms. The rishis have seen existence in all. That is sat, consciousness chit. Tat or THAT is unmanifest. We have awakened from THAT. While we were sleep we did not know that we exist. Consciousness is called the Divine Mother. She is always in creation when Prakriti is united with existence it is the great dissolution. When creation comes out it is creation. When we awaken in the morning we go out. We withdraw again in the evening. In three days the whole conference is constructed. The consciousness expresses in three qualities and conducts its activities and after three days all is withdrawn again. Sat-Chit is existence and consciousness. When we say Sat-Chit-Ananda, it means that the persons sees in all how the consciousness plays in all elements. When it just remains as light it does not take to forms.

An awakened person tries to see the divine in all forms and tries to link with the consciousness in all. Thus, the knowers have understood it at all times. They have seen the divine in all forms, in the minerals, plants, animals, humans, in all. The basis is the same in all. Try to connect with the One in all. If we try to connect to the One in all we become one with this all. This becoming one is called devotion. Normally we think that god is like with imagine and how we call it. In Krita Yuga the people could link to the divine in all. If you try to turn to the Divine in all the Divine in the corresponding manifested form shows us the related manifestation. In Simhachalam the people just climb the one particular mountain. It is not that the divine is not there at the other mountains. If you are able to link to the divine in all it is no more necessary to climb the one mountain to see the divine there. To see the divine everywhere is called a state of continuous connection with the divine. There are so many forms but in truth the divine exists in all. We think where we can go to find its special presence but we can see it everywhere. But those who don't search the divine don't even see it on the hill of Simhachalam. All we can see first is the I AM in all forms. When we link to it we see that the divine is in all, also in the person with whom you have to do now. The divine does not make differences between one form and the other, not between one place and the other. The one who is in differentiation does not see the union. Rama did not visit temples, only in Dwapara Yuga temples were developed.

During Dwapara Yuga began the ability to see the divine in all but it was searched in specific places and forms. In Simhachalam you also see temples and we limit the divine to specific places and forms, to a small corner in a house, the altar we have erected there. The divine is in all directions. When we see it in all we don't ask, why do you place the statue here and not there. You can leave away all practices if you see the divine in all. When we begin to see the divine in all we will know how to link to persons and situations. Normally there are persons whom we like more than others. We won't have sympathies and antipathies when we know that the divine is in all. When we have sympathies and antipathies we have lost the ability to see the divine in all. A devotee does not feel any sympathies and antipathies. Often when we reject something it comes to us. If we reject one form of the divine it comes to us in another form. A disciple asked the Master to come to his house and the Master said, yes, I will come. But the Master did not come. The disciple ate alone and later asked the Master, why did you not come? The Master replied, I came in the form of the dog which you sent away. This happened with a follower of Sai Baba; so the devotees of Sai Baba offer food to animals. When we link to the divine in all forms we accept all names and forms. There are some names which we don't like so much. There is nothing that is not I AM, whether we call it Allah or with another name. There is no limitation of time to link to the divine. The Master was asked, shall I conduct the prayer before or after meal or can I also say it during taking a shower. The Master said that it does not matter. Ravana gave great difficulties to Rama. When Rama saw Ravana for the first time he only saw in him the manifestation of the divine and did not thin of

the many difficulties he had given to him. When Rama conducted the fight, there was hardly enough to eat, no places to sleep. But Rama was happy to see the manifestation of the divine. Lakshmana asked him, why are you so happy to see your enemy? Rama saw the divine from morning to evening. Is a husband able to see the divine in his wife as soon as he awakens? Normally it is difficult to see that the partner is also a manifestation of the divine. This can only be known when you go deeply into it. When you see a coconut it looks very different from what is inside. Likewise in the different layers of nature the divine is hidden. We should be able to see deeper. Then we don't hate anybody. Otherwise we will reject some persons or situations.

There was once a great devotee who first offered to another person to eat and then ate himself. One day he walked through the whole town to give something to eat first. He found a dirty person only who accepted to come to eat. When the devotee asked him to wash the feet or your hands, the other said, you invited me to eat and not to wash first my feet and hands. The Vishnu devotee became very angry and then the Brahmin saw how the other ate the food with the left hand and this was too much for him. He became so angry that he threw out the other person. The other person just stood up and looked at him and said, if you like you can of course send me away. Then he went. The Brahmin saw that under each footstep of the person the earth turned to gold.

The students have a lingam in their house but there is a lingam in each one of them – it is the pillar of light. We have many wrong ideas. How to understand Krishna when we limit him to a certain form and time to see the divine. The one who is able to connect to the One in all is really the one walking the path to the divine. We limit it to the form of Master EK and don't see it in others. In order to link to the divine we can chose a certain path but if we exclude other paths this is not right. We cannot limit the divine to one specific path. How can we limit the divine if we don't know it? We then just do some strange activity with which we are active.

Once there was an assembly where the people were praying and a dog came and it laughed because they were praying to the human form. It laughed and said, they pray to God in the form of a human but he is a dog. A cat started laughing and said, they think God is a dog but they don't know that he is a cat. That is how people limit the divine.

We should be able to see the divine in all, not only in the Master but in the person sitting next to us. Jesus also said, love thy neighbour like yourself. If you want to see the divine we go to the Master and don't see him in the persons at home. There is a story where a person left his home and started contemplating the divine and he felt that he got divine forces. A crow sat above him and shit down. He looked at the crow and the crow fell down, dead – he thought that he had become so powerful.

When he came to a village for begging and a woman did not immediately to give him food he angrily looked at the woman. When the woman came she said, I am not a crow. He asked her, how do you know about the crow? – I have no time to care for it; I have to work at home. You can go to my teacher in town. He went to the colony of priest but could not find him there. He continued searching the teacher and finally found him. The Brahmins asked, why do you want to see him? He is a butcher. The man said, I first have to care for the family. You have left the divine at your home and did not care for it. Why did you go away and sit under a tree in a forest. Take care of the divine at home. There is a similar story on the Autobiography of a Yogi.

If we cannot see the divine in the areas where we are but only at certain places or in the mountains the divine will not show itself. Because we have Rajas we travel everywhere. A true teacher is someone who takes you out of the forms and shows you that the divine is in all places where you stay.

A teacher gives us an example how we can see the divine in all. Krishna said, A devotee is close to me when he has no enmity towards any being. We can like the divine or the divine can like us. You should not have inimical thoughts towards anyone. You should be very stable with the divine and not have any sympathies or antipathies. A friend can become an enemy because there are misunderstandings between us. This happens often.

Once a person came to Master CVV who said, I have many enemies. Whenever I close the eyes I see those whom I don't like. Master EK said when someone has once said to you, you are a fool, we think of him each time we close the eyes. The person only said it once but you think of him all the time. Master CVV asked him to get the photos of the persons he dislikes. When he brought the photos Master CVV said, I don't want that you don't like persons. The person brought the photos of the person whom you dislikes. If you don't like a person and ask someone to get the photo you have to be friendly with him first. Then the Master asked him to get the photos framed. Then the Master asked him to put them on his altar. It is very difficult to see the divine in the person who is very close to us. That is what all great devotees have done. In your life there should be no person whom you hate and reject. That was the first

thing Krishna taught. You should know how to behave with a man and woman, with a mineral, plant, animal. By right relation we can develop friendliness, there is no other way. Friends means free-ends, no one should limit the others. If someone tries to bind the other it is no friendship. Friends means, both are together, aspire for the divine but do not get attached to each other. They do not develop attachment to each other. If you help others it is a help from friendship. We develop friendship if the other person considers us useful. If we visit or help others it should be causeless. The basis of friendship should be without causes. We should not give causeless friendliness, meaning not exploit others; then the others will get the inspiration to help you. Such a friendliness is not a small thing, it is a profound aspect. Lord Maitreya is the friend of all; Vishvamitra is the friend of the universe. Friendliness is to connect with all, it is the ability to connect with others without becoming too heavy. Krishna called Arjuna, my friend, and Arjuna thought, oh, I am the friend of Krishna, but then he realised that Krishna also called cows or crows as his friends. Then he felt that he is not a friend of Krishna. A man tried to catch Krishna and bring him to his fort. The other was a great devotee of Krishna but he had a bad conscience and thought, what will Krishna think? Will Akrura also come to fetch me. Akrura had a bad conscience if he would come. If I go to Krishna, what will he think? With many thoughts he entered the house of Krishna. Akrura was already an old person and Krishna was 11 years old. Krishna opened his arms to receive Akrura and Akrura was astonished. When we always are friendly we should accept the others. Krishna knew with which intention Akrura came. He extended his arms although he knew the intentions of Akrura. That is true devotion.

When we travel with the train we should be able to see the divine in the other travellers. There are no rules or regulations as per the clothes; we don't have to wear saris or trousers. We try to see the divine in the other and not the clothes. We can also realise the divine through the behaviour the persons have. In every creation, in every person there is a good quality. If we see the good quality in the other it is the way to approach the other. Then we can directly link to the divine which is above and beyond all qualities. These are two possibilities. We should not call ourselves devotees if we do not strive to see the divine in all.

We have to present now books here. They contain certain verses which we sing before our rituals. They are printed in these books in Telugu.

We have among us the grandson of Master CVV. He has taken the responsibility of maintaining the Yoga School in Kumbhakonam. Whenever we visit Kumbhakonam he proves to be a great friend to all. He is called Jaya Kumar. He lives in Bangalore and whenever I come to Kumbhakonam he also comes to Kumbhakonam. He is now the first time here. He has always given us great support. It is a great joy for us and we can really see that he looks similar to Master CVV. With this we end our morning activity.

After breakfast there was the blessing of children / introduction into first writing, followed by the Lakshmi-Narayana ritual / fire ritual. Afterwards new book publication of Kulapathi Editions were presented (in Telugu). In the afternoon there was a ceremony in honour of K.S. Sastry Garu on completion of his 81st anniversary / completion of 1000 full moons.

Thursday, 11 January 2018, evening

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

The divine speaks and says which people and which qualities it likes most. There are certain practices to be near to the divine. One practice is to see the divine in everything. We should be aware in every moment that the divine is present in us. When we close the eyes we should be able to see the divine in us and when we open the eyes we should be able to see the divine in all around. Then we won't need to conduct all meditations and rituals. No matter where they are they try to conduct their duties. Such a person wants to be always near to the divine and please it. Such persons come very close to the divine and the divine give them its presence. Many instructions are given by the Lord in Bhagavad Gita and when you follow them you will be very close to the divine. Someone came to Aurobindo saying, I have a question: Shall I work in a way that all others are pleased or shall I work in a way that I am pleased but not the others. Aurobindo smiled and said, never try to please others or yourself but only work to please the divine. Then you get the related joy. In Bhagavad Gita 33 such instructions are given. The first is not to feel inimical to anyone. To be friendly means to interact with each person on their own plane. We should treat all in the same way. It is not enough to care for yourself to get to drink but also for the plants. When

you have too much to do at home you should see that we also care for the plants in spite of having to do much. We should have cordial relations to humans, animals and plants. There are innumerable kinds of beings of which the humans are just one kind. Behave to all in the same way by being a friend to all. If we come near to the divine in us we should be able to be friendly to all other beings. The divine in us will give us the needed inspiration so that we can behave friendly to all other beings, not matter with which natural kingdom. Have a friend in yourself. There is a friend in us and by his friendship we develop automatically friendliness with all beings. If you seek this friend, I like him very much, says the Lord.

Another quality which the lord likes is compassion towards those who need help from us. We should have this quality of compassion towards all even if we think that the beings below us are inferior but the divine is also present in them. For example, it might be that dogs come to us who are friendly to us and they are hungry. We should be friendly towards them. We should be very soft and kind to all. If someone comes and is hungry we should ask him if he wants to have something to eat.

In earlier times the guests in a house were seen as divine. To recognise the needs of others, their hunger or their need of compassion – you should have a good heart and then you will understand what others need. Sometimes someone comes to us to seek help and we should immediately see whether it is our duty to help him. For this it needs a soft heart. We should be able to recognise the fundamental needs and if one is able to satisfy them one should do it. If you know the teachings of the Masters you know what kind of compassion it needs. Master EK always had his telephone near him to be available for people seeking need. He always went to bed around midnight and got up at 4:30. If you show compassion the divine shows its liking to this person. If we express compassion to others the divine expresses its liking and we come very close to the divine.

In my office there was a person who regularly came and one day he did not come because he had fever. I went home and Master EK was not there. I wanted to ask Master EK for his advice and I waited until he came. Master EK said that he urgently needs a medicine and we went to the house of the person and gave the medicine. He sent me back home because I needed to work next day. Master EK stayed in the house of the person and I asked him. He said that the person is better and can come again to office.

As I wanted to buy Radhamadhavam and we conducted rituals because a new house should be conducted there. However, it was not possible for me to come because other problems needed my attention. Master EK realised the problem and he was just active in a dispensary. He quickly came, cooked the upma in his house and brought it so that the ritual could be correctly completed.

All who grew up with the Master can tell that whenever there came a call of help he went to the dispensary to get the medicine and gave it or the kind of help needed. Compassion is the third quality. When the Master travelled from Visakhapatnam to Rajahmundry there were people at every stop and asked whether he needed something to eat. They offered something to eat. If you show compassion the divine comes very close and has great interest in you.

When we went to a Shiva temple and we have milk for the ritual, if on the way a woman comes to us and asks for something for the child Shiva will be much more pleased if you give the milk for help than to use it for the ritual. It is not compassion if you say I offer something to you and so you offer something to me. Normally we go to a temple and want to pray. There are beggars sitting very well organised. In the meantime they say all the same. They have developed a kind of syndicate and don't allow others who also need something to eat to also come. What is the use to offer something to eat. We should go to places where nobody takes care of the people. Then the divine is content. Each being in need should be offered food, then a place of sleep, or also medicine. If someone needs medicine but cannot pay for it. If it is a life-threatening situation, if this situation comes in our family we take care for it but should we not also care for others like this. In a marriage a woman should get jewels but they did not get ready in time. So Master EK asked his wife to give her jewels to the bride so that the marriage can take place. We should conduct such an action only when it is needed. Then the divine will be pleased but we should not do it when not needed.

The fourth quality is a thought that something belongs to me, the inner holding to something. Before we help someone we ask, does he belong to our group? The word mine or belonging to us, everyone who says mine, my house, my sister, all commences with mine. The more we use "mine" the deeper we are in... we should see which duty we have. If someone is brought to us we should see what is our duty. Nature lets us live in the illusion that something belongs to us: My child, my grandchild... Normally when we spend money for our children – we spend a lot of money for the children, that they get to a good school. If we do it for a stranger we immediately calculate how much we have given. We have spent so much for our son or our daughter but when they have grown up they don't come anymore to us. We should understand that they are not our children. We have a duty towards them and therefore they have

come to us. If a dog comes to our house we should offer something to eat or if it is sick we should bring it to the doctor. Today many houses are full of plants and so many plants assemble in our houses because we have a duty towards them. Because we have indebted to others they become our children or grandchildren and we are indebted to them. We are indebted to the children. The one who is indebted to others, to him people will come. The people don't belong to you, there is no such concept as mine. Normally we think our children are our people and we get sunk in this illusion. We do our duty towards them and if we don't do our duty towards them they will later come to us and demand their duty. We should only fulfil the duties which are expected of us. We cannot escape from them. We should fulfil the duties coming to us and or liking for something can become a great obstacle. We should never have the thought that this or that belongs to us. If someone gives us certain things and then takes them away again after a while we feel sad. A friend gives us his car and we can use it because he is not in town. Then he informs us that he comes back and we feel sad because we have developed a strong relation with the car. The same is true of our body. All who assemble around us are sent by the divine. Our friends come and go and if we want to keep them we become unhappy. We get into a loophole if we think that people belong to us.

The Master tells a story how Indra tried to get back his kingdom by destroying the diabol. Krishna destroyed the diabol. When Krishna wanted something the mother told Indra that he should give it because it does not belong to him. If we know his truth we know that all that is around us wanted it because the divine wanted it like this. If the divine gives it to us it can also take it again away. If children have come to us we have a duty to fulfil as long as they are there. The divine has arranged all in a way that we have to fulfil our duty towards them and after a while they go away again. It is the same when children lose their milk tooth. It does not belong to us. It is the divine which has come to us in this form. Everything has a beginning and an end. Someone in our neighbourhood needs help. We don't offer help. Then when someone in our family dies no one comes because we did it in the same way to the neighbours. If you pay attention to mine and belonging to me... Master Morya tells another way: See all the beings to be your relatives.

The fifth instruction is that we should live a state of non-egoism. We have to also let go of things, to be non-attached. (the Master tells a story about it.) The instruction is not to get stuck to things or let go of things – just hold to things where you have to duty to fulfil. In us it is constantly repeated in us, Soham, Soham, the song of pulsation. If we have the thought of "I" it is like a wave in the ocean. The ocean is always there, the wave is there only for a moment. The knowledge that we acquire as individual I changes in our lives. The form changes constantly, the form grows and develops, it remains for a time and then decays. If we identify with the physical form we get unhappy because our face is no more so beautiful. It is an illusion. We see that others get old and don't believe that we also get old. Others lose hair and teeth and we can't believe that it will be the same for us. When we get old we don't continue the same way. There are many problems when one gets old, one cannot walk like before. We have to take care that we don't fall sick. These are things happening to the form. Sri Aurobindo had broken his leg. If this happens to a great soul this is a sign that it can happen with each of us. In each town we see the graveyards and we should know that we would also land there. We should know that we are not the form, we have come from THAT. We are the same like THAT. We have got a name in this life but we are THAT. All that belongs to this form does not belong to us. We should always remember THAT I AM, SO HAM. We should continuously remember THAT I AM, then there is the possibility that I can remember the truth from time to time. I am not Parvathi Kumar, I am not an author. There are duties which I have to do but I am not this form. If we can remember THAT I AM we know that the form will be away again. The only possibility not to stick to everything but to remember the truth that exists in our inner: THAT I AM. There is continuously the pulsation. Everything that comes will also go away again. Sometimes riches for fame comes to us, this is the play of the divine but we should know that what comes also will go again. If we remind always that all that assembles around us has come from the divine and will go to the divine and that we have come from the divine. Master CVV said there is an instruction of MTA: You are not what has assembled around you but you are the column of consciousness. Like when a football loses its pressure it is not more a football. The consciousness permeates all. The consciousness when it goes away from the body, the body falls off from us. We should only identify with the column of consciousness and not with what surrounds it. Which qualities do we express? Do we have friendliness and friendship? All the divine qualities we don't really have in us. If we really examine ourselves we will realised that we don't possess these qualities.

Another quality is that we can support pain and pleasure with equipoise. Initiates like Rama or Yudhishtira went through many problems in life but maintained their equipoise. The Master tells the story

of Ramachandra who was a king and who lived through many events and at the end of his life we became a graveyard worker and he never could be disturbed in his equipoise. If we practice detachment in life we profit from it very much. Rama did it when Sita was abducted. When I was 21 years old I sung a certain bhajan which I explained to my friends: For the others there was not escape when I sung, they had to listen. The Master explained that you have to practice equipoise in life and know that there are good times and bad times. The father of Master EK was an Ayurvedic doctor and did not take medicine for little things. He said that which came by itself will also go again by itself. Our life is already shaken by little things but when we see the lives of persons like Ramachandra who lost entire kingdoms and maintained equipoise. When Krishna wanted to leave his body he said to Kunti, his aunt, I now leave my body and you can ask for something. She said, whenever there were problems in my life I felt your presence intensely, so please let there be difficulties in my life.

We have the feeling we always have difficulties; the nice things always pass by quickly. Saturn says that we should not ask for difficult things but when they come we should not lose equipoise. A yogi always lives oriented to the divine and is content. We can overcome all problems with ease if we constantly remember THAT I AM. In the story of Prahlada the others thought that he was crazy but he was seeking for the divine: there is only one person who is always with us, the divine, all others will go away. If you are always oriented to the divine you will be always content and are not dependent on others. Such a person is always in bliss. A devotee is not attached to outer things but is always related to the divine. Joy and bliss is totally different when we relate to the divine in us. He who is consistently in the state of yoga is always in alignment to the divine. You can look at the photos of the devas or the great ones on the altar, they were always oriented to the divine. There is a smile on their face because they are constantly related to the divine. He who normally relates to the divine in his life he will always be full of joy. Each one wants to be happy and joyful. We can be it when we are oriented to the divine.

There is a sixth quality: He who is oriented to the divine has always a naturally regulated life. The instructions come out of his inner. Such persons are regulated from within. Such a person knows where and when she has to behave correctly. There are a few who do the correct things without getting instructions from the outside. My mother once asked Master EK – no one can give instructions to him (master Kumar), not even the father or the mother. Master EK said that the instructions come from within. When one is connected to the inside the instructions come what to do and they are not needed to get them from others. Such a person is not wavering but just does what is to be done. He does not put things off but just does them. He also has a strong will. If you are a yogi one is able to do what has to be done. He who gives up the thought of “mine” the divine will care for him. Master EK once said, I have no followers or students but only patients. Loka Samastha Sukhino Bhavantu

Friday, 12 January 2018, morning

Medham Me

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

We have just conducted the fourth prayer during the seminar. We speak about various instructions given by Lord Krishna and when we work with them we can work in alignment with the divine. In the same measure we work with these instructions there will be changes for the better in our self and then we radiate from our self like the divine. Because we are living in a mundane form we forget our identity and live differently by creating a false identity and live it in. We live as if we were our name and our shape, our tradition, gender, nationality and this way we limit ourselves. All who have a male form believe they are men, all who have a female form believe that they are women but this is not true. The same is true with the nationality into which we are born. Some identify with the profession they have. We have to realise that these are different roles we are playing but we are not these roles. We should realise the divine in us. A true knower knows that it is the divine in us that exists. All other identities we take for some time are transitory and not eternal. For example I am now sitting here and giving a seminar but this is transitory. I play the role of a teacher for a certain time but I am not a teacher. At home I have a family and we can play a role for the members. Instead of thinking that I am the eldest in the family we can think that we are the divine in different relations to the members of the family. In each family this will bring more harmony if you take care of the needs of the different members instead of your own desires. I have the role of a chartered accountant as long as I am in the office. If I am travelling or in an airplane I

have different roles as per the situation. The I AM in us takes to different identities. While we are speaking we are speakers, when we eat we are eaters. Our identity constantly changes. What is our identity among all these roles? When we are a mother to a child we are a mother, when we look at our grandchild we become grandparents. Each activity we do has a label but we are not the label. We play the role of a husband in relation to the wife, but we are not the husband to all women in society. When we eat, in this situation we change our identity. When we ponder on this we realise that we are not all these identities but we play these roles for a certain time. We are I AM, THAT exists as I AM, that is our true identity. Just like an actor plays different roles but knows who he really is. He can play the role of Rama or next time of Ravana but he knows that he is neither of them. He plays the role consciously but at the same time he is not the role. If he plays the role of Hanuman he knows that afterwards he cannot go around and behave as Hanuman.

What do we know about ourselves? We only identify with the changing roles. When someone asks us who we are we normally give our name but are we our name? We sometimes say our family name or our nationality but this is not our real identity. While working we have different identity. When we cook we are a cook as long as we are a cook. But as soon as we eat we are no longer a cook but an eater. According to the work we do we take to transient realities but we should not get stuck in these identities. We are neither listeners nor speakers. Some who were high officials have even felt when they were retired like being in that role because they could not get out of the identity. The knowers don't identify with the form or the role. They live in it but they know that they are not the body but that they use the body. If we have fever we should not say, I have fever but that the body has fever. The body has high blood pressure, not we. We should be able to relate in the right way with the body. We are sunrays having come forth from the sun, a spark of the divine having come forth from the divine. Thus, we should always relate. We are not all this but THAT. Each morning when we awake we should first remember our true identity. If someone asks we can tell what we are doing that that moment but we are not that activity. According to time and place we change the identity. When we encounter someone who is older, then we are younger, with a younger person we are older. If we meet a person from whom we would like to have something we are submissive. If someone comes who wants a certain service from us we become proud.

No matter how important official we are, when we come home we are no more the official but father or son etc. If we have an important position in society but come to our parents we are their child. Our children are not impressed by the high position we might have. In each life we have a different form. A woman can be a man and a man a woman; all this serves for making experience. If we have used a car for a number of years we need a new car. Do we buy the same type of car? The same is true with the body. We might want a new body to have different experience. When during Guru Pujas we always receive the same food, do we like it? We should remember our true identity and not identify with the transient identities. We have them only during the day but in the night we return. We also have our experiences during the night but we don't remember. True devotion is gained by the blessings of the divine. Not everybody has the true quality of devotion; it is given by the divine. You cannot get faith by ourselves but the divine bestows the belief. If the divine wants to help us it gives us the related belief. If people have gained the related faith or trust they have to learn a lot. Master CVV has said, "I will cause the necessary faith." In this he related to the I AM as Brahman while he was saying this. Nobody should be forced to believe in the divine. Those near to us in the family will show us a mirror. While we do the prayer there may be others who don't do it but we should see the divine in them. The divine knows why it does not let them do the prayer. The divine will give the blessing or the faith to the one through whom it wants to express. There are 777 lives from the moment we decided to return. Supposed we start counting from now on. If we can close the eyes today and see the divine it means that we got the inspiration from the divine 777 incarnations ago. We have assembled a lot of karma around us which we have to work out. For this it is said that we need a lot of lives. When the aspiration for the divine slowly becomes stronger the non-divine qualities in us are slowly purified.

We should gain fulfilment in all aspects. When we read the story of Rama we can see how he related to the different parts. If we neglect our parents, our partner or children, we need various incarnations to correct these relations. To this also belongs the relation to other kingdoms of nature, minerals, plants, animals and humans. If something is missing we need another life to fulfil this aspect. That is like in a class where we have not reached the goal. If we are not good enough in several subjects we have to repeat them. Master CVV speaks of all-round development. We need it to attune to the divine. In Bhagavad Gita a way is shown how to submit the different parts to the divine. We should be able to align our life to the divine. The one who has realised the I Am is the true teacher. A guru is not someone who exploits and misuses others. It is someone who is totally aligned to the divine and totally magnetised. He

does not show any irregularities. Only then he is able to transmit magnetism when he has become a magnet.

The one who has become THAT, a teacher has become THAT, he has no separate identity, it is THAT working through the I AM consciousness. Whosoever the divine wants to give its grace to him he gives a true teacher. The Master of the Universe is also present in us as I AM. The teacher shows that the Master of the Universe is not only in us but also in all others. The teacher gives the knowledge and shows how to relate to the divine. There are many who exploit others but they are not gurus. The divine sends a real teacher to the one whom it wants to grace. When Master CVV was asked, who are you? He replied I AM Brahman. The priest marries the bridegroom and the bride. We are the bride; the bridegroom is the divine in us. We as individual soul are the bride and the divine is the bridegroom. Someone who has reached the divine, the divine uses for its activities. There can be two same watches in a shop. When you are in a shop you take one watch. The same is the case with the divine. Why is one chosen and not the other? The divine chooses. If 10 same watches or articles are there we choose one of them; the same is the case with the divine. Gurus walk around in the society and show the way how to reach the divine. If the marriage has been done, with whom should the bride be together, with the priest or with the bridegroom? Normally we don't correctly understand the role of the priest. If the priest has conducted the marriage, how does it look if the bride remains with the priest and not with the bridegroom? We are related to the priest because he wants to relate us to the divine. If the relation has been established one should remain related to the divine and not to the priest.

Vedavyasa was a student of Parasara but once he became realised he did stay with him. Master CVV said, don't stay with my photo. Once we have done the invocation there is activity inwardly. Not in the outer we can do many experiences but when we have related to the inner. If after the marriage the bride remains with the priest. It is not good neither for the bride nor for the priest / teacher. The teacher remains in the background. When we have invoked the Master we should try to reach the divine with the power we got through the invocation. A teacher does not want to make us his personal follower so that we don't go away from his side. A true teacher should never tell the students to always come to him. He instructs them to always relate to the divine in them.

It is the task of a teacher that whenever there is a seeker he should give the student how to turn to his own inner. There are persons who walk around in society. The same is the case with the mind; it can never quietly stay anywhere. It should go home. Its home is Buddhi. When we tame a stray good it might become a good house-dog. When the dog is well trained it does not more walk around. Thus, the teacher gives the corresponding instructions to train us. Why does he come to us? Because the divine has sent him. The teacher is the representative of the divine. The bride is given to the bridegroom during marriage. The priest / teacher conducts the marriage. Which soul the divine wants to grace, to him the divine sends a teacher. Master said, I will make you to what you are. It means that he wants to give the same manner in which he has linked to the divine.

He who goes into his own inner and tries to come to the source of Buddhi no longer wanders around in objectivity. If you dip a vessel into water the same water is in the vessel like in the river. As long as the vessel is dipped into the river the same water is in the vessel than in the river. When we are merged in the divine, the same divine is in us and around. While we are here we don't know what happens in the kitchen. But the great teachers like Master EK have demonstrated that they know what happened outside as well. The consciousness fills all, it cannot be circumscribed. When the Master was once in my office he suddenly laughed and I asked him why. He said that one of the brothers is travelling in Belgium and drank whiskey and thought of me. Once one of my brothers wanted to run away but Master EK said that he will return because he, the Master had told him to do so. After two days the brother returned and I asked him where he was. He was in Vijayawada and at the same time when the Master was talking to us, he got the thought that he should return but first go to the Master.

We should try not to have the Master in the outer but follow the Master in the inner. Without the Master in the inner there is no way. Normally we live in our mind on the mental plane and as long as we have not yet developed we are active with eating and drinking or what to dress. There are some to whom the physical well-being is particularly important. For some the sensual plane is particularly important and some the mental plane. The ones active on the mental plane are not so much oriented to the physical or sensual plane. There are some who keep on brooding; they are like stations into which continuously come in trains. They continuously live in the mind. This mind has an inner mind and in the inner mind we can see the feet of our teacher. The feet of the teacher are so sublime and he has a body of light. Therefore we say that he has a divine body. The teacher in the physical we cannot see in the inner like this. He is much more brilliant and radiant in the inner. When we are able to go to the subjective side of

the mind we can realise the teacher and the teachings. The Manipuraka has five petals orientated upward and five petals oriented downward. The petals oriented upward help up to enter the subjective planes. The light enters into them. Originally we are a form of light and the light from above descends into the petals oriented upward. When we say, may the light in me be the light before me; this is only true when we can enter into the subtle planes. When we close our eyes and utter OM many subtle intelligences awaken. They are very attentive and react when we utter OM. These inner intelligences are always ready to help us. When we utter the OM seven times the entire column of consciousness opens and we can move upward and downward. When we enter into the subjective world and experience the inner we can see that we experience the divine. This becomes possible when we go to the origin of the light. The consciousness descends into this form. We are the soul, the soul has light, the light is Buddhi. The light comes down into the body and conducts its activities. We should go to the source from where the light comes down.

On the way of descent the consciousness flows down. If we want to work in the outer we should afterwards come inside. Ida brings the consciousness to the lower planes and Pingala brings it back to the higher planes. Pingala is also called Yamuna. Thus, the awareness is able to ascend to the divine planes or descend to the outer. Therefore the Lord says, give me your mind and your buddhi. He is the origin. I AM is the true name of the divine. The soul which has descended from the universal soul has come from Buddhi to mind, senses and physical. When we want to seek the divine in us we should go inside and keep the connection. If we keep connected we remain inside and are always linked to the divine. When we are always in connection with the divine the divine can descend and live on the 4th plane. There we can get a lot of knowledge because we are in connection. The divine says, whosoever submits his mind and senses to the divine remains related to the divine. Ishvara we say in Sanskrit, in English we say Master.

If we know how to connect the electric wires, we do the same inside. We work in the outer and try to go inside afterwards. Every day in the morning and in the evening we should endeavour to link to the divine. The more we have to go to the outer the more we should also link to the inner. When a teacher goes around he never thinks that he is moving around but that the divine is moving even if he does not say so. We should always remember that we are not alone; we are always with the divine. We should always know that the Master is with us. The divine has different forms; it does not need to have only one form. There are many forms coming out of the ocean. When we are asked if it is the same wave coming from the ocean we can only say that it is the same ocean having come as a wave.

The truth is always higher than religion. The religion always only shows one aspect but truth is always higher. We will not get stuck in a certain aspect or religion if we stay with the truth. When we see the sky through bars we think that the sky has horizontal and vertical bars. When we look through another wisdom the sky looks differently. There are people who wear brow marks in a horizontal way and others in a vertical way. We give different forms and colours to the divine and therefore there is so much chaos. There are so many systems of belief. The yoga is above all religions; the truth is always above religion. We give different forms and names to the divine although it has neither name nor form, it is above.

The mind can go from objective mind to subjective mind, from subjective mind to buddhi, to the soul. These are different planes. We also have different planes in a temple. In the inner we are I AM and there we should give it to the divine. We then develop from the inner to the outer. The true devotion leads to merging with the divine. Through knowledge we realise the steps which happen while the union happens inside. There is a difference whether we go inside and merge with the divine or whether we know about it. Master Morya distinguishes between these two ways. The one who consciously travels knows exactly where he is, who enters the journey where and who exits etc. The one who is awake during the journey knows who is entering into. The one who is awake during the journey knows who is entering into buddhi. He knows which experience one has when entering into the inner. Each one has its own method how to proceed. If you have progressed consciously you understand at which point the other is. It is a difference whether you do it with knowledge or without. Submit yourself to the divine. While we are practicing we can see how we pass over from mind to Buddhi, Buddhi to Atma, Atma to Brahma. We go through different entrances to the divine to encounter the divine inside. There we can gain the divine vision. When these visualisations are working in us... In subjective mind we are just in the outer court of the temple in Buddhi we are in the temple. Loka Samashta Sukhino Bhavantu. OM Shanti, Shanti, Shanti.

Friday, 12 January 2018, evening

Hearty fraternal greetings to the brotherhood.

During the lectures I have forgotten to show you the new editions of the books – here they are:

The Yoga of Patanjali; the eightfold path of yoga given by Patanjali is the topic of this book, the Yoga of Patanjali, it is the 3rd edition. Although the book is quite thin and easy to understand, the yoga sutras and their explanation are given.

When I was traveling with the Master to the West there was not much to do after 7 o'clock because Master gave his lectures later. So I had a lot of time to read. So I started writing this book in Telugu and I showed it to the Master what I had translated and the Master said you don't have to translate and he started writing himself. Many memories are linked to this book. The people have to go this eightfold path of yoga; otherwise they always stay on the mental plane. The book describes this path very well.

The sage Kapila has given the path of devotion. He speaks about this path in 18 steps. I have given this in a seminar to the Western brotherhood; it is in the 7th (?) book of Bhagavata. There is a group which follows eagerly the Bhagavata teachings on Sundays. It is the new group of gopikas. They have asked me to describe the 18 steps of devotion given by Kapila. From this has come this leaflet. I can read these steps now: (reading in Telugu)

These are 18 headings. They were given in the Bhagavata group and here strongly summarised. It gives the Bhakti aphorism.

We started speaking about having no enmity to any being. This morning we have pondered upon Atma and Buddhi. One possibility is to follow it step by step; the other step is to remain in direct connection with the one and then all other steps will happen automatically. We experience the creation in 4 dimensions: Space, time, name and form. When we are able to link to the divine in it, we automatically we receive all the experiences. If we try to learn step by step all these qualities – the qualities have a group behaviour, if you practice one all others are following. These divine qualities we recognise in the people with whom we have to do. In some we see them very well. When we see them we should try to include them in our lives. Then automatically all other qualities are attracted. Likewise when someone is working for a noble goal all other qualities are attracted. Around one person gather many people because of the good qualities. Here is a person called Mr. Gopal, through his qualities about 70-80 people have come here. They feel inspired to come to the group living. The same is with Mr. Joshi and Mr. Shastri. Those who worked with him in the bank attracted many others. See how Master EK began the Guru Pujas and how many persons have now assembled through the good qualities of one person. This always happens only when good qualities are there. When there is a little piece of sugar and a little ant comes and tastes a bit of sugar, then many ants come to collect little pieces of sugar. We should observe the little ants; they have a tremendous discipline, competence and perseverance. The mosquitoes also have great abilities. When one mosquito has found blood many others also find a way to get our blood. If our devotion towards the divine is very profound we develop divine qualities. You can observe which divine qualities are there in creation and you work of acquiring them.

There are many who have learnt to acquire a lot of knowledge by looking to the Master and the qualities the Master displayed.

The next quality: We should not be the reason for others to have fear. They should not have fear – the Master gives the example of a terrorist who causes fear because he produces bombs. No being should get fear through us. This is another regulation. No animals, no insects. There are many insects while we are traveling. Therefore we should look onto the floor where we do our steps. If you go firmly and look to the steps you also will see for the little animals. In the ashrams of the Masters live even the wildest animals together. Humans, animals and plants should live without fear. When there is no fear there is expansion of consciousness. When we observe this we see that with some persons the things that they use break. With other persons the things always look new. Why? This happens through the rajas quality in us. If we have a lot of pride and egoism there will be a lot of fear around such persons. The people live with these qualities. Dynamism and inertial are linked to fear. We should not cause fear in others and we also should not have fear of anything. The secret is not to be the reason for fear with others then they also don't fear other things. We today fear even small things because the qualities of dynamism and inertia are very strong. When we are near a person of fear we will also get fear. If someone is sick and has fear the ones in his surrounding also soon will get fear. Master EK visited a house where there was a lot of sickness. He observed if the person around the person with fever was full of fear, because this way the sick person became sicker. The people who cared for the sick gave energy to the disease. He

told them, if you are brooding over the disease you will strengthen the disease. He saw that before he left such a house all were in a cheerful, easy mood. In the story of Rama, Ravana had fear because he behaved wrongly. The one who behaved wrongly gets fear when he meets the other person because he made a mistake. While we are reading the scripture we should know that he who is always with divine qualities has no fear but if he is with dynamism and poise he will get fear. It is based on the mistakes he has done, the inflictions caused by them on others.

Egoism and pride is based on the dynamism off egoism and on the wish to hold. These are people who have a lot of fear. Only through the quality of poise, that is Sattva, we can attain the path leading to the divine. We should get to the state of eternal poise. We should hold this quality in all we do. If we eat food which is salty or spicy it belongs to the quality of dynamism. There is also food related to poise, we should eat such food. It is always better to eat freshly cooked food. We should not cook more than we need and then store it in the fridge to warm it up. Likewise we cannot go around everywhere without discrimination. We should also see how much we speak, if we speak too much we have too much rajas in us. Such persons cannot stay in the state of poise. When we speak we should observe how we speak, the clarity of our pronunciation. We should speak the words in a clear way, the throat centre should speak them well, we should have poise in the speed of our talk. If we have poise in our speech the poise also enters our thoughts. The Masters say, let all thoughts have good forms, they should give good geometric forms, of triangles, squares...

Sometime we might have good thoughts and at other times we are burnt out. This can also be seen in our actions that at times there is dryness in our actions. The Master gives the example of a river going over the borders. We should not let this happen and also not get into fear. When we develop the quality of poise in us all divine qualities in nature are attracted to us. For example when it is hot and we are sweating it is a quality of poise to take a shower in the morning and in the evening. If we don't like to change our clothes it is part of the quality of inertia. In the family of Ravana, Ravana was dynamic and his brother Kumbhakarna was sleeping the whole time. Only Vibhishana had the quality of poise and so he was saved in the end.

With the next quality it is about anger. Poise is the foundation stone for all. If you have bad mood, if you like to keep others active by many emotional words – many people in the world get the masses into movement through emotions. Such emotional talks poison the whole environment. We should take a person or figure for devotion who does not show this quality, who does not show emotional agitation. If we are emotional we are always emotionally charged. Those who have this quality should read the stories of the great beings so that the emotional aspect in them gets diminished. Slowly you get poise. For example you read the Ramayana, if after reading the whole story and have doubts after having read the whole story this shows that you have the energy of dynamism. The sage Vishvamitra always was in the state of dynamism. He wrote a story about himself and explained all the mistakes he has done so that others can learn from it. If we read the stories of devotees we also will develop the quality of poise in us. When poise in us is disturbed we easily get emotional and fear. It is important to live without expectation, that we get certain things. Normally we have expectation, and when a person comes to our house we think, oh, what will he bring, but we should not behave like this. The one who works and is already active with the results of his work is entangled with his work. If you don't work well you will generate new karma through your work. It is right to bring the karma to an end through the work we do. Normally we try to get shortcuts but Buddhi does not do this, it will present us a way how to do it. Normally we are looking for a shortcut. If you conduct the acts with ease this happens when you act correctly. All who prepare the Guru Pujas feel like a fish in water because they do a hard work which is easy for them. When the third day comes they feel still fresh. There are two kinds of attitudes, if you work without looking to the results, the results will come effortlessly. If you have expectations as per the results the nature will bring you conflicts. When you just conduct the work nature will help you. When you come to Guru Pujas we should try to get the presence of the Master the Nature will see that you always get the right thing. When you are on a pilgrimage nature will see that the entire journey goes without hindrances. If you continuously conduct actions with desire you will always meet obstacles. When we are travelling in big cities like Bangalore or Hyderabad the roads are normally always stuck. Everybody can tell stories about getting into a traffic jam or always having green lights. The one doing heavy work without having personal gains will see that the obstacles get removed automatically.

Those who are only oriented to the action and have prepared will see that the work will happen effortlessly. But if you have expectations you will be disappointed and the work happens with great difficulties. If certain things come to us which we have not expected but if we want to have things we will not be able to handle them correctly. In Bhagavad Gita it says the one who has not the quality in stealing

in himself will be given all by nature. There is a saying that the one who is weak will be protected even in the wild jungle; but the one who feels strong will be put down.

We should not even have the desire for the divine but behave in a way that the divine comes by itself to us. If we do it otherwise and look to the divine with expectation, a true devotee knows that the divine will come to him. He conducts his work in a way that the divine is pleased very much and will come to him.

When Krishna came to a devotee and the devotee said I have no time for you but I have to care for my parents. Normally people run after Krishna but here a devotee is not running and Krishna is pleased very much. There is a possibility to behave in a way that the Sadguru is pleased and comes by himself; you don't have to go to him. We can gain this status if we work without expectation. Then the divine and the teacher will be pleased. If we want to have the grace of the teacher or the divine we should follow the instructions they have given by them with great enthusiasm. If the sunlight comes to us why should we go to the sun? To act without expectation is a great quality. To him all riches of nature will come. It is the duty to give him all he needs. The one who always wants something, to him nothing comes. If you are without expectation the things come to you. Likewise if we want to get something it is a commercial attitude. We should give without wanting to get something. The stories of devotees always show that they lead there live by conducting their duties without having the expectation to get something.

In the story of Potana who translated the Bhagavata into Telugu, he had only a small piece of land where he cultivated the food for his family. He was a great scholar and he totally cared for the duties he had to do. He never wanted anything from others. He was given the honourable task to translate the Bhagavata into Telugu. When Potana was asked to bring the work to the royal court he said no, the work belongs to Rama. My father has done it the same way. He has always only worshipped Rama and never subordinated to anyone else. Potana showed a lot of courage and had a strong will. We have not much time to give examples but the examples give the qualities.

The next quality is purity. The qualities in objectivity should show purity but we should also be pure inside. We need inner and outer purity. Then the inner impurity will slowly be transformed. If we allow outer impurity it will slowly penetrate into us and we will lose the inner purity. The Master gives examples from different stories where the devotees met unexpected difficulties because of impurity. In the Mahabharata it is told that Arjuna married Draupadi and on the way he was overwhelmed by a Gandharva because he had not spoken his evening prayer and thus impurity could enter into him. The Masters of Wisdom say that we should always take shower from head to foot. If we do it in the evening for example all impurities we have collected during the day are swept away. Such instructions are given in the scriptures. You should not think that you get cold by washing your hair. You should not wear your clothes too long. We should be pure inside and outside. In our houses our employees don't clear everything well, so we have to do it ourselves. This is outer purity. Subjective purity is, pure thoughts lead to pure actions. To purify thoughts we can sing hymns. We cannot speak about mundane things afterwards; if we do so we have not sung the hymns with devotion. If we say that Saraswati lives on our tongue it is only because we should pronounce pure thoughts. The goddess Saraswati does not give her presence if our thoughts are not pure. We should observe our thoughts if we had thoughts full of anger, jealousy, pride, these are the normal thoughts we have during the day. If we discover such thoughts in us we should sing holy sounds, then our mind will be purified and impure thoughts don't come to us. If a good friend comes to us the other friends with bad behaviour will keep a distance. If in the evening we conduct a puja or a prayer your friends who want to play cards or drink they just stay away. Shankaracharya said that your good qualities will lead you to the state of detachment. Through detachment you don't have strong desires and you will end in the state of poise or purity.

If you fill your daily activities with good thoughts purity will pervade your activities.

The next quality is, the devotee should have great competence. You should not always say, no, this I cannot do and that I cannot do. We should be very competent in general. The prayers and rituals should bring us more competence and not an impractical way of living. With the time our competences should grow and our abilities should show in our actions. The more competent they are the more the divine likes us. Rama was surrounded by many monkeys but did Rama like all monkeys or did he love Hanuman more? The divine tries to use those who show to be very competent to manifest the divine. The one who is very competent we entrust more work but we give no work to those who show to be incompetent. If you entrust work to them they say, I could not do it or I have forgotten it.

Normally it is accepted that a boss has to remind others to do the work and the employee says why did you not remind us? If we say that the work should be ready the next day it should be ready. Therefore I said to my collaborators in the beginning and you see how much time might be needed, just add one more day to be able to do the work well. You should be able to increase your work. The divine or the

teacher cannot use those who are incompetent. Ramakrishna found someone who was so competent like Vivekananda and he could work with him. If such a disciple is there, the teacher will be known because the student does good work. Behind every successful man there is a good wife and behind every successful teacher there is a good student. This competence is an extra-quality the divine uses to manifest its plan. Work should only be given to those who do the work well. So many are coming each year to the Guru Pujas and we should conduct the work better every year.

There is an important saying: Good devotees are ardent students, they eagerly aspire for the divine but the divine also aspires for ardent students. A disciple came to Shivananda Murthi and the student said, I have the great luck to have a good teacher like you, and Shivananda Murthi said, all teachers in India are waiting to have one good students. Rama was full of joy when he saw Hanuman for the first time because he saw for the first time a person who could do the work well. Hanuman came to Rama in the forest and Rama saw Hanuman. It was as if all four Vedas had manifested in Hanuman. Hanuman does not always have the form of a monkey; he can take to any form. He wanted to take to the monkey form because he felt well with it. When he came to Rama he took to the form of a Brahmin. Rama said to Lakshmana, be careful when you speak to Hanuman because he is not a normal person.

When Vivekananda came to Ramakrishna, Ramakrishna was so joyful that he started to dance. Vivekananda asked himself if Ramakrishna is a wise person or a bit crazy. Ramakrishna could sometimes show extreme expressions. Krishna had chosen Arjuna because he was very competent. Rama only asked Hanuman to go to Lanka because he had full trust that Hanuman would find Sita. There were so many monkeys around but only Hanuman got the ring for Sita to show her that Rama had sent him. We should live in a state of neutrality so that we are not affected by anything. Before we turn to a big work we should have normal temperament. When afterwards everybody is praising us we should maintain normal temperament. Normal temperament never is depressed or overjoyed. The one who is neutral is reliable; he is always filled with inner clarity. He remains poised in the inner. A teacher is always judged after how his student behaves. A student should always have a constant vibration; otherwise he is not accepted as a student. The sublime beings never know how he would behave the next day. He should always be ready for work and be poised. The work should always flow in an even way, one should always be available and the work should flow smoothly. You cannot just work during Guru Pujas with the teachings and not during the rest of the year. You should show constancy in all aspects. We have many personal activities and also want to be available for the work of the Master. We will get into a conflict.

If we have time we conduct the work of the Master but otherwise there are always big interruptions. If you have taken a train which had many interruptions you try to avoid such a train the next time. If you are with the divine you should remain constant in your vibration, in relation to your work, to the work you do in objectivity. Such a person is dear to the divine. Those devotees who show such qualities in life are very dear to me, said the Lord. Whatever you have proposed, you have to dispose, what I have proposed, I have to dispose.

Loka Samastha Sukhino Bhavantu – OM Shanti, Shanti Shanti.

Saturday, 13 January 2018, morning

Medham Me...

We today have the third day of the Master CVV celebrations. We have conducted the 6th prayer and now have the 6th discourse. (The Master repeats the qualities of a devotee which were deliberated yesterday.) We spoke about the disease of expectation that we need purity on outer and inner planes, we need competences and skills. Competence is a very important quality. The more competent we are the more work of goodwill we can conduct. It is not enough to be good but we have also to be competent: Let virtue be the strength of my intelligence, we say in the invocation. You should develop competences and skills in all areas. We have spoken about it; I won't deliberate more about it. We should always try to improve the work we are doing and not be content with it, always improve it. We should not be content that we already walk this path of yoga but ask ourselves what we have reached on the path, if we have already reached the state of purity or collect again impurities. Then the quality of maintaining normal temperament and not get involved in things but maintain the stance of an observer.

In a particular situation you should always realise what is our duty in it. We should not go beyond it and not do less than what is needed. If you want to be in the right track we should know how to conduct correctly. Otherwise, when we want to drive a car and don't know how to drive and we accelerate and go to the brake, we can't advance. It is a very important quality to orient to one's qualities and duties. You don't have to go everywhere where people invite you but just what is necessary. If you are able to be above what happens you are like on a bridge and how the river flows below the bridge without getting wet. But if you see someone who gets drowned in the river we can go there and help him. Otherwise we should not get into the river. Many people entangle in works they don't have to do. Thus, they can't progress. If we ask someone, why can't you conduct the prayer, he says, I have to do so many things. But if we only do our duty we always find time for the prayer. Those who are on the bridge don't get wet and don't swim in the river. You should not get into the river of thoughts but be above it. According to one's personality and one's thought one gets continuously new thoughts, it is an uninterrupted flow. You should be able to recognise which thoughts you should bring to word and action. You should not speak unnecessarily; you will lose a lot of energy. If you listen to someone reading the scriptures our system will get strengthened. But we should not listen to mundane things. You can listen to harmonious music which is in tune with nature, this way your energy system gets stabilised. If you sing the Bhagavad Gita you should sing it in a way that is uplifting.

Because Hanuman was competent Rama asked him to search for Sita. Hanuman was the best in all. Rama gave Hanuman his ring to show it to Sita, he did not give his ring to any other monkey. It was discussed who should go over the ocean to reach Lanka. Hanuman did not get into that discussion. Someone came to him and told him that he is the best and can take over the task. He said, do you really think so? Hanuman crossed the sea and reached the island of Lanka where Sita was. Hanuman observed all and found out where Sita was. The guards wanted to kill Hanuman. He sat on a bow / arc to observe everything. We should sit in a heightened position so that we can observe what we have to do. We should know exactly what is our duty? If we go into the duties of others we don't make progress. If we realise the duty we have to do we should get down into the body and do the work. If we remain in Buddhi and in the mind we remain like in a road where we get stuck. We should be on the buddhic plane and see from there what is to do. The one who remains in the heart and in the Buddhic plane, when he has to do a work, he goes down to the mental and physical plane and conducts the work. If someone gives you money to come to the Guru Pujas and you don't go there, the other won't give you again the money. At the present time you always get the duties which you have to do. If we remain on the Buddhic plane we can clearly see what is our task and do it. If we remain in the navel and below we entangle deeply into mundane affairs. In the Buddhic plane we remain in the light of the soul. We can realise the matters and don't act according to our likes. If we fall into illusions we get into wrong tracks.

Ravana had 10 heads; he is representing our solar plexus. There are persons who got into a shopping centre and they have to buy there. That is a state of psora and they have to take psorinum (homoeopathy). Our desires keep on entangling us but duties which we really have to do don't do this. Hanuman sat on the bow on the island of Lanka; this is like sitting above the diaphragm. If we have nothing to do we should sit in the cave. The name Gora means the one who dwell in the cave. When you have an action to perform you descend to the mental plane, otherwise you remain on the Buddhic plane. We should go to the mind and the sense and conduct the task and then immediately return to the Buddhic plane. In us we have animal and human qualities. If one remains in the head has divine qualities, if in the chest has human qualities and who is below has animal qualities. Rama was first educated by Vasishtha and after this education he had a lot of knowledge. He remained in normal temperament but his brothers were always active. The father asked Vasishtha, why does Rama always sit there and does not run around? Vasishtha said, Rama is always an observer, in normal temperament. Then Vishvamitra came to them: (Vasishtha) He is able to do work with... He can do work in 5 solar systems at the same time. He conducted a great sacrifice and then came diabolic beings which wanted to destroy the sacrifice. He saw Rama before his mental eye. So he came to the court where Rama was living. Normally the Brahma Rishis don't conduct administrative work. Vasishtha was a consultant of the royal court. Though he was very competent he did not fight against the demons because this is not my task. Therefore Vishvamitra came. He looked for a person who could conclude his work of rituals. He visualised Rama and came to the court of Dasaratha, the father of Rama. Dasaratha said, Rama is still a child, I will come and don't send Rama, Vishvamitra said, no, Rama should come. The eyes of the two seers met and they knew that the father of Rama said nonsense. Vasishtha also gave the recommendation to let Rama go with Vishvamitra. Rama always maintained his normal temperament, even when fighting with the demons. Rama never initiated a plan by himself but waited until things came

to him He maintained this attitude until the end of his life, he only conducted the work he had to do. We should never be agitated while doing the work, then we can make mistakes. If you are agitated you will also cause agitation in the surroundings. The mind is the fastest in the universe. Why should we settle in mind which is always in movement? If we are in a car which is in fast movement we are in constant shaking. In the mind we easily get tired. When in Buddhi we remain quiet. If we turn the mind to inhalation and exhalation our consciousness will shift to Buddhi. We can seat in the brow centre and then we are a Raja Yogi, in the heart we are a yogi and make experiences. Below we are a gopi, a patient. There is a path of ascent and a path of descent. When we are in the heart we only go into action when we have to act. We can also return in the same way. The knower identifies with the light on the Buddhic plane. He tries to remain in contact with the light. We should conduct our duties and turn intensely inward to the inner planes. For this we should use the time well. When we have done our outer duties we return to the heart and remain in Buddhi. If we go to the throat centre we get a lot of knowledge. In Music of the Soul this is described. In the same manner we develop connections on the objective plane we can establish connections on the subjective plane. Often we might meet in the subjective plane relations which we have established already on the objective plane.

If we start going into the subjective plane we will meet relations which are already there since long. We develop friendship and speak with them. This is a deeper joy than what we develop on the inner plane. Therefore it says in Bhagavad Gita what is night for a mundane man is day for a yogi. This is described in Music of the Soul. The objective personality dies after some time but the subjective form continues to exist.

The one who turns inward becomes soft like butter. Therefore Krishna likes butter, meaning those who stay in the heart. We have different dimension in us, we can sit in the head, the heart, the solar plexus or the base centre. When we are born we have a certain karma. A certain karma is given to us which we have to work out in this life, we can't escape. Normally we have a lot of karma but not all is given to us at the same time, just a certain portion. In order to work out our karma we normally work in objectivity. If we once enter into the subtle plane after working out the karma we are an ideal mediator for the divine to conduct its work. If someone has attained the state of Samadhi he normally does not work actively in the world. If the divine wants that work is done through such a person he leaves the Samadhi, conducts the work and returns. This is called Sahaja Samadhi. In life there is always joy and sorrow. Normally we don't remember the joyful things but only the sorrowful things. Krishna said to Arjuna, it is not convenient for you to brood. If you brood and are full of sorrow you should direct your mind to some activity and thus you can purify your karma. While we work we experience joy and are not so much affected by the pairs of opposites like joy and sorrow.

Supposed we get a great prize and it is already some years ago, we tell the people, do you know that I got the big prize? We move only in what has happened some years ago. This is what Krishna said to Arjuna, if you brood you are either in the past or the future but you can't act in the presence. Those who act in the presence are not much in sorrows or joy. If you are asked, how can you overcome sorrow? The only answer is to care always for one's duties. Krishna says at the very beginning to Arjuna, don't weep. There are always people who weep on the path.

If we look at the picture of Master CVV or Master Morya, do we see them weeping or full of sorrows? Devotion linked to emotion is like muddy water but pure devotion is like clear water. To seek for joy and good luck is a childish joy. Suppose you go to Master Morya and tell him, I am seeking continuous joy, he says, this is not available here. It is for those who continuously work. Those who continuously work are neither in excessive sorrows or joy, they remain always in poise. If someone dies in our house we can't remain always full of sorrow. We should not always be full of sorrow but be active with a meaningful activity. You should also not get entangled in your desires but be active with some meaningful activity. Then you won't be touched by joy or sorrow.

Krishna or Ganesha never initiated anything by themselves. There is a divine plan which we should try to follow. We should realise the purpose why we have come down and act accordingly. The one who does not renounce his personal plans can never work for the plan. Do the proposals come from us or do they come to us? We get normally entangled in things we propose. The divine plan is already there. We read the story of Ganesha and Kumara. Shiva said, the one who can bathe in all sacred rivers I will give the task of doing this activity. Ganesha looked at Shiva as if asking: Is this really something I have to do. His brother, Kumara was very swift and agile and run away. Ganesha sat there and did nothing. Shiva said to both brothers the one who can bathe in all rivers get the duty. Ganesha asked. What is your will; I will act accordingly. This also happened when Maitreya came to Krishna. Krishna asked him, why have you come? Maitreya did not come by himself, so he said, it was your will that I came. If a person gives a task

to a person who always does his own plans, he will again do his plan. Maitreya has renounced on all his plans. Maitreya only conducts the divine plan. Ganesha also expresses such an attitude. He looked to Shiva, what is your will. Shiva initiated him into the Narayana mantra and said go three times around Me. Kumara when he was bathing in a river saw that Ganesha was already there. Ganesha was already ahead of Kumara because he had no plans of his own. Kumara was guided by Rajas quality, Ganesha not. A disciple came to Ramana Maharshi. Ramana told him that he should always wait for what comes to him, and the other did it and became a great yogi.

The uncle of Krishna sent Krishna all diabolic beings. Krishna did not go to the uncle. In the life of Krishna you find no task he conducted out of his own impulse. With every event he showed this quality. He never said all he knew but waited until things came to him. We can't wait but start acting and speaking. We have to learn to regulate our speeches and deeds. Don't say, I have to do this and that but just do it. If you say, I want to say this or that, there will be some invisible intelligence in the surroundings which try to block it. If we say big words we will have many difficulties coming into the way. If we don't speak much, you will work it out.

A true devotee never wants to do things by himself. He only conducts the divine will. He does not say, I have done this and that in my life. A true devotee is someone who has given up all plans and ideas coming by him. When I went to Master EK he presented me to a friend and his friend, Krishnamacharya and me are friends since childhood and we follow the same path. Master EK said, no, you are a householder but have the disguise of a sanyasin. I am living as a sanyasin in a family. The other had an ashram and conducted many things. He who has neither likings nor not likings is not depressed by things and does not rejoice. The one who remains in normal temperament will continue in poise. The one who is not rejected by something but is in poise, he is a true devotee. In a true devotee there are neither likes nor dislikes. The things will come to us when we have no likings and dislikings. We always want to be healthy and not sick. But we fall sick even if we don't like it. We all are seeking joy but also experience sorrow. Where there are likes, there are also dislikes. He who neither has strong desires and is not depressive remains in poise. Suppose there is a joyful event, a marriage, and then a person dies. We participate in the marriage and also in the funeral. While I was in college I started reading Bhagavad Gita. At that time the financial consultant who was with us left his body and I could not be at the funeral services. I took place later. At the same day my marriage was announce. When the marriage party came from Hyderabad we had sent before the funeral services. The telegram had not arrived in time, so we did the marriage party together with the funeral service. Krishna says that we should be beyond the dualities. Harichandra became a devotee and he did not become sad when his wife and his son. He was a regent of the whole planet but with the course of events he became a cemetery worker. A woman came who brought the corpse of his own son, so he had to burn this corpse himself. He did the work he had to do. If you conduct your duties you won't be shaken neither by joy nor by sorrow.

We seem to be good devotees. We should try to see if we have the good qualities in us; otherwise we will have to work on them.

Tonight we will speak about two more qualities.

Loka Samastha Suhino Bhavantu

Presentation of books

Several new Telugu books are presented, then a new English book, a reworked and extended version of "Temple service and the Work". An Indian brother speaks about the book:

There is sometimes more talk about the Master than of the teachings of the Master.

We have heard much about the ... work on the seminar of temple service of the Master. When things are put very simple we take it for simple thing. Any book of the Master is a complete syllabus and a course in itself. Many times there are couple of dialogues in the book "Ashram Leaves". There is a dialogue between the Master and a disciple: Father, what is a scripture? – Knowledge of life taught in way of life.

This book is in simple words about our way of life in the outer world without getting stuck at any of the steps, coming in. In the very beginning certain practices are given to remind us of the temple work. Again this teaching is presented nearly in all the books of the Master but here again it is presented in a convenient way. Here there is a chapter on separativity and self-conditioning. It does not need special effort to get into illusion. Not much intelligence is needed to get separated. That is the work of Kali. There are series of statements. The immediate goal of the aspirant to work with heart and mind. Stand free while being surrounded. Unless we do not know how we relate to each other we keep on creating more

confusion. There is a statement about knowledge: In the scripture it says, there is no purifier other than knowledge but how is it put to function....

Saturday, 13 January 2018, afternoon

Final discourse of the Guru Pujas

... He will set up a discipline of his own to follow. In the WTT there are no rules. We say what they can do and those who feel inspired will do the related experiences. According to the Lunar calendar tomorrow the path of ascent commences. Therefore I welcome you all on the occasion of Sankranti. This night the volunteers will all work to see that all gets rebuilt again. If we are mainly active at the physical plane we go tomorrow home and feel at home how heavily we have worked the last three days and will have forgotten all what we have heard here. We have to repeat this again and again because we live on the mental plane and there much is quickly forgotten. When we are on the Buddhic plane this is no more the case. When Lord Krishna in Bhagavad Gita speaks of I AM he does not speak of himself. When he says in Bhagavad Gita, submit all to Me it does not mean to submit everything to Lord Krishna but to the Divine. The I AM consciousness of Master EK gives the teachings of Master EK in Navani, this means Navani, the message of the universal I AM through the I AM of Master EK in Navani.

The one who turns inward is not restricted by the outer. Only when we are able to tune in to the divine we are no more so receptive to the pairs of opposites. A participant lost his mother, he will not be so much affected by it. It is as if one inhales and exhales. All that is born will die. The soul does not die, only the physical form. All forms have a certain span. Around the I Am the forms have gathered. When it withdraws the form decays. The devotee is not affected by the pairs of opposites. He knows that there is the law of alternation and where the alternations happen in creation. The one who has fallen once cannot fall more, the next step is to stand up again. There are two teachers, A and B. The first teacher sat on a chair and the second teacher came to him. The first teacher called his disciples and said, give a chair to the second teacher but the second teacher said, I like sitting on the floor. The second teacher said, when I sit on the floor I cannot fall down. There is the meditation saying "Live in depth and not in heights." He who knows the nature of these alternating streams and is inwardly stable knows that there are always the alternating streams. We also experience that one day goes well and another day does not go so well.

Here in the temples in the South when you want to enter there men enter without upper garment, it is so hot. In the north the priest even have pullovers, they would not take off. If you live in Buddhi you are not affected by the opposites. When our grandson wants to go to the swing and says, come, we don't go but stay outside. It is like staying stable and observe the changes. A human is eternal but he develops a form. The form develops, reaches its heights and then falls apart again. If you speak of death it is not the death of the human being but of what has assembled around him. In spring all blossoms and in autumn the tree loses its leaves. The one who identifies with the physical form cannot see the unchanging part. The knower identifies with the unchanging part, he does not say, I change but my body changes.

The soul is eternal and the form around the soul is not eternal. The form is mortal, the soul is eternal. If we see the soul and the body as one and the same it is like saying the driver and the car are the same. We can get off from the car. We mostly identify with the mental plane. The body was given as a means to work on the physical plane and you would not identify with the body. From the Buddhic plane you can see when it is time to leave the body. This was the case with Ramakrishna who had throat cancer. He told his disciples this throat cancer is the means to leave the body. The body dies, not me. The knowers speak of their body in the 3rd person. They say, this body has hunger or is sweating. There was a person who continuously was conscious that he was not the body. We say, I have a cold, I am sick. An elderly person came to the master and said, I just have heard that I have diabetes. The Master said, so what, you can continue working. The person just came from the doctor and wanted to express his irritation. Diseases might come when we have done our work. The one who is living on the Buddhic plane knows that he is not in duality but as personalities we are living in duality. We should observe the personality and the body from the Buddhic plane. There is a state where the yogis can see their form from outside and they know exactly that they are not the physical form. When we sleep we don't remain in the physical body. We learn from yoga that we have the facility to leave the physical body. Who can leave the body voluntary is called a yogi. There are many stories about the lives of Shirdi Baba etc. they have worked a lot on this and they were humans like us. If you learn to detach from your personality you are

no more affected by the personality. At the beginning of Bhagavad Gita the Lord says, there is nothing that disappears from creation, there is nothing that does not exist enter into creation. Sometimes the grandson has the qualities of the grandfather and we say, it is the grandfather who has come. Don't think that you go elsewhere, you remain on this planet. We have come to this planet 18 million years ago. If we take 70 years as the normal span of life in this age, there are thousands of lives. When we enter into prison we get a number and when the number is called the related person comes out. The same is the case with the soul. All living beings are light and they only change their forms. We not only have the pairs of opposites... He who has overcome the pairs of opposites, he is very dear to the divine. The pairs of opposites are like the two sides of a coin. If you would like a coin which has only the upper side, such a coin does not exist. We should always remember, when we get one side of a thing we also get the other side. This is the experience we get with the time.

A yogi can support joy and sorrow equally. With each true devotee we see that they were not affected by the opposites, they lived beyond the opposites. If we ascend to the Buddhi plane we don't distinguish friend and enemy, we are only interested in the soul aspect. Each soul is surrounded by a personality. The one who is above his personality and remains stable lives (eternally?). Suppose someone who was our friend and becomes our enemy this does not affect us because we see the soul. The one who lifts up to the Buddhic plane will accept both. This we see in the lives of Rama and Krishna. Rama sees Ravana and Krishna sees the diabolic beings but they see the soul and not the personality. We normally see the personalities. There is the concept of brotherhood. The beings have come from one source and therefore we are brothers. If we see a diabolic we should be able to see the soul. If they acquire knowledge they can conquer the personality. Knowledge is for changing the personality from animal nature to divine nature. The yogis see the souls as different from the personalities. There are beings who are very impulsive; this belongs to the personality. Such persons are there too early and they make a lot of problems. There are problems who always come too late. When husband and wife want to go the cinema the husband is too late and the wife gets angry. We should gain poise related to all activities.

In order to do this we have to go a step higher. We need to see the souls and not the personalities.

There are two initiations, the first is, I am not the body but I have got it to work with. The second is, I am not my personality. The one who sees that he is not the personality he sees it clearly, he sees where he is too impulsive or too lazy. He can see what the activities of the body bring. There is a way to see clearly the qualities of the personality. The first step is, I am not the body; the second step is, I am not the personality; both can be repaired. You can take off the glass and we can clean it. If everything is dirty we cannot clean it. Normally we get a tissue to clean it. If we clean it with the dirty shirt it remains dirty. There are many things we have to learn. It is always said that it is not the world which has to change but we have to change. When we change then we will see that the world is beautiful. To overcome the state of duality we should see THAT as I AM. We should not identify the personality. If we say "I have right", we are always in the personality. But those on the altar are always above the personality. The soul has the personality and the physical form. When we are able to see the different planes we have the ability to remove the difficulties. We should know that the personality follows the law of alternation, day and night. Both sides support each other. The one who understands this is above the plane of the mind. When we think I don't need this knowledge, I only need the feeling of devotion, this is not sufficient. If you have knowledge without devotion the knowledge becomes a burden. We should not care about what others say. The life of Lord Krishna or Jesus, they were hurt but they did not care for it because they were above, because they lived on the planes above. We should always know that the one who praises us today will criticise us tomorrow. The one who is not influenced by the opposites only care for what he has to do. A person who has a lot of knowledge came to Ramakrishna and said, I will tell you all about Brahman. Ramakrishna said, it is ok. The scholar slipped in the river and had pain in his hip and started complaining that the steps to the river were too slippery. Ramakrishna said, the steps are Brahman, the river is Brahman you pain is Brahman. The scholar said, In reality I did not know you, I wanted to teach you. Ramakrishna had strange ways of behaviour. When he ate a puri he let a dog eat from the puri and then continued eating puri and offered to other persons to eat from the puri. There was a Krishna statue from which an arm was broken. The king said you cannot leave the statue like this, throw it away.. Ramakrishna stood near the priests and said, if the nephew of the King has a broken arm, would you throw him away? The priests said, the nephew is a real man but the statue is not real. Ramakrishna said, the statue is like you imagine it. If you see it alive it is alive. The priest said, if we find the arm, do you think that the statue would be again well. Ramakrishna said yes. This statue is still available today and you can't see where the statue was broken.

Once a scholar came to Ramakrishna and he saw that the Mother was a much greater scholar than he because the Mother was with Ramakrishna.

The people wanted to think what Ramakrishna was, if he was a yogi, a tantric or what. He did not care about it. They decided that he is a Brahmajnani. He said, what is with this designation. They told him that he is a Brahmajnani. He was not at all impressed by this. The divine Mother took to a form in his presence. They were making jokes and laughing. He had transcended the personality. The duality was nothing for him. We normally cannot support heat or cold. If it is too hot or too cold, it is a problem for us. The one who can support heat and cold equally and can orient to the divine in all does not keep to physical things. The one who is anchored in THAT is called the swan, he lives with the pulsation of the swan. We are the soul and above the personality. We can see the personality as different from the form and we don't get entangled in it.

He who lives in orientation to the divine is permeated by the divine and thus the personality changes. This we see in the lives of the Great Ones, like with Master Morya. He looked into the eyes of a tiger who became tame and lied down. We should not be resigned that we live in the personality. When we live in the soul we will not get away from the personality. When it is raining we take the umbrella and go or use the umbrella to protect ourselves from the sun. In England you find no car without an umbrella because it is continuously raining. Who thinks here to buy an umbrella? When it is raining and stops again we have forgotten it immediately. The one who stabilise himself in THAT I AM remains silent and detached towards praise and criticism. This is only possible when we identify as souls and not as body.

Another quality is, live in the presence and don't ponder on the past or future. We normally want to have a watch but when we have a watch we don't care about it. We should be happy with what we have and not think too much about what we don't have.

Another quality is that we should not bother about having a house or not. In a house something is not working all the time. We cannot climb on the roof ourselves but have to call a mechanism. When we came to Master EK and wanted to build a house, he said, why should I have a house? My father also did not have a house. He was a great Vedic scholar. He did not want to have a house of his own. For such persons it does not matter whether they have a house or not. Once when Jesus was invited to a house with his group he said, I don't go into houses, the Son of God has no house. The sons of God cannot even sleep in houses, they always sleep under the open sky. He said, My father has so many houses, they all belong to me. These are the 27 signs in which we can live. In Bhagavad Gita it says you all want to have houses but we should go inside. You don't have to sell now your houses but what is important to go inside. The sage Pothana who did the Telugu translation of Bhagavata didn't want to give the book to the king, you have to leave your house. He said, the divine which has given me the house has now cut the relation to the house, and he went away.

From the 13th to the 19th verse it is written here what makes the devotee dear to the divine. We have lived on another globe and could not terminate the evolution there and had to come to this earth. This is the great care of the Great Ones that we even don't finish it on this earth and that the earth terminates without having reached the goal. The earth has already half of its lifespan over and we have not yet reached the goal. We have to see that we make better progress. What is the use of saying, we have done so many fire rituals and water rituals. Why did you not change enough? If we do a real examination of ourselves we know where we are. We should try to study and realise in the presence of the great ones. Now there is a new fashion to wear big chains around the neck to appear like yogis but it is only something outer. Now we start with the prayer.

Sunday, 14 January 2018

Two books that were released I wish to give to you. One book is about Temple Service, another is about Master CVV teachings which were published in the Vaisakh News Letter. The books were released at Bangalore. One more book was prepared by the Bangalore brotherhood related to the teachings released in Miami 2007, it relates to the teachings of Count St. Germain. It has a 7pointed star. This is mostly masonic wisdom which mostly goes to North and South America. They look for building the temple. That is why the seminar in Miami 2007 was a seminar and our brothers in Bangalore worked on it and the reworking was done during my stay in Bangalore. The other copy is Master CVV. This is from the thoughts of Master CVV in my words. You may please kindly collect. Those who are remaining for today in Visakhapatnam, we shall again gather in the evening. There are also brothers from Bangalore who also joined for the prayer. I wish them a good journey home. The books will be sent to your centres. These are for the brothers of the West. Thank you.

