

The World Teacher Trust

Seventh Ray Magic

With Master Kumar and Kumari Garu

San Jose, CA, USA

February 22-25, 2018

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Part 1 – Thursday February 22, 2018, Evening

Discourse 1

Hearty fraternal greetings and good wishes to all the brothers and sisters gathered here by the will of the divine, to align with the divine and to experience certain facets of wisdom.

I welcome all those who have come from various parts of, not only United States of America, but also from South America, namely Argentina and Venezuela; from Europe, that is from Spain and Germany. You have all made long journey to be here, to learn presence to an activity, which is intended to fulfill our objective to now and to transform. Knowledge is meant for the related application which will enable us to transform ourselves, which in turn enable us to experience the divinity in us and also realize that we are all essentially divine.

Pursuit of knowledge is one dimension; application of such knowledge in daily life is another dimension. When the two are hand in hand, gradual transformations take place and the alignment with the divine within oneself is facilitated. To aspire for knowledge is an eventual event in the journey of soul, which is beyond our comprehension. We have all been here on this planet ever since the formation of this planet. The planet itself is formed for the sake of the beings and for their evolution and fulfillment. Essentially we are solar beings who have developed upon earth to make an experience and to fulfill. Along with the beings, the knowers also descended on the planet, to guide the beings upon the planet; that we know as the eternal teachers that are present on earth. It is them who gave from time to time the way of life by which we can live upon the planet and experience and yet don't get imprisoned by the dimensions of the planet.

The teaching has always been there ever since the inception of the planet. The most ancient among them is whom we call, Sanat Kumara. His place is very much recorded in all the theologies as the Shambhala within the dessert of Mongolia. An ethereal village from where he has been guiding the aspiring beings. Then there is the World teacher, an office, which is occupied from time according to cycles of time. The one we know as the World Teacher today is known in the Scriptures as the World Teacher, Lord Maitreya. Lord Maitreya has his abode in the Trans-Himalayan region in a place called Sravasti, which is today called Shigatse. He has a team of immortal teachers who have been guiding beings on the planet in all parts of the planet, not only in the east but also in the west, in the north, and in the south. There is a hierarchy of teachers who incarnate from time to time to help the evolving beings upon earth, chiefly the humans, who in turn work for the evolution of the animal, the plant and the mineral on the planet.

The Hierarchy of teachers forms the inner government of this world, who are aligned with the Divine Plan, and have been conducting the work since ages. They have all descended initially during the Lemurian times and they continue to help humanity. That it is the great sacrifice they demonstrate. The teaching is the most ancient one and the teachers are equally very ancient. It looks to be new from time to time, because the terminology is new, the methodologies are new, but it is essentially one truth. To reach that

one truth, there are thousands of ways that are given by the knowers. It is a very famous understanding, "The one truth and the path to such a truth is presented by men of knowledge in thousands of ways."

What is important for men is to know that he's a pilgrim on the planet and not a prisoner. He tends to be a prisoner when he deviates from the law as is laid down for our functioning upon the planet. Just like when we function in a town like this, there are the related rules and regulations, that you have to move in the right side of the road not on the left side of the road, and proceed when there is the green signal and not proceed when there is a red signal. Likewise, there are traffic rules, etc., there are rules for living. These are the rules, which men follow for comfortable living. Likewise, the laws were made for the safe journey of man upon the planet. Once these laws are adopted, the journey on the planet becomes much easier. Otherwise, we keep doing the same mistakes, we move in rounds and rounds and rounds in a circular path while we have a facility to move in a spiral path. Each time a year passes by you can gain a little bit more understanding and therefore we can move, not circularly but in a spiral manner. You move up in your awareness in your own system to relate to the divine within us.

So, further there are teachers who have been teaching. The ancient teaching is that the Sun has 7 rays. A white ray of the sun contains seven rays with seven colors, which are taught to us even in our childhood in school, when sun passes through prism it deters into seven rays.

These 7 rays have 7 sounds, 7 colors, 7 characteristics and there are ways and means to associate with the energies of these rays.

One such ray is called the 7th ray, which is the topic for this group life.

The first ray is called Sushumna or the ray of Will. We need to exercise the will in tune with the Divine Will. If the will degenerates into a desire then we create our own fate. The Will of the Divine is that we live for each other and that one lives for others, not just for his own sake. That is how the law is in relation to the will, that you live for others.

The Scriptures say that the creator himself stated this to the created beings. When the created beings approached the creator as to what is the fundamental that one has to follow to live in creation the creator said, "I demonstrate how to live, you too follow the same. I live for all of you so also you live for others". Is what is stated in the Scriptures, "to live for the welfare of others, to live in Goodwill", which is intended to be exercised for the benefit of all surrounding you so you are taken care of by the collective life, the surrounding life. That man lives for plant, animal, mineral and then the animal lives for man, for plant; and then, the plant lives for animal and for the man and so they support every kingdom, the human, the animal the plant and the mineral, they are to live for others, thereby evolve. One for many has been the wisdom understanding of the Will.

Every thought has it occurs it is to be for the benefit of the surrounding life. It cannot be just for one's own benefit. That is the law, "live for others". That is what is called the Will. This will degenerates into a desire when one lives for himself. The Scriptures say, "The one who lives for himself is a pilferer. The one who lives for all is the king". A kingly life is a life that it not necessary needs to be sitting on a throne and wearing a crown and holding a lot of power. It is not necessary

What is important is to see that you serve as many as possible with all your abilities and with all your resources. When this will degenerates into desire, then slowly man builds a kind of prison around him the more and more one seeks for himself. He is only building a prison around himself because he is transgressing the law. Just as when you are transgress the law relating to traffic rules. Once or twice you may escape but not every time. Isn't it? So you will be given a ticket; and so many things, which I need not tell you. Therefore, the law is to be known before we start functioning. This law is known in Sanskrit as Dharma. There are great many dharmas that will enable us to fulfill ourselves on the planet and to experience the divine and to ascend into subtle planes of existence and even experience immortality. Experiencing immortality only to continue to have consciousness beyond incarnations is what is recommended by the ancient theologies, be it in the east, be it in the west.

There were such great civilizations in the American continent where the Mayans carried all the knowledge relating to time and the use of life. There were so much sun worship, so much fire worship, which was globally common; worshipping the fire, worshipping the sun; relating to the celestial bodies and their movement in the sky. Understanding energies they represent and recipe of the collective functioning on the planet was common knowledge among Celts, Assyrians, Egyptians, Greeks and then Mayans in the American continent and Atlanteans before that; and of course in the east in China and India. But slowly as man degenerated himself to live only for himself, he has transformed most even among his family and turning a selfish man only cares for himself and others are secondary. There are stories in the Scriptures which speak of the most selfish person.

He was crossing with his family and his wealth in a boat across a great river. On the way the man managing the boat stated that the boat was overloaded that someone had to jump out of the boat and swim against the currents of the river. So the man, being the head of the family looked at all of them. So the youngest of them was the first to jump out. Then, the next to him in the order of seniority jumped out. All children jumped out. The lady was looking helpless toward the man and she said, "Why don't you throw out the bags of wealth that you carry". He said, "No, I need to move it to the other side of the river, you better jump out". So, the lady also jumped out. But still the boat's weight was on account of how much he had amassed. The one who was managing the boat he said, "If you throw out this wealth then you can survive and reach the other side." The man said, "It is all my life earnings, I cannot throw it out. If I throw it out I'll die." Then the driver of the boat said, "It is for you to choose, whether to throw your wealth or throw yourself out." So the man thought for a while and then he decided to jump in the river along with the wealth. That was the story just to show how selfish man can be when he completely loses site of the very purpose of living.

If we make an observation of nature, in nature everything lives for the other. The tree offers fruits for others, not for itself. He doesn't eat them. Likewise the animal, offers so much, even its skin is offered for our shoes and sleepers. Everything related to animal is used for others. Likewise minerals, they are all used. Only human thinks of using everything for himself. The Devas are also for others. The planet earth is for others, for all of us. Likewise the other planets are for the beings of the solar system. The Sun offers life and light on a daily basis to the entire beings of the planet. The five elements are for others. Everything you see in creation is for others. The air is not for itself. The fire is not for itself. The water is not for itself. The Matter is not for itself. Only we, the humans have this enigma of life since we didn't know how to live. We only started living for ourselves and we are taught also from the childhood by ignorant parents how to live for the self.

From self-seeking to self-offering is the path. Likewise, among the 7 rays that emerge from white ray of the sun that form the 7 centers of our body, the foremost is the Will. Then there is the Second Ray, which is of knowledge and love. The Third Ray is intelligent utilization of the natural resources, for the benefit of all.

The Fourth Ray is to live in harmony and is linked to the other 3 rays.

The Fifth Ray is to gain concrete knowledge at the mental level. Making a very deep study of nature. The Sixth Ray is to be devotional. The Seventh Ray is the ray called the ray of self-governance and self-rule, that I govern myself and it's beastly to govern others. We are anxious to govern others. We would like people who follow us, follow what we say and be obedient to instructions we give. We build a clan around us so they obediently follow us, like sheep. That is how man gains comfort when he gains followers. But the truth is the other way. A shepherd he ensures he takes care of all the sheep and he doesn't let a sheep to go astray. He takes care of them; the sheep are not for him, he is for the sheep. Likewise the man is for others who are weaker than him, either intellectually or physically. In any dimension, when one is weak, the other is supposed to take care of him. The weaker are seen as younger brothers and the stronger are seen as the older brothers; the knowers as seen as the teachers; the ignorant are seen as the general mass which require to be enlightened.

When you live for others you are in a path of ascent in your own being. When you live for yourself you are in a path of descent. When you live for yourself you are only gathering everything around you which all

receptive activity leads you to the south pole; the south pole gathers. That is how we as beings, the Scriptures say, are posited In Muladhara, the base center in an upside down state, in a thumb size. This is how the Scriptures speak of it because we are so much oriented to matter that we always seek from the surroundings and this seeking as to gradually transform into self-offering. Self-offering is called Yajna karma and self-seeking, kama karma, meaning desire oriented action. So from desire oriented action to Goodwill oriented action, an action that is meant for others, is the path given.

In this context, in this seminar we speak of this seventh quality of sunray, which is called Violet Ray, which is called in Sanskrit Swaraj, which it today is very much spoken but not followed, especially in the American continent as freedom and liberation. They have a very sublime symbol of the Statue of Liberty. The Statue of Liberty was set-up by knowers on this continent and there is no second such statue. It is a very sublime symbol, "I hold the light high. I hold the light of knowledge, of will and of activity very high. This is what I hold". When you uphold them you have liberty to live, you have freedom to live within your body. This symbol is just a copy from Shambhala where it is set up in the central square of the grand city of Shambhala; it is taken by the knowers in this continent as a noble objective, as a noble goal that we live for freedom and liberty. But freedom and liberty cannot come as long as you are gathering from all over the planet. Freedom and liberty come to you as much as you distribute all over the world for the benefit of others. That what it is said in the Scriptures, "Only through self-offering one tends to be immortal". Therefore the symbol is a very sublime symbol and that symbol is a symbol relating to Seventh Ray.

There is a grand Master that has been governing the south and northern continents of America. The name America also comes from a grand mount in the upper part of South America, which is called Ameru. It is not because some person called Amerigo, who accompanied Columbus and then decided to settle here and in his name the continent north and south is called America, it's not true. The truth is there is Meru in the Himalayan mountain range and there is an Ameru in the upper part of South American continent where even today people visit as pilgrims to gain the energy. These are the two poles between which, the entire globe is balanced in terms of energies; Meru in one side and Ameru in the other side.

The land of America was known even before during Atlantean times and if you go back to Scriptures you will know that. We have in Mahabharata the visit of Arjuna to South America where he marries the prince of Nagas, meaning prince of serpents. Serpent doesn't mean the physical serpent we know. Serpent is a symbolic representation of knowledgeable people. That who carries knowledge related to time is called a Naga. If you have a very thorough and profound knowledge relating to time you are called a Naga. You may have heard about Naga Arjuna, you may have heard about Naga land, you may also have heard of Nagapur. So, Naga doesn't mean necessarily a cobra. It means the one who knows and who remains incognito. Na Aga. Ga means movement; Aga means no-movement. Na Aga means no non-movement. That means is moving but you don't know is moving. That is called Naga. Ga is the root word that in etymology meaning is movement. Aga means no movement; then na aga means no non-movement, it is a double negative. It looks to be not moving but it is moving, it looks to be moving but it is not moving; this is called a state of Naga. To be or not to be, that is how it is in the Scriptures. Such state is called Nasatya state. These Nagas, wherever they are they have a well of knowledge.

The Mayans built pyramids in tune with the knowledge of time, in tune with the solstices, in tune with the equinoxes, and in tune with the seasons and they carried out so many rituals understanding the patterns of energy that descends from the solar system upon the planet. Such was the knowledge. Those were called Nagas. They are called serpents. So these Nagas were so famous because they carried the magic, they knew magic. So the knowledge has also access to magic so, the Mayan civilization was a civilization of magic and they had such knowledge. Maya is a word that comes from Maya (Sanskrit). What we call in Sanskrit as Maya is Maya and Maya descends into the creation through the constellation Makha. Makha is also known as Magus, magic. If you have the key of etymology you can unlock a lot of wisdom from the Scriptures.

Coming back to the point, this knowledge of time and knowledge of self-rule is in tune with the time. Every day has its presentations of its energies. Today is Thursday and Thursday is presided generally by Jupiter but if we go into detail on Thursday from noon onwards it is Saturn and then from evenings, the 3rd quart of the day it is ruled by noon. Astrology gives us these keys. When we follow these keys you know what kind of planetary energy is presented in a given quarter of the day and how that planet is related to other planets and what kind of energy is being supplied upon earth

The Celts were relating to it. We all go and visit the Stonehenge in England, near London and just only to go around like tourist and wonder why these stones are set up like this. But least people know that they were all relating to the celestial bodies according to the seasons, making rituals around it. Before these religions, which are very ignorant, came to be, there was a universal knowledge of time and of manifestation of energy; how energy manifests from one side and how energy de-manifests in the other side. Just like we have northern coursing of the Sun as Uttarayana and southern coursing of the Sun as Dakshinayana. What kind of energies are presented, we should be tuned to them and thereby gaining a perfect attunement with the nature. This is all about knowledge. It is not just trying to follow some kind of believe, some kind of faith. It is trying to know; trying to know how are we made of, what are we destined to and what are we to do here. And what are we to do here can only be known when we take up the discipline of self-governance and self-rule. That is where working with the Seventh Ray has come to be.

But coming back to the point, in this continent of North and South America there is a lot of knowledge relating to magic during the times of Atlantis; but the knowledge was abused therefore there was submergence of the land into what we call today the ocean of Atlantis.

Likewise, before Atlantis, there was a land in the Pacific, which was part of India and part of eastern side of Asia which is known as Lemurian land, where a great knowledge prevailed. From that Lemurian land the knowledge was transmitted to Atlantean land and we have all been moving all over the planet. But then, when knowledge is abused there is a fall. Knowledge was used for personal benefit. The magic was used for personal gains. That has caused the fall and we entered into a cycle of ignorance and therefore even till date, even when we do prayers related to the divine we only are self-seeking.

All prayers are selfish prayers; there is no doubt about it. Isn't it? Every prayer is a selfish prayer. Is not a prayer to align with the divine and to know how we are to function. We do Vishnu Sahasranama, Lalitha Sahasranama, this stotra, that stotra, or this Homam, or that Abhishekam. We do so many rituals only with the attitude of seeking for yourself, for your family, for your clan. That is not at all the purpose of rituals. The purpose of ritual is to bring in energies that can be transmitted to the general surrounding Loka Samastah Sukhino Bhavantu; Loka Samastah Sukhino Bhavantu; Loka Samastah Sukhino Bhavantu. There is no such invocation anywhere. Let all be at poised. Let all be filled with welfare. These are all the things that are original understanding of knowledge. From that, we have gone into a loophole where we start using even divine energies for personal good. Prayers for personal good are not prayers at all. It has not been so even when creation was made, all the devas, the planetary, solar, and cosmic devas, they have all accepted the responsibility of working for the creation.

The creation is for all, for cosmic devas, for solar devas, for planetary devas, and for the planetary beings who are also four in variety. There are three levels of devas, cosmic, solar and planetary devas, then man, the human, the animal the plant, and the mineral, seven are the kingdoms; they all have to work for others. So, is the human kingdom, which is the pivot is the fourth kingdom, is it from below onwards or from above onwards? Cosmic, solar, planetary devas and then humans. Then from below if you see, there is mineral, plant, animal and then humans. So, we have become the bottleneck for the entire Divine Plan. We are the bottleneck we don't let things happen. At the neck, when the bottle is blocked nothing can come in, nothing can get out. In our olden days we used to have some kind of bru bar cork, for the bottles. Sometimes when the cork goes down there is no way to bring it out. The air within and the air outside cannot have free passage.

So, today people have so much of aggrandizement, 'that we are very devoted, we are this, we are that'. What for? Only for the self; only for selfish ends, we relate. That is what is called the true inversion that has happened, which only knowledge can reverse. We need to reverse many inversions that we suffer, starting with our relating to the divine. The ones who seek for themselves are called Pilferers. Pilferers are no help. Who would help a thief? Much less the divine. The ones who offer are of help. Everywhere on the globe, there are beings that have been offering, so many saints. Their lives are but a total offering to the surrounding life. Sarvahutaha. Tasmāt Yagnat Sarvahutaha. That is what we study in the Purusha Suktam. The Sarvahuta Yagna was also known in the west as Holocaust. It is a Jewish tradition and also an Egyptian tradition and a Greek tradition. It means 'all is offered'. If you offer everything related to IT is called Sarvahuta Yagna. It is also called Vajebhir yagna. A man who is self-reliant doesn't depend upon what he gathers around because it depends on him that things have gathered. He should remain a Master of it. He cannot be enslaving of that which he has gathered.

These dimensions are basic needs if we are to think of a path of ascent in our energies and in our awareness. Otherwise we keep on seeking and we keep on developing our fate. The creation, as I said, is for all. When we are working for all you don't create a fate for you. When you work for yourself you are creating a fate for you. Originally, there is no fate; fate is created by man for himself and he is unable to come out of it. The good deeds have good consequences; the bad deeds have bad consequences. He is either way bound. Good deeds also bind you because to experience the good deeds you have to come back. Likewise to experience the ignorant deeds you have to come back. Either way you have to come back because your karma is not a karma that has not consequences. Let your actions be sequent but no consequent. That is how it is said in the Scriptures. Let your actions be sequential but not consequential. If there are consequences you have to come back again. Isn't it? Having come this far from India if I do certain acts here they binds me to come back. If you do good acts also you have the consequence to come back. If you do good acts, also you have the consequence to come back. Isn't it? If you do other actions you are definitely pulled to come back. So either way there is the fate to come back and come back again, because acts create consequences. But there are actions that don't create consequences; they are sequential. This is how the Scriptures speak, "you have right to act, so therefore act but don't seek the fruits of action. Keep acting". As long as you keep on acting and you do not seek the fruits of action you do not take consequences. That is one dimension.

Another dimension is, when you act do not manipulate. Many sexes are in the base of manipulation of the world; manipulation, manipulation, manipulation. As you manipulate you are manipulated. A man who manipulates necessarily gets manipulated by nature. There are stories about it. So the greatest of beings like Ravana; he manipulated and he was manipulated by its own manipulation; also the story of Shakuni in the Mahabharata. In every scripture you see that the manipulated one gets manipulated. So, keep on acting for the welfare of others. Do not care for the fruits of it and you eventually will get it. Don't orient to the fruits; likewise, do not manipulate your actions to gain something. When you do follow these two rules, the third dimension is to create something very beautiful, very splendourous, which gives you a lot of joy. Then, don't get attached to it. Don't get attached to that which you have created. If you follow these three rules, your actions will not have consequences. This is all of which Scriptures speak. And all preachers keep on informing us to prey and get more, pray and get more, pray and get more. Seeking for the daily bread, seeking for health, seeking for everything; not offering anything. Sometimes we make dealings with God; if you give me this I will do that, it is so common with the divinity. Isn't it? If you really think about it, you are into a very inferior activity even in the name of God. Even in the name of God we are into very inferior activity. There are beggars who share whatever has come to them with the other beggars but among rich men, there are so many rich people that still continue to seek like beggars. Poverty is more mental than physical.

There are many episodes relating to it.

Coming to the point, you have a way to live in which you rule yourself by indulging in acts of goodwill and let there be self-governance. Today, we cry so much about governances being very corrupt. Isn't it? All over the world, with the governances in all nations, no man is satisfied. Everywhere there is some kind of manipulation, some kind of corruption and the governances are at their low key. But who brought these

governments? We did, democracy. Isn't it? We chose our leaders according to our quality. According to our quality we choose our leaders. We have to take to a stand that, 'I shall rule myself. I shall stop this kind of ignorant activity'. When you take to self-rule, slowly many things within you keep revealing in yourself and then you take to certain rhythms related to self-rule and slowly you gain access to the divine intelligences in you through which you can carry out actions, which are not generally possible.

That is how for this entire continent those who have set themselves to the discipline of Seventh Ray, they are the ones who brought freedom and liberty from imperialism in South and North America. If you go to Argentina you know about Saint Martin who has been a very great Mason. If you get to Brazil you come to know about Don Pedro who was a great Master. If you come to the upper part of South America, for the 5 major nations it was Saint Bolivar who has been a great Mason. For North America there was such great beings as George Washington, Abraham Lincoln, as late as Franklin Delano Roosevelt. They have all been masons; meaning the ones who work for the Seventh Ray.

Masonry has also degenerated because everything in Kali age gets distorted. But the true masonry is to build up oneself. A mason builds, isn't it? So we can rebuild our energies, which are in shambles now. We can rebuild the energies in us so that you build a temple within you and you become an image of God through which service is done. Essentially we are all images of God and if we build the temple, through the temple we can carry very grand acts for the welfare of the society at large. That is where Seventh Ray is very much counted as the immediate necessity. The Seventh Ray Master is called in the ancient Scriptures as Maharshi Kratu. Kratu means ritual. There is a kind of aversion towards ritual, because rituals are also distorted. The ritual is to apply yourself to a ritualistic way of living. Is Kratu Maharshi. Is called Kratu and it is the one who is known in the West as Master Count Saint Germain.

Count Saint Germain gave a lot of knowledge in Europe until the French revolution. Thereafter he moved to the American continent and he prepared the land for self-rule and self-governance, thereby gaining liberty. It is his inspiration that has set up the Statue of Liberty which original exists, as I said, in Shambhala, the mystic village about which a lot of hunting is happening all over the planet. But it is in the etheric plane and can be visualized only by those who gain etheric vision. Even Hitler tried to send an army of people to explore where Shambhala is. They had somehow gathered around Shambhala but could not see it. Shambhala is a very popular word today among all those who are after knowledge. So, from that place this Statue of Liberty is a copy brought out to set a new approach to the whole human activity.

This land of America is seen as land of opportunity; land of freedom, land of liberty. But all those who have occupied it they have all come from other parts of the world because it is an open land for others to come. All races can come and they can find their expression here but, we have all come with our old habits, isn't it? Everyone has come here with its old baggage, which exists in his psyche and he does whatever he was doing over there, again he does it here. What for are we here? The ideal is, to gain liberty, to gain freedom; freedom from what? From the limitations of your body, from the limitations emerging from your desires, and from the limitations emerging from your selfish thought patterns. From this you have to release yourself. Release ourselves from our thought patterns, which are not very desirable, from our desire patterns, which are not so very desirable, and from our physical patterns that we have set that are not at all rhythmic.

So the work is to restructure our selves. All is within. The only thing is we have to eliminate certain things so that the beauty of the being manifests itself. Just like a sculptor sees in a mass of rock a beautiful form and eliminates the stone, which is not needed, so that the form becomes visible from the mass of the stone. Likewise, we are all essentially divine and have gathered many undesirable things around us and we are what we are today. By eliminating the undesirable though the process of adopting to the desirable then you once again gain the original splendor of the being. In the Bible they say, "Man is made in the image and likeness of God. In Bhagavad Gita in the 15th chapter the Lord says, "We are nothing but my replicas". So, therefore we are essentially divine and we can rebuild our personality in tune with the divine laws; by that we gain self-rule and through that self-rule you can affect the surroundings in a very positive and uplifting way. That is how it is.

Will continue tomorrow, this is just an introduction for about 45-50 min. Tomorrow the rhythm is announced and we will follow that rhythm.

Thank you one and all. NAMASKARAM.

Part 2 – Friday February 23, 2018, Morning

Discourse 2

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

Before we get into the theme, namely The Seventh Ray Magic I would like to introduce some of the teachings, which are already given published in the form of books in relation to the Seventh Ray energy. When there are many publications, these are very relevant in relation to the Seventh Ray, understanding and functioning with it. One such book is, 'Temple Service, an Introduction'. This has been recently released in December 2017 during the December Call in Bangalore. It shows how the seven lights in us can be kindled to enable the service that can happen through our personality as the temple. I will detail more about the temple in this theme but, this is one book that it will be of use to you in relation to the theme we are presenting here.

The Master relating to the Seventh Ray is called Count Saint Germain. You can find enormous information about him if you Google. There are many versions and you can go through to see how grand was the Master

He was initiated into adulthood during the time when Lord Krishna was departing. He comes basically from the family of Vishwamitra. He belongs to Kaushika Gotra and he took to magic by quality of his soul and he has been functioning since 5000 in different parts of the planet according to the Divine Plan. Presently he has his abode in mount Shasta, in North America and in a mountain range in the Andes in Argentina called Penitentes. He has many other areas also. In relation to his work he moves in bodies of light and then keep inspiring people to build each being into a unit of service so they contribute to the Divine plan. This is one book in relation to Master CSG. Just like we all know, like the Indians know that Hanuman prefers to be in a body of a monkey, this Master has taken to the liking of the eagle (picture on the book cover) many times he appears in visions to the ardent seekers in the form of a man with an eagle head.

Incidentally, this nation, United States, has the eagle symbol, which is also on account of the inspiration coming from the followers of Master Count Saint Germain. The wingspan of the eagle is an indicator of the expansive consciousness in relation to Seventh Ray activity, which eventually will uplift this humanity. Within the book there is also a picture relating to the Master. This book was released last year in one of those group lives that we conducted on an annual basis. There are also certain invocations in relation to the Violet Flame that the Master stands for. There are certain invocations, which are advice to be related to every Friday in the evening. Why Friday evening I will explain during the teaching. This is one more book related to his work.

Then we have something from one of the members of the Californian group, he had some inspiration and he presented in Telugu certain poetry consisting in 100 stanzas in appreciation for the work that Master CVV has been doing ever since 1910. It was his request that this book may be released during the group life here in the presence of the Master. Those of you who are interested in this may collect it and go through. The one who wrote it is not a poet. It just came as an inspiration to him and he has presented it. This is his understanding of the work of Master CVV, which cannot be handy for the brothers and sisters coming from Europe and America but can be looked by all the brothers and sisters coming from India especially the ones who have their mother tongue as Telugu.

Then, the group has requested brother Sivaji to come over here. They want to offer this crystal to all the participants of this group life

Then, the group brother Sivaji wants to offer a crystal to all participants of this group life along with a light stand that he will show you all.

The group sought a bookmark also for release. When we conclude with this they can be distributed there and you may collect it according to your inclination. The statement given in the bookmark is, "In Unity, Divinity is realized. All in one is the state of divinity, one in all is the state of Wisdom"; just a bookmark to hold in your study material, which also reminds us of one of the essential statements coming from the Scriptures. Though the one who conceives the language his name is given, the Wisdom is always eternal. No one can claim to be the _____ 11:49 of the Wisdom. All wisdom it dawns upon beings when they gradually ascend to Buddhic plane

That is why originally the Upanishads and Vedas were conceived. They didn't land their name because they were called "impersonal, inspirational reception of wisdom. The one who conceived the language, his name is attached to it.

All the books that have come through me, through all these years, which are around 1975 I always say in the very beginning that this wisdom is eternal and most ancient and no one can claim authorship, no one can claim to be composer. Like with the music that is there in the planetary spheres is received when you are in the Buddhic state and then the composition are listened within and they are reproduced through the voice of a singer so also the teachings from impersonal plane they come through and then get expressed through a person that is working for life. Therefore, nothing can be set to be whatever comes to anyone nothing can be set to be his property. To have right over wisdom books is just childish because no channel or medium can claim to be the original author of wisdom. If we see the Bhagavatha, the ultimate Scripture that came through Veda Vyasa it is said that whatever is intended by the divine it expresses through right channels for the benefit of others. It is an activity of divinity. The stanza says, "When the divine wills to express a wave of wisdom it chooses a channel, an instrument which according to the divine is fit enough to transfer the needed wisdom". That is how wisdom has come since ancient most times. Having claims over whatever came through us is seen as immature.

This is another recent publication of some of the stanzas, which we regularly study on Sunday evenings before the discourse on the Scriptures of synthesis called Bhagavatha. The groups wanted that they were printed so they were printed recently and released in Guru Pujas. There are some members here from Guru Pujas in Visakhapatnam.

These are some of the things I thought I would present to you before we get into the theme.

Also the group of CA here they also thought to bring some tea from Mount Shasta. This will be introduced to you go get the touch of the energy of the Mount and where to get it, how to get it, they will explain to you.

Yesterday I was speaking to you about the Seven Rays. The seven rays as they exist I explained to you are will, knowledge, intelligent activity, harmony, concrete knowledge, devotion, and rhythmic functioning. These are the seven qualities of the One White Ray, which are originally given in Sanskrit and later translated into English by a grand master from Himalayas called Master Djwhal Khul.

The First Ray is called the Will, which is Sushumna. Sushumna is the central resplendent bluish white column within us that travels from Sahasrara to Muladhara and through which the will is transmitted

The Second Ray is called Love and Wisdom and its name in Sanskrit is Harikesa.

The Third Ray is called Intelligent Activity. Intelligent activity is generally used for selfish ends. Intelligent activity that is carried out for the benefit of the surrounding life is divine and is called Viswakarma.

The Fourth Ray is called Harmony, Viswastra- Yarchas.

The Fifth is called Sannadha, meaning concrete knowledge

The Sixth Ray is called Sarvavasu, which is generally known as the devotional path

The Seventh Ray is called Swaraj, or independence and liberation through rhythm and adaptation to the law of nature and the related ceremonial magic.

This is some information they printed out from the book Mithila, which is available and where you have the magic band of seven, seven planes, seven sounds, seven colors, and their characteristics which are connected with the seven planets and the seven rays and the seven centers in the body. This will be available to you all.

Now we come to our theme as relating to Seventh Ray Magic. Magic is nothing but bringing order from the state of disorder. When there is order in us then we tend to be more magnetic. If we are not magnetic it means we need to set ourselves into greater order

The difference between an iron piece and a magnet is in the rearrangement of atoms in the same piece. When there is a rearrangement an iron piece tends to be a magnet. A magnet enables another iron piece to also get transformed into a magnet. So the entire work related to Seventh Ray is to bring as much order as is possible within us. The more the order is set, the more magnetism it generates and the radiation comes out and then you have a very desirable impact in the surroundings. Some people are more magnetic while some others are not so very magnetic. When we speak of the sons of God who we call the Masters of Wisdom who are great initiates, those are the ones who have rearranged their energies in themselves; adapting to certain rhythms and certain practices.

That is where each one of us, each of our personalities can be transformed into a temple and we can be an image of God into that temple. That is the ideal set for humanity; that having emerged from the divinity as individual souls, we have all the possibility to develop a personality, which can function like a temple. Every being can be transformed into a mobile temple.

In ancient times there was what we call Krita Yuga there were no temples in the planet during Krita Yuga when law was fully understood and practiced. Likewise in Treta Yuga there were not temples as such. In Treta Yuga when Rama wanted to worship Lord Shiva from out of earth (clay) he prepared a Shiva Lingam, worship, and then it was dissolved into the earth. There were no temples as such. Only in Dwapara Yuga there was the formation of temples external to humans; before that the temple was within. A man of knowledge is a mobile temple. In Krita yuga when the knowledge was fairly well known and well-practiced there was no need for anything because each one is an image of God and his personality is the temple; his personality was mobile temple, it was a facility. In Treta Yuga when there was a reduction in the knowledge by one fourth and three fourths still knowledge prevailed still there were no temples. Be it a temple, be it a church be it a synagogue, be it a gurdwara, they were all later happenings according to man's loss of knowledge and his falling more and more into ignorance.

The divine is in each one of us and we are the upshot of the divine. Each one of us is an upshot of the divine and hence, we are all equally divine.

That, which we call Atman, is what we call the individual soul. That which we call Paramatman is the universal energy. The universal energy in a form tends to appear as an individual energy. Just like if you dip a tumbler in a flowing river the water is as much in the tumbler as it is outside. Likewise the divine is within the tumbler, the river is within the tumbler, is also beyond the tumbler, it is all over. Similarly, the individual energy, which is called the soul, individualized energy, which is called the soul, contains in it the same energy as it is contained around us. That is why the energy is said to be contained within and without and to relate to it enables us to gain the needed reformations to function as a temple.

In Treta Yuga there were also no temples on the planet. Only in second half of Dwapara Yuga the concept of building temples had come to be since they lost the knowledge of one being, a divine instrument, they started to see the divinity outside and started to relate to them. So, temples started being built in Kali yuga in a great many ways and there are variety of temples in the globe depending on different beliefs and they are more lost in the belief system and lost in the names and lost in the forms but they have lost the original import of the essential energy of which they are an upshot. A temple formation according to wisdom is not keep on building temples everywhere. That is what I said yesterday when faiths from all over the planet came to the American continent, be it north or east, slowly they bring all their baggage. Isn't it?

The migrants coming from Europe they came with their cross and with their churches, later the Indians came and they started building their Hindu temples here. Isn't it? The Muslims came and they build their

mosques. So we are only bringing what we are supposed to leave behind and move forward. We have come with all our baggage and we have settled here doing the same things again and again in a fresh land. This is seen from the higher standpoint as a means of laughing stock.

The purpose of the re-finding the American continent is to re-find the God in you. But what happened? We have come here with all our ignorance therefore we keep on building according to our faith and again we will start slowly quarreling about which faith is superior to which faith and Knowledge; but if you see the true knowledge, the knowledge tells you that every human being is a potential temple because is an upshot of the divine. The same thing is said in the Old Testament, "God made man in his own image and likeness". We have to find ourselves, how are we the images of God. Isn't it? That is why the Seers have always said, "Man, know thyself". As much as you learn to know yourself you know how divine you are and what are your essential qualities, which are but will, knowledge and activity. Therefore this knowledge is what needs to be gained if we really wish to enter into the field of Light.

There are no temples beyond the mental plane other than the human being himself and the beings as such. The personalities that they build constitutes the temple through which the image of God, which is nothing but the individual soul starts functioning in a manner that generates enough will, enough knowledge and enough service activity through which the surroundings are all benefited. Therefore to set up a name to God, to set up a form to God, to set up a practice different from other practices will always tend us to be set up different and then lead us into unity. But if you see the human being as such, we are all formed in the same manner. We have head on our shoulders, isn't it? We don't have a head anywhere else but on our shoulders and the neck supports it. We have two eyes, one nose with two nostrils. We have a mouth with an upper jaw and a lower jaw. Each one is given 16 teeth in each jaw unless we lose them; we are given two ears, isn't it? We only listen through the ears, see through the eyes. It is all so very common. The formation of the humans from head to toe is also common. The intelligences that function within the human are also common. It is the matter of ability relating to them and enabling them to function. Man is also seen according to ancient Theologies since he is an image of God, whatever is in the universe is in him.

The Universe is the form of God and our form is also micro universe and we are a microform of the divine. Therefore within the human being one can see the twelve sun signs; one can see the 27 constellations, one can see the 7 planets at work. Name any intelligence it can be located in the human being. That is how the human being is built as a micro universe when there is a macro universe. As much as we relate to each one of these centers in us which is done in the east through the ritual of Mahanyasa. When people do Mahanyasa they bring all the divine intelligences and the priest makes the touch in the relevant points. Isn't it? Just touching as a routine, is different but consciously knowing that that particular intelligence works at such and such a point in your own being is knowledge. You need to invoke them. There are 10 directional devas, as I said there is east, west, north, south, above, below, northeast, southeast, southwest, northwest, all directions are within us. The presiding deities in relation to the 10 directional devas are within us.

The whole body can be visualized to find 27 constellations and the related energies. Likewise the 12 sun signs can be seen. The planetary energies can be seen, the cosmic intelligences like Vayu, Agni, Surya, they can all be found within us. So, it is a matter of relating to the universe within you. This is what is given as Nyasa Vidya or the law of correspondence. When this happens, each person visualizes within himself that he is the image of God and, his form, his personality is a temple by itself through which all and any kind of energy can be transmitted to the surroundings to benefit the surrounding. This is the path of knowledge be it in the east, be it in the west, be it Veda Vyasa or be it Pythagoras they all said, "Man know thyself". Know yourself. When we say I am, what is that I am? Man, where does he get into during sleep hours? How does he arraign as awakening happens? Before awakening and after sleeping where was this I AM. These are the things to be contemplated, which are common to all of us.

Finding the divinity within us we started looking for divinity outside and that is why our knowledge is lost. From within to outside the knowledge is to be found, not from the outside. The Seers from ancient times

and even the Seers of today, they have all realized from within the whole universe; from within. To see within is more important than to see without. If you see out something as divinity and you keep on relating to it your energies they flow out and you tend to be less energetic. When energy moves out the, you are depleted of that energy, unless you know how to replenish it. Relating to the divinity outside is never recommended by any knower. Relating to the divinity has always been by relating within us. Within there is the pulsating center where you can relate to divinity. Within there is a center in the forehead where the source of your thoughts can also be seen as divinity. There are ways and means given in the ancient Scriptures as to how to relate to the divinity in you. So, relating to the divinity within us will help us to find divinity within us and, as much as we find divinity within us, we will also find it around. As much as the divine is within us so is in the other being. In every being the divinity is. 'Be it animated or inanimate, in everything divinity can be seen' has been the expression of the Seers. Towards that end we have to walk.

We cannot give name to divinity, which is beyond names; we cannot give a form to the divinity. Naming and forming as seen as two dimensions of ignorance. The light, which shines forth from your eyes, is the same light that shines forth from my eyes. That light is common in all of us. Our awareness is common in all of us. We are all units of awareness and that awareness is within us in a pulsating manner. To relate to this will gradually enables us to transform our personality into a divine personality or a temple; that is what is called the temple.

The Scriptures speak of a golden temple; the Scriptures speak of a diamond temple. Vajra Sarira or Karuna sarira means our causal body, means the diamond temple within us. Golden body is called the subtle body within us. From out of this body through certain rhythmic practices you can develop the other two bodies. From all the 3 bodies is called the Temple of Trinity.

Those who are in Andhra Pradesh know that there is a Temple of Trinity in Annavaram, isn't it? But what we call Solomon's Temple as it is conceived in the Judaic system is also a temple of Trinity, meaning the first, second and third logos in unity functioning within enables grand acts to be accomplished. That is how the initiates in the east and the initiates in the west function forming the temple within. No temple building outside. There is such a crazy temple building outside out of ignorance and there is a kind of ignorance competition in building these temples. If there is a temple, necessarily another will think of a church, the third will think of a synagogue. The fourth thinks of a pyramid. The fifth thinks of a Gurdwara. Why not? These all are to be found inside and not outside. The altar or the Sanctum Sanctorum is within us but not outside. Seeing outside it has to be stopped somewhere because it is leading us to more and more and more ignorance. Isn't it?

One fellow follows a Master of wisdom and seldom he follows the teachings but he sets out his pictures relating to his master. Isn't it? So he keeps promoting the picture of a master instead of relating to the teachings even by the Master. If you relate to the teachings even by the Master, all Masters of Wisdom lead you to the core of your being, which is called The Holly of the Hollies. Instead, each one promotes his picture, the picture that he adores; but what is it that he gains? Did he gain any knowledge? Selling pictures, marketing pictures, publicizing pictures, so many forms of divinity are available in market places. Seldom the divinity is realized within us, seldom. That is why we have so many belief systems, so many faith systems, so many superstitions. If you wish to see the divinity, when you see it within you, then you can see it in a tree, you can see it in a stone, you can see it in a river.

In the ancient times they were worshiping everything and anything as a manifestation of divinity. Isn't it? Don't we have the systems where they go around and around a tree, a sacred tree, what is it sacred, because the divinity is in it. All trees are divinity and in some the divinities are better present. Trees, stones, animals, symbols of animals like an eagle, like a wild dove, like a wild bull. You cannot say divinity is only in this form; every possible form can be conceived by the divinity. All forms and all names are but expressions but we need to go beyond the name and form. That is what is said in Sanskrit as Namarupa. Nama means name, Rupa is the form. We, for our comfort name the divinity, for our comfort we give a

name to the divinity and then we tend to believe that name is God. Isn't it? Is it Rama, is it Krishna, is it Jesus. Which name is not a divine name? All names emerge from it. All forms emerge from it. This knowledge will synthesize our understanding. This knowledge will reduce the differences in us. That is why a Master of Wisdom who has realized the divinity in him and built the related temple in him, he sees no differences because to him there is One divine at play in various forms and through various names. This understanding can come when we relate to the divine within and as much we take to the rhythms relating to IT. As much as we take to the rhythms related to IT we realize how the divine is and how is He functioning within us and how is He functioning around and what are the currents at work alternatingly, what are the cycles of time.

In spite of so much activity related to the divinity knowledge is not emerging because everything is happening in the objectivity. It has to be taken into subjectivity. The inner mind is the instrument, which you have to develop to relate to the inner things. With the outer mind we are relating to the outer things. You cannot use that implement for inner understanding. For inner mind you have to turn this mind to the habit of turning inward. That is why in the philosophy of Greeks, maybe Egyptians, they have this God who has an outer mind and an inner mind, Janus. Janus is the God who has an outer mind to relate to outer things and an inner mind to relate to inner things. The month January that we frequently used emerged from that Godhead in the Roman Mythology. So, we have to turn inward to give birth to the inner mind.

As we were born, the mind was very dormant in us. The senses were also dormant in us. Isn't it? Since we don't remember what happened with us when we were days old kids, we can only see the other kids who are days old or months old. They haven't unfolded their awareness of senses, they haven't unfolded their mind; it slowly unfolds through time. In a matter of five years there is a fairly good control of the 5 senses, ability to function with 5 the senses. In a matter of seven years he also learns how to use the mind. That will enable us to function in the outer world; there has to be a birth within again, to turn inward, to unfold the inner mind, to unfold the inner senses. If you don't unfold the inner senses you don't have what is called ESP, extra sensory perception. There are some who can listen far while many cannot. There are people who can see far while many cannot. There are people who can think into the future, who we call the visionaries, but many cannot. Isn't it? So there it has to be a turning inward to ensure the energies converge into you through which you rebirth into inner mind, subjective mind, that is what is called. Unless you develop the subjective mind you cannot relate to the subjective side of your being. 'Antar-manas' is a very used term in language, 'subjective mind' is also a very used term; but developing it is the fundamental to make an understanding of what is called Occult Wisdom, occult. It is called Occult Wisdom in the sense for the normal eye but for the normal sight is not visible; but when you develop the inner eye it has the ability to see better. If you develop an inner ear it has the ability to hear better. If you have developed the inner sense of touch you can feel the presence of the invisible beings. You can feel the presence of invisible beings provided you have developed the inner touch. So, inner touch, inner sight, inner hearing; taste for inner things.

When you are really opening up the Antarindriyas, which called the Antakaranas; the words are known, they are popular, Antakaranas. The karanas mean the external mind and external senses and the body that you use for external purposes. Antakaranas means internal implements, internal mind, internal senses and then formation of the internal body. These have to be formed. When these are formed then the temple gets formed to experience things within. That where temple building activity should have to be suspended in the objectivity and shall have to be commenced within oneself. People come and tell me they have visited the Lord Venkateswara temple that is in Pittsburg, PA, USA, now a days there are temples propagating everywhere, by doing this you are only building religions. Please know that truth is higher than religion. By building temples of Hanuman, temples of Ganesha, they are all there in a latent form and permeate the whole ambiance as you turn inward and invoke you can feel their presence. That is the beauty and there is no labor of building some temple and maintaining it outside and much less the churches where always you are reminded of a sad event of the crucifixion of a great being. Isn't it? When

you go to a church and see a crucified Christ what you receive is mostly melancholy; you don't get inspired. The first step is removing the system of displaying crucified Christ and install in its place a Christ that extends his hands with a warm heart, Sacred Heart they call it, and then that Christ invites you all to join him in that world which we call the kingdom of God; but to find that energy within us is much more important than relating to the outer symbols.

So is the case with the Gurudwara, there is a sacred book that we worship but man himself is the sacred book, is the original; it is the original in him, he has to pen the book relating to him. And every day is but a page that you turn over and every quarter of the day is but a paragraph in the page. So you read the book of your life. Instead you set book outside and then no knowledge is gained except moving around those things in emotion. It is all very emotional activity without enlightenment that happens. But if you see the ones who have originally given us the knowledge, they did not build any temple. You don't see any great initiate building temples. The Solomon's temple, which is given and is very popular in the west and people say it's a myth and never existed. It is not a myth, is a reality, provided you turn inward. It has to be built within. When the light in the Sahasrara, the light in the forehead and the light in the heart they awakened and are aligned then you have a triple energy temple, which is called Solomon's temple. 'Sol' is the name given to the Central sun. 'Om' is the Cosmic sun and 'On' is the Sun that we see. From Cosmic son to Central son, from Central sun to our Sun there is the formation of the related systems called, cosmic system, solar system and planetary system. When relate to these within you, you find yourself in the Solomon's temple. Every person, for example king David conceived the Solomon's temple and it is said that Solomon was his son. Whatever is given birth in us is considered to be our child.

Therefore, the understanding of the Seventh Ray is, to relate to divinity first build the temple within and the temple has to be built inside, not so much outside. When temples are built outside they get the chance of being desecrated. A temple outside can be desecrated through improper activity; a temple within cannot. The temple within cannot be meddled with because, just what we say the wealth you have may not be very reliable and dependable, may come and go, but the wisdom that you gain eternally stays with you; it cannot be stolen like the wealth.

The outer wealth can always be stolen. The inner wealth can never be stolen. That is how we have stories of goddess of wisdom called Saraswati, goddess like Lakshmi. Lakshmi is called 'the one who is inconsistent', in the sense that we don't know when it comes and when it goes and what troubles it brings in. Not all wealthy people are happy because their wealth can be a source of problems to them; but for Wisdom there is no such trouble. Wisdom always stays with you. There is no such thing as you losing wisdom. Whatever you have gained it is gained forever; but whatever wealth you gain is not for all times to come. That is why we say, 'Lakshmi's movement is not known'; it appears and it disappears, not according to you but according to itself.

It is an energy that is not consistent and reliable. That is why wisdom is considered better wealth. That is why Wisdom is considered a greater wealth than the material wealth as such.

Coming back to the point, the Wisdom cannot be stolen from you.

If you set the wisdom outside the Indians they have built so many temple and they have so much wealth that even to the temple walls they have stored in diamonds and other precious metals inviting trouble from all around. Isn't it? It took a conqueror like Ghazni to attack the Somnath temple 18 times to collect all that was stored in the temple walls and the temple inner chambers; eighteen times because each time he came with a ship whatever he collected, more than he could not carry because of the limitation of space in the boat. So, he goes back and again comes and then again attacks the temple and again he collects gold, he collects precious stones, he collects so many gems. Somnath temple was considered to be the most affluent temple in those days. Today is like that with the Temple Lord of Seven Hills, isn't it? So much wealth! When there is so much wealth outside you are inviting trouble. Why was India conquered? Everyone was looking for India a few centuries ago from the west. Why, because there was so much gold, so much wealth. So those who don't have it would like to gain it. But if you have the gold within, the golden temple within cannot be stolen. A golden temple outside is susceptible to attack. A Diamond temple within cannot be stolen. It is what we call, Vajra Sarira or Vajranga Sarira, that Hanuman it is said to have; not only

Hanuman, every grand initiate has the diamond body with him; it cannot be stolen. A golden body cannot be stolen.

So the wisdom is to turn inward and gain the light the related ability. So, you gain the divine will and function as per that divine. You gain the divine knowledge and you function for that knowledge. You gain the ability to act and you do grand acts of service. That is why stories of initiates are of great interest to all of us. Be it in the east be it in the west anywhere in the planet. There are as many initiates in every continent as every other place. The knowledge is the means to develop the temple, and to gain this knowledge we have to adapt to certain rhythms. If you are not rhythmic nothing comes to you. A sporadic worship or an emotional ritual does not help you; it has to be on a rhythmic basis because the whole universe is built on rhythm. There is rhythm to plant, there is rhythm to animal and there is rhythm to planet. We are very sure of the Sunrise, isn't it? Why, because it moves at a certain speed. It moves around itself so we are sure of the sunrise, we are sure of the sunset and we are also sure of the northern cursing of the Sun and the southern coursing of the Sun resulting in different seasons. In the tropics there are six seasons and beyond the tropics there are four seasons. We know when winter is, when summer is, when is the rainy season, when there is the fall season. These are all known because they are set in rhythm.

A gardener knows when he plants a seed when it will grow into a plant. And then when it will bloom the flowers; a gardener knows. By such and such a time this plant gives a flower or this plant gives a fruit; why, because there are rhythms embedded in all that is around us. We know when full moon is. It is not unpredictable isn't it? Full moon is not unpredictable, new moon is not unpredictable, everything has a rhythm and hence there is a way to relate to it. But humans, very few are predictable. Some are predictable, meaning there is reliability about them. But many are not reliable because they don't have the rhythm. That is why the fundamental tenet for occultism is, relating to time and be precise and to know what to do, when and where. If we say we gather here at six o'clock, two minutes before we are supposed to be here. If we tend to be late or if we tend to be early we have to adjust ourselves. If you come too early means for nothing you are here. If you came late, you are already late to an event. Isn't it? We all know how it is about Indian punctuality, isn't it? Things are changing in India also. Punctuality is a matter of individual ability. That is why rhythms demand timely action; because moon has rhythm, Sun has rhythm, planets have rhythm and our planet earth has rhythm. All that grows on the planet has rhythm. Why can human have the rhythm? Because is out of rhythm he is out of tune.

To be in tune with nature, to be in tune with larger system you have to fall in line. You know how the traffic is at 1:01, isn't it? I have travelled over there, two times already in this group life. When the traffic is you slow down, when the traffic is not, you go at normal speed and you know when you will reach your destination. If you know you can appropriately adjust into action; if you do not know then you live a life of uncertainty. To say that life is uncertain is not so very true with an initiate. It is uncertain in tune in proportion to the ignorance that one has; in proportion with the ignorance that one carries the life is very, very uncertain. But to an initiate he knows when he will depart. When he will depart from the body also he knows. A yogi is one who knows consciously when to depart and departs. Just like we know when to arrive here to depart from this room. A man of knowledge knows when to arrive and when to depart. How it has become possible for him? It is only because of knowledge. That is how Bhagavad Gita speaks, 'there is no such thing as knowledge to purify one's own being than to realize one is made as an image or God.' If you don't develop this taste for knowledge you continue to be ignorant despite tremendous belief and faith systems that you have. Is like a blind moving all around not knowing what to do.

That is why the Scriptures recommend that we resort to knowledge and to resort to knowledge rhythms are recommended. Without rhythm you are not reliable to be imparted of that wisdom. That is the reason why the Seventh Ray is considered the most important to open the system within. Persons who have an excellent outer rhythm are the only ones who are eligible to open the doors within, to enter within. Actually the work 'Initiate' itself emerges from the root word of Latin, meaning 'to enter into'. Initiate means 'enter into'. What is an initiation? That you have entered into is one step, then that you have contacted certain

inner chambers is another initiation and also that you have entered deeper, and deeper, and deeper. If you, like this, enter 3 times into your own being you'll find a resplendent column within you where you meet the divine face to face. That is why initiations are mentioned. Therefore, to turn inwards you need rhythm, otherwise you cannot. There has to be rhythm in relation to food, in relation to rest and in relation to activity. You have to set the day in a manner that can be divided into different parts. It can be divided into eight parts of three hours. It can be divided into six parts of four hours. It can be divided into four parts of six hours. There are varieties of dividing a cycle; but when you have your food activity it has to be certain. When do you have your activity related to work outside it has to be fairly certain. When do you have rest has to be fairly certain. When do you study it should be fairly certain. When you regularly study at the same time the author relating to that book, especially when you read a Scripture, he relates to you. If you know that a particular hour you study the Scripture, the one through whom the scripture came he will be very friendly with you to reveal the things that are contained in the Scripture. But if you open the book whenever and however you like he cannot relate to you because he has many jobs to do. This reliability in relation to time is of great importance.

So, you have to set times for study, you have to set time for meditation, you have to set time for you work. You cannot go on working until you fall asleep at the working table. It cannot be like that. You can be a slave of work. Please remember this. You are handling the work for the benefit of society but the work never wants you to enslave yourself to your work. Don't take pride that you work too many hours into late into hours and that you lose sleep. It's nothing but ignorance because sleep is as much required for the person to relate to other worlds. In sleep you are not just like a log of wood; the being gets out of the form. The being gets out of the body and participates in many things and many times it cannot recollect when it comes back

There is a subtle veil between the subtle world and the gross world. That is why from time to time when we do dream we know that we were in such and such a place, we were with such and such a person. We many times meet cherish able people and we sometimes meet people we don't cherish also. There can be nightmares or it can be sweet dreams; but be it a nightmare or be it a sweet dream the fact remains that you are not in the body during sleep hours. You are out of body during sleep hours. Many times you cannot recollect, sometimes you recollect but for a yogi or initiate he consciously moves out of the body during the night and does work elsewhere and comes back into the body during the day time and does work in the surroundings.

Again Bhagavad Gita says, 'For a Yogi, what is night to the world is the day', meaning he is very active in other worlds, in subtle worlds, visiting distant lands and during the day is active around. For example when it is night here in the west it is day in the east, isn't it? Likewise when there is night in the east it is day over here. So there are two ways of functioning with the body and without the body, which a Yogi is able to do. The one who stays in India can appear in dreams of persons here, which is common knowledge. For those who follow a teacher, he appears in the dreams, he guides them. Why, because he is here in the sleep hours while he is on the other side in the wakeful hours. This kind of movement to other worlds is possible through sleep until you have gained advanced steps of meditation. When you gain advanced steps of meditation even during the meditation hours you can move out and then give a positive impact upon those who are relating to you or upon events, which are meant for the general good.

Therefore sleep hours as to be fairly well decided. For all students of wisdom the Masters recommend that we shall not to be awake beyond 10:30 at night and do not sleep beyond 5:00 in the morning. Ten thirty to five is a general tonic, meaning a general prescription. Half our one way, half hour the other way is fine but, those are the hours when you know that the one whom you follow knows you are asleep during these hours and he can work with you in your sleep hours. Initially for students sleep hours are far more beneficial than meditation hours. Please make note of that. During the meditation hours your mind meddles with you and does not let the teacher relate to you and do the needed adjustments. In sleep hours your mind is so dormant that it can work better. Just like when certain operations are done you are given anesthesia so that you don't move your limbs and cause all kinds of commotion. When you are in commotion, what kind of operation can a surgeon do; he cannot do anything. That is why he puts you to a

kind of sleep thorough anesthesia and then he does the needed operation, he corrects things. Then when you are out of anesthesia you have to ask if it's done or its not done because you don't know it was done. Such adjustments can be done better during sleep hours than during awoken hours.

It is very unfortunate that people cannot sleep. It is an unfortunate state, because what can be done to a being cannot be done when he cannot sleep. Isn't it? That is why every doctor is very concerned when sleep is disturbed. The first questions that a doctor should ask is, 'How is your sleep?' because all psychic adjustments can happen during sleep because Nature is benevolent and there are invisible helpers who can help you. That is why every time when we awake from sleep we are fresh. The freshness that you have after sleep is not comparable with the freshness that you have initially after your meditation. Isn't it? Meditation may or may not be working out so well to start with. Through long years of practice it stabilizes. That is how Patanjali speaks, "to gain stability of the being to stay in alignment with the divine there has to be long years of continuous practice". But such a requirement is not there if you are not able to happily sleep and before sleep you relate to the Sadguru that you follow or the divine that you intent to relate to. Before you fall asleep a simple prayer that, 'I would like to relate to you, kindly take care of and make the needed adjustments so that I will be a better being by the time I wake up in the morning. One thing is to see that we are set to order. Isn't it?

Therefore, sleep hours cannot be neglected. Don't feel proud that you work very late into the night. Is not a matter of pride, it is a matter of concern because it affects your health. It disturbs your energy system. The nature intends you to sleep by the night and to work by the day. The software engineers in India they work for the Americans and therefore they work by the night and through the day they are not allowed to sleep. Either way they are losers. Isn't it? It is not a good rhythm. You have to set a good rhythm system relating to sleep. Rhythm and how to sleep is a different dimension. Where to set your head and how to prepare for sleep, I'll come back to that; but remember that sleep is important and that you have to set rhythm firstly.

Remember that you shall always wake up as early as possible, meaning before 6 in the morning, 4:30 in the morning is given as ideal; and for advanced students it is even prescribed at 3:00 in the morning. We have a couple here, I don't want to say the name, many times I mention their name, that religiously wake up a 3:00 o'clock in the morning. At 10:00 o'clock no telephone is lifted if you telephone because they are asleep. That is a rhythm. By 9:00 o'clock at night there are poor people who have late dinners because of the kind of crazy activity we have built around us. But earlier they were all early dinners, early to bed, early to rise. So, that is about sleep, so also with our work. The work hours cannot cause aggression either into the rest hours or into the sleep hours. You have to set a time when you finish your work and work continues to be always. Whatever is possible for today we do it and tomorrow we will continue with it. If you are orderly, all work can be finish without any anxiety. If you have a uniform speed works can be done much better, number one. Just like the story of the turtle and the hare, the turtle and the rabbit. The turtle wins the race, slow, steady. If you are slow, if you are steady, if you are uniform in your approach to work you turn out much better work than if you do your work in great speed followed by a great inertia. You should know that work is to benefit the society that you are not working just for yourself. Any work that one does has its dimension of impacting the society in a positive way. Orient more towards it than towards what it gives you. This I explained to you yesterday.

Then the food; food hours are also to be rhythmic and you have to be very certain about the quantities that you eat. You can eat sometimes more sometimes less. Is in a margin that can be sometimes a little more sometimes a little less but in occult practices fasting is not at all recommended. Fasting is again in Bhagavad Gita, "Those who fast and those who eat like gluttons are no good for Yoga". If you tend to over eat you are unfit for Yoga, if you tend to abstain from eating you are unfit for Yoga because you are causing different swings in the energy system relating to your body. As much as possible set a uniform rhythm, in terms of quantity, in terms of quality and nourishment. Don't eat stale food. If you are eating stale food you are giving more inertia to the body than energy. According to Ayurveda cooked food should not be eaten after 4 hours. If you eat cooked food 4 hours after its nourishment value is gone. Therefore,

don't eat it. It brings you inertia. Eat food that gives you poise. Avoid excessive salt, excessive chili powder, anything in excess, especially from Andhra Pradesh where spices are creating intestinal ulcers. Isn't it? There are six tastes as we know, the sweet is there, salty is there, sour is there, bitter is there, astringent is there, chilly is there. These are the six tastes that affect the six chakras provided they are taken in an orderly manner.

There has to be moderation in eating, number one and you should eat as far as possible fresh food and then the next step is to ensure that you eat timely. If you eat timely there is a rhythmic functioning of the energy system in you because it has to get into the stomach, it has to get into the intestinal system and defecate well. Today in many advanced communities and developing communities, constipation is a major sickness isn't it? Constipation has become the sickness of the modern world. Why, because the fundamentals relating to these rhythms are lost. But the science of Ayurveda says: "you are not fit to eat unless you have defecated". In the morning if you have not defecated do not eat; keep on drinking water until you defecate because when there is semi cooked food, semi digested food in you, if you introduce fresh food you cause great strain to the system. These are all basic fundamental things but we have lost them therefore I have to say this.

So, fresh food, timely food, and moderately ensuring you have every dimension of taste, the 6 tastes. Don't avoid bitter things; bitter food is as healthy, it enables your pancreas to function better. Don't avoid any one of the six tastes, astringent, sour, salt, sweet, bitter, and chilly. All have to be taken in a moderate manner and Nature provides them. In every system these six tastes are present.

So, there has to be a conscious functioning in relation to food and its rhythm, a conscious effort to relate to the work with its rhythm and a conscious effort to ensure that you sleep appropriately. This is the fundamental to enable to have a moral stable objective activity. When you are in such stability with respect to objective activity it enables you to relate to another two things; one is study and the other is meditation.

Meditation is initially an effort to relate to divine in you. There are methods, which you have to adopt again rhythmically. That is how it was said in the east, 'Three times a day during the dawn hour, the dusk hour and the meridian hour'. In the west they had set five times a day. Five times a day especially when you are very hyperactive in life it is better is five times a day. Each time you have a pause, gain the poise, and again get back to work. Like this you are generally poised three times a day; and now the Masters of Wisdom even give us concessions and they say, 'please do it 2 times a day', and even thrice a day is becoming very difficult. Twice a day is the minimum to have a rhythm that enables you to relate to the divine within you and align with the divine within you; it facilitates it. One day doing prayer at six, another doing prayer at seven, another day at nine o'clock. If it is Sunday, sleep a little more and do it at ten o'clock. That is not the way.

Many people who think they are theistic they are not doing the right thing therefore all their practices go in vane, much labor without the related transformation. That should not happen. Sandhya vandana means that you are orienting to the too late hours, isn't it? 'Sandhya' is 'too late'. To do it late and utter forth pratisara mantra is nothing but viciousness. Some people do it after the dawn is gone. A couple of hours later if you offer, 'I am sorry I could not do it at the dawn hour, I therefore do it now' will not help you as the dawn has come and gone for you. If you go to the airport two hours late your plane will not be there even if you do sandhya or pratisara mantra. Not even the train, isn't it? If you go to the platform even 5 min later is not there, the train has come and gone, isn't it? So when you are relating to very subtle energies you have to have timely action. To be timely is already an ability, not all have it. The first step is to be timely. When you say you are going to be here at a such and such an hour, come time you should be there. That is reliability. When someone is not reliable we don't relate to him well because we are not certain whatever time he has given he doesn't appear on the scene once or twice or thrice, thereafter they won't take him seriously. So also a student of rhythm is not taken seriously by the Seventh Ray energy of Violet if you don't follow the rhythm. It's OK once in a while if you fall sick you don't follow the rhythm but generally you have to be following a rhythm.

Likewise we have to set rhythm for study, regularly. That is how the Upanishads say, “do not deviate from self-study and then share with those around you what you have known through study”. Self-study has two meanings, one means you study a Scripture by yourself and try to understand and share that understanding with others. The other aspect is study yourself. What kind of things it carries, what quality of thoughts it generates. What quality of desires it generates. What kind of things you are pushed to act outside not much to your liking. Sometimes we do things that we don’t ourselves like. If we have talked more than necessary in the transfer when you see you feel that you haven’t done well; ‘If I had not talked so much’. If there is a consciousness in us it keeps on telling us where we are wanting, where our limitations are. That is what is called in the west, ‘a devil’s advocate’. That you need to entertain a devil’s advocate in you means it shows where your limitations are. That is also self-study. Do I talk more than necessary? Am I self-boasting in my talk? Am I always speaking about myself? There are people who love themselves so much that they speak only about themselves. They are only interested in that and pay no ear to others. A good conversationalist is considered to be the one who listens well, not the one who speaks well.

A good conversationalist lets others speak and he listens to know. Not the one who speaks. As much as you speak your energy is expanding. As much you listen there is an influx of energy into you. Therefore, this kind of analysis, how am I with my speech? How am I with my movements? How am I with my thoughts? How am I with my desires?

We go after the same things again and again and again, for nothing.

This you can notice only when you have time for self-study, which is called self-introspection, self-analysis, and bringing in the needed desirable changes in you to work better next time. So, that is self-study.

Self-study also includes studying the teachings of the Great Ones. The Great Ones don’t speak about themselves they speak of the knowledge

If you take to the Scriptures the author doesn’t speak about himself. In Ramayana you don’t find Valmiki; in Mahabharata you don’t find Veda Vyasa, nor in Bhagavad Gita. Isn’t it? So also if you listen to the teachings of Pythagoras, he doesn’t speak of himself. He speaks of the knowledge that he has gained because he would like to share it with others. Be it Socrates, be Apollonius of Tyana, be Jesus the Christ. He was asked, “who are you?” he said, “What does it matter to you. Follow what I say if it is helpful to you”. That is why the Vedic induction that says, “there is a forerunner to you as your teacher. He is ahead of you. You are following in his footsteps. How can you follow your teacher? Only by relating to the teachings he has given. That is the only single way. Yesterday our brother Varada said, the best way to follow the teacher is to follow his teachings not to dump all kinds of gifts on him. People keep on dumping gifts on the teacher. The teacher is happier when the teaching is followed. Giving all kinds of things, loading him with things. Loading him with the material not knowing if is convenient or not convenient to him. Isn’t it? That is not away to follow a teacher. To follow the teacher strictly means to follow the teaching. Only by following the teaching you continue to follow the teacher. ‘There is no other way’, that is what the Veda says. When you listen to the teaching it connects you with the teacher and then later follow the teaching. The teaching contains the knowledge and that know is of two types. One is Speculative Knowledge, which speaks of the universe. Another Is Operative Knowledge, which you have to practice on a daily basis.

Therefore, we have found now things to set in order.

Set rhythms in relation to food, set rhythms in relation to work, set rhythms in relation to sleep, set rhythms in relation to your alignment with the divine in you, set rhythm to study.

Through regularly studying, with some concession here and there at least we study thoroughly a page per day. In a matter of 3 years you will have covered like a thousand pages. When we see books we buy them and very attractively we keep them in the shelves and we make a display of it. Isn’t it? Not a single book is really opened and studied from cover to cover. If we go to any house and see the books and open them we will know this book has not been opened. Why do you buy it if you don’t read it? Why do you keep books at home? Should you not ask yourself, ‘why did you buy this book, which you don’t read? There is another habit in India. People say, ‘in old age we will read it. When we retire we have more time to read’. But you know, generally if you don’t form the habit of doing anything until you retire you cannot create new habits

at that advance age. Is not easy to create new habits at an advanced age. If you learn languages as children you can learn as many languages as possible. But at the age of 60-70 if you think of learning any language it is such a difficult thing. Any new habits cannot happen at advanced age because already so many habits have taken harbor in you and they don't let a new habit. Persons who cannot get up early in the morning till 60-65 years it is a very wishful thinking that, 'tomorrow I will get up early in the morning'. It can never happen when the habit is not formed. That is why it is said that habits have to be formed early in age.

Coming back to the theme, to build a temple within us Seventh Ray demands, 'what we build temple within us? To transform a prisoner of this body into an image of God in the temple which is again the body. That is the work that Seventh Ray enables us to gain. Further I gave the morning rhythms in relation to the objective world, food, work, sleep, self-study and time to relate to the divine. We have to set times. Unless times are not set you are not falling in tune with Nature, because in Nature everything is in utmost rhythms.

We continue in the afternoon, thank you.

Part 3 – Friday February 23, 2018, Evening

Discourse 3

Hearty fraternal greetings to all the brothers and the sisters.

In the morning we had deliberated upon the necessity for rhythm and that rhythm in relation to work, food rest self-study and inner contemplation. When we establish these rhythms, slowly the life stabilizes in us. The functioning of life within the body is more stabilized. Unless the life force regains its rhythm the inner system would not be in equilibrium. Due to our hectic activity and a life without rhythm our energies do not stabilize steady in us; the life flow is not stable, the flow of awareness is also not stable. Each time we are into activity there should have to be a poise activity. There cannot be a hyper activity or a hypo activity. Only when rhythms are regularly observed without tension then slowly within us the life rhythms are appropriately established; the pulsation has its rhythm, the respiration has its natural rhythm. When these are in rhythm, the blood flow is in rhythm. It is like a very serene, clear water of a river that flows giving that kind of present experience of being in the body. Many humans do not have the comfort of being in the body. Generally the comfort is lost due to the activity that is not in equilibrium; sometimes we are headed up, sometimes we are slowed down.

When you do for example an activity like Shivaratri or Durga Pujas or any elaborate religious spiritual activity you tend to be hyperactive and then next day itself we are hyperactive. There is a step up in activity follow by a step down of activity. It is not being in equilibrium. All activity can be conducted in poise and things are better done when work is done in poise. Sometimes we are very speedy in our thought and sometimes very lazy in our thoughts. Likewise speeches.

We keep on speaking, speaking, speaking, speaking and then for a while you are tired and then stop speaking. We have to observe the activity of mind, activity of speech and activity of action. In all these there has to be a very poised approach. This poised approach allows currents of life to flow in a poise manner and also the currents of awareness flow in a poised manner. When this poise is established then for the first time we feel the comfort of being in the body. This comfort of being in the body is very important. Is like being comfortable at home. Isn't it? Many are not comfortable at home. Why they are not comfortable, because if there is a weekend they want to leave the house. Weekends are meant to run away from the house and get into hyper activity and come back every weekend. Many times when I see especially in the west as we on Sunday evening return, except the driver the rest will be sleeping during the day time in automobile, they are tired. They are squished of their energies because they do a lot of hyper activity. Likewise people get tired in pilgrimages also. The purpose of pilgrimages is to find the peace

in you. The purpose of the weekend is to find the peace in you, to regain the peace on the weekend because during the week you are in a kind of hyper activity.

It is like a person who eats moderately and regularly and at regular intervals. He needs not fast. But if there is no such rhythm then there will be a tendency to over eat sometimes, to under eat other times. Sometimes the females at home are puzzled because they don't know how much you eat. One day you eat more, one day you eat less. Isn't it?

In everything that you do you have to ensure that a rhythm is set. When you are rhythmic, your movement is rhythmic, your speech has a subtle speed and your thoughts also take to a subtle pace. Otherwise, you are always hurried. In the modern world you see the hypo activity with a person for some time followed by hyper activity. Hypo, hyper, hypo, hyper. Throughout the week hyper activity and during the weekend hypo, we just rolled up like a potato. For many people 'leg raising' on Sunday is very common. Why leg rising on Sunday. Sunday is the day related to the Sun, the very day is meant to relate more to the Sun because that day he presides over. So, you are supposed to be more in relation to the sunrays during the dawn hours where there is golden light but during that time we are sleeping. Why, because it is Sunday.

Actually, a week commences from Sunday, not from Monday. We can't change the beginning of the week. Many people give number one to Monday. Monday is moon; moon's number is two. Sun's number is one. So to think that Monday is the beginning of the week is ignorance.

That a part, coming back to Sunday, it is an important day, it relates to the Soul. It relates to I AM which we are. Don't say I AM in you or I AM in me. To say I AM in me or I AM in you is ignorance. Verily each one of us is I AM. So, as I AM we get reinforced with the sunrays especially during the sunrise hours and sunset hours, so to sleep away during the sunrise hours is not getting in tune with Nature's rhythm.

So, therefore what is important and the topic that is being presented is, as far as possible in every act make sure that you have the poise. If you are poised you look like as though you are slightly slow but it is not true.

You are maintaining a uniform speed and looks like thought anything is moving but everything is moving. You see, the planet, it is in such a uniform speed that you don't feel the spin while you are living on it. The planet moves around itself at such a speed that is speedier than a jet plane but you still don't experience that is moving at such speed because it is uniform. So, uniformity enables better manifestation of work, better accomplishment. You know from the stories of Initiates, seemingly they don't move but they move the whole world. There are persons who are moving and going through the airports all the time doing little. You can see the contrast: a being sitting in the Himalayas can move the whole world. Buddha, being in his own place moved the world. Are they moving or are they not moving. They are moving in terms of energy so much that they seem to not be moving at all.

That is why it is important that we in every little act, starting with the morning routine like the brushing of the teeth, taking the shower, it has to be in poise. Putting on our dress it has to be in poise. Setting of the watch it has to be in poise, arranging our glasses on our eyes, anything and everything we do has to be in poise. To be in this kind of rhythm will avoid all kind of anxieties. Today, most of the people are affected by anxiety and neurosis. In Spanish we call it 'angustia'. So much anxiety because there is so much hyperactivity and with the fear that we may not be able to catch up; but the truth is that if we are in poise we can do many things and your ability to function in a manifold manner it grows. A man who lives in poise and functions in poise can manage many more things than being who do not have that poise. That is why the Bhagavad Gita says, 'yoga is an equipoised state'. An equipoised state is called Yoga. So, you don't have to be fired up for everything not you have to slow down for anything. This is what is the gift of rhythm to us.

If you regularly study as a student you don't have to stay up until late hour to study for exams. During exams you don't have to burn the midnight oil because there is examination. If you are regular with your studies, you can sleep even during the exam day as you would sleep on other days; because you wake up, you get up and you have an organized way of functioning.

That is where the importance of adopting a rhythm comes in, by which the life in you stabilizes. Then the life is a tree flowing in a poised flow. The awareness also flows in a poised manner. That is one of the keys

for occultism. Only when you have a very stable living within your body, for the first time you feel the comfort of being in your body. If you are in comfort being in your body, outer comfort really doesn't matter. If you are at comfort with yourself the outer comfort like, this is so very cool, it is so very hot, it is windy; it doesn't matter. People have so many comforts that they build around but they are not in comfort with themselves. Is not that a paradox? That more and more people have the instinct to build beautiful houses, precious houses, filling them with beautiful things, luxurious things. You may have so many things but you are not at comfort with you because you don't have the rhythms.

A person who is at comfort with himself to him the outer comfort really doesn't matter because the inner comfort gives you a kind of a state that it doesn't matter. There is one stanza in Bhagavata that says, "If you are at comfort with you even if you sleep on the floor you get good sleep". If you are not in comfort with you even if you have the best of comfortable beds, like the ones available in the United States of America, you cannot sleep. What is the use? Is it the bed that gets you to sleep or is your inner comfort? Where are we moving without comfort? That is why the more and more one moves away from rhythms the more one gets into a state of absence of comfort within the form.

You are the resident of this form. Each one of us is called visitor of this form, we are the indwellers; the topic we had in Miami, The Insider the indweller. We enter and prepared this form to live in it to live in comfort, just like we prepare the house to be comfortable. But if what we built is not comfortable something has gone wrong somewhere. That has to be understood. This comfort has to be necessarily gained and we always care for this comfort throughout life. People go through so many things to be comfortable on retiring. It doesn't come like that. The comfort comes through rhythm. As long as you follow the rhythm you gain the cyclical comfort and that comfort is the true comfort and it is everywhere. You never say 'this is not comfortable, that is not comfortable'. To feel comfort within the form is possible when rhythms are established in life; the triple activity that man carries that of mind, that of speech, that of movement of the body. We call it the three Karanas, the mental activity, the vocal activity and the physical activity. These are the three Karanas; they are to fall into an order, this is another dimension, it is what we call, alignment of mental, vocal and physical activity, they have to be in alignment. That is what is called 'state of alignment where what you speak, what you think and what you act upon, they are all in line. If they are not in line, they disturb the rhythm within us. We think something we say something else and we do still another thing. There is absent of equilibrium in us.

Along with the rhythms that we follow we have to set an alignment between the mental, vocal and physical activity. Man is the only being in creation that has the faculty of speech. There is no other being endowed with speech. Devas have no speech, animals make certain peculiar sounds but there is no communication of any thought through speeches. The plants and the mineral do not either. Only man who is in the middle of the creation. He has three kingdoms above and he has three kingdoms below; he is the fourth one and he is endowed with speech. So if we are very conscious of how we utilize our speech, a poised speech can bring you poised activity in the mental plane and also in the physical. This is one more dimension that is given by the Seers.

For example when we go to the dining hall, you know how much sound noise it is produced there. When we are in the dining hall there is no cohesion of the sound and it becomes noise. It sounds like we are in a fish market. It is because it is speaking for nothing. When we are speaking for nothing, our energy is put to have hazard use. When energies are put to hazard use your system is disturbed.

That is why among the three Karanas, mental activity, vocal activity and physical activity, the speech is the middle point. You can be set to order when you take to the middle point, which is speech. If you take to speech sincerely, if you understand the value of speech and when you appropriately utilize it, it can bring poise to the mind it can bring poise to the physical activity.

When Pythagoras was training his students, who were intended to be trained by that great initiate, he imposed three years of silence for his students, three years! Three years silence is not a small thing, just being silent it is difficult. The moment we tend to be silent there is unrest of thoughts and therefore there is anxiety and, in the mental plane we get more disturbances. He said, "Come what may, during three years

be silent". They were all inmates of his school and there were supervisors who supervised the students if they were following the simple principal of being silent. Vocal silence is truly not the silence. Mental silence has to come; but this vocal silence will percolate into mental and also physical silence. That is why he always suggested observe silence for three years to come. Only thereafter everything would start. The next discipline comes only for the one who has the ability to remain silent. So then, one doesn't speak unrequired and one does not remain silent when required. When required you have to speak, when not required you should not speak because it is a facility given to man. By observing the speech discipline or the sound discipline you can restructure the energy system in you. That is why monasteries and other places in the olden days they used to remain silent from time to time; to be silent, to be lonely once a week, once a month, to observe yourself.

The point mentioned here is, understanding the importance of speech, which is only available in the humans, and adopting the discipline of speech. The discipline of speech is, don't speak unrequired speak when required. When you speak, speak that which is accurate don't speak if you are not very sure of what you are saying. If someone asks me here how long it takes to get to San Francisco if I don't know I should say I don't know we cannot guess something that can mislead people. Do not guide unless you are very sure of what you are asked. This accuracy has to come first in speech. If you don't know it is not shameful to say, 'I don't know'. Just guessing and saying things and if someone relies upon it you are misguiding him. Therefore speech has to be based on facts. Your speech has to be as accurate as possible. In India when asking for directions from people everyone gives a direction. He doesn't know but he still gives a direction. I see it in many people, not only with the uneducated but also with the highly educated people. They are not accurate in their speech, forget about truth; speaking truth is the ultimate. Speaking accurately. People are not accurate of what they speak. They say things that they are very vague. They speak around but they don't hit the bull's eye. Therefore speaking, if you know speak, if you don't know, say 'I don't know'. By saying things that you don't know you are developing a habit of being vague, very vague and very misleading. That should not happen. So, speech has to be with full knowledge; whatever you say, speak with full knowledge, if you cannot, just be quiet.

One so happened that I traveled with my Master from Brussels to Paris by car in 1981. The one who was driving us, we would ask him as we passed on the road certain interesting things, we used to ask what is this, what is that. Mostly he was saying, 'I don't know'. So we were wondering since every time we asked him he would say, 'I don't know' because he lives in Belgium. Just for the joy of being with the Master he bought a new car and drove him from Brussels to Paris. He ever really moved out of Belgium so when we crossed the border from Belgium into Paris then, anything we would ask he would say, 'I don't know'. His name is Marcel ____, a very noble person. I asked him many things and he always said, 'I don't know'. 'What is the problem' we said. Is it not a virtue, which very few carry? Accuracy. If you really don't know, better to not say anything. Saying things that you don't know it makes your intellect very blunt. That is one thing. Another thing is when you speak do not be critical of anything. Critical speech results in disturbance of the surrounding energy. Critical speeches, judgmental speeches, all these speeches could cause more damage to you than anything else. That is why there are speech regulations. Just because we have the faculty to speak we don't have to speak. Speech has to be non-critical, it has to be factually correct, it should be no judgmental, and it should not be manipulative.

Many Management seminars they conduct an exercise on the ability to communicate. When you say something to the next person, you say three sentences and he is supposed to communicate those three sentences to the next one, then the next one and then the next one, like this it goes around and when it comes back it is totally changed because each man adds something relating to him and then the original statement slowly goes around and comes back in a very distorted manner. Just like when you communicate about the elephant automatically comes back to us as a wild boar. Why, because inaccuracy in communication, is an aspect of speech faculty. When someone tells you something and asks you to communicate to another there is always the danger of adding your own color to the communication. That is because there is no accuracy in relation to speech so it leads to manipulation. That is why is always better

that speeches are one to one, not communicating indirectly. Indirect communication can be causing problems. These are some of the regulations.

There is a book on Sound, which you can refer to. All that is said in ancient wisdom about sound and how can you ultimately reach the sound of the sounds, which is Anahata sound that is OM in you. You can listen to it just by following the speech regulations. The aspect that I am presenting here in relation to the Seventh Ray is that Seventh Ray demands that your speeches are accurate and you don't speak unrequired and you do not hesitate to speak when required. This regulation enables a discipline through speech in the thought patterns and also to the patterns relating to our movement. Basically our movements have to be tailor-made. We need not move when it is not necessary. In fact the Seventh Ray tells the disciple to not move the fingers, the hands, the head, for nothing. No extra demonstration when speeches are made. The articulation is mostly through language but not through the body. Many in Andhra Pradesh know the singer by name, S. Janaki. When she sings, just the voice comes out; the whole body stays still. There is no singer like that. Nothing moves in the whole body, nothing.

37:00

So also, _____, the best _____ is one who makes the overtone, undertone and the normal tone without any apparent movement of the body; only the sound of the throat, the vocal chords. There the movement happens, not in the body. It is a matter of precision that we gain such a state. Then you tend to be very special in your activity.

Moving the body for nothing in Bhagavad Gita it says, "if it is essential you move the body, for nothing, why move the body?". If it is essential you speak out, otherwise why spend the energy. When you follow this, slowly you gain the faculty that only essential thoughts come to you, other times you are at peace. Essential thoughts come to you and you translate them into action or into speech. Non-essential thoughts do not occur. Isn't that a great facility, because thoughts keep happening regardless of our permission. Regardless of our consent thoughts keep on coming. It is a state of helplessness that so many thought keep occurring and you don't have any way to regulate them. That is because so many speeches are made for nothing; so much of movement is made in the world for nothing.

The precision that the Seventh Ray demands is in relation to the movement, the speech and consequently the thought. For some beings as it occurs they are able to fulfill, they are whom we call Siddhas Sankalpas, meaning, if a thought occurs to them it is in tune with its manifestation. Normally they do not fail in manifesting. Essentially the

Seventh Ray is the ray that enables manifestation. To manifest the divine, the invisible things into the visible mundane world, it is an activity that is called white magic. The Kingdom of God upon earth is a dictum that existed even before Jesus the Christ uttered it. All grand Masters they always brought things to earth and made the surroundings beautiful. To make beautiful this earth is a responsibility for all of us and for that the manifestation is thought, speech and action. Unless thought, speech and action are in alignment and unless they are set into an order there is no way to manifest. There are many good ideas with people, isn't it? We all get very good ideas but how many of them could we translate into action. Translation of a good thought into a good deed and enabling a manifestation which is beneficial to life at large, is indeed a noble work. Not all can do it because the rhythm relating to speech, the rhythm relating to movement, are not gained. Just relating emotionally to the divine is not enough. You should have the know-how to bring the divine to earth.

Every time form invisibility to visibility things manifest. You can be a channel to it for acts of goodwill and that is one of the functions of Seventh Ray, from invisible to visible things keep manifesting. That is magic. Magic is nothing but entertaining ideas of goodwill and translating those ideas through the know-how for manifestation upon the planet. That is why the work is, above all, to gain the kind of stability to be in the form. If you do not know how to live today in many occult groups there is a lot of study discussion and even teaching about the life after death. People are interested in the life after death but life before the death is equally important. The life before death, if you live it well, then you will eventually know how to leave well. If you don't live well why have you come into this form? If you don't know how to live well in this form, why all

the big hurry that you leave this form? It is like you send a child into a playground and he doesn't enter the playground and he wants to come back; only because he doesn't know how to play; but the one who plays well he will not leave the field even if you want him to come back. That is another dimension. Great players they are mostly in the playgrounds. Why, because they have to be able to gain the ability to play well. They have to be reminded to come back. Those who don't know how to play, they always think on how to return. How to return is not so very important unless you have performed well. Without performing, if you just get into a form and get out of the form you haven't experienced anything.

That is why Seventh Ray leads first into living well and then later leaving well. The one who lives well will also gain the knowledge as to how to leave. If we do our jobs here well then joyfully we will live this place. Isn't it? We are all into this hotel for about three and half or four days and if we are fulfilled we joyfully leave; otherwise we feel disheartened. So to live well is what the Seventh Ray insists upon. Within the means you can live well. To live well in the body, to stabilize life energies in the body, to set them to rhythm, to stabilize the activity of awareness in the body, setting it to rhythm, that is where you firstly gain the comfort of being in a human body. There is no other body, which gives us such a comfort as the human body.

When the creator whom we call the third logos, his work it is said to be completed only when the human came to be. That is why the commentaries also say, "The prophecy was fulfilled when man came to be" because through man, Devas can descend and fulfill upon the land.

Through man, the lower kingdoms can ascend into the higher planes. We can cause substantial evolution to animal to plant and to mineral through knowledge we receive through higher circles.

We are truly the channel between the visible and the invisible. This is a form where the best of the comfort is arranged. No other form has such a comfort. Being in human form you have the ability to ascend into higher planes; you have the ability to descend into lower planes. Even the Devas cannot touch down. They need the human for cooperation. The Devas look for the cooperation of the humans to fulfill the plan.

Therefore, the human form is considered the most sophisticated form that was prepared in creation and we are given that. That is why the Scriptures say, "You cannot easily gain it". You gain it because of certain evolutions you went through and you are found to be fit to live in the human form. In this human form we should learn how to live in it. When we learn how to live in it, when we are comfortable in it, when the energy that flows in it is carrying an even flow, then you are fit to manifest. Because there is some reliability with you the Devas relate to you; they feel like relating to you because they see, 'this man is rhythmic and hence is reliable'.

If devas wish to contact you they contact you during the hours of prayer or hours of meditation; but if you are not regularly with the prayers they don't feel comfortable with you because when they wish to relate you are not there. It is like in some government offices where you go to the office and the person over there is not there, he went for chai. These are common experiences in India. But, availability for the Devas is very high when you have rhythm. Therefore you stand a chance for Devas to relate to you. We as aspirants of light always look for some angelic experiences, for angels in the dream; we wish each other sweet dreams and all that, we say, 'angels be with you', 'sweet dreams' we use so many words about it. But whom do Devas relate to? The Devas relate only to those who are rhythmic and those who are rhythmic in alignment with the divine. Such is the basic understanding. The life force and the force of awareness in you when they take to a very rhythmic functioning in you, your form gets perfected. That is another dimension. You don't have a disproportionate form.

Every master of wisdom has such a proportioned body. That is why they are considered to be highly magnetic, full of light; they cause the elevation of beings just by their presence. Why, because their form radiates the light and then they have magnetic impact to the surroundings. We speak mostly of Krishna and Rama, isn't it? Everything about Krishna is so very enchanting; similarly with Rama, because they are avatars. But with the Masters of wisdom who have put themselves through the process of Seventh Ray rhythms they have gained such a beautiful form right from the tip of the toe to the top of the head every part radiates energy and every part magnetizes. That is the beauty. It is a great joy to see a Master of

Wisdom in action. They are all seven footers and their body is so very proportionate that their very presence brings order in us. Just like in the presence of a magnet an iron piece fall into order and tends to be magnet for a while. That is the reason why association with a Master of Wisdom is very recommended so that your energies are rearranged.

So what I wish to say here is that perfecting the form is also part of spiritual activity. Remember that. Don't let it go into all kinds of shapes.

As I said this morning, Leonardo da Vinci, he has given what is a proportionate body. If you go to any house in Europe they display it. Let our body be like that. It is our ideal to work for a body, which is perfected. Today, the body is going to different proportions and turning to be so very obese and you know what happens, you develop the related etheric form, when you come back again you have the same form. The tendency to obesity, the tendency to be in a regular shape, if you let it go in this manner for this life, as you come back, you come back with the same form. Just like as we go to the office and do certain work, when the closing hours come you live the work, you close and you go. Next morning when you come back you have to start where you concluded the night before. The incomplete work has to be completed only by you, any work. Whatever it is incomplete by this evening you have to pick up the next day and starts from that point and complete it.

If you die of sicknesses and later when later you take to a new form you are susceptible to those sicknesses because the related traits remain in you. Therefore, perfecting the form is part of the evolution. You cannot let go.

It is a dimension of the Seventh Ray that you perfect the form; if you cannot do it in the physical plane you cannot do it in the higher planes because there the forces are much more stronger, you are not able to handle them. Those who cannot perform here cannot perform better in the subtle words. When you cannot do well in the elementary school one cannot be assured that you will do well in college or in the university. That is why perfecting form is a dimension, which is very much receiving the attention of most of the people these days. They think of vegan food, they think of 0 fat, they think of so many things, why, because perfecting the form is also part of the discipline relating to Seventh Ray, which is manifesting. So when you take to the proper rhythms and build life within the form, get the related comfort, you also build the form in tune with its original proportion. You are a very radiant and magnetic instrument for the higher ones to function through. That is why you should not be neglectful. This is a dimension coming from the Seventh Ray. It only means that you bring order to everything in your body and then it enables generation of magnetic energies from you. Magnetic energies, meaning the Nature surrounding you is willing to cooperate with you. To some people cooperation comes from the surroundings. To some people it is absent in their life. If you go to a place there are some situations where we gain cooperation from strangers, from strange situation. Nature's cooperation is guaranteed for those who establish the rhythm. And much more so the Nature cooperates with you when you develop right relation with the human, animal, plant and mineral kingdoms. This is another dimension.

The forces of Nature try to cooperate with us when we know how to relate to the minerals, how to relate to the plant, and how to relate to the animal. When you walk into an age, right from the beginning of 20th century that we have gone into industrialization a lot of mechanization and consequently the use of the body doing physical work is reduced and the work is lifted up into the mental plane, then you are more in the mental plane than in the physical plane. When you are not doing heavy labor with the physical body you don't need heavy food. By habit people take food that they have been taking before but by their body's nature they don't need such a food. From place to place people used to walk at one time and then they went on horses and then they also in recent times went on bicycles. If you bicycle from one town to another you need more energy therefore you need more food, heavier food but when you are moving from place to place with help of machines you do not need such heavy food as before. That is why the intake of food, its quantity, naturally reduces but by habit if you keep eating then it has a different impact on the body.

The kind of life we are into today it doesn't require animal food anymore because there is not physical strain. You don't spend so much energy in the physical plane you spend more in the mental plane. Most of the jobs are sitting jobs and most of the movement is sited be it in an automobile, a train or an airplane. That is why when we go in an airplane they recommend not to eat much when you are in the plane, because you cannot really digest it, it causes headache.

Lower the physical movement and lower the physical labor proportionally the quantity of food and also the strength of the food can be brought down. That is why as one refines himself, like a Yogi or a Seer, as much as he gets refined so much the intake of food is also refined. They take very little food. They live of juices and vegetables. They do not touch even animal products; forget about animal flesh. Today there is a trend of not to touch animal products like milk, like yogurt, like butter. Slowly people are taking to different dimension by which you are in a way reducing the damage you do to the animal. The animal is seen as our younger brother and the kind of animal killing that happens on the planet if you have an etheric vision you can feel how heavy the air is. A Master of Wisdom by name Djwhal Khul wrote in a book saying, "When we move in India we feel the air very light because there is less animal killing". When we move in another place the air is heavy. The simple way he gives is, "Man should treat the animal with kindness". Until man learns to be kind towards the animal he cannot grow because he's causing a kind of destruction in the system where the animal is a part.

That is why relating to animals there are people who have very loving attitude to animals, like cats, dogs, and other animals. People bring them home and give equal status to them. Isn't it? It's a new dimension. You sleep in a bed you give a bed for the cat and the dog as well. You think of having breakfast, you also think of the dog. It is a dimension by which you gain unconsciously the cooperation of the animal. People bring animals home and train them. Since they are in their own abode your attitude toward them should be a compassionate one, not to harm them, not to kill them

That is why in the Seventh Ray activity the relation with the animal, the relation with the plant and the relation with the mineral is given utmost importance. Why, because you gain their cooperation. Cooperation from nature it is such a strength, that you would lose if you don't carry this dimension. That is the reason why, improving Nature and uplifting Nature has become a discipline today in human beings. There are groups who protect the animals; there are groups who protect the greenery; there are groups who would like to beautify the surroundings. It is an activity related to Seventh Ray, which can be picked up. Actually in ancient times families would have cattle at home they used to care of; they also have fields they use to take care of; also, the interrelation with humans with an attitude of love and fraternity. These are all strengths.

Don't think we are so separate from the whole nature. We are part of Nature and the cooperation of Nature is very high when we carry these dimensions in us that we cooperate with humans, we cooperate with animals, we cooperate with plants, we cooperate with the earth. This is another dimension, which brings the ability to gain the etheric vision in us. You cannot be unfriendly with nature and yet gain the etheric dimension. It is in this context we have to look to the stories of the initiates.

If you take Ramana Maharshi for example, in his Ashram there was a cow, which was treated on par with him. There was also a dog that was treated on par with him. There was a crow that was treated also as par with him. To him, the persons who are in the ashram, the animals, the birds, all are equally important. When the crow died he prepared a burial ground and a memorial for him. When the dog of the ashram died he also prepared a memorial for him burying the dog; and when the cow died he did the same thing, only to show the equanimity amongst the beings. They are all beings. He was regularly watering the plants in the ashram. This is only to demonstrate to us that you need to relate to all other kingdoms so that you gain the Nature's cooperation. We are so very caught off from the nature by arborizing ourselves. Today the children don't even know where milk comes from. If you ask a child from where do you get the milk, he says, the milk booth. Isn't it?

But a couple of generations before everyone saw how a cow was being milked, and with what care they were taken care of. So this caught-off makes us highly separated and therefore we suffocate.

Seventh Ray demands that you develop harmony with the visible world so that you gain cooperation from invisible world. Your cooperation towards the weaker and the younger enables you to gain cooperation of the older ones. There is a saying with the teaching of every Master". There is also a very famous painting of Da Vinci which you can find in the Vatican where as you extend your hand to the one who is denied of basic needs your needs are taken care of from behind by the one who protects from higher circles. As we care more for the lower circles the higher circles care for us. If we don't then we don't get it. Spiritual aspiration by itself is not enough unless we make proper understand and expand the horizons of understanding of Nature and how to cooperate with nature. When that happens slowly you gain the cooperation of the Devas because the Devas are for all. When you are supporting their work they are supporting yours. If someone is supporting your work you in turn support his work. That is why the cooperation of the Devas is seen as the immediate step for this humanity to progress. For that, our attitude towards nature has to change. For us, only we are important, the rest is not important.

A Master of wisdom's disciple went to him and said, 'What is it that I can do for animals?' The Master smiled and said, 'if you stop killing the animals you already are doing something in the direction of the welfare of the animals.' On one side you keep killing the animals and on the other side you think of protecting the animals, so you are only undoing what you are doing. That cannot happen.

When we have these basic ingredients what happens is that we gain the etheric vision, meaning, the Devas tend to be proximate to you. With all these practices, which we have been informing since morning, you gain the cooperation of the Devas and everywhere you feel their presence and even gain the vision. To gain the vision in the Seventh Ray a simple ritual to be carried out is suggested on every Friday evening. Today is Friday and we are in the evening hours. It is a practice till date in some communities and not so very practiced in the modern religions. The religions took us away from Nature. We are busy in a different way disregarding Nature; but the whole universe is the Universal Temple where the solar system itself is a huge temple in which the Sun is God. The Sun is God. Another planetary source are the angels who regularly benefit us. We stopped looking to the sun, we stopped looking to the planets; we seldom look at the sky. We are only always in the expressways exiting to, entering to, all down to earth.

In ancient times on Friday evenings a ritual was suggested, which I would like to introduce before I conclude this talk. On the evenings of Friday when you have completed your regular routine, before you go to bed the last thing to do is light two candles or set two lamps. Friday is very important even in all religions why because Friday relates to the etheric dimension of our existence. We can gain an understanding of ethers and also gain etheric vision. What I wanted to suggest is, light two candles or set two lamps. Don't look at the lamps or the flames, look to the field in between the two. That is why in all traditions when you set a deity's idol or a picture on either side a lamp is set; on either side but not in the middle. To set a candle in the middle is ignorance. It is like putting fire before the angel. If you set them on either side you are enabling the angel to visit you. For example there is a lamp lit over there before that picture of Saint Germain. It's in the middle. It should never be that way; it should be on either side. Outside where there are certain lamps, they have set lamps on either side, meaning, through the field of light, the angel whom you see can relate to you. It is the field of light that is important but not the points of light. That is how the ritual is. For example on a table like this, set two lamps and this light generates a field of light to the other side and the other lamp generates a field of light from the other side. There is a meeting of the light and a field of light happens there. Keep looking at the field, no picture, no idol, no image, nothing, just look at the field; it is a practice.

It is like with the help of the two eyes we try to see the space in between the two eyes. In meditation we are suggested to contemplate upon the brow center, Bhurmadhya. What is the purpose? The purpose is that the two eyes are but the two points of light; two candles, two lamps. In between the two you are able to visualize the divine. That is why meditations are always suggested to be in-between. That in-between is permeated by space, which is the absolute dimension of divine. What is space? Space is defined as the interval between two objects. When there are two persons sitting we normally look to the person but the

space in between is the one that connects. In the place between the two eyes there is a connection. In the place in between the two lamps is a connection; the space between the two eyes is a connection. Likewise, the connection between the inhalation and exhalation is the space through which you enter into the invisible field. From visible to invisible this is the way given from ancient most times to relate to the field of light in between two objects. So, you set two objects, the ritual suggests make two lamps so that you have a visible field of light. But normally also when we look, our eyes are always attracted towards an object but the occult science says try to see in between two objects where space is that is filled with the ONE. The ONE who is within us is also around us.

So you can inculcate the habit of looking to the invisible. In fact, all experiences of subtle plane are in the night hours not so much during the day hours. The blue in the night, which is dark blue, keep on looking at it. Inculcate the habit of seeing that, which is not filled by form. It is an engaging game. The invisible is visible in between two objects. Therefore, this ritual is given on a Friday night because Friday stands for etheric vision. Friday leads you to that state which is beyond form, beyond the visible form. There are also plains of invisible form. To relate to the invisible form you should inculcate the habit of seeing in-between, in between the eyes, in between the inhalation and exhalation, in between the brains. All that is called interlude. In the interlude the invisible being can be visualized, can be experienced. That is why all prayers were originally intended into space. People kneel down and look at the space and worship, no form. Meaning, you are relating to the invisible where you are able to listen to the inaudible, you are able to see the invisible better. That is why this practice is specifically suggested for Friday evening. This is a regular practice. You set two candles try to see the invisible in between. It is the beginning of a new habit of looking into, that which is invisible.

When you see during the night when you travel when an automobile comes from the other side, the two headlights attract your eyes, isn't it? That which is in between the two headlights is the other automobile, which is not visible. In the night hours when we drive we see the automobile coming from the other side, the two headlights are on. It means, what? That there is a vehicle in between these two lights. Only the lights appear but not the vehicle; but you know that there is a vehicle in between. You don't try to go in between the two lights. Likewise, in between two objects there is the interlude called Space, which is the invisible side of the being. Beyond this form, immediately preceding this form is color, preceding the color there is the sound, and preceding the sound there is the Absolute. That is how everything is set to be in four steps. Therefore, to look to the color of the light enables you to lead you to the field of light, which has many colors as it is said, seven colors. Friday is specifically suitable for them because Venus is the higher counterpart to our Earth.

It is only from Venus that this Earth has happened. That is why we have the symbol of Venus with the circle above the cross and for the Earth the symbol is the circle below the cross, the cross connects the two. The symbol of Venus is a circle above the cross, the Earth is the circle below the cross; it has the center from Venus. From subtle to gross the creation has come down. We too have a subtle side of our being. From that subtle side of our being we will be able to slowly gain the vision of it by this practice for which a ritual is conceived in ancient most times.

There is another way to relate to the subtle in us, which is very regularly known to us; that I will explain to you tomorrow as we commence the class. The idea is that we have to walk from visible to invisible. "Padosya Vishva Bhutani, Tripadasya Amritam Devi" That is what the Veda says, "Three fourths are invisible, one fourth is visible". So we have to make an effort to gaze the invisible it is a practice, it is an occult practice. It is a practice to gaze the invisible. Just through the window during the night look at the sky and between two objects the space is there, try to look into that space.

That is why the statement is, "Space is the interval between two objects. Time is the interval between two events". When we commence the class we know the time. We conclude the class, we know the time, in between we don't know. Now we conclude class then, we count the time; then, we commence the prayer in 10 minutes. Then, again, in between it is the time, but it is noticed as an event, as an interval bet two

events. Time is the interval between two events. Space is the interval between two objects. Make note of it. It is a statement of very high occult understanding. You can meditate upon it at your leisure. We meet in about 10 minutes here to conduct our prayers.
THANK YOU

Part 4 – Saturday, February 24, 2018, Morning

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

To gain familiarity with the etheric dimension yesterday evening we deliberated upon seeing the lighted field between two lighted candles that can further be extended to see the space between two visible objects. The visible objects are also filled with space but apparently, because we are only used to the material we are not able to see the space within. But space between two objects can be seen as a practice; develop a habit about it. That is exactly what you are also required to see in the space between the eye brows, which is an age-old practice of relating to a field of light within the two eyes, where there is the field of the third eye. It has to be practiced. When we practice, slowly you will realize that material has gradations. There are eight gradations of material before the pure awareness emerges. The pure consciousness manifests in an eight-fold manner and the Nature it is said to be eight-fold, with the three seed qualities and five elements.

The state of air itself would feel like a state of non-existence of anything; apparent nonexistence. Air is the element that is a challenge to the mind. What can you see? The gross matter you can see, air you cannot see, but you can feel it. That is why it is said in the Scriptures, “It is the direct perception of that which we call God”, “Namo Brahmane Namaste Vayu, Twameva Pratyaksham Brahmasi” It is the protection of Brahma because we know that it exists but cannot see it. It makes us understand that things do exist which we cannot yet see. That is why Air is considered to be the first ether, Water is the second, Fire is the third, Air is the fourth, and Akasha the fifth. So Akasha, we think we see it but is not as it appears to be. With different angles of Sun and Moon you have different colors of Akasha but it is space itself and space. Akasha has three gradations again in it; there is Mahat Akasha and Para Akasha. Likewise, there are gradations of matter from the most subtle to gross and from gross to subtle. We, humans, with the help of the mind are able to perceive what is visible in the gross plane. When we try to make an effort to see the field of light in between the two eye brows, which is very emphatically mentioned in all scriptures to relate to light there, we are trying to see that which is subtle. That which is subtle, to relate to it, yesterday I gave you a ritual of lighting 2 candles and seeing the field of light in between, which is the lighted field.

Similar experience can also be gained when you regularly practice with rhythm to see the lighted field within the brow center between the two brows, which we call the forehead where you can find that light. There is where we actually encounter Beings of Light. That is one way of practicing gaining etheric vision. Etheric vision is a possibility for those who regularly practice it. That is how people develop an insight into things. Yesterday I was telling you about the inner hearing, the inner sight; the insight is an aspect of fourth dimension. When you develop this dimension then intuitional hearing, intuitional envisioning, they become possible. The purpose of all the rituals I mentioned yesterday, relating to food, work, rest, study and contemplation enable us to gain that kind of stability of life and stability of awareness, which I mentioned yesterday afternoon. You have to be stable and comfortable within your body. Being stable and comfortable within your body is called Asana. People think that Asana means some physical posture but Patanjali in Yoga Sutra defines what Asana is, Sthira Sukham Asana. Sthira means, stable, sukha, comfortable. You should be able to feel that kind of stability within your being, within your body and you should be able to feel comfortable within it.

The comfort within the body is not an easy dimension to gain. Not all as I said yesterday are comfortable within the body. They have some kind of discomfort either in the limbs, or in the lower torso, or upper torso, or even in the head. We have headaches, we have congestion of the lungs; we have stomach problems,

besides some pain here and there in the limbs of the body like legs and hands. So, to gain comfort, rhythm is essential. When you take to these five rhythms, the related comfort starts happening and life stabilizes itself in the form. Along with rhythm, life and awareness, these are the twin dimensions of what we call the Soul. There is what we call, the thread of life and the thread of consciousness; one can disturb the other and one can also comfort the other. Just like the man and the lady; they can comfort each other and they can also be uncomfortable with each other. If one is in discomfort, the other also gains discomfort. If one is at comfort, the other also gains comfort. If life offers comfort, awareness also gains comfort. If awareness is not in comfort, it disturbs the life also. That is why when you have agitated thoughts it has an impact in the life force. Likewise, if you have any sickness in the body it has an impact on the awareness. They are intertwined. Together they constitute Atman or the Soul.

The Atman we speak of is flowing throughout the system of the body as awareness and as life force. This life force and awareness they have to be at comfort. When the elements in you are in comfort, when the ethers in you are in comfort, you get it. For example we say the chief cosmic intelligences are Agni, Vayu and Surya meaning, Agni, fire; Vayu the winds in you, and Surya the light in you. The lower torso is governed by Agni; if fires are disturbed the stomach is disturbed. The upper torso, that which we call the chest region, the lungs and the respiratory activity it is all regulated by Vayu or air. Air regulates the upper torso, fire regulates the lower torso, and light regulates the head. That is why we say that the head –called Siras in Sanskrit-is full of light, provided we realize it. The upper torso is governed by air. We should make sure we breath rhythmically, and that we have a rhythm in breathing. Then, the lower torso has effective functioning of fire by which the digestion happens and food is transformed into energy, and that energy is supplied throughout the body. So, to ensure that fire and air are in good action is almost to ensure a stable state within the body.

In the evening yesterday, I commenced with the talk about the stability of life and comfort of life leading to stability of awareness and comfort of awareness. Unless stability is gained you cannot think of ascending into realms of subtle world; and we are all expected to take to subtle world in this age, which is called Aquarian age. In this Aquarian age we are expected to move into the dimensions of air. In fact, the advent of Aquarian age, enable us to find the ways and means to fly. We have invented the aircraft; we are even expected to find the way to fly ourselves. That is one of the prophecies coming from the Masters of Wisdom; that we fly in the future. Flying is possible when we gain familiarity with the field of ether. The more and more we are familiar with ether slowly an etheric form gets formed within the body of flesh and blood. That is Yoga.

Yoga enables us to form Sukshma Sarira, the subtle body, or etheric body, which is more of air. When you gain that dimension you gain vision of the invisible part of the visible world; and it is always from invisibility to visibility that things manifest. You receive an impulse, which was invisible before, called Para or beyond. When you receive it, you perceive it. Only after the impulse is received there is perception. Before that there is no perception it is hidden, it is called Para. When it is perceived it is called Pashyanti. When you detail the impulse into a thought then it is called Madhyama. Then, it is uttered forth and meant to manifest; that is what we call the fourth state, state of Vaikhari. These are the four states of the world, which I have explained to the western brotherhood many times. The world is four-fold, Para, Pashyanti, Madhyama, Vaikhari; meaning, from beyond to levels of perception, from levels of perception to levels of conception and from levels of conception to manifestation. Before manifestation, as I mentioned before, there are the three dimensions, which are not visible. That is why the hymn in the Vedas says, “three-fourths are invisible and one fourth is visible”; “Padosya Vishva Bhutani, Tripadasya Amritam Devi”

The entire activity of what we call occultism or spirituality or self-realization is to walk from the visible dimension to the invisible dimension. The visible dimension is also in three layers. All the time we only relate to the visible. All that we relate to that is visible it is called horizontal activity. Relating to the invisible dimension is what is called vertical activity; vertical meaning the upward movement of your awareness. That is why Yoga says first to have stability and comfort of being in a body; if you don't get it you are not fit to walk into invisible realms. Further, the rhythms are important. That is why Seventh Ray is the door for

entry into the kingdom of God; that is how it is said. Kingdom of God means Kingdom of Light. Seventh Ray is the proximate ray with violet color, which you can see. These days many beings are developing the faculty to be able to see the violet ray. Even in medicine they are using Violet Ray to treat certain deformities in the body, or physical pains.

If you go to mount Shasta you find this violet light in abundance. If you go to the Seven Hills mountain ranges you find this violet light in abundance. If you go to Seven Hills, which we call Tirumala, the Lord of the Seven Hills, if you go there you find this violet light abundantly. It is much more abundant in Nilagiris, the Blue Mountains and hence they get the name Blue Mountains, for its bluish violet light. Likewise in India on the east coast there is a place called Jagannatha Puri; the original name was Jagannatha Puram, which it has become Jagannatha Puri and now we just call it Puri. That is how things get distorted through time. Jagannatha Puri was originally known as Nila chalam. We also have names for some persons as Nila Chalam. Nila Chalam means 'the bluish mountain'. There is the blue, which is visible and approximate to this earth. In fact if you see this planet from the space, now thanks to science we are able to see our planet, has a jewel when we take photographs from space. This earth, around it the first aura, is of violet color. Therefore, violet is the proximate field of light around the visible world. Then there come other colors, violet, then pinkish-violet, and then rose, and then orange, and then golden, yellow, and then, aquamarine, then sky blue and then deep blue, indigo. Like this, the range of colors is in tune with the seven planes of existence, violet, then pinkish-violet, then rose followed by orange in ascending order, followed by golden yellow and further followed by aquamarine and then sky blue color, then the deep blue color. This is how it is arranged the gradation of light emerging from the pure white ray of White Light.

Actually, that which we see as sky, truly speaking, is white in color. Because of the depth the white appears as blue. It is an optical illusion.

It is all white but because of the depth it appears as blue. Aditya-varnam tamasah parastat", that is how the Veda speaks. The brilliant white light, which is called Aditi is beyond all layers of manifestation and it is what is daily received by us through the rays of the Sun.

Coming back to the topic, we need to relate to the air in us; air is the fourth element. We are the fourth kingdom, as I mentioned to you yesterday; from above downwards, we are the fourth kingdom and, from below upward we are also the fourth kingdom. We are in the middle; hence, we are the fulcrum and also, when we entertain lower things, we are the bottleneck of the creation. We can be throttling the whole creation by being ignorant or we can help a very smooth evolution of the whole creation, depending upon the state of our awareness. Humanity, above us there is, the planetary devas, the solar devas, and the cosmic devas. Below us there are animals, plants and minerals. So, we are the fourth kingdom and hence, we are supposed to relate to the fourth element called air. The fourth element is air. Relating to the fourth element is what enables us to transcend the visible into the invisible. That is the reason that in Patanjali Yoga Sutras also Pranayama is given as the fourth step. Yama, Niyama, Asana, Pranayama. Pranayama is nothing but relating to the functioning of air in you.

Functioning of air in us, we seldom relate to it. We are busy with our mind, you know. As long as we are with the mind we are with the fire; as long as we are in emotions we are with water. As long as we are with gross material things we are with matter. Matter is but related to gross physical understanding; emotions are related to the disturbance of waters in you. If the disturbance is not there it turns out to be pure vital light in us. Then mind is with fire, thought is fire. That is why you wound up yourself with so much thinking; thinkers are the ones who generate a lot of heat to the extent of losing their hair. When the head is very hot the hair cannot anymore stay on it; it is burnt down like the Californian forests; the hills tend to be bold. So when you see someone who is bold you can come to an understanding that he thinks a lot; that is why great thinkers don't have hair in their head, they are generally bold; that a part, thought is fire.

So, fire, water and matter we are familiar with, thought we know how much we are imprisoned in our thoughts and then we also know how many emotions we have and further we know how much we are stuck with material. We keep on gathering material therefore so many malls and department stores are

flourishing. Earlier there were some little shops here and there to find the life necessities but today we have such huge malls everywhere. Why, because we are like helpless beings or helpless beasts, we are drawn to malls, we are drawn to shopping. If a person has nothing to do he will go shopping which is a modern habit. So, matter, water and fire are very common; the humans relate to them very frequently and they are very familiar with them. But they are not so familiar with the air that is functioning in them. We really cannot forget this functioning in us. Who bothers about the breathing unless there is a disturbance with breathing? If your nostrils are blocked you only think of air, or if your lungs are congested then you only think of air. When you are exhausted you think of air. But air is the fourth elements and is completely relating to us; it is the fourth kingdom. Relating to it is what we call the fourth step of Pranayama.

Pranayama is the only means by which you transcend from the visible world to the invisible world. There is no other way; it leads you inside of your being. Associate with the air and move along with the air into outside, follow the inhalation, follow the exhalation. If you sit quietly and comfortably and stably, these are the essential conditions. Sthiram, sukham, asanam. Sthiram, stable; sukham, comfort, asanam, posture. Don't preoccupy yourself with difficult postures. Is not necessary. In Raja Yoga path there is no imposition of difficult postures where you would have cramps and where you would arrest the free flow of life force; or if you are to sit in the lotus posture it is almost impossible for normal persons to do it. Only Buddha sat like this, with his two feet, soles facing up; but if we try to do that, we bring more problems to us. Isn't it? So, sidhasana, padmasana, virasana, all these asanas are dimensions to ensure that your spine is erect and the back of the head is align with the spinal column. That is important. So, that can be done without all those postures, without virasana, padmasana or sadhasana postures. Much less, humanity today doesn't know how to squat.

There was a time when we were gathering thousands of people together all squatting; but today if you come to the annual congregational of the WTT all are seating in chairs; not only the aging, but also the children. That is the new dimension. Nevertheless, we don't get disqualified for Yoga because you cannot squat; it is not a disqualification in so far as you can sit erect on a chair.

Patanjali who gives the eight-fold path of Raja Yoga, he says, 'any posture which does not demand movement'. Such a posture is called, stable posture. Any posture if you sit, you sit like a stone. If you sit you do not need to move. That kind of stable posture is possible when you take to a posture, which is comfortable. Isn't it? If you take to a comfortable posture you don't feel the need to move. That is why Master CVV says that you can even take to the posture of Savasana, meaning, sleeping posture; it does not matter. In the Sampradaya [spiritual lineage] of Dattatreya they recommend the sleeping posture. Once the Pranayama and Pratyahara start working, you automatically sit; you don't have to make any effort to always sit in difficult postures. Whatever posture needed that you are in, your upward movement of energies should happen. Because what is called happening has a dimension to which doing is considered inferior.

Doing is that of mind. Happening is that of intelligence, which is superior to mind. The simple example is our respiration, we are not doing it, it is happening. The simple example we can give to anyone of happening versus doing is breathing. Breathing is a happening, you are not doing it. It is being done in us. That means there is some intelligence within us, which is beyond our mind's comprehension. It is the other dimension relating to us. It is another dimension, which is very much ours of which we have forgotten. Therefore, relating to respiration will enable you to first understand that there is a happening in us without our doing. Some intelligence superior to mind is conducting it. That is what is called Kriya in Kriya Yoga; it is our happening in us. During the sleep hours it is happening, during the day hours it is happening. It is a continuous happening. There is not discontinuity in it. By relating to it two things can happen in us. One thing is that our mind gives a continuity of consciousness.

A Yogi is one who doesn't work with breaks in between, there are no antarayas, there are no intervals; there is a continuous working like a clear water stream. It is continuous and it is full of rhythm and in that rhythm of working one realizes that things happen, that we do not have to do everything, things happen.

Like today in the west you have learned to set the automobile in cruise mode, isn't it? You put it in cruise mode and it keeps moving, you don't have to do anything; auto movement.

There is a cruise movement that can happen if you ascend into the state of air. So the eagerness of doing is replaced by the ease of happening. It is very common. When you learn bicycling, in the beginning you bicycle with every organ you have, your eyes are on it, your hands are on it, your legs are on it; everything on you is focused on learning. But, once you learn bicycling and when you are comfortable with bicycling, you even leave the hands off the bicycle. Isn't it? Let us forget about bicycles because they are of yester years. Today, driving on the road, if you are very new with your driving, the whole being is engaged in driving, but once you get familiar with the driving, you can talk, keep talking with the one besides you, you can keep listening to music. Isn't it? And more than that, in the 21st century, as you drive you can keep listening through your Bluetooth; you are taking, you are driving. Driving is happening while you are engaged in talking. Earlier you were doing the driving but once you are familiar with the driving, driving becomes a happening while you are engaged with something else. In every act it is like that. When you are repeatedly practicing a particular activity it takes you to a cruise mode and you can engage yourself in something else. Isn't it? Those who are very good at cooking, in the beginning when they are learning cooking they are all focused in cooking; and they have the related tension. In anything, in the beginning there is tension but once it becomes familiar, while people maybe cooking –I am saying people not ladies because times have come that males also have to cook and are learning to cook. So, persons, when familiar with cooking they keep cooking while listening to music or talking to another person; likewise, dishwashing. Initially dishwashing is a big act but once you become familiar you do more than one thing at a time.

What I wish to say is that to believe that we will make things happen is the wrong utterance. It is not a complete understanding. I listen to this mostly In America, they say: 'We'll make things happen'. Who are you to make things happen? Earlier a person said, 'We will make things happen, Master'. I told him, 'Keep moving this earth. Who is moving this earth? Or are you moving this earth?' We think we can do everything by ourselves but there is a happening which is beyond our doing.

So, the fourth dimension, Pranayama, is the dimension that, the first time enables us to gain friendliness with the functioning of the air in us which is very important because you breathe in and you breathe out. When there is rhythm in relation to breathing, breathing in and breathing out, it leads you into the inner chamber of your being because respiration has its source in pulsation. Pulsation is the basis for respiration to happen. If you sit comfortably and stably and do three deep uniform, soft, long breathings, four qualities, slow, soft, deep, uniform breathing, if you do it three times already you perceive the pulsation in you. It is a universal experiment; just do the three slow, soft, deep and uniform breathings. We only breathe one fourth of what we are able; but if you breathe in more, you gain more vitality, more light. Likewise our brain, we use very little of it, not even ten per cent of it I believe. Most of you, I don't know if you go to movies or not. There was a Hollywood movie by the name Lucy; did you see it? It shows that if you already gained 25% functioning of your brain you already see much more than what others can see; you can do much more than what others can do, which is true. It is about increasing the brain capacity. Before we think of increasing the brain capacity first, we must increase the breathing capacity, which already increases the brain capacity because the next step of air is light. I told you, fire in the lower torso, air in the upper torso, and light in the head.

In Sanskrit we have very well set terms. The head is called Shiras, the upper torso is called Uras, and the lower torso is called Udara. Shiras, Uras and Udara. Shiras is of light, Uras is of air, Udara is of fire. If there is not enough fires in you, you don't digest, you cannot defecate, you cannot urinate.

All the problems of bodily sickness are mostly due to inadequate functioning of the fire in us. Air is the central theme because it is in between the fire and the light. Air is in the upper torso, which is the middle portion between the head and the lower torso. When you function with air you energize either side, you energize the head, you energize the stomach. That is how working with air is seen as very, very, important for purposes of reaching good health, number one, in relation to lower dimension, and it enables us the

needed ascend into our own head. Ascension into head enables us to experience light. In the same Purusha Sukta Rigveda it is said, 'Sirshno dyoh'. Sirshno is Shiras; it is full of electrical light. All electrical phenomena are in the head and that can be contacted with the help of appropriate functioning with air. Before that, we need to relate more to air if we wish to get into the invisible dimension of the visible of the whole universe. In the universe there is the invisible part and the visible part. Some part is visible and some part is invisible. This visible part of our being is what breathing is in us.

So, relating to breathing, you reach to the source of breathing, which is called pulsation. Pulsation is the means for the respiration to happen and also for the mind to function. Both, the awareness activity, which is conducted with the help of mind, and the life activity, which is conducted with respiration; the two streams meet in pulsation. That is the beauty of pulsation, and that happens in the Heart center. That is why all Upanishads very frequently recommend the students to get to the heart, because the heart is the place where the mind and the respiration find their culmination into pulsation. So, when you are engaged with the pulsation leads you to subtle pulsation; that means you are drawn within. When you are drawn within your own being is called Pratyahara, absorption. As you are drawn within from pulsation to subtle pulsation, you find that you are proximate to your column of light within you, that column that is far above and down below. That is what you encounter when you get into your own being, the column of light, which is mystically stated as Shiva Lingam. The Jyoti linga permeates from the top of your head until your base center. We invoke before we relate to the lighted column in us. It is a huge lighted column. You get proximate to it and as you get proximate to it, you get glimpses of light to start with; violet light, pinkish-like violet, bluish violet, and then the rose, orange; like this these things do happen.

This field of light can be approached with the assistance of air. That is why air it is called the Guru, Air Guru. Hanuman is therefore, Guru because he is the principle of air, very pure air. The pure fire is called Pavaka, the pure air is called Pavana, Pavana, Pavaka. So, this ability to relate to air leads you to the field of light. That is why it is said that Hanuman can lead you to Rama. The Scriptures have so much symbolism. There is a story, a beautiful story outside but there is profound symbolism, be it Ramayana or be it Mahabharata, Bhagavata, or even Bhagavad Gita. Unless you know the keys to read, a surface of reading will not give you an understanding and memorizing them will not help you. There are many people who know by heart. What does it do if you don't know what it means?

The very Bhagavad Gita is the doctrine of action without seeking the fruits of action. Isn't it? It is the doctrine of carrying out karma, meaning you do what needs to be done. It is the doctrine of engaging yourself in actions of goodwill. It recommends you to seek not results of your action, karma yoga. But then, the ignorant priest says, 'if you regularly study one sloka of Bhagavad Gita you will get so much'. The Bhagavad Gita has to be followed to get rid of the undesirables in us and not to get more and more things, which will bind you. We say, 'If you read half sloka you get so much', 'if you read a full sloka you get so much', 'if you read a chapter you get so much'; there is a lot of ignorant activity in the name of God. There is no doubt about it. In the name of occult practices the ignorant practices are manifold. It is like a blind getting into following the blind.

The Bhagavad Gita is a scripture for action and how to act, and how to ascend to right action. So if you keep on reciting it only it does not good.

If you say, 'do good, do good, do good', If you keep on repeating, 'do good, do good, do good' without doing good, what does it do? We think we are very intelligent but many times the contrary is true. It looks very stupid. What is to be done if you keep on vocally saying it without doing it? It is what we call a scripture for Akarana, meaning practice, what it says it needs to be practiced.

Practicing Pranayama means what? Initially it is relating to the functioning of air in you and getting to the source of the double action of air that is inhalation and exhalation, which leads to pulsation, which again is a double action; pulsation is a centrifugal and a centripetal action. It keeps on pulsating. What is it we say it pulsates? It is the heart

There is a physical heart and there is a principle of heart in us. The physical heart may be in trouble but it is said that if the principle of heart is functioning well the physical heart is safe. If you distort the functioning principle of the heart even if you have a strong heart you are not safe. You should distinguish between the two. The Pulsating Principle is called the Heart. It enables the heart to function. It enables the respiration to happen. It enables the circulation of blood. It cleanses the impure blood and brings out pure blood; all this activity is conducted by the pulsating principle in us, and we are essentially a pulsating being, each one of us. Even the Divine is said to be a pulsating being. 'The space pulsates' is what the Veda says.

Alternatingly there is inhalation and exhalation with the Divine; in His exhalation the universe happens; in His inhalation the universe withdraws into Himself. As He inhales, the entire universe withdraws into himself; as he exhales, the Universe comes out. That is how the Vedic Scriptures speak of. His inhalation is so long that it takes so many years for a creation to happen; and the exhalation is again of such long duration that he slowly withdraws into itself. One respiration is one emergence, existence, and withdrawal of one creation. That is how it is explained. If you wish to read it in English please read the initial pages of Secret Doctrine. Madam Blavatsky has given how alternatively the universe happens due to the fiery breath of the Unspeakable one. Unspeakable because you cannot define Him; He is nameless, He is formless, He is beyond quality, beyond comprehension. He is the Absolute.

Coming back to pulsating principle, which I am speaking to you about, it is the basis for your heart to function. It is the basis for respiration; it is the basis for your mind to function, for the senses, and it is the basis for everything in the being. It is part of the being. The being itself is a pulsating light. Each one of us is a pulsating light, a pulsating unit of consciousness. What is a Jiva? Jiva is defined as a pulsating unit of consciousness emerging from the original. It is also ever pulsating and full of consciousness and the related light. When we reach pulsation we are reaching a part of our being, the true being, that being which expresses into mind, senses and body and functions outside; but the true being is inside. It is functioning outside with the help of mind, senses and body as a periodicity.

As you awake until you sleep you keep working with these mind, senses, and body but when you withdraw into your being, whether through meditation or through sleep, these mind, senses and body they have no awareness for you. They are there but you are not aware of them. That means that there is an inner being and there is an outer being. The outer being is mutable the inner being is eternal; that is why Bhagavad Gita says the inner being is Akshara, the outer being is Kshara. There is Kshara Purusha the outer being that keeps on going through various modifications, day after day, year after year, life after life. Life after life there are modifications to the outer being; but the inner being is the same. It is eternally pulsating and it is of light. We are Jyoti Surupas meaning, 'embodiments of light', 'divine beings'; we are divine and we are essentially lighted beings. We have a kind of vesture called mind, senses and body. The Scriptures very clearly speak of these vestures we put on and put out. Isn't it? What is the vesture? The mind, senses, and body are the vesture; we are not that. Each time we put on a different dress, isn't it? Most of us change even once in the morning and again in the afternoon, or we change the next day, or at least after two days! Isn't it? But change is inevitable with respect of vestures.

So the vesture of mind senses and body is also changeable and it changes. This knowledge you gain only when you come out of your vestures and enter into your being. That is the reason Pranayama is of great importance. Pranayama doesn't mean breathing, it is prana regulated. Yama means regulation. Yama, Niyama, we say that. Pranayama means, prana regulated. Prana regulated means the respiration is absorbed into pulsation. Along with respiration the objective mind is also absorbed into pulsation. This absorption is very important, it is called the 5th step of yoga, when you get deeper into your being you can see your own outer being, your own outer being is visible when you get deeper into your inner being. When you get into the inner layers, the outer layers are visible. If you are in the outer layer you are not capable of seeing the inner. This entry into inner being is possible with help of element air. This air, at that point, leads you to the lighted side of your being where there are different gradations of ether. That is why the immediate state for us is to work with pranayama, or to work with the field of light directly here (brow center). That is another method. Generally when you get into the deeper side of your being it leads you into

the vertical column up to the brow center, head center, and even to Sahasrara. You need to draw from the horizontal to the vertical. Once you get to the vertical, you move upwards. It is like we go up with the lift. You are in a horizontal movement. Once you reach the lift is a vertical movement.

That is why one meditation is given by master CVV, "horizontals meet verticals". That is a state of horizontal meet verticals. So you draw into your own being into the pulsation. From subtle pulsation, when you engage with it, you get much more inquisitive to know what is it that is causing the subtle pulsation. There must be some intelligence that causes this. When you engage with the subtle pulsation you encounter the field of light. That is where you tend to be subjective. When you tend to be subjective then, the subjective mind takes birth. Birth of subjective mind is second birth. Birth of objective mind is the first birth. That is why you have Dwija state, Dwija means, twice born. Dwija does not mean a Brahmin. In the cast ways there are Brahmins, there is ruling class, there is business class, there is the other class. All others are grouped into one class. There is cast ways, Brahmin or not Brahmin. The one who is born again is Brahmin. You have to be born again. This time the mind is born to experience the light within. Only the mind that we carry has enabled us to relate to matter. Without mind there is no way to relate to matter. 'No matter', 'never mind' we say. If you don't have mind you don't have to even matter!

Know that the mind that you develop through respiration by reaching pulsation is the lighted mind. That lighted mind is fit enough to relate to the light within. When you meet the light within then you gain the etheric vision. The inhalation is called Prana pulsation. The exhalation is called Apana pulsation. When the two merge into pulsation, when inhalation and exhalation merge into pulsation, it is called Samana pulsation. Samana pulsation, when it gets deeper, it meets with Udana pulsation. Udana means that it is an upward moving pulsation. That is why you have the Pulsating Principle slowly moving into the field of light and into a greater field of light. As it moves up it keeps receiving a lot of knowledge in one side, and it keeps experiencing varieties of fields of light and encountering beings of light. When you associate with the Udana pulsation you will encounter all the beings of light, the ones who have reached the lighted fields, like Gurus, Sadgurus, what we call Masters of Wisdom, the Devas. Please remember we use this words very frequently, especially the Indians who use them left and right not knowing what they are. These pulsations have a hierarchy that can lead you to Sahasrara. The direct perception of God is air. It leads you to an indirect state, the Para state of God.

That is why We say "Namaste Vayu... Twâmeva Pratyaksham Brahmâ Vadishyâmi ...", like that we say. Really you are the Brahman visible; visible means perceptible. Air is not visible but it is perceptible. Likewise, we reach into those realms where things are perceived but not visible for the physical eye. Once the inner side of mind is developed it develops insight, it develops audibility without the vocal sounds. Anahata sound means sound that emerges without contact of two objects. The two vocal chords make sound that the normal ear hears. But there is sound without friction of two objects; that is called Anahata sound. Ahata is, emerging from contact with two objects; Anahata means, without contact of such objects. That is why the heart is also called Anahata center is a center where you can listen to unuttered sounds, it is where you can listen to what we call the Voice of Silence.

As you contact the Voice of Silence you are able to listen well. A true student of a Master listens through Anahata sound all the wisdom that is needed; teaching happens from within because there is the ability to listen from the subtle side. From within the teacher teaches, from within the teacher enables to have vision. So, you gain, through subjective mind the insight and clairaudience, clairvoyance and clairaudience. This insight will lead you further to have vision. From sight to insight, insight to vision, that is the ascent.

As you move into subtle pulsation and you are now connected to Udana Vayu -Prana, Amana, Savana, Udana- the fourth pulsation, then you are walking to the field of wisdom, which is endless. Knowledge is boundless. But as much as you move into it so much you ascend into your own being and vistas of knowledge will be available to you. Once you reach the Brow center you would have gained a lot of knowledge. Udana Vayu gives you the experience of light, experience of sound, experience of invisible planes up to the Brow center. Then, you would meet the very core of your being. The outer is left when you enter into, just like, as I said, your vestures, you leave them for a while. You have entered from Acara to

Cara; from Cara you reach the peak of your being. The peak of your being is what is called Ajna. From there you relate to Sahasrara, meaning the source of your being whom you call Paramatma. There is where Pranayama leads to Pratyahara, absorption. Pratyahara leads to Dharana, brow center. From Dharana you get to Dhyana to contemplate with the Divine, which dimension is incomprehensible. It is a huge field of light without dimensions, meaning there are no measures to it. Into that you try to enter and become one with it. While you reach the Brow center you know you are a product of the pool of consciousness and you have emerged from that pool of consciousness. Such is the work that can happen through your functioning with the air.

The Eightfold Path of Yoga can be disclosed even for a month, but I am just giving it in a rapid manner. It tells you how to enter and how to move up from horizontal to vertical. Vertical activity is truly occult activity and spiritual activity. Doing things outside is only trying to sell yourself. All theistic practices, which are done in the objectivity is a kind of child's play. Actually not much sound need be made in the world if you are truly occult and your practices are occult. Even your neighbor need not know what you are doing. Why should he? Until you are ripen.

Therefore, working with this directly on the brow center is one thing. When you focus here (brow center) all the time, visualizing the field of light, the pulsating principle comes and joins the awareness principle here. That is the beauty. All the associating with the pulsating principle leads you to its source, which is the awareness principle. It is the awareness principle only that gives birth to the life principle. So if you associate with the life activity, which is conducted in us as pulsating activity it leads you to the source of its being which is the center of awareness, the peak of your being; or you directly relate to the Brow center. Very few Scriptures speak of relating to the Brow center while many more Scriptures speak of relating to Brow center via the Heart center. The two methods are prevalent since ancient most times.

In Bhagavad Gita Krishna speaks of relating to the Brow center, but the Upanishads mostly speak of relating to the Heart center and then reaching the Head center. Both practices are prevalent. One is called Head Practice and the other one is called Heart Practice. According to comfort one can work with either of them adapting to the rhythms.

The moment you enter into the Heart center, which is the pulsating center, and deep down into the pulsating center, into subtle pulsation, it is said you have entered into the lighted part of your being that is the Temple. The other part is the mundane part of the being. We are semi mundane and semi Divine. That is why we are called 'hu-man'. Human means, man associated with the hummus. Hummus means mud. That is what we call in Sanskrit Manushya and Nara. Manushya means mind oriented being. Manu means mind. Nara means the indestructible one, eternal one. Na-ra, Nara means 'not destroyable'

As lighted beings we cannot be destroyed, we are eternal. That is why it is said, "the individual soul which has emerged from the Universal Soul is equally eternal". Like father, like son. What it builds around is not so very permanent; it has time duration. That is why we say there is the Purushotam, the super being of whom we are the products as the beings, akshara purushas, and then kshara purusha the vesture in which we enter and function into the objective world. Every morning we enter into this vesture of objective person. Our objective being is like entering into a machine, the human machine consisting of mind senses and body to function with the objective world; but you can get back from that state into your own being and relate to the divine side of your being.

These are the three dimensions in man that is, the presence of universal being in us, and we are there as eternal beings, and we have personality with which we function into the objectivity.

The idea of working with 7th Ray is to make this personality a temple. The soul associating with the Super Soul functions in the personality to make it a divine home that is called The Temple. A divine personality is a mobile temple. So that divine personality is what can be built by the soul associating with the Super Soul. Where are we? We live in our personalities so we have to slowly transcend into our being and further transcend into the source of our being; that is the syllabus. That is the whole syllabus relating to man. That is why there is a part in us that is mundane, called humus and there is a part that is called divine, which is

called man in English. In Sanskrit they say Nara and Manushya. Manushya means mind oriented being. Nara means the one that has gained immortality and eternity; he has gained the dimension of being eternal. From time to time he enters into the mundane dimension and functions. That happens to us on a daily basis. It also happens upon termination of one incarnation and we can again come back and pick up a form and function through and conduct acts of goodwill.

A temple is a place where the Will of God is expressed, where the knowledge or the learning is expressed and where there is service expressed. This is the triple quality of a Temple. A temple is not meant to receive donations. We think we have to offer to the temple. The truth is, the temple offers you. Temple service means offering services to the surroundings. Offering knowledge, enabling the Will of the Divine to manifest through, that is a temple. The will of the Divine manifests, the knowledge of the Divine manifests, the kind of Yagna which we call Offering happens through the temple. When you build such a personality then such personality is called Soul Infused personality, such personality is called Aligned personality; and that personality can be developed every incarnation. It can be fine-tuned incarnation after incarnation, it can be fine-tuned, it can be retained for a long time, but not eternally.

If we gain as I said the subtle body it has more longevity than the physical body. If we gain the causal body or Karana Sarira it has much more longevity than the Sukshma Sarira or subtle body. The body of flesh and blood has duration, the subtle body as 10 times more duration; the causal body has even 10 times more duration; and that is how it is. That is how you have karana sarira or Vajra sarira, you have causal body or karana sarira, and the physical body or body of flesh and blood. These two bodies get build when you get into the inner side of being and relate to field of light in you. The more and more we relate to a particular dimension the energies related to it manifest in us, according to our association. If you associate with gamblers you become a gambler. If you associate with an alcoholic you become an alcoholic. If you associate with the man of goodwill you tend to do acts of good will. If you set the target of realizing the truth, you will start gaining association of people who are also working toward that goal and you will also eventually encounter a person who will have realized the truth. One such one can guide the other. That is how all the work happens.

All this, as I started this class, is about relating to the inner side of your being. As you relate to the inner side of your being you will see that the Divine is very much in you and not all around. Later, you will find it outside. You don't have to search for Him in the outside. Every theological system expects reappearance of some god, some avatar. In the west they all expect reappearance of Christ, isn't it? In the east we all expect, especially the Hindus, the descent of the avatar Kalki, isn't it. The Buddhists they are waiting for reappearance of Maitreyi Buddha.

In this Age of Aquarius, there will not be such a singular form emerging and setting things into order, because Aquarian age is an age that brings in group consciousness. Therefore, when you reach into the depth of your heart you will find the Divinity in you and as many persons find the Divinity within them they relate with divinity and conduct acts of goodwill. There will be manifold manifestation through group realization. That is why initiations are now no more individualistic. Initiations are also group initiations.

What is a group initiation? The other day I informed how to enter into you own being with the help of respiration. If you keep practicing regularly and rhythmically slowly you tend to gain relation to the field of light and you realize the Divinity in you, call Him Krishna, call Him Christ, call Him Kalki, call Him Buddha, or whatever name you give Him. Names are comfort, they are secondary truths; the energy is the primary truth. Through this bulb, through that bulb, or through this microphone or through that amplifier or that camera, that is what is manifesting electricity, isn't it. Likewise, the ONE energy manifests in a manifold manner to those who reach the Heart. That is when the Avatar becomes a reality, not until then. Every faith thinks about when their avatar will come, when will the Christ come? There is a book written called Reappearance of Christ. Where will Christ appear? Only in your heart. We expect the Avatar Vishnu to come down as Kalki, which, again, the manifestation should happen in your heart.

As you reach your heart there is a descent of energies from higher circles into you. So, I AM associated with THAT it becomes THAT I AM.

In THAT I AM state you are a mobile divine unit through which in your locality the light is transmitted and is made to manifest. That is why in this Aquarian age no single man will come to save this globe; it is all we as humans. As many of us take to the group initiation by relating to the heart we will bring in the Plan down to the earth and enable the kingdom of God upon earth, to make this earth a Divine planet. Anyone will receive lift up with the help of the humans. Such is the possibility of the humans. The animals gain their lift up with the help of humans. The plants get lift up with the help of the humans. The minerals and metals they get a lift up because of the humans. You see how much evolution we are bringing about to the minerals and metals, so much refining activity. Even in the plant kingdom we are trying to bring out much more sophisticated manifestation of plant kingdom eliminating impurities, bringing out much more pure plants; so also with animals.

We have a responsibility to bring up the lower kingdoms and also contribute to the evolution of this earth; such is the work of the humanity. That is why humanity is addressed with two terms called Mankind and Humanity. Humanity is that which is with mundane things; Mankind is the one, which is akin to Nara, which is associated with light. So, the more and more we turn inward and relate to the light within, the more and more we tend to be gaining a Divine personality. A human personality tends to be mundane. Mundane personality transforms into Divine personality meaning, the Divinity can function through such person. Then, the work is complete. That is how the work is conceived in this age through the help of the 7th ray.

We will continue further dimensions of this in the afternoon and then we will conclude this talk, and tomorrow we will have a Q/A session, so that we round up the theme we have expressed here, because a Q/A session is an interactive session. As much as there is said, so much remains unsaid always. So, a little more of an answer part will find its expression through the questions that will be raised by the listeners.

Thank you one and all.
Namaskaram

Part 5 – Saturday, February 24, 2018, Evening

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

During the morning session today, I have briefly introduced the inner journey as it happens with us the moment we relate to the functioning of the air in us. The air is the vehicle of prana, and the pranic principle functions chiefly as five pulsations. We are generally familiar with inhalation and exhalation. Inhalation and exhalation have their equilibrium in pulsation. When we get to pulsation, inhalation and exhalation take to background, pulsation becomes prominent for the simple reason our awareness associates itself with pulsation and respiration relegates to the background. Only shift of mind, which is otherwise there, gets deeper into the system, where the subjective mind emerges with the objective mind dissolving into subjective mind. Respiration also dissolves into pulsation. Respiration keeps happening feebly, pulsation happens much more perceptible for the awareness shifts to the chamber of inner mind. This is what is called in all scriptures the cave of heart, or inner side of temple from the outer world. Every temple has a compound. Outside the compound, there is the objective world. Within the temple you don't feel the humdrum of the world. Likewise, as we enter into, the awareness having turned itself subjective, it shuts door on the objectivity until such time we get back to the normal life. That is how the inhalation and exhalation give way to pulsation. And this pulsation is what we call samana vayu. When you get into that, you enter within. When we enter within this hall, the outside is not so very relevant to us. For the inside functioning, it is the pulsation which associates with awareness. For outside functioning, it is the inhalation and exhalation, the awareness functions through the chamber of the objective mind. Subjective mind is the

basis on which the subtle world can be experienced. This birth of subjective is called the second birth. I am repeating because this is what we need to practice.

With the objective mind, we cannot enter the subjective world. You need a different equipment which is available with you. That is what is called entering into. That is what is called initiation. With the help of respiration turn within and see within what is happening. When there is stable and comfortable of life force within the body, flow of life force within the body, then the first thing we perceive is the activity of pulsation. Staying with this pulsation allows the awareness which is in the subjective mind to inquire into pulsation. Pulsation is a happening in us, it is not a doing. As men with mind, we generally believe in doing. Here is something is happening without our doing. What is the intelligence that conducts pulsation is what the subjective mind gets interested. Consequently, it pursues with pulsation and understands the pulsation to be double pulsation. That is what is called centripetal and centrifugal force that is what the subjective mind interested in. The interest remains with the centripetal and centrifugal force. If something is throbbing at the door, we try to see that which is knocking on the other side. This is what is called heart principle. Master CVV defines heart as HE-ART, meaning his art. In Sanskrit, heart is called hridayam, means hrit iyam, means “here, I am” – the one whom we address as “I am” is the one who is on the other side. So, relating to hridayam you slowly realize a deeper intelligence functioning within you.

So as you are engaged with, when your practice ripens, and when there is a good planetary configuration in relation to your program, one fine day you find entry from pulsation to subtle pulsation. That is where we enter the deeper side of our being where we first encounter the field of light. So, through samana you enter into where you find a field of light. That is where it is said we have shifted our awareness from mental to buddhic plane. Buddhi is the field of light relating to the soul. We frequently hear the words atma, buddhi, and manas. From manas now we have shifted into buddhi. In buddhic plane, the pulsation still persists. As we associated with it, it takes the fourth prana, udana. When you are point of associating with udana prana, we are at the point of associating with the lift. As I explained in the morning, we all go up to the lift and ascend into the higher floors. This lift up comes up with the help of udana prana. That is where the knowledge starts reveling itself from within. In ancient seers, they have always realized knowledge from within and they scripted. Reading books by itself will not give this state. It comes with practice. When we carry out this practice, we get into the subjective part of our being.

It is in this context, the sleep becomes very important. I have told in the beginning talks that rhythm relating to sleep is very important. You need to be very orderly when sleeping. Normally, when we are fully tired we fall on bed. There has to be preparation for it. For everything, we prepare in so far as we have deep interest in it. The essential five rhythms which I have informed would make you very attentive and alert being. You are not disorderly in your thoughts and actions. Therefore, when you sleep also, you should ensure that you sleep in an orderly manner. The bed room is considered for all occult purposes as a room for takeoff. Like in an airport, the runway is for takeoff, the bedroom is for you to takeoff. Your entering into the bedroom is like your lounge to get into the airport. Don't sleep vaguely. And you have to sleep in an orderly manner.

It is said that those who live in the northern hemisphere that not to put head towards the north. It is recommended to keep the head towards the south because the energies are gathered by the earth around the equator and around the belt of tropics. Tropics are where the energies of the sun are received abundantly every day by the earth. These energies are transmitted from equator to north and from the equator to the south. When we are in the northern hemisphere, equator is south to you. If you set your head towards south, the energies fall from head to foot. If you set your head to north, you stay contrary to the flow of energies of the planet. That is why there are stories and allegories to not set head to north. Likewise, the brothers in southern hemisphere should set their head to north. This is harmonious way of relating to the energies of the earth. There are other directions like setting head to east and west, are considered secondary. Setting the head to south in the northern hemisphere is primary.

And the bed upon which you sleep should be of pleasant colors, and it should not be set to dark colors such as black, dark brown, and very greyish colors. They dampen your energies. Let them be of lighter colors other than these colors. It is also recommended that the bed room is also filled with lighter colors. And the bed room should have enough ventilation. There should be enough light passing through the room during the day. There should always be enough breeze flowing through the room. It is important to keep the energies of the room very natural and fresh. Stuffed rooms are not very useful. When air is arrested, the room is stagnant. That is why it is recommended that there should be a way for the breeze to move through. The room should have air of fragrance, preferably sandal wood because it generates much will in us. This kind of preparation is important.

You should not sleep with a loaded stomach. If you have a late dinner, then you have a loaded stomach. It is recommended that you eat at least 90 minutes before sleep. It is recommended that you eat 3 hours before sleep. When you sleep at least make sure that your stomach is not very heavy. Normally, the dinner is supposed to be lighter than the lunch. And that lunch should be lighter than the breakfast. That is why those who practice yoga generally believe in semi-liquid, semi-solid food for dinner. If you eat heavy and sleep you get all kinds of dreams which are like nightmares. In the olden times, the grandparents used to say if anyone has a bad dream, they used to ask what did you eat last night? It takes four hours to digest the food that you eat. That is why the rule is breakfast is golden, lunch is silver, and dinner is iron. We should make sure we do not eat late and do not eat heavy. In the southern part of Europe, where you have Italy, Spain, and even Portuguese, they are all very late eaters which is not recommended. The upper part of Europe they eat early. In India, there are communities such as Jain they don't eat after sunset. A lighter body enables much more profound experience. That is why I am saying all this. A body with light food which is almost digested before you sleep is preferred. You have to make sure that.

Then when you sleep, sleep on your back and sleep as straight as possible. You don't need to work with the body anymore so the body can be given rest. The body is made up of five elements. The five elements around the planet are the elements which have assembled around this body. That is the reason, with a body made up of earthly elements, you cannot see beings on other planets. Therefore we say there are no beings on other planets. That is why people keep on making statements that there are no beings on other planets. Scriptures say there are beings on every planet. Every planet is filled with beings with the elements of that planet. The beings on Venus have bluish etheric forms. They don't have these gross bodies. For the moment, understand that you sleep with your back set on the body. Set your hands and feet in a relaxed manner. Then propose that your five limbs of your body, let them be at rest, entrust them to their source. Entrust the organs of action to the five elements. It is only an imagination! Not that there would be a dismantling of the body! It is only that you are entrusting them to the devas.

Then you are left with the five senses. You have nothing to do with them when you are getting into the sleep. They are entrusted to the intelligences relating to the senses. They are called prachetas in our scriptures. Chetas means awareness, consciousness. Prachetas means externalized consciousness. In sleep hours, your awareness does not anymore relate to the objective world. Therefore, the five senses can be restituted. Then we are left with the mind. On the mind, you are not working with your senses and the limbs. So, they are all restituted. You are left with the mind. The intelligence that works with the mind is called Manu Vaivaswata. Seek his cooperation to turn inward. Then apply the mind on respiration. Whatever practice you do during the meditation, the same thing you do during the sleep hours. If sleep comes on the way, it makes it easier. Sleep is a process of withdrawal of mind from objectivity to subjectivity, and from subjectivity to the source of your being. Imagine that you are moving up and stay at the forehead and await. That is the door for exit from this form. It is like awaiting at the gate for takeoff. Being there, then you can think of the deity whom you worship, think of a sacred place, or think of a Master and request that you may be put to related training to allow you to enter into the sacred ashrams. This is given in the book Esoteric Healing by Master Djwhal Khul.

It is there in Bhagavad Gita. It is a complete scripture. It is the essence of Upanishads. It is the essence of Vedas. There is nothing that is not there in Bhagavad Gita. You need right understanding of etymological

key applied to the related works. In the eight chapter of Bhagavad Gita, Lord Krishna suggests that every night you do this, that every night you be at the departure gate. Depending on your consistency, you stand a chance to enter into.

Today, in this Age of Aquarius, with the impact of the planet Uranus, gates are opened from etheric planes to the physical plane. Uranus is called new age alchemist. What all Uranus is doing in the current times, I have noted down in a book. There is a kind of approach of etheric energies very proximate to the physical plane matter. When you make an approach every night relating to the forehead, you stand a chance to enter into the secret caves. There are secret caves where there are groups of beings who are ascended. They are all humans at one time but they are all ascended ones now. They wish to help those who wish to ascend. When you relate to an ashram, or deva, you stand a chance to enter into them. With awareness you move out. Training is offered in ashrams all over the world.

All ashrams are all over the world, in every continent. In all mountain ranges there are ashrams. In Seattle, in Shasta, Andes, etc., there are sacred ashrams. That is how there are groups who are ascended from humans to semi-devic state. They are not devas, they are not humans, they are both. They have access to deva or buddhic plane and they have access to humans. Even today, there is a Hierarchy that is working on all parts of the world. The one whom you relate would enable you to get to a teachings during the sleep hours. You would be exposed to teachings during the sleep hours. That remains with you during the sub-consciousness.

This kind of practice will ensure you will have healthy sleep every night. Secondly, you stand a chance to get this kind of training. Every night you don't stay in the body for sure. The body is restored to its balance while we are at sleep since we are away from the body. Dreams are but an example of our moving out the body in an unconscious manner. How do we move out during the sleep? We sometimes experience unknown people. All that experience is not with this body. There is another body through which you can experience this. It happens in an uncontrollable way during the dream. You can control the dreams when you are with yoga practice. There are some movies that show this. Sometimes you need to look to some of these movies because there are some initiates working through the movie industry. For example, Avatar is such movie. You get into a box and you get into another world. It is not new. It is all there in scriptures. So someone who has this knowledge, they are coming out with these movies and bringing out these dimensions. For example, I mentioned the movie "Lucy". When your brain capacities grow, you come out of all limitations relating to you. This kind of thing is shown as a mystery and a science. What is mystery? Yesterday's mystery is today's science. Yesterday's fiction is today's science. Today's fiction is tomorrow's science. As we evolve, a fairytale turns out to be a reality.

About 150 years ago men were toying with the idea of flying with a machine. Eventually, by 1910 a machine could be invented. Those who say Wright Brothers have invented airplane is ignorance. I went to Brazil where I was shown where the flying machine was invented 10 year ago. The idea of flying with a machine was there and the people who were toying with the idea were seen as crazy. In fact the Manvantara after this Manvantara is called Savarni Manvantara. Savarni with light. So, you move into a time cycle where more and more light is realized. When you get into light, the first and foremost is violet light.

So, coming back to the topic – when you sleep like this you stand a chance to learning through the sleep hours, learning through the meditation hours, learning through self-study. It is a threefold learning that can happen. For further information, I recommend the book "Music of the Soul" by Master EK. All Masters of Wisdom they do exist in various places where they are not known for their other dimension. During the night hours, they work with the other dimension. During the day hours they work around the place where they are. That is what exactly Krishna speaks in Bhagavad Gita that for a yogi the night is the day hours. During the night hours he is active in the other world through the etheric form. The etheric form has greater potential than the physical form. You see Hanuman, he could become a micro being and a macro being. Not all understand Ramayana, especially the brothers from the West. There was an initiate who could take

a form depending up on the need. That kind of facility is there with the etheric body. That is why it is called golden body. We say Hanuman has kanachana sarira, golden body. He also has a diamond body. He has three bodies. Likewise, every initiate gains their bodies from this body. Just like milk has potential to form butter and even ghee. When you see milk, you don't see butter. But butter can be culled out from milk.

When you are more and more into subtle pulsation, slowly that body starts emerging from the body of flesh and blood. When you are set to the yoga practice, the seven tissues of the body give rise to the eight tissue, ojas, golden. Then it gives rise to another tissue tejas, brilliant white light. These tissues we can build. We sing hymns with these words like parrots but we don't know why it is arranged like this in Gayatri. Gayatri is the ultimate. It is the abode of all devas. That is part is called Gayatri or the primordial light. It is with this body only we prepare the related tissues. Ojas is one tissue, tejas is another tissue. It leads to brajas. Therefore, it is said that it is a great opportunity to be in this human form. No other form you can gain this. In this human form, you can have it. When you take to yoga, you can walk into these spheres of light.

Three practices are given. First is read the teachings of the initiates. Then try to do the meditation that I have mentioned in the morning and also this afternoon. Then, don't waste away the sleep. The one who regularly comes up to this place and sleeps... The sleep anyway comes when you are trying to reconstitute the five senses and five limbs. Sleep with intent is important. Sleep with awareness enables us to move out of this body. Searching for the exit door at the last minute has no meaning. That is why sleep hours are considered most important. Preparation for sleep is important. The ambience for sleep for important. Then you stand a chance to experience with the etheric dimension. This you kindly hold on. You may not be able to study, you may not be able to meditate, but surely you will sleep! We sleep anyway, so let the sleep be taken advantage of. This is a new dimension which was especially was introduced in the Aquarian Age. When you move out of this body, you can realize that you are not your body. That is what the great initiates demonstrate this all the time.

The seventh ray opens the door which is invisible. The seventh ray is known for working very well with planet Uranus. When we come to know certain person, then the impact of that person on you is more. Once you know the person, the exchange of energies keep happening. Likewise, when humanity found that there is another planetary principle Uranus that is functioning, then you can relate to it. Uranus is the new age alchemist. Uranus is working through all planetary principles around this earth. It is permeating into human, animal, plant, and mineral kingdom. Its idea is to lift up. It intends to lift us from our puny little concepts. Once the puny, little concepts are broken, then we can enter into greater realms. To break limitations is an aspect of Uranus.

The true temple is the sun god. Why do you build small temples and limit your understanding? If you come to India there is a temple at every corner of the street. Why such small, puny, little temples? The temple is the solar system. The image in that temple is the sun. Around the sun, the moon moves around every month. It is the fundamental universal truth. We relate to the universal truths than to succumb to the superstitious believes. This lift up is an aspect of Uranus in Aquarius Age. That is why people see UFOs. And people are also getting near-death experiences. Such experiences are specially recorded these days. They are considered dead, but they come back. You can read many near-death experiences and you can dismantle the theory of one life. It is replaced the eternity of one soul. You will see incarnations. That is where the work is happening the energies of Uranus and Aquarius. The work of this energy is called the work of the "Avatar of Synthesis." Every morning, when we invoke the "Avatar of Synthesis who is around."

Man will also fly eventually when he develops his etheric form. We have e-ticket these days. It is there, and it is not there. You have an email. The post offices are doing other works now. At one time, post office was a huge work. If you used to go to any city, there used to be customs office, postal office, and banks in every major city. Today, there is no work for the post man. Just in split seconds, the message is gone from one corner of the world to the other corner of the world. This is what will happen to humans as well. This is what is predicted by Master CVV 150 years ago. We are doing with software so many things. You are able

to work from Western hemisphere with the Eastern hemisphere. Where the telephonic lines now? We had huge work to connect telephone wires before. Now, no poles, no wires. That is Uranus.

This energy makes this practice, which I am speaking of, experience the invisible side of the beings. When you get to it, you realize that you are a body of light. That is how it works. All our traditional concepts, they break. Whatever is valid for all times to come they will remain. Whatever is not valid, they are broken. Already in the West, the visit to churches is reducing. People don't go. The future is to find the Christ, God within your heart. There were no temples when we were in a time cycle of knowledge. Our form is a temple, we are an image of the God. "May we live in the awareness of the background" we utter every day. That background awareness expresses through the image called resplendent soul. That soul has its form. That form can be of diamond light, that form can be of golden light, and that form can be of flesh and blood. There is a story of Krishna that he goes from house to house stealing butter. It is symbolic. It means accepting the persons who have gained etheric body. These are all symbolic.

Therefore, you prepare your body through yoga, then God accepts you. As you prepare, then intense work happens through you. One man who is prepared like this can do hundred person's work and still not be busy. That is how multi-functioning happens, intense work happens. You know there is very intense work happening compared to 100 years ago. The activity amidst humans is very intense. The education is very intense now. The education happening now, what we were taught in colleges and universities, is taught in schools now. It is intense. The business activity is also intense now. The activity can be intense, but you don't need not be in tension.

More speed is another dimension of Aquarian Age and Uranus conducts such speed. The fission of atom is also another aspect of Uranus. These are all dimensions which take us beyond physical. These dimensions will take us from gross physical to first ether. That is what is called violet ray. That is what is being experienced by many. Every form has its color combination in it, which we can see as an aura. Even for a leaf, there is an aura. Every form carries different velocity and sounds. Sounds are supported by that which is beyond. Therefore, we are to step into the field of colors. That is where Venus becomes important for us. Venus is the planet that gives the dimension relating to the colors. We have also have mantra called "Antar viswani" The inner side of the outer form there is a huge universe within which can be realized with help of the principle of colors. That is why Sukracharya is considered the teacher for mrutasanjivini. If you have that knowledge you realize that you do not die, it is only shifting planes.

Coming back to the idea of Aquarius and Uranus, its work is mostly through the seventh ray work. And seventh ray lets us experience the divinity within us. You don't have to strenuously go out searching for divinity. Many of you might have read a small book by Richard Bach, "There is no place as far away." It is a small book but it is an Upanishad. There is a mother bird and a child bird. The child bird says, "Mommy, my friend is having a birthday." The mommy says, "What is birthday?" We are all there, so there is no birth date. You were all there in the womb, so there birth date. What do you know by going? There is no going. In the higher states of awareness, you join the all-pervading energy. The book is just 10-15 sentences, you can read it. It took birth in United States of America. Richards Bach's books are all small books but contain very profound wisdom. Don't think only Indians have proprietary on wisdom.

This is the age where you realize that there is no such thing as a death. We continue to be in so far as we carry the consciousness through the transition. For chiranjivis, there is no disconnect. They remember thousands of births. We don't remember what we ate during lunch time yesterday! Such poor continuity is there.

I have only touched the tip of the iceberg in terms of the seventh ray in these four or five talks. It is only to give you certain information. This is the land of seventh ray.

This is the land where huge organizations are emerging. There was a time where business is limited to one place. Now, business is international. Organizations are huge now. Persons do not matter, systems matter.

Systems over take persons. Systems run the whole thing. If you set systems, every time you don't have to meddle with it. Today, we are trying to build systems where there is least human interference. Where there is a human interference, there is a mistake. Where there is no human interference, there is no mistake. No personality. Personalities lose their relevance. Group activity gains relevance. A person who tries to demonstrate one-up man-ship in a group life is unfit to be in the group. The president of the group and the man of the group meet levels, even the president of the United States. Liberty and equality are new dimensions. Why the West is much more successful than the East? In the East everything is individual based, in the West it is based on system-based. There is a saying in the West that all the work of the software engineers would be over taken by the robots! What is happening, systems replace the importance of the individuals. Individuals are put to group consciousness. You can take to better work. When I started my profession, I started all alone. Slowly, I recruited people and started looking for more important work and the bureau works by itself. The best director according to the management books is the one who is in the office and reading books! He builds a good system that the office works by itself.

Philosopher is friend of wisdom. Any branch of wisdom is unending.

Tomorrow we round the whole thing with an interactive session, which will commence as usual at 9:30 am.

Thank you.

Part 6 – Sunday, February 25, 2018, Morning – Question and Answer Session

Hearty fraternal greetings and good wishes to all the brothers and the sisters. To round up the theme that has been spoken during the last two and half days, normally we will have questions and answers session. I, therefore, suggest this session so that certain doubts can be cleared. As I said during the course of the talk, when you express something, there is a lot which remains unexpressed. Therefore, we can relate to this theme to some extent with this questions and answers sessions. That is how in every group life this is the last session. Whatever is possible within the time constraints, I will answer. Whatever is not possible within the time constraints, you can email and I will answer. That is how the system is working. We will have the session for one and half hours. You may kindly express your questions for clarification. To the best of my knowledge, I will try to answer them. Thank you.

Question: Master, first of all I really want to give thanks for myself and my family to be allowed to be in this session. I know that it is the will of the Master to allow us to be here. Many of us grew up deeper in the Western family. We have been raised in strong catholic family. As part of it, many ideas were injected in to us. For example, kids have to be baptized otherwise they will go to hell because they have the sin. Do you have any suggestions to follow, may be not to change our perceptions, but may be set aside the fear of not following the faith.

Answer: As we all know, that which we call the divinity in various names and various forms, it is an all compassionate energy. And Jesus the Christ demonstrated that compassion and that love. The word "sin" is not understood well all over. Sin is nothing but ignorance. When we are ignorant, we do certain acts which put us into some kind of limitation, some kind of pain, and some kind of problems. There are beings who know and there are beings who do not know. Those who do not know naturally they do mistakes. Those who do not know naturally keep on making mistakes. But they learn through mistakes. If I set my finger in the flame, it burns. When I know that it burns, I will stop putting my finger in the flame. It is a process of experience through experimentation. What is not desirable, when we do things out of it we suffer consequences. The knowers are the ones who know how to do, those are the ones know how to relate. They should have compassion when others are doing mistakes not to judge them but to have compassion. That they know not is uttered by Jesus even when he was being put to crucifixion.

Knowers are true knowers if they have compassion towards ignorant. If the knowers try to judge the ignorant, they are not knowers. When they speak of sin, they only speak of the state of ignorance. If a child does something that it is not right, they also did some mistakes and you try to set them right. Parents know this. It is always done with love. The intent is to set them in the right path, that they do not get destroyed, they do not get into troubles and damage their life. That is what a parent does. That is exactly what the divinity does. He has his army of knowers who keep on informing the importance of knowledge and thereby relate approximately to the surroundings. The sin dimension is only a business in every religion.

There is no religion higher than truth. We should know the truth, and the laws relating to the truth, and the laws of right relation. You need to know how to relate to the surrounding. This sense of relation is what is called wisdom. Pi is the relation between center to circumference. Many English expressions are distortions of Greek and Latin expressions. The center is the individual consciousness, circumference is the universal consciousness. Between the center and circumference, there are many dimensions. How are we to relate to this planet? How are we to relate to the beings on this planet? This is the knowledge. There is no religion here. We choose a form, we give a name to it, and then we reject all other names and forms. That is where a business is done. Which of these electrical lights is electrical? All are electrical. If we name something as Krishna, Rama, Buddha, Christ, I want you that relate to only that. This is business.

Many religions are an inferior understanding of the universal divinity. God is neither he nor she, it is IT. All ancient wisdom speaks of THAT. Slowly, humans are brainwashed to think that God is he. It is a male-female energy at all times. Adonai in Greek, Ardhanari in Vedic understanding. There is no exclusive male or female. It is always together. But not a single unit of existence is either completely female or completely male. The very mischief is to say God is male because the males wanted domination over the female. All the scriptures are mostly written by male. If you see the original understanding God is male-female. We are also not completely male or female. What is needed is to balance the male and female so that we relate well to the dimension of male being female, and the dimension of female being a male. When it comes to religions, they create exclusivity. To make you to stick to that, they do certain kinds of deeds.

When Jesus could pardon the ignorant, it is a message to the West to pardon the ignorant. Try to see to bring knowledge into areas where there is ignorance. When you have this, there is no place for sin as such. We all have certain pains. But as we move forward we keep learning. As we keep learning, we reach a state where we find harmony within us, and we are able to relate with harmony to the surrounding. Then you are well settled in life. Slowly, you gain understanding that the being is not only in the physical plane, but in other states as well. That is how knowledge leads you further as you move on. Wherever you are on the planet, there is sunrise and sunset; there are phases of moon, full moon and new moon. The planetary impact is common.

You have to universalize things and see from above downward. That is how the seers have said, try to understand the macro and see how it manifests in micro. From generals to particulars. From particulars to generals you lose the way. From circumference to center if you wish to reach, you miss the center. What is valid for entire humanity is more important than what is valid for a particular region and particular time. That is why shift has to happen into knowledge from out of religion. Truth is one. The truth which all of us accept is that sun is the center of this solar system. How many of us relate to the sun? We relate to some kind of form which is imposed on us. We don't relate to sun, we don't relate to moon, we don't relate to other planets. That was the ancient knowledge. Astrology was seen as the science of light. We keep on lighting the candles. The candle enable us to see during the darkness. Astrology is called the science of light. When you have it, it is like having a flash light. We have forgotten the universal keys. We need to take to bigger understanding of things. When you have it, then you don't make the distinction of the humanity as sinners and saints.

Naturally, the soul would like to move towards knowledge. As you move towards knowledge, you have a responsibility. The responsibility is to help your neighbor that he too comes out of ignorance. So the

knowledgeable ones have to help the younger ones. There is no such thing as sin. It is a matter of ignorance.

When the sin is very profound, he tends to be diabolic. When the sin is not very much, then you are some kind of civilized human. When the sin is very less, then you are tending to be a saint. Every knowledgeable one has the responsibility to help the younger ones in the path. There is no sin. For example, why sin happens is, when life happens, like the wick gathers carbon. When you set the candle to flame, the wick gathers carbon. From time to time, you need to eliminate the carbon from the wick. From time to time, you need to clean the mirror. Likewise, the knowledgeable one has to make sure ignorance does not happen from time to time. Every day, you have to clean your eyes, your mouth, you need to clean nostrils, you need to urinate, you need to defecate. So, the whole creation is seen as an act of fire. Naturally, when there is fire work, there is production of carbon. If you don't eliminate on a daily basis, slowly the carbon would extinguish the flame. This is how the whole work is seen. In the whole game, you need to see how the nature is working. As it is generating the life, the anti-life is also produced.

If you see the life of every saint, a saint cares much more for the ignorant. His concern is more for the sick and suffering. Even as parents, we are concerned more with the children who is not doing well. Likewise, the saint does not see that this is sinner. You cannot see your own child as sinner. No parents will do that because they have innate love. For a saint, he has innate love for all beings. Therefore, you replace sin with ignorance. When you transform it into knowledge, there is no sin. The darkness disappears the moment light comes. Instead of knowledge, people hang on to superstitions. With superstitions there is fear. There is no fear of God, there is love of God. That is why I have said in the second talk, let us not have crucified Christ, but let us have smiling Christ with open arms. Every dawn hour, the World Teacher receives from the Sun and transmits through his hands east and west the needed love.

It is a bit long answer! I shall have to be brisk and bso that I can answer few more questions.

Question: When you spoke up on prana, apana, samana, and udana, what are the indicators for it? Differentiate between indicators versus hallucinations.

Answer: Wonderful question. Indications versus hallucinations. When you take the practice of meditation, when your respiration to pulsation, when your outer world is not bothering anymore, you stay in the asana getting into the next step of pranayama. That you should feel pulsation in you, that your mind is not wandering around. When you stay with pulsation regularly and consistently for a duration, it becomes a habit. Then slowly, from within you get certain ideas which are not from outside. They are revealed from within. Such thing you need to note down. They indicate the responsibilities which you may have to incur in the next few days, they may indicate the books that you may have to read. The time brings to that point where you already informed. If you are given hint about knowledge, you get the related teachings or books approaching you. That is how when you are in that state of poise, when you stay close to pulsation, note down the thoughts that come to you. Don't act up on it. Have the patience. The reality approaches you. That is how you meet certain teachers. By outer search, you do not get them. Even when we get these revelations don't act upon it. You have to make note. Many times, you find that some of them are true, and some of them are not true. The consistent practice of sitting proximate to your pulsating principle will slowly eliminate of mischief of the mind.

There is a statement in the twelfth chapter of Bhagavad Gita that when you are informed you wait till the right moment comes. When you are certain on some knowledge, it is ripe time for you, the related books and the related events come to you. The only thing, you should not have a hyperactive mind. Normally, the greater the outer success you tend to be hyperactive. If you go to village, you have much more poised activity. In big cities, you are into hyperactivity. I am not saying get away from San Francisco or New York. You turn inward and get into pulsation. A hyperactive mind cannot stay like that. Many people approached and said I am very restless if I sit like this. For such persons, I suggest acts of goodwill through which it is mellowed.

Directly answering your question, make sure you gain the poise to sit for a while, you have the ability to wait for a while. Then, inner mind opens to you provided you are able to sit there. Whatever you get, it should be logical to your mind. Never do a thing that is not acceptable to you. It is a protection. If does not pass the test of your logic, wait for it. The fundamental secret to all knowledge is wait. Tolerance, forbearance, and patience. To stay there and wait for reaffirmation. That is how you will slowly eliminate the danger of falling into hallucinations. Never speak out what you received within, what you have listened inside, what you have found inside. Just keep a record. After sometime, you would know that it is a mischief of your mind and very few are real. Just wait at the pulsating principle. That is the key.

(David was with this activity right from being an infant. His sister is here, his mother is here, father all are here. Today, he is holding many responsibilities in relation to the organization in Spain. Just to introduce you to all.)

Question: What is the role of Apple (the company) and Steve Jobs in San Francisco?

Answer: It is not the apple of Bible but it is the apple of Silicon Valley! Be it Steve Jobs, or Apple Company, or whatever is happening in Silicon Valley is the work of Aquarian Age. The impact of Uranus is very high in this valley. California is known to be the future land even at the beginning of 1875. That is why a grand being moved here 343 years ago. 343 years ago a grand being moved from Europe to west coast of North and South America. He has chosen certain places from where transmits this energy. It is all Aquarian Age with the help of Uranus. Steve Jobs and the like they are all, that band of workers that cooperated with the Aquarian energies whom the Uranian energies have touched. All new age ideas which take this humanity to a leap forward progress... It is not a gradual progress. By leaps we are progressing forward ever since 1990s by this software and many other dimensions. All these are aspects of Uranus and Aquarius. United States of America is ruled by Aquarius. And equally India is ruled by... The ascendant of India has progressed from Capricorn to Aquarius. That is the reason the Indians are rising in a very rapid manner into this field of computers, electronics, telecommunications. The time has come where there would be a rainbow bridge built between India and this part of this country, which is already visible. All those scientists who have helped this humanity to move forward, they are all seen as disciples of Master of Seventh Ray and Fifth Ray. Fifth Ray of concrete knowledge, and Third Ray of intelligent utilization of natural resources, and Seventh Ray of rhythm, these are the grand masters who stimulate so many mature brains to bring out these inventions and let things move forward. All those who work with software, I basically see where the Uranus is in their charts. The sun sings like Aquarius, Gemini, Aries, Leo, Sagittarius, they are all predominantly influenced by the energies of Uranus. More and more the manifestation the Aquarian Age happens. Some of those who he quoted is Steve Jobs. The future is full of creators in a very electrical creation. We move forward by leaps and bounds.

(The future global language is English. It was decided in 1890. Into English all knowledge gets translated. Starting from Indian Vedas, puranas, all scriptures all over the planet, eventually all knowledge that exists on the planet, it all gets translated into English. English is going to be the future language. It was decided long ago and it is happening now. That is why even in non-English speaking countries is also English is taught right from primary language. I am happy that Mangesh intends speaking in English but not in Telugu.)

Question: Thank you Master to California and coming to our heart center. You mentioned the etheric planes and the color is violet. Are any of these sub-planes? About the colors of all seven chakras, do we need to enter into the sahasrara for violet?

Answer: The violet that I speak of is a sub-plane of the physical plane. The violet I have been speaking is a sub-plane of the physical plane. In this physical plane, there are seven sub-planes. In the seven sub-planes the immediate plane preceding the physical plane is the violet plane.

Coming to the head center, the color is indigo. You cannot decide if it is black or blue. That is what is spoken as Krishna. I should note another thing. We are on the physical plane and upon the earth. The sahasrara the energy that we carry is the seventh sub-plane of the physical plane. The feet of the Lord are said to be the seventh sub-plane of the physical plane. That is why you have to imagine the feet of the Lord on the top of head. When you get to the understanding of the cosmic person, who permeates from the seventh plane of the physical plane to the true seventh plane and beyond, that is how it is described. His physical plane is the earth. That is why the tradition is to carry the feet of the lord on the head.

Know that the indigo, which is profound color. It is a profound white. That is the head center. The violet is the field of light which we first encounter as we move from this visible world, which is considered as brown. The one that is surrounding this earth is violet. So, we are just raising by one step by which you are into another world. We find it 100 times more beautiful than this world.

(First, Carla or I saw it first! There is a story about it. Two persons were waiting when Krishna was at rest. One was waiting at the feet, one was waiting the head. The person who was at the head came first. When Krishna woke up, he saw the one who sat at the feet first. So, both of them have come for some favors. The one at the head said I came first so I should be given the first boon. But Krishna said but I saw him first! Like that, I saw Carla first!)

Question: At night, you spoke of restoring to the elements. The questions is, who is restoring to the elements?

Answer: You are proposing. “I am” is the one around which all this formed. It is not Carla, it is “I am” Carla. I am has around it the five senses, the I am has five limbs, the I am has mind, the I am has buddhi. In sleep, we set apart the envelops and remain as I am.

Question: I would like to like to more about groupal initiation. And the difference between emotion and devotion. What is the meaning of having devotion to the Master?

Answer: In earlier times, initiation means the student approaches the teacher with some fruits and flowers seeks to be initiated. He is to do lot of service to the teacher. When the teacher is pleased with the person, on an astrologically favorable day for the student and the teacher, the word is uttered forth in the ear. The initiation is from individual to the individual basis. That has been the past. In the Aquarian age, there are no formalities. We care more for the essence. Therefore, the initiation is on an astrologically important day for the entire humanity. And the initiation given out to a group at once. Just as we have May Call Day and December Call Day. Whoever is ready, he receives the initiation into himself. The attempt to initiation is at group level. That is how the groupal initiations are intended in the Aquarian Age. That is how the special arrangement between the teacher and the student, is replaced by the teacher uttering forth the word at large and the students who are ready will receive it.

The second question is emotion and devotion. Emotion is muddy water. At every situation, you are very emotional and shed tears. You see this in Spain. Also in India, many ladies can produce tears instantly. When I depart from Barcelona, I see so many tears! Where there is emotion, there is excessive bowing down, excessive weeping, and weeping for god – all this is emotion. God does not want you to weep. He would like you to smile. Do you like your children weeping? Or do you like them smiling. Emotion is no doubt a desirable thing, it has unclean waters. Devotion is distilled water, meaning he does not show many external demonstrations, but the heart to heart contact is there. The devotee communicates with the divine with the needed petitions, urges, and applications. It is all a very quiet game. That is why to collect pure waters, we set fire to waters so that we collect vapors and have the pure waters again. That is what is symbolically said by John the Baptist that, “I am baptizing by water, and another will come and baptize by fire.” One came to baptize by water. Another came to baptize by fire. Jesus baptized by fire. He did not let people weep. He always gave knowledge and said stand by yourself. We are too need to gain stability.

When devotion is emotional, there is not much stability. When the devotion is pure, it shines forth like a crystal.

But normally, when we approach we approach with all our limitations. There are times we are excessively desiring, and then there is anger, then there is possessiveness, then the related illusion, there are likes and hatred. These are all there with us. By relating to the air in us, which is an element which is superior to even fire, the air generates the fire and the fire distills the emotions. Meaning the impure waters in us are distilled to clean waters. Air and fire are twins. Air helps fire, fire helps air. They are very good brothers. When you get to respirational practices, slowly the heat generates. It generates fire and sets into devotion. That is why pranayama is seen as a big key for many things.

Question: Yesterday, you told us that Uranus is helping us go to the buddhic plane. It seems to be happening irrespective of the orientation of the people...

Answer: First of all, the functioning of Uranus... When the energies of Uranus are manifesting, it has its positive dimension and it also has its negative dimension. Fire can be used for cooking, it can also be used for burning. Anything has its positive dimension and also has its negative dimension. Uranus for the moment is lifting beings from physical plane. It is the purpose for which it has come. And those who resist it, it breaks them. The beauty of Uranus is it breaks all kinds of ignorant, resistances. When initially when you are not fully associated with it, there can be certain damages. That is one dimension. Every revelation of knowledge creates two possibilities depending upon the quality of the person who receives it. That is how in the Atlantean Age a lot of knowledge was gained and then some used it and some abused it. The ones who abused were larger in number. Therefore, that land was submerged. Those who used it well were shifted to Himalayas at that time. Likewise, even now knowledge when it is available it is like a knife. You can do a surgery and save a being or you can kill a being. Knife is a knife. It all depends up on the fitness of the humanity. The time has come that they have to change. You would also be seeing some damages, no doubt.

Coming to guidance to children, I will give a classical example. When I begot children in 70's, I asked Master EK, "How do I guide them?" He said, "Don't guide them. Let them find their expression." They will find their expression in tune with the times. Our guiding means we try to bring all our baggage and dump on them. They come up with things which are concurrently valid and valid for the future. Don't dump the baggage on newly arrived beings. Let them grow and give them the right ambience. That's all. Don't impose anything on them. Our impositions are sometimes a limitation. There is a famous saying by Khalil Gibran that your children are not your children. They have not come from you, they have come through you. They have found you as a good runway to land on your head, and through you they entered into your lady's womb and come out. They find their expression. Just because we landed in San Francisco, we don't belong to San Francisco. We go to different places from San Francisco. We are just like runways – there are landings and takeoffs. Do not own them, and do not try to impose your knowledge or our knowledge on them until we know how to really guide. Many parents do not know how to guide. In the name of guiding, they misguide on the basis of the data which is relevant to the past. We are in times where whatever is valid last decade is no more valid this decade. Every ten years things change so fast. You are also in the software field, so you know it better than me. Things which are four years old, five years old are no more valid. Why do we dump invalid things on them who have just arrived? Let them grow. At best you can tell them some ethics. Don't impose any kind of patterns and traditions that we carry with us. They may disable them. They are truly Aquarian. Their brain capacity is far superior than that of the earlier ones. Generation after generation there is such a huge change in ability to comprehend. Yesterday I spoke of it – the education, what we learned in the tenth class, today they are learning in the third class itself because the brain capacity is high. They are much more electrical than us. When they are so electrical, we are just like the old kerosene lamp. We do really no good. This is Master EK told me that they are born for the future. They will find their way. Anyway, we are all around. They pick up what is valid for them. So they don't get preoccupied with guiding the children. In India, there are many parents who very carefully channelize the children into either engineering or MBBS as if nothing else is important on the planet. There is a mass

scale production of engineers and doctors as if there is no other discipline is important. There is such an ignorance that pure physics and its importance is not known, pure chemistry and its importance is not known, mathematics, languages. You should let each soul to find its own expression. You provide the ground. You should not manipulate it. If you do that, you would be an excellent parent and your son or your daughter would see a great friend in you. Otherwise, they will see a devil in you.

Question: You said that we have to be consciously ...

Answer: To see ourselves in the dream, you need much more practice and the related evolution in your awareness. Then only you can see yourself in your dream. Not all can see themselves in the dream. To see themselves in the dream, it is a great evolved state. It would eventually happen.

Question:

Answer: First of all, whatever you envision in your dream hours, sleep hours, or meditation hours, just make a note. Don't pay much attention to it. It is an event which is valid to you. Just make a note. Don't do anything. All visions, just make note. Don't even share with you because if you do many times, this kind of sharing they feel that there is something wrong with you. Don't be drawn to it. If it is to be true, it will come again. If someone really intends to meet you, he will come again and again. Therefore, initially for all students the strong recommendation is whatever you think you have heard, you think you have seen, just make note of it, and nothing else and proceed. Mind your immediate duties. We all have obligations surrounding us. As long as we mind the obligations surrounding us, we would be walking towards the larger duties. There is a statement by a Master of Wisdom that out of small duties regularly performed will emerge larger responsibilities culminating in world service. Don't think of world service, don't think of saving the entire bay area of San Francisco! Think of what you have to do your proximate, surroundings. What are you to vis-à-vis your lady, vis-à-vis your children, vis-à-vis your job, vis-à-vis those who are dependent on you. There are some who are dependent up on you. It is a great blessing that there some dependents on us. Don't think it is a curse to have dependents on us. To serve dependents is a demonstration of responsibility. That is what is called Bhagavad Gita "karyam karma." In the sixth chapter the Lord says, "We are interested in those who are not day dreamers or who are not dreamers but those who attend to the immediate, proximate responsibilities." The life of Rama is full of that. The life of any great initiate is full of that. They don't neglect the surrounding plant, the animal, the family, the friends who are dependent on them. You orient only to do your daily obligations. When you do that very well, nature finds some reliability in you in performing responsibilities. To such one, larger responsibilities keep coming as you course in life. To hug larger responsibilities ignoring the basic responsibilities is like trying to build a structure without the foundation. Built brick by brick. Attend to things as they are with you. Slowly, the life in its coursing brings you into greater situations and even much more larger situations and make you responsibilities to a larger section of the society. When you have the habit of responding to the responsibilities, it will lead you to a larger circle of service. The fundamental is to be attending to the existing obligations. That is important. To everyone, it is very important. You cannot neglect that which is surrounding you which is looking for you to help, and look to distant places and distant persons.

You know the story of Pundalika. There was a devotee of Krishna and he found great engagement with Krishna. One day the Lord came to play with him. But the devotee was attending to his parents. They were old so that he had to cook the food for them, feed them, and set them to rest. That was his immediate responsibility. The Lord came and knocked the door. He saw the Lord. He said, "Come, let's go and have some fun." It is the Lord himself, which is the core of his being. Then the devotee said, "Wait. First, I have to attend to my parents. I should feed them. I should set them to rest. When they are at rest, I have to fan them till they get to sleep. Thereafter, I will come. Until then you wait there." After the whole thing, he went and met the Lord. Then the Lord said, "Had you not done that I would have never appeared to you again. I just wanted to see to which you give preference. Do you give preference to immediate responsibility or do you prefer something which is great?" When you are personality oriented you always run after great things. When you are really soul oriented, you related to simple things. To relate to simple, immediate, important

responsibilities is more important than think of Sanat Kumara, think of Shamballa, think of Hierarchy. Yes, they are all there but they are not accessible to those who do not do their minimum obligations. That is why the obligatory karma is the true test to deserve certain divine proximity. Be practical. There is no use of being emotional.

Question: On Friday, you mentioned about constellations in our body.

Answer: From Aswini to Revati there are twenty seven constellations. They can be located in our human form. I will give that detail by way of a paper. If I give to Ludger, it goes to all. Thank you for the simple question.

Question: My question is regards to finding bliss through discipline. When you reach failure, how can you find discipline?

Answer: Discipline which is not immediately possible for performance... Discipline shall have to be inculcated in slow degrees. There is a mantra given by Master Djwhal Khul. He says, "Make haste slowly." Pick up what is feasible. When we achieve that, then some more becomes feasible. We cannot straightway walk on the rope. But if you take to the discipline, slowly a day will come where you can walk on the rope like they do in circus. They are also humans but they went to that level through regular application of what is possible. You may have learnt bicycling. In the very first attempt, you would not have done it. But slowly, step by step you have learned it. Likewise, when it comes to discipline you should see what is possible for the immediate state in which we are, then pick up a little which is possible and feasible to perform. That gives us encouragement. Then you pick up a little more. That way it becomes easier. But if you hug the whole discipline at once, it becomes very heavy, and we will reject it and run away from it, and we promote doctrines that it is not good to be disciplined!

Question: Related to emotional and muddy waters...

Answer: When it is devotional, you immediately gain association with the divinity. When you think of compassion, there are thousand qualities spread out in sahasranama about the qualities of the divine. When you are contemplating up on them, sometimes you get really melted in the heart, which is true. That melting in the heart, when it moves in upward states, it results in tanmaya state, meaning you become one with Him. To become one with Him is a true devotion. Having been that touched by that divine quality, when you become emotional, you don't gain that atonement. Contrary to that, you become a bit downward moving, the energy drops. When energy drops and we get too many tears, after meditation you don't tend to look different. The more and more you relate to the divine, you tend to be proximate to being normal. To be normal is to be spiritual. To be abnormal is not spiritual. That is why I don't encourage if I see anyone abnormal in their looks, in their behavior, in their gestures – it is all total emotion, nothing else. The true devotion, remember, it causes atonement and for a moment you don't feel like you are there. When you are emotional, when you come out of your practice, you look slightly queered! And people think for a while let us not disturb him!

Question: Ramakrishna wept...

Answer: Every soul has its approach but the proof of the pudding is in its eating. By such approach he used to get into tanmaya state. And that tanmaya state was remaining for days together, for even weeks and months. Later, when he gained that touch of divinity, thereafter he never wept. That means he was originally emotional to start with. His followers might write that he is an incarnation of God and all that. Every follower writes about his teacher that he is directly incarnation of Krishna. But the truth is he was very emotional to start with, but he followed the path of devotion. In that path of devotion, he has distilled all his emotions. Once he gained that state of tanmayatva, he never wept after thereafter. On the contrary, just by closing his eyes he used to become one with the God. His weeping is not a model to us. His alignment is a great model. Such an alignment very seldom many demonstrated. Many saints did not have

that kind of alignment. At will he could align, and he could have dialogue, and he could express to people surrounding, and he could have best blissful experiences by relating to the Mother. Therefore, the prior part should be seen it is all the practices he carried. That is why we have to see the whole thing. Crying is an emotion that eventually gets distilled. People try to cry and weep in the name of God. God gets totally disturbed thinking "What has gone wrong with my Creation!"

Question: Uranus shifting...

Answer: If the shift happens most of us will not be here! That is a great solution! The shift is there because the precession of the equinoxes as it moves in the anti-clockwise direction as it enters Aquarius, around the middle of the Aquarius it is expected that it would happen. Before the shift happens, the Hierarchy is concerned that we all lift up ourselves so that we are not damaged by the shift. It is like a volcano ready to blow up. When we know before, we try to make haste, and make the necessary arrangement to save the being around. Likewise, there is the precession of the equinoxes moving in the anti-clockwise direction. When it reaches 90 degrees, normally a shift happens. From Aries 30 degrees, Pisces 30 degrees, Aquarius 30 degrees. That becomes 90. We are not near to it. Since it is approaching, there would be change of land, waters submerging lands, and new lands emerging. It is not new to humans. It happened during the Hyperborean times, it happened during the Lemurian times, and it happened in the Atlantean times. Eventually, it happens because it is part of the nature's plan to re-arrange the places. So, if there are some who are lift up themselves in the meanwhile with the knowledge that is already gained, a part of humanity can be lifted up. There would be some who would be left over, they would start all over again. With Atlantis, its submergence, we started all over again as Aryans. Now, we reached a point where a wave of humanity – if you compare to the humanity as an ocean, a wave of humanity is expected to lift itself up into the planes of light so that they are not affected by the incoming change on the planet. It is there but it is not so very early as is said. When the adepts speak, they speak in terms of centuries. We think they are in terms of years. They thought 1999 would be the end of things. Then somebody said Mayans only had calendar till 2012. I told our European brothers in 2011 that "I will come back to you in 2012, 2013, 2014 – don't worry about 2012!" When it is said in the teachings of adepts, they have seen hundreds of thousands of years of human history. When they write something, the minimum cycle they speak of is 432 years. That is the minimum cycle, just like we speak of the year. It is there but it is not so eminent. You can continue safely in the meanwhile to ensure that we are over the bridge so that the waters flow under. Thank you.

Question: Two questions...

Answer: We are undone at 6 pm. When we undone by the night, we are also undone by the morning.

To be objective means be open. Don't be prejudicial, be open to receive from every and any dimension so that you have greater imports to make a complete understanding. That is what we mean when we say "Be objective," – not getting into objective world. Be objective means be open to varieties of new thoughts.

Coming to Uranus, it is a great change that is happening till a new rhythm is set. A new balance is attempted being for this humanity by Uranus. And that is a higher balance. When there is a change that is happening, you are right that all rhythms go haywire. Nevertheless, where there is the will there is the way. The Master is also truly Aquarian. He is an Aquarian Master. He is the one who anchored the Aquarian energies on the planet. He said at six o'clock just think of me. He did not say spread your carpet and sit in squatting position and all that! He said six in the morning think of me. In the immediately following leisure hour you do the prayer. At six in the evening think of me and in the immediately following leisure hour, you get into the related prayer. That is how he could see many things. All that is happening today, it was prophesied by him between 1910 and 1920. So, don't be sticklers. We can think of at six. There used to be watches we used to have by 2 minutes to six, it makes an alarm. Now, we have iWatches, they give you the needed signals. Just think of him at six – "Master Namaskaram, Master CVV Namaskaram." Later, you can carry out your practice when you get next immediate leisure time. That is the answer.

Thank you so much. It was very pleasant. Except for Rosy's question, all other questions were answered. Rosy is the lady who has been holding the activities of the World Teacher Trust in Miami right from 1995. Every time I come to California, she also thinks of coming. You need really a diagram to explain and I don't have all that facility. It is easy for me to prepare it and put it in mail so that it comes to all. The twelve sun signs you can set the constellations within the twelve sun signs. It is not a big thing actually. If I give the key, she can do it herself. But I will hold it as a secret for the moment!

Thank you for the good questions and thank you for the nice time spent. Interactive session is always more pleasant than a session of a monologue. Monologue is I have to relate to all of you and take to the common consciousness that everyone receives the something is the basis for the monologue teaching. That is why people thereafter say you have answered my questions I wanted to ask some questions, they were all answered. For that I am grateful to the upstairs. This is a good way to relate and we don't even know the time. That is why I keep time face-to-face so that I do not exceed time!

We break for 5-10 minutes. The organizers would do a concluding program, valedictory program.

Thank you, Namaskaram.

Part 7– Sunday, February 25, 2018, Evening – Public Lecture

[Srikanth Kaligotla introduced the Master to the group.]

Hearty fraternal greetings and good wishes to all the brothers and the sisters who have gathered here this evening to relate to the eternal wisdom which expresses itself from time to time in different ways in different languages through different concepts and terminology. The person who introduced me to you says on behalf of all he thanks me. But on the contrary, I thank you all for having responded to a call to participate in a very short session of wisdom.

As I always believe, we all belong to wisdom and we relate to it from time to time to modify ourselves to find our essential unity while there is a diversity of life. “Sarvam brahmopanishadam” is what the Upanishad says. All that is is around Brahman, nothing is delinked or detached from Brahman. Brahman is the term is used to express THAT which has no name, no form, which is beyond all qualities, and even beyond one’s comprehension. It is also called THAT. It is unspeakable, unnamable, and unformable. Yet, it is in all forms with so many names and is all around, within and without. We are all products of it. Therefore, it but is natural that we think of relating to it. It is the origin and we have all come out of that origin. Therefore, we belong to that origin. We went through many modifications and in the process we tend to forget our original state of be-ness. Anything is be-ness. It goes through certain modifications. According to the scriptures, the modifications are nine while the tenth one is considered to be THAT. THAT is the base upon which all is built. When it is built, it is built into different states. In all the states, the original remains. Yet, it remains imperceptible due to many modifications that happened to us.

Just if we take few examples, we understand with much ease. We are all wearing different clothes and we give different names given to different types of clothing. There are shirts, there are pants, there are sarees, there are jeans. There are so many names. All have their origin in cotton thread. Cotton thread has its origin in cotton. But seldom we remember cotton when we see the dresses that we wear. We feel joyful in praising each other. We go by the perception of the modifications. We do not see through to its origin which can be comprehended though not seen. In this hall, we say this is the conference hall in Marriot. But before this building is built, the space is there. Before the town of San Jose has come to be, it was there. Before the very planet was formed, it was there. The space in which the globe happened, upon the surface of the globe, we build things and then we decide and say this is San Jose, this is San Francisco, and yet another place. Like that we keep on forming and naming. This forming and naming is for facility. But somehow we settle to the secondary truth, forgetting the original truth. We are all substituted truths. The original is eternal. It always there. Though any number of modifications happen to it, it remains to be the same. It remains unmodified. It is beyond all modifications. Around it, all modifications happen. Like that, there are so many examples given in the scriptures. When the ladies buy varieties of gold ornaments, like bangles, like chains, like ear studs, whatever they are. According to a shape a name is given, but it is all gold. Gold remains gold whether it is in the form a chain or in the form of an ear stud.

If you take to the origin, you see the unity. When we relate to the modifications, we tend to be ignorant of the origin. For example, all the planets that we see in the solar system, they are all generated through one sun and is the source for the solar system. Each planet conducts in a different manner and transmits different energies. But the seven planets are but the seven types of energies that is transmitted through one sun ray. One sun ray carries seven colors which we call the rainbow colors. Each color has its own formation again tending to be a planet, gibing a different impact to give a different experience. This is how one becomes many is the original understanding. When one becomes many, the many-ness many times obscures the very background upon which all that has emerged.

Therefore, man who is also essentially THAT, he has taken to many modifications. Every day we take to many modifications. As we are awakened from sleep, there is the state of pure awakening. Thereafter, we enter into a triangle of what to do, how to do, and then doing, which is called iccha, jnana, and kriya in Sanskrit. And throughout the day, this triangle keeps on motoring us. The three qualities keep on motoring

us until the day comes to an end. And you are drawn back once again from all the activity into the sleep. What were we in the sleep? How are we awakened? After awakening, we know that we know that we exist. But before awakening, it is by inference we know that we do exist. Only because we know that we do exist through sleep, we tend to sleep. Otherwise, we don't sleep. If we say if you close your eyes, you are gone, many people would try their very best not to sleep. We know by inference that we do exist and that every morning there is an awakening in us.

After the awakening, there is a triple activity into which we enter. Consciously or unconsciously we enter into the triple activity. The moment we get up, we get the first impulse of what to do. And then take to the knowledge of doing, and then keep doing it. Then comes another impulse. Just like as we wake up, we all tend to go to pick up the first implements of masonry. I call them implements of masonry because every day is a ritual and a mason is the one who consciously conducts the daily ritual. You go and pick up your tooth brush, tooth paste, your tongue cleaner, and then you wash your face. That activity ends for the beginning the next activity of drinking coffee, drinking tea, or drinking juice, or drinking green juice, or drinking lemon water with honey. As it concludes you are still into another activity. It keeps on happening – you think of taking shower, there is the knowledge to take shower, then the act of taking the shower. As it concludes, you are still into another activity. You think of taking shower. There is the act of taking shower.

We are all driven by a triangular activity. We are essentially units of existence that are awakened. After awakening, we are drawn into activity which is a triple activity. So, already we have become five. The one essential unit of existence takes to the secondary state of awareness. The awakening happens. Only then we know that we exist. Otherwise, we do not know that we exist while we are in existence. That is what is said in Rig Vedic hymn Sri Sukta “kamsosmitham”, meaning by whom we come to know is the Mother, that is the awareness. If the awareness does not emerge, we don't even cognize that we do exist. Be thankful to it to start with. And then it pulls you into a triangular activity of will, knowledge, and activity. Once the will happens and the knowledge also happens, for the activity you need some more equipment. To will, to know the head is enough. To act you need a body. For that action, we are given a fivefold body. A fivefold body which is five elements. It has five senses, it has five limbs of action, and it has five pranic principles. Four different categories of five: one is five pranic pulsations, then the five senses, then the five organs of action, and then the five sensations, and the five elements. This is the form with which we keep on acting. So how many have we become? Originally we are one. One has become two as awakening happens. Awakening is a happening but not a doing. We do not have the awareness and propose that let us get up. It is not like that. After awakening only, we know that we exist. So, it is even much more superior intelligence than us. Existence and awareness are beyond us. That is where it is said the Mother and the Father, or the Cosmic Person and Cosmic Nature. Many names are given to this cosmic essence and cosmic existence. It is called THAT. It is called IT. In some scriptures it is called Narayana. In some other scriptures is called Para. Yet in some other scriptures it is called Parabrahman or Paramashiva. Then names are also given to the awareness. 1008 names are given when we recite them when we recite Lalita Sahasranama.

Like that we have a superior double energy which is called existence and awareness. This awareness and existence together build the whole creation. As we come in we have three qualities. One has become two. And the two build the triangle of will, knowledge, and activity. It is seen as the essential triad, which is called the holy Trinity, it called spiritual triad. It exists in all ancient theologies. There is the male-female principle like existence and awareness, which is called God in all ancient theologies. The male-female God has been essential understanding of God head in all theologies. There is no difference in that. Then there is the second step of the triangular activity like will which is represented in the Eastern scriptures as Shiva, knowledge as Vishnu, then activity as Brahma, which are generally known today as the First Logos, Second Logos, and Third Logos. You go to Greece you find the same. You got to Egypt it is the same. You go to Mayan civilization it is the same. It is the same everywhere. Only the naming is different because the languages are different. These three plus those two are considered are divine. The two, namely existence and awareness, and the three which also happen in you – the will, eventually the knowledge, and the activity. And then there is the form which is also fivefold as I explained to you.

There is a fivefold divinity and there is a fivefold form. They are knit together with great intelligence by nature.

And hence we are number ten. That is how we understand man, and that is how we understand the Creation. The creation is also ten in number. The one who is not comprehensible has stepped down successively with nine modifications to be what we see as all this. This is all visible, perceptible world. And there is an invisible, imperceptible world. And there the one whom we can never perceive but into whom we call can be absorbed. As we are absorbed into it we don't exist therefore we can never know what that original state is.

This knowledge has been the knowledge of the East, knowledge of the West, North, and the South on this globe. Only with the advent of the Kali Age, there is the advent of the religions, trying pick up a fragment of truth and try to present it as the whole truth. Every religion tries to present a fragment of the truth as the whole truth and thereby they keep on fighting in the name of the religion. See for example there is a bottle there is honey. In Sanskrit we call it madhu, in English it is called honey, in German they call it Honig, in Spanish it is called miel. And we keep fighting about the same thing with the names. That is how names and forms due to their variety the unity is generally lost. What Christ says, what Buddha says, or what every initiate says, it is the same. Be it any initiate, as he gets himself to the process of remodifying himself to once again experience the truth, he finds on the way the same patterns manifesting in different ways. That is why the ancients said one as many. The fifteenth chapter of Bhagavad Gita speaks of it: the roots of the tree are in the imperceptible worlds, while the trunk emerges and then branches emerges, and every branch is different, and every branch has its stacks, and every stack has its leaves. There is a many-ness with unity. Essentially it is all one manifesting as many. It is all explained in different ways and different ways by the knowers. One as many is what is explained by any knower. The unity of all we can be clearly seen when we pursue the knowledge. To pursue the deeper knowledge, we have to cause the needed modifications in us. Unless we carry the needed modifications, our perceptions do not enlarge. There are persons who keep on inquiring truth, and their earnest desire to know the truth, enables them to approach the truth in a fresh manner, not through concretized concepts. The concept of God is different from the very God. Truth is God and that truth is expressed in many ways. If you are stuck with a substituted truth of God, you build religion with it. And each one has his own understanding of the same God. And he keeps on saying my view is correct.

There was once a father and a son. The son looked around and told the father, "Father, this universe is nothing but matter." Then the father said, "You contemplate further." Then the son found after contemplation that, "Father, there is also water from out of which the matter emerges. It is all water and matter." The father said, "Contemplate further." As he contemplated, he found that fire is the basis for water and matter. Then after further contemplation he found air, and further contemplation he found akasha, and further contemplation he found that intelligence called cosmic mind. As you contemplate, as you mediate, as you pursue, as you have that fire of aspiration which is called tapas, you keep on knowing things. As much as you know things, so much there is the widening of our comprehensions. Otherwise, the same picture of Rama in your house could be different from the picture of Rama in another's house. But your mind is already fixed on this picture. The other picture is already not so very comfortable to you. There could be a sitting Rama, there could be standing Rama. When we are accustomed to a form, we are disinclined to accept to the other form. That is how we settle to form. Different forms of the same deity, we are not willing to accept. Different forms of one light which are considered different deities, we are unwilling to accept. There are lot of exercises done by beings, there were also fights those who follow Vishnu with those who follow Shiva in South of India. When you are stuck with name and form, we stay with differences and keep fighting.

When you go beyond, you find unity. The essence of wisdom is to transcend the concepts of mind into that state of mind where the forms dissolve and light remains. If you see so many electrical lights here, which electrical light is yours? If you adopt one electrical light, the other electrical light also has the same capacity. Pythagoras said the same things as Jesus Christ said. Jesus Christ said the same thing as

Buddha said. All say the same thing – everyone speaks of tolerance, everyone speaks of forbearance, everyone speaks of compassion, everyone speaks of ultimately the brotherhood of beings. Beings means not only humans – plant, animal, mineral, as also the deva kingdoms. The brotherhood of beings and fatherhood of God is an understanding. The idea of wisdom is to wriggle out of one's own concretized concepts so you can embrace more and more. By which unity is experienced. There is division in mind. This globe is divided into northern hemisphere and the southern hemisphere. We have an imaginary equator which does not exist as such. There is no equator as such. Likewise, there is east and west.

Be it in the east or be it in the west, we all carry the same aspirations. We all carry one head, two eyes in that head, one nose with two nostrils, we have a mouth through which we speak and take food. It is all common. Entire humanity is common. What is different is the degree of awareness. Each one carries a different degree of awareness. Greater is the awareness, the greater is the inclusivity. The lesser is the awareness, the lesser is the inclusivity. That is Upanishad says, all is Brahman, do not deny anything. You should know its fitness. Everything that is in creation has its fitness. That fitness of a particular being having been formed into such a state has to be known and has to be related to. There is a saying that there is no wasted thing in creation except when you have ignorance. When you have ignorance, you find many things as waste. For the knowledgeable person, there is no wasted thing in the creation of God. If you have enough intelligence, through everything you can bring forth the needed utility to the beings at large.

Therefore, the wisdom of synthesis which is taken as the topic for this evening talk suggest that do not get stuck in concepts, grow beyond concepts and increase your horizons. We should continue to increase our horizons – never satisfy with we know and advocate that very emphatically. People keep on advocating very emphatically the little thing that they know only to make others know that this is man is just a stupid, he is not learning. An ultimate knower never says he has known. He continues to know sphere after sphere. He continues to expand his awareness and continue to know and then implement it as far as possible in his actions. Such a comprehension would turn out to be a benevolent energy and serve so many all around. That is how from out of men only, the men of wisdom have emerged.

All this has become possible for beings through tapas. There are two things that are said in the scriptures. One is daily contemplate upon that awareness which has emerged in you as you are awakened. As you awakened, you have that awareness. So relate to that light of awareness and be with it – do not get into triangular activity. That awareness has no particular form but it has the potential for will, it has the potential for knowledge, it has the potential for ability to act. That is what is said to be Mother and it is conceived as Mother Gayatri. Gayatri means a picture with five heads! That's all! What are those five heads? The five heads are nothing but the male-female aspect and the Trinity together. How many think of it? Unless there is inquiring mind, we do not think about these.

Why does Gayatri have only five heads? Why not ten heads like Ravana? Unless there is deep aspiration, one cannot progress into knowledge. This aspiration to know is important. These five heads are given five colors. We mention them as mukta, vidruma, hema, neela, dhavala. What is mukta? It is the light of the pearl, meaning the light of the moon. Vidruma is the red color, hema the golden-yellow color, neela blue color, dhavala the color of the sun ray. That is how it is arranged. In between the soli-lunar, there are the major three colors representing the Trinity. Red stands for the will, blue stands for knowledge, and golden yellow stands for activity. With male-female energy, there is the built up of Trinity. Therefore, there are five heads for Gayatri. Traditions have come up with five heads for many things. Even in the Greek mythology, there is the five headed Lord. They have conceived five chief sun signs responsible for the creation and they have forth in that manner. Likewise, when you get into knowledge, you see the unity of things. Otherwise, Gayatri remains just a picture. And you keep on straining your mind to find Gayatri according to the picture you have been focusing about. Then your mind creates a form which you think is Gayatri. But truly Gayatri is the soli-lunar energy out of which the Trinity keeps functioning. Why should Durga have eight hands? They represent the eightfold nature. The eight fold nature is presided by the ninth one whom we call the Mother. That is why Navaratri is celebrated. Number nine belongs to the awareness. Number

ten belongs to the divine. Eight are the different states of nature with different gradations like the three qualities and the five elements. This understanding will lead us to one common pattern as it is prevailing within the humans, as it is prevailing within the solar system. It is all one that manifests in different ways going through different modifications.

The simple and classical example is given is about water. It is only vapor when condensed it becomes water, and further condensed it becomes ice block. And it can further get concretized into an iceberg. When you hit an iceberg, even a big ship can break. It is all vapor. In vapor state it is very volatile. In water state, it is very flexible. In ice block state, it is not so very flexible. At the iceberg state it is as so strong as a stone. Likewise, when modifications happen in an involutory manner, we tend to be very fixed. What little understanding is everything for us. We are willing to fight for that understanding to be established all over the planet. That is what is happening today. There are many religions which say there is only one way to reach God, all other ways are ignorant. So, another would emerge and he would also say this is the only way. And then he keeps on fighting for his understanding. One understanding which includes all other understanding is the complete understanding. Just like when you go up the mount, the easterners go up the mount via the east. The westerners go up the mount via the west. The northerners go up the mount via the north. The southerners go up the mount via the south. All around the mount everyone climbs in different directions. As they climb the mount from different directions, they feel it is the only way. But once you are at the peak, from the peak when you look down, there are so many ways of coming up. It is not just one way.

How did you come to San Jose? San Jose is not San Jose, it is Saint Joseph. Many names get distorted losing their original import. San Diego we say. It is Saint Jacob. Likewise, we say Santa Clause. It not Santa Clause, it is Saint Nicholas. Saint Nicholas becomes Santa Clause and we just forget about Saint Nicholas who was a great saint. Many saints are forgotten are in the West. I ask them what did Saint Jacob do? You are a Christian; you don't know what Saint Jacob has done. We have to remodify that which is modified. That is essential. As you grow in knowledge, as you reach the summit to knowledge, you would be able to accept that there are many ways to reach the truth. It is not just one way. There are five chief ways found in India. But not a single thing can say this is the only way. Coming back to the city of Saint Joseph, how do you reach here? There are many ways to reach here. You can reach from the east, you can reach from the west, you can reach from the north, and you can reach from the south. And you can reach from the sky.

To accept that there are many possibilities, it is already a step towards wisdom. When we keep opening ourselves through knowledge... Do not deviate from self-study and then sharing the knowledge that comes from self-study with others. What is that study? Study is also of two types. Study of scriptures by itself is not enough. Self-study also means self-studying. You are a book and you need to read yourself. If you read yourself then you realize that there many divine things, and many diabolic things in us. Our excessive desire is diabolic. Our anger is diabolic. Our passiveness is diabolic. There are six diabolic they speak of. These diabolic do exist in us. There is an instinct feeling of jealousy to start with. By comparison, people suffer. I am what I am. This is how I am made. Why compare with others? They built a big house, so we also have to build a big house. They bought a costly car; we should also buy a costly car. This is how there is a rat race, losing the very meaning of life. When desire is not fulfilled, you get anger. When desire is fulfilled, you get into illusion then you tend to be very possessive about it. This is how the story of diabolic are. All the stories of diabolic are focused on what they should get, instead of what they should do. Today, many humans think of start the day thinking of what I should get today. What should I get is already a wrong foot out. When you set the right foot out the day goes well. When you set the wrong foot out, the day goes into all kinds of unpleasant experiences. When you start your life of thinking of what you should get, this getting does not lead you anywhere and suffocates you ultimately. What wisdom says is, think of what I should offer today. Be thankful for having been awakened and then see what you can offer today. What can I offer to the surrounding, what can I offer to the society, what are the abilities that I have to offer? When you walk the path of offering, you keep on expanding. When you walk the path of gathering, you keep on causing congestion to your being and have the related suffocation.

That is how the scriptures say the whole life has to be yagnartha. The creation is for all. It is not for Indians, it not exclusively for Americans. The creation is for all. When creation is for all, what are we to do? We have to work for all. The beings asked the Creator, "How are we to work?" He said, "You see my model. As I do you do it." What does he do? He works for all. That is what is demonstrated by all saints, all avatars that you live for others. When the creation is for you, then you create fate. Fate is created when man thinks that he has work for himself. In fact, we all are working for others, but we suffer from illusion that we work for our self. It is an illusion that we are working for ourselves, but our work is equally for others. When you go work for any company, you are only contributing your skill. When your orientation is towards what is being offered through you, then you expand. If your orientation is always to see what is that I get from what I do, you keep getting more and more congested and even bring death. Therefore, the creation according to the scriptures is itself a yagna, and each one has to participate in that yagna through a process of offering. All devas are in the process of offering to others. The air, the water, the fire, the matter, they are not others. They are for others. The tree is not for itself. It never eats its own fruits. A tree is not for itself. An animal is not for itself. Even its skin is useful. Human skin is not useful for anything.

There are many ways in creation that one offers for the other. The plant lives by the support of the animals and man. The animal depends upon the plant and man. The man also depends on plant and animal. We keep on drinking billions of liters of milk on this planet. We only think of the little milk that we drink either through coffee or directly as milk. But imagine how much milk is being consumed on a daily basis by the entire humanity on this planet. Did you ever make a measurement of it? It is huge. The animal kingdom is helping us. Then the plant kingdom. We hunt after fresh vegetables. Our dependency on animal kingdom, our dependency on plant kingdom, our dependency on mineral kingdom is very high. What are you doing in return to them? What are we doing in relation to them? On the contrary, we kill the animals. Once a disciple asked a master what I can do to the animal kingdom, the master said, "Stop killing the animal." If you really wish the welfare of animal, stop killing the animal, it is already a service. It is like saying when someone wants to do some service. He was learning music but he does not have the right voice to sing. But yet he has been singing which was really a kind of ragging. He went to a scholar in music and he sang a song and said, "How do I improve my science of music and how can I make people joyful? What service I can do?" The master said, "Stop singing. If you stop singing, it is already a service." Likewise, if we stop killing animal, it is already a service. Today our attitude to animal has to change. Our attitude to plant, our attitude to air, our attitude to the planet, we are tending to be a bottleneck to the evolution of the planet because we have lost the knowledge of offering ourselves to the surrounding and we are more and more running after grabbing from the surrounding. We are not satisfied with what is surrounding us, so we also get to other lands and try to exploit them. We have to go Middle East and exploit the oil. There was a time when there was a gold rush. I am speaking of humanity, not about any particular nation.

This craze has really put us into the bottom of Kali Yuga, meaning ignorance. To get out of this ignorance to come out, the key is keep offering. To do what is to be done. From desire oriented action, you shift yourself to an action which is your bounden duty to others. That karyam karma transitions to yagnartha karma. That is how there is a transformation. As you keep working for others, showing concern for others, your constrictions slowly ease up and your horizons expand. As much as you require things, so much others require things. Why can't I cater to them as well?

We have stories given in the childhood that a cow grazing in the forest encountered a tiger. The tiger was hungry. The tiger said, "I am very hungry. I am sorry I have to eat your flesh." The cow said, "I agree that you are hungry and you have to have some food. And I am bound to you. I am willing to offer myself. But before I do that I have a calf at home. It is also looking for my milk. As much you are hungry and want to eat me away, so also my calf is hungry and it requires milk. Would you permit to do so?" The tiger agreed. That is the story. The cow went home. There is the bull at home, and three calves at home. The youngest one was in need of milk. She gave milk. And told her family that I am to go and offer myself to the tiger because I have given a word. Then the youngest one said, "I am least useful to the family, so let me go and offer myself to the tiger." Then the second one said, "No, it is too small. Its flesh is not enough. Let me

go and offer myself to the tiger.” Then the eldest of the calves said, “I think my flesh would be enough for the tiger. You please let me go.” Then the bull said, “None of you shall go. See how I am.” See bull is a bull, it has lot of flesh. All of them took to the spirit of offering and went to the tiger. The tiger was waiting in hunger and saw instead of one cow, it saw one cow, one bull, and three calves. So, it was surprised. It said, “Why have you all come?” They said, “You kindly choose each one of us. All of us would like to offer ourselves to you.” This kind of simple stories are told but there is lot of truth to it, the spirit of offering. The tiger decided that, “You are such a family and you stand by commitment and you are willing to die for commitment, I wish not to eat you. I will find something else to eat.” That is how there are stories.

Likewise, if you the life of the great ones, they have offered their life for the benefit of multitudes. Therefore, they have become our role models. But we worship to gain, not to offer like them. That is the loop into which we walk. The entire story of Rama is a story of sacrifice. So is the story of Buddha, so is the story of Christ. They have demonstrated supporting the surrounding, offering all that they have, or all that they know for the benefit of the surroundings. We worship such ones that we wish to offer, but instead we continue to seek from Christ, we seek from Buddha. Daily we have a list of things which we present to them. And above all, we have Lord Venkateswara, where we make deals with him – if you do this for me, I will do this for you.

This is all nothing but a state of ignorance in which we continue to be unless we transform from self-seeking to self-offering. This self-offering enables you to widen your horizons. That will enable you to know more. You will get the instinct to know more. Unless you have the instinct to know more on a daily basis, you will not grow. You cannot be satisfied with what you know. Do not deviate from self-study and also study the scriptures which are the experiences of our predecessors who have reached the Godhead. We should be thankful to them because they have recorded their experiences. Another beauty of the seers is that each one of them through their contemplation, they found things, and they made record and compared notes with others. I received like this, how did you receive? When it concurred with other's findings also, the common findings are the ones who are set down as the path of knowledge. It is not that whatever I get as an illusion, I keep on dumping on others. Whatever, I receive is also received by another who is on the same path. Yet another, yet another – through tapas they were affirming whatever is already found by one of them. That is how they have given out the scriptures. Therefore, reading what is said by the men of knowledge is valid for us. It would enable us to know. Then see how it is with us. With respect with the dimension of knowledge, how it is with us. If we are not having that dimension, let us work for that dimension.

The first scripture on the planet is said to be Ramayana. It came up in Treta Yuga. Much later other scriptures have come. The very first word in Ramayana is tapas. Tapas means self-contemplation. You know a lot by self-contemplation. First, you know how many things undesirables are in you. For nothing, we feel anger. For nothing, we feel jealous. For nothing, we fear worried. While others are not so much worried, why am I so worried? While others do not have so much fear, why am I so frightful? You have to think about it. There is some stuff in you which is troubling you in the name of fear, worry, irritation, anxiety. How are we to overcome this? Self-study helps firstly to notice these things. When you don't know that there is a snake, one day you face a crisis. But when you know there is a snake, you find the ways and means to remove it from the chamber.

Likewise, know what undesirables in us, what desirables in us. There are many desirable things are in us, which you have to associate with and function. There are divine things in us. The entire solar system is in human being. The entire zodiac is in the human being. All the solar devas, cosmic devas, the planetary devas, they have their centers in us – from head to toe. You can invoke these devas as they do exist in you by relating to them. As much as you relate to them, their presence comes to you. By doing that you bring in lot of centers of light in you, which is called the state of sura. Sura means the centers of light, Asuras are those who obscure that light. There is light in us but it is obscured it. There is a shade over it, there is a cloud over it. So, we remove the cloud by relating to the light centers in us. Chiefly, seven centers are given to us from base center to sahasrara. When we keep on relating to the cerebrospinal column, which is

full of resplendent light, slowly the energies as exist in that system would enter into your nervous system, would also enter into blood stream and make you much more healthier, and much more comprehensible. So, you would be able to comprehend better.

Unless we work with knowledge, we do not find this unity. Therefore, knowledge has become the essential tool. Not faith. Not just belief. Not a superstition but knowledge. There is nothing else than knowledge that can purify you completely. As you stand purified, you find that you are essentially divine, that you are descendant of the divine, and that you have an eight layered form. That you are a product of the male-female God. This understanding is the final understanding that one gets when one gets into self-study and the related practice and then contemplation. That is why we are given the three fundamental triangle that is taps, and then self-study, and third is a sense of offering in all that you do everywhere. When you buy a soap, don't think you are buying a soap for yourself. You are buying the people who are responsible to bring that soap to your access. When you buy some vegetables, the price that you pay you gladly pay it thinking of all those – the farmer who grew, the transporter who brought it, the shop keeper who has stored it. And you go and pay a price. Don't go and bargain for such things because you are paying a group of people through your expenditure. Pay it gladly. Offer. Everything is a transaction. In accountancy, we say for every debit there is a credit. For every credit, there is a debit. Likewise, what all we do in the world is a transaction. In that transaction, orienting to the benefit that passes from you to the other through your act, that is what you have to orient and be glad – not to see what is that you receive. If you have this attitude, your life gradually changes. One offers to the other – the spouse they support each other, together they support the children. When they go the school, we are supporting the school. That we should know. Not only the school is supporting your child, indirectly the parents are supporting the school. Otherwise, how does the school run? In everything, there is the other dimension. When you orient to it, you would gladly offer without resistance, without tension. That would release energies in you. When energies are released from you into the surroundings, you stand a great chance to find the true wisdom which is not based on isms, not based on believes, which is not based on any kind of superstitions.

From center to circumference when you move you keep on gaining wisdom. The relation between the center and circumference is what is called pi. Pi is wisdom. We too gain this wisdom when we have an attitude to offer to the surrounding, to offer ourselves to the surroundings. Wisdom is never for people who keep on gathering from the surrounding. There are stories in scriptures where those who used wisdom for themselves collapsed; those who used wisdom others are uplifted. Every theology contains these stories.

Therefore, fundamentally there is a triangle of meditation, self-study, and offering life as service to the surrounding life. Your life should support the surrounding life as much as is possible. That is one dimension. Daily trying to know something is another dimension, and try to practice what is known. And thirdly, daily contemplation. When you do this, you would walk away from you modified state. You reverse the modifications, and reach towards the original. We have to modify ourselves eight times to the ninth one. That is what is called in scriptures – you have to reverse the inversions that we have taken to. We have all taken to inversions. In everything our understanding is upside down. In yoga it is said that you are upside down in the body. It is said that all of us having oriented only to the material world are living in muladhara in an upside down posture in the size of one's one thumb. An upside down thumb is posited in muladhara. That inversion has to be reversed and you have to make an ascent through this triangle. That would enable us to find the essential unity. Otherwise, we just are satisfied with what little understanding we have and one day we die. But the truth is we don't die. The truth is we don't die, we enter into an eight layered form and when we know that this is an envelope we entered into. When this knowledge is firmly with you, you will know how to get out of this envelop.

Just like you put on your vestitures, you have put on an eight layered body. You can enter into it, you can exit from it. That is where the knowledge is. There is a way to exit from this body. When you learn that with the help of yoga and with the related knowledge, slowly you will understand that each one of us is essentially divine. It is said as God made man in his own image and likeness. We are all original expressions coming from the divine. The male-female descended into every form making a unit

consciousness. When we know our essential divinity, we also know that the natural folds that we have around us, as you grow in you they give way and you find a free entry and a free exit. That is how yoga leads you through the eightfold path of yoga, leads you to know how to exit from this body on a daily basis and how you can enter into this body on a daily basis. This knowledge is also given in the eighth chapter of Bhagavad Gita. The eighth chapter of Bhagavad Gita, it is dealt with in a beautiful manner. When you know that you eternally exist, and then you take to the forms alternatingly – you get into a form, you function for a while, you gain experience. Later, when the form has its duration over, you depart from the form. You take to another form.

This is the knowledge that we are intended to know that we don't die, that we are eternal beings, we keep taking forms, and we keep on accumulating experience with each incarnation until we are fulfilled and we know that we are THAT, as THAT exists as I AM. THAT I AM is the truth. Until this truth is known, one can pursue the knowledge. In that pursuit of knowledge, since you need a form, you keep entering into a form, and you keep exiting from the form. That is how the knowledge about yoga is propounded in scriptures, which was attempted by our forefathers, and they learnt it, they affirmed it, and they said "You too can follow the same path." That is what is important for the humanity to know is that we don't die but we depart. There is a saying, "To die is not to die." We continue to be. The other dimension is we continue to have the continuous consciousness. That is the beauty at the advanced states of knowledge. You know what you have been yesterday. And you went through a sleep hour and came back, but you remember what you have done yesterday. Likewise, what you have done in the previous life, in continuation of that you do this in this life. Then you won't be doing the same things again and again. Doing the same things again and again has no meaning. It is like a rodent round the mill.

There has to be, no doubt, a cycle of birth and death. But with every incarnation, while you cyclically move, let it be spiral so that you reach a higher ring every time you move on. That is possible only with knowledge, not without knowledge. An emotional devotion will not help you to gain this. We are all very emotional in our approach to divinity. Emotion is like the muddy water. Devotion is clear water which carries the needed clarity. And that clarity enables us to know things. Therefore, knowledge is the means, service is the key, and contemplation is the means for alignment. By these, we know our essential unity. Human in the East or in the West is the same, his aspirations are the same. We only divide to fight. But if we know the essential unity, we see the brother in the other. Otherwise, we see only others. That is how the scripture says. I am and others. I am, mine, and others. This is how the whole game is going on. But somehow it has to change because the humanity has come up of age. We have all become thinkers. We are not anymore such a huge emotional lot. Every thinker has to think from where he has come, and for what has he come here, and where will go from here after. Are they not fundamental questions? From where have we come? Each one of us found a way to come out. Why only in that place? And for what have we come? From where have you come? What for have you come? And where will you go? Don't we set goals to reach? So, set such a goal, I would like from where have I come, I would like to know what am I to do here and I would like to know which is my next destination. Without all this, you keep on doing the same things daily, your body tends to be aged and then one day you collapse.

The routine things absorb us completely. Same time, according to time, we feel very proud that I take breakfast at the same time, I go to office at the same time, I come back at the same time, I sleep at the same time. It is not a big thing. What is it that you have learned today? What is your contribution to your growth of your awareness? The idea is wisdom leads you to synthesis. Wisdom is knowledge performed. Knowledge in action. Otherwise, it remains theoretical. Theoretical knowledge is no use. By application of knowledge upon yourself it transforms into wisdom. And that wisdom gives you not only better comprehension, but also a hunger to get into greater vistas of wisdom. The seers of our ancient times they went into such vistas they could see the entire solar system. They could go beyond the solar system. They could see clusters of solar systems and a center to it which is called Savitru. And they have further gone and seen the center to all these Savitru centers as Aditya. Cosmic, solar, and planetary. None of us have seen it. We have not seen it. But our seers have seen it, they have written about. These are found by many more that this is how it all formed. How could they know? Only through their hunger for knowledge and

their contemplation and their life of offering to the surrounding. These are the three fundamentals that we need to pick if we wish to progress in terms of our awareness. When that progress happens, you gradually realize the essential unity of all life. That is why wisdom leads to synthesis. It leads to one understanding that one has become so many. It is a uni-verse. One has become many. One tree has branched out into many branches. And the branches becomes roots. The roots become another tree. Like that, the banyan tree keeps on expanding. That is why it is given as an example in the scriptures.

We, essentially being divine, first we need to study ourselves, know ourselves. That is why be it Veda Vyasa, or be it Pythagoras, they all said, "Man know thyself." If you know yourself you know the whole cosmos. Your head relates to solar cosmic system. Your upper torso relates to central solar system. Your lower torso relates to the planetary system. Like that, in the man you can find all the three systems. In the man, you can also find all the planetary principles. In the man you can also find the twenty seven constellations. Name any deva, you can find the center relating to him in us. When you know all that, you see that you are just a micro-cosmos. Through micro you can relate to the macro. This is what is given as nyasa vidya, law of correspondence. As above, so below. That is how we keep one expanding our comprehension. We expand to such an extent to know the Brahman. That is why the goal is set in the East originally that man is born to realize the Brahman. On the way, you realize every simple and grand thing. That is how it is.

The talk is meant for one and half hour. In fact, I wished that I present the talk for about one hour and then open it for half hour questions and answers. But it went on up to one hour twenty five minutes. What we do is, if you all agree we shall have a prayer which we normally do at 6 o'clock. After that, if the organizers agree we can have a question and answer session. Thank you one and all. Have a break. We will get back here to have a simple prayer. Thereafter, we will have a question and answer session if you all agree because any topic is complete and is rounded up when there is a question and answer session because not all can be said. It can never be said. There always be unsaid things. These unsaid things normally come up through the questions that the listeners make. By answering them, we would somewhat round it up. Even then, it is not complete. Jnana is said to be anantam. So, you cannot deliver everything even in a life's life. So, delivering it in one and half hour is childish. We only tried to make a dimension of it and try to get further dimensions through questions and answers. If you all agree you let me know after the prayer.

Thank you. Namaskaram.

Part 8 – Sunday, February 25, 2018, Evening – Questions and Answers

Question: You mentioned that during the day we leave the body. What is the purpose of it? What happens to the sensory organs and what happens to the memory?

Answer: First of all, when we reach the point of where we leave the body, by that time we would also know the purpose why we are leaving. The very idea is that there are many other planes of existence which we can enter into with the help of a subtle body which is called sukshma sarira. When you are experience upon the earth plane is complete, you will find the need to ascend into higher planes and experience them while you continue have the thread of life associated with you. In fact, every night during the sleep hours, we do leave the body and that's where you have the dream experience as well. That we are not in the body during the sleep hours is known, when we are into dream experiences. We go to distant places, we meet unknown persons, sometimes known persons, and we also get to known unknown places, sometimes known places. This is an indication that we do not stay in the body. Mostly, we do not remember all the dreams that we have during the sleep hours. Some dreams are recollected. The dream experience shows that there is a subtle existence relating to us. Whereas there are successive planes of subtle existences, up to seven planes according to the knowledge that we are given. Therefore, to experience in an ascending order variety of planes and their splendor, we keep moving into higher circles while not

disassociating with the body because the life thread continues to be with you while the awareness aspect relating to us moves out. That is how the ascent happens.

And the practice to go out is given in the Bhagavad Gita and also in the eightfold path of yoga. When you get to state of dharana in Patanjali Yoga Sutras, you are already in contact with the realms of light. Right from your being in your heard, slowly you would be gaining interaction with fields of light, like golden light, like aquamarine field light, then a sky blue of light, a deep blue field of light – that's where you get interested to. Because they are until then all unknown, so you gain lot of interest in them. And you would like to pursue further. That is what enables you to move up, number one. Number two, your purpose is to experience into those state from where we have descended onto planet earth. To know this, this departure from body can be carried out which is not necessarily the death.

Every night during the sleep hours we can practice this. Through meditation also we practice this. When we do it, as we enter into our own being through respiration and contact pulsation, the pulsation leads to subtle pulsation, and that subtle pulsation puts us to an upward moving pulsation which is called udana prana. That upward moving pulsation leads you to the higher realms in you and then you would get the necessary impetus and also the necessary interest to go beyond. That's where you move out of the body and you enter into different planes of existence and again you get back because the thread of life is always connected. During the death, the thread of life is disconnected and therefore we do not return to the body again.

Then, the question is when we get up in a conscious manner, then we continue to carry the memory of what we have done before. When we get out in an unconscious manner, we lose the memory. That is why in all traditions, it is recommended that when we are at the point of death, we remain conscious be witnessing the departure, but not die unconsciously. An unconscious death is one where the awareness gets into a kind of forgetfulness and it does not know how to get out of this system and you remain with the knot of the life principle in the body, and in an unconscious way you keep on living here. That is how today in the modern civilization, many are unable to depart from their bodies and they are being maintained by so many old age homes and hospitals. Even the medical profession does not know what to do with it. But when we know the conscious way of moving, and if you do these practices on a daily basis... That is what exactly in the eighth chapter of Bhagavad Gita, it is recommended that every night you can get prepared for departure – meaning, there is a practice by which you apply your mind upon respiration, and relate yourself to pulsation, which leads you deep down into subtle pulsation, from where there is another pulsation which leads you upwards to reach to the brow center. When you are at the brow center, you find the necessary deep interest to move out and see around into the subtle planes.

That is the interest naturally generates with the soul because a soul is always engaged in trying to experience that which is not yet experienced. We do not so much care for what is already experienced. We look for new experience. So, new experiences at the physical plane is one thing, which is a horizontal movement. New experiences in a vertical movement into higher planes offers much more dimensions and you would get much more knowledge and the knowledge relating to the beings of the other planes, and also the cooperation of the other planes. That is how there are manifold benefits when we contact the field of light which is immediately preceding us in the ascending order. That is the reason why from ancient most times people wanted to know how are we beyond the death. The scriptures speak of it, yoga speak of it, and Bhagavad Gita speaks of it. It is essentially the soul's urge to know. When the urge to know moves in the vertical direction, you get a very deep interest to know things and then while you keep knowing it, it is a matter of expansion of consciousness, not a displacement of consciousness. That is why you remember what you have been before and what you will be in future and you move in that direction. That is how it is.

Question: Three questions: Is life a reality or a projection? The souls which are departing are unwilling to accept. How can we help? How do we handle ourselves when we are a spectator to ourselves?

Answer: Life is a projection to experience. We are projecting through the mind, through the senses, and through the body into the surrounding. To experience we keep on expanding into the objectivity and every evening we return. Life can also experience by expanding vertically. There is vertical movement that is possible with the human. And there is a horizontal movement which is possible with the human. By that you gain experience. Through experience we are fulfilled and we are also able to help others when they are in that state of experiencing what you have already experienced. The souls are called ananda swarupa. They are seekers who wish to experience as much as possible in the entire universe. That is its purpose. That is why it keeps expanding either in horizontal way or in the vertical way to experience thereby gain comprehension, and thereby get fulfilled. That is how the consciousness helps and the life supports it. That is the first part.

The second question is unable to depart is due to the fact that people do not know that there is a greater life after death. When people know during life time that there is a greater life after death, then they get prepared for it. The second thing, they should accept the fact that the human form has a time duration, it has a time cycle. That is why you have to plan that within the time cycle I complete this work and then get away. Just like daily we plan a work. You have all come here. You know that you don't stay here. You would listen and then you take some Prasad as is offered by the group and you would be returning. When you know that you are returning, there is no difficulty, there is no resistance to return.

Likewise, having come here through birth to the earth, we should also gain that knowledge that our stay here is not permanent. Our stay at least in the body is not permanent. That we necessarily go. Every birth automatically decides the other event of death. Birth is a sure prophecy of death. Death is again a sure prophecy for rebirth. It keeps on happening cyclically. This knowledge shall have to be inscribed in us at a very young age so that each one can set in a life span of 84 years, which is seen as 12×7 . First seven years, you are like a child enjoying whatever parents offer and go around. From second set of seven, you start learning yourself. In the third set of seven, you learn even more. By fourth set of seven, you take to responsibilities. By twenty eight years, at least, twenty one to twenty eight years you take to responsibilities.

Responsibilities are because we incur debt to the parents who have given us the form, we incur debt to the society, we incur society to the elements, we incur debt to the plants, and we incur debt to the animals. So we keep on repaying. To discharge the debts, we keep on working. And we have also incurred debts before. They come to you as our children or as our dependents as we keep coursing the life. So it goes on and on till say for another two sets of seven years, till forty two years. Then you have reached half way through. Then you should think that half is already over, another half is there, and I must get ready, I must set goals where to go, how to go, and you should start working for it. If not, forty second year, they say forty ninth year, it is called seven times seven, you should be preparing for the departure. Just like you know that we have to depart, you keep preparing for the departure. If you start early and know, then to you it is not necessary that you would immediately depart as you know, but you know how to depart. To know how to depart is knowledge. That is where yoga helps, that is where Bhagavad Gita helps. So you take to the path and also include that as part of your practice. By about sixty three years, it is expected that you would fulfil all your obligations towards your family, towards the society, towards all that surround you. Thereafter, you can step up your practices relating to knowing the things which exist beyond the physical. By entertaining such things, you would already be developing aspiration to other planes of existence. And also concurrently know how to depart. That should also be known. By the time you reach ten times seven, that is seventy years, it is expected that you should fairly know, or at least by eleven times seven, seventy seven years, it should be complete so that you know that you are ready for departure and you also know the way to depart. There is no tension and you can easily depart. That is why the scriptures always say, having come you have come to fulfil certain things, you also know the exit door. When we enter this hall, just as we enter, we also look for the exit door. There are four exits here. If we know the exit door, when we are to exit, we know how to exit. Otherwise, we fall into confusion. That confusion leads to loss of consciousness. Then it becomes very difficult.

We need to relate to stories where people have consciously departed. For example, Rama consciously departed, Sita consciously departed, Krishna consciously departed, and Pandavas consciously departed. Dhritarashtra also consciously departed. Vidura consciously departed. There are so many Sadgurus who consciously departed. They demonstrated. They also demonstrated that even while in the life they can demonstrate to get out of the body and get back into the body. For example, you all know that Shirdi Sai Baba, he departed and has come back after three years. The Master whom I follow, his name is Master CVV, he demonstrated to his disciples eighteen times – not one time or two times – eighteen times he demonstrated to his disciples that he would depart. And for all medical purposes he would be considered dead but in a matter of four minutes, he will come back. This is how there are knowers who can teach us the way to depart.

A Sadguru is the one who knows the way to depart. And he keeps departing during the night hours and keep helping in distant hours and come back by the day and conduct the activity locally where he is posited. These are all dimensions of knowledge. When we associated that, then you would gain the knowledge that you don't die just because you leave the body. This knowledge has to be engrained into the personality. Then you don't have that kind of resistance. Otherwise, you would get lot of resistance to go because you don't know where you are going. If you are pushed to depart and you don't where to depart, you fall into confusion. That is why imparting of this knowledge is very important.

There are teachers from Adi Shankara to till now, there are teachers who carry the knowledge of the man, and knowledge of the cosmos, and also the departure from this body, and also the knowledge of departure from this body, and the knowledge of entry into this body. In Bhagavatam you get that. Kapila taught the entire doctrine of arrival, meaningful living, and conscious departure, and according to the purpose to come back once again into incarnation. That is why we need to relate to knowledge that they don't feel helpless when the time comes that they have to depart.

Coming to the third question – When we become spectators of ourselves, we slowly realize that we are not the form, we are not the sense activity, and we are not even the mental activity. We come to know that we are units of consciousness ever pulsating. A soul is one which is an ever pulsating unit of consciousness. The more you know this, the more you know you feel that you are not part of this body, you are resident of this body. The witnessing helps us to even get out of our personality and experience our essential state of an eternal being. That is what happens as we keep witnessing. Witnessing is a habit which is strongly recommended in yoga, which is also set to be the key to self-realization. As you keep on witnessing... I am not this body, these five limbs of the body. I am not the five senses. I enter into experience. I am not the mind, I am not the buddhi. And I am not the identity which I have gained for this time because we are not our name. The name is given to us. We are not our form. It gets formed.

When we are born, we are not like this. The form keeps changing. The name keeps changing life after life. You are neither your name, nor your form, but you are there as I am. As I am, you would only be a pulsating awareness. When this knowledge is gained, your attachment to body slowly recedes. Your attachment to all that you have built around also recedes, in the sense you become dispassionate. You don't have to leave anything. It is enough if you have that kind of dispassion towards that is built by you, including your body. This is what witnessing helps. Ultimately we know that we are the pulsating units that have emerged from the universal pulsating being which we call God. The space itself pulsates. The cosmos pulsates. Out of that pulsation, there are emergences of individual pulsations, just like from an ocean there is a wave coming. An individual pulsating unit of consciousness rejoices experiencing the grandeur of the whole creation and then it fulfils itself.

That is why witnessing is considered the most fundamental key to yoga. If you are already in it, you kindly keep doing it and get rid your identity with every sheath relating to you. The layers of the body. We have one layer as the physical body. Another layer as the body of sensations. Another layer as the mental body. Then we have the body of knowledge. Beyond that you have the body of blissful experience. That is also a

projection as you have asked originally. Then you come to the sixth state as your being where you get individualized state of understanding where you are a separated unit of consciousness. When you overcome that also you would know that you are part of the universal being. Just like the wave is nothing but the ocean, the ocean has come down as the wave and rejoined the ocean. All this can be just known only through sheer practice of witnessing. How you are entering your triangle of will, knowledge, and activity in the morning? How are you further entering into the buddhi and then into the mind, and then into senses, and then with the help of the body you are projecting into the outer life? Then consciously you withdraw during the sleep hours that you set the body to rest, you set the senses to rest, you set the mind to rest, you relate to the pulsation which is your essential part of the being. So, relating to that pulsation if you keep staying in awareness, that awareness leads you out of all layers and then you experience that you are not your body, that you are a unit of light. And that light is also a projection from a central pool which is called the universal being. This is how witnessing helps.

Question: Question if we need to focus on gaining first so we can offer more later...

Answer: The change has to be in gradual degrees. The change is never is sudden in the nature. Our nature should be put to gradual change. As you start functioning with the sense of offering... In fact, what all you do is an offering. There is no doubt about it. Your getting is an illusion because whatever you get also in a matter of one week it is all distributed by way of bills. What remains is the work all the time. Whatever you get, assuming you are an employee, you see monthly an income. But that income already disappears in one week paying all bills. Where are we? We are again with the work. Ultimately, what remains is the work and that work is an offering into the surroundings.

You have right to work and gain the joy of working. In so far as that work is beneficial to the surrounding, you are rewarded. Instead of orienting to the reward, orient to what you do. Orient to what you do is important. That is service already. There is no specific act of service. The action that you do is a service to the surroundings. Just like whatever you breathe out is also useful to some other beings. Our existence has two dimensions – to relate everything to you or to relate everything to the surroundings. When you relate to the surroundings and your work is helpful to so many people, it is also a state of offering. When your mind is bogged down with what are we to receive from it, you get stuck – that is one dimension.

Second dimension is as you said I offer 25% of what I get, slowly whatever you offer has a kind of boomerang effect. The good deeds that you do will come back as fruits to you and enable you better to offer a little more. There are many examples for that if you start offering consistently and constantly the nature gets interested in you, it supports you a lot, and enables you to gain better states of offering and larger offering. That is how the offering continues to grow just like every vice grows. One vice brings another vice. Every virtue brings another virtue. It is natural in the system. Your virtue of offering will bring to you another virtue of overcoming the fearing and you keep offering.

There was a man in India who humbly started his life. He heard about this virtue of offering. He thought during the course of his business – it was a very humble business – he would offer whatever 500 rupee note that comes to you, he will gather in one place. 500 rupee notes in those days were very few, 100 rupee notes were many. He used to set apart annually once for a congregation he used to offer it to give food to all. Then slowly, his industry has grown. It has taken to two industries, three industries, four industries, five industries. And the number of 500 rupee notes also started coming. Its number also grew. From 500 rupees he reached 5 lakh rupees. He is bewildered himself how it is all happening. Just I give this example.

There is also an example in the life of Buddha. For want of time I will quickly narrate it. Buddha was teaching

The concept of offering as a means of liberation. Sitting under a tree, he was talking to his monks who were following him, "Make your life as an offering but not seeking." A very commoner, he listened to it. He felt so inspired by the teaching. He looked at him, what is that he can offer. He found the lower garment to cover the lower part of the body, and an upper garment to cover the upper part of the body. He thought I

have two garments. Buddha says offering something, let me offer the upper garment to him. He went, he removed the upper garment, decently folded, set it at the feet of Buddha and left. The joy of giving... This is the dimension of giving – it brings some kind of joy. Having given to Buddha, he was very joyful and he was moving in a joyful manner on the streets. The joy was so much that he was even dancing on the way.

A king was coming to meet with Buddha. He came with so many presents to the Master. On the way he saw this commoner who was so joyful. So, he stopped his chariot and asked the commoner, "Why are you so joyful? What happened to you?" Then the commoner said, "I listened to Buddha about offering. I offered just a very ordinary upper garment. And somehow I feel very joyful that I could offer something to Buddha." That joy is so high in him that the king was bewildered. He felt that he should offer some of the gifts that he is taking to Buddha, he should give it to him. He gave it to the commoner, "Be happy. You did a very great job. I am very proud that I have a citizen like you in my kingdom." The king went to Buddha. Buddha received him and he was having a discussion about wisdom and the king offered all that he brought for Buddha to him. Meanwhile, the commoner with all those gifts came and offered all that to Buddha. And he was hundredfold more joyful and he left. To the king, it was such a bewilderment. What kind of man he is? He met him on the return and asked, "Why did you offer?" He said, "This is enough for me. Why do I need all the kingly gifts? What do I do with them? If I give to Buddha, he can distribute to people who deserve." So he was much more joyful. King went to the capital and he informed his king's men to find out that man and offer him a huge field of land which is very fertile with all kinds of fruits, vegetables, cereals, pulses, and all. And said, this is given by the king to you out of friendliness, out of joy he received looking at you. It is contagious. A joyful person is also contagious just a morose person also contributes his negative energies to the surrounding. The king is so joyful that he offered this to you. He said, "Thank you." And the king's men left.

The king was in his daily duties and after five years he recollected about this man, what is that he is doing. He sent his king's men once again to the place where the land was offered. Instead, there was an ashram for Buddhist monks. The king's men came back and reported that he is no more there, but in the same place there is an ashram relating to the followers of Buddha. The king asked, "Is not Buddha there?" They said, "We did not find Buddha. We only found the followers." The king was interested to know where this commoner is. He sent his men of intelligence all over the kingdom to find out where he is. Ultimately, they went on searching, he found the commoner with Buddha. He was Buddha. They came back and reported to the king. So, the king at once moved towards that place and met Buddha and saw the commoner. He was so surprised that there was no group around Buddha, only this commoner. The king was asking the commoner, "What have you done with the land that I have given?" Then Buddha answered, "Don't ask him. Ask me. He offered everything to those who follow me. They are very well settled. And he freed me and he freed himself."

There are so many stories about the beauty of offering. Therefore, when you start in a small way, the nature continues to improve your abilities, and you offer more and more. And the joy in you makes you offer much more than before. That is how you grow, not in terms of fame, but in terms of joy. And then the expansive consciousness. Therefore, keep doing what little is allowed by your conscience. If you have lot of people around you, you don't get immortality. A man of fame, a man of position, there are always people around him. By that he is not liberated. He is always surrounded by them. Likewise, the wealth that you have also binds you because day and night you have to plan where to invest, how to invest, now the realty is growing so I should find another house, I should invest in another house, and incur the consequent headaches. The association of beings, and wealth, they don't give immortality. Only offering gives it. You tend to be immortal because it releases you from all the envelops that surround you and bind you. That is the kind of energy that happens. It gives an expansive consciousness.

Sun is shining because he is giving to the entire solar system. There is no one equal to him. He is the giver. He is such a giver, he so brilliant. Other planets are not so brilliant because they are all receivers from the Sun, specially our Earth. The other planets also give to Earth. Therefore, Earth is only one seventh illumined compared to Sun. What is the difference? It is the giver. A giver shines forth and

expands his consciousness. And the impact of the Sun is to the entire solar system, while the impact of the planet is not on other planets at all. Likewise, another example is North Pole is distributive so it is contact with the higher realms. The South Pole is a gathering pole. By reception we turn towards material, towards denser matter. By offering, we get into subtle matter, and greater freedom. That is how the concept of giving has come to be.

Somehow, something made you to give. Keep giving. Even your work can be an offering. That is what I say. The sanatana dharma does not speak of service as a separate activity. The entire life shall have to turn to.... You see the story of Rama is like that. You serve your parents, you serve your spouse, you serve your children, you serve the plant at home, and you serve the animal at home. It is an eternal activity of service by which you grow. But if you become a blotting paper and keep on receiving things towards you, you get congested. The principle when it is understood, and when it is practiced, the related experience comes. When you help some person, and that person is grateful and through his looks when he shows his gratefulness, already you feel joy in the heart.

Question: Question about preferences while offering to family and within the family...

Answer: Yes, it has to be like that. You have to serve the immediate surrounding first. Charity begins at home is a well-known principle. You cannot neglect those at home and try to conduct charity outside. Immediate circle has to be fulfilled. Then it has to be expanded into other circles. Do not think of charity outside without being charitable to your own beings. It has to be need based. If there is someone in need at home, first you have to attend to that need. Likewise, charity has to be at home to start with and later slowly expand. That is where there is a saying which I keep saying many times – out of smaller service properly performed would emerge larger responsibilities leading you even to the world service where you serve the world at large. It always built on a step by step basis. You cannot set a brick here [at the top]. You have to start from the ground. What is immediate from the proximate circles to distant circles, the growth is natural. But if you think of the distance and forget the proximate, you tend to be impractical and you don't receive any kind of cooperation from nature. On the other hand, you would be criticized.

Even in the house, there have to be preferences. Even in the house, an infant is the preference. After that, slightly grown up child. After that, a little more grown child. After that comes the spouse. The all-important spouse becomes almost the least important as the family grows because it is all need based. Need based and proximity as the base keep on growing.

Question: Which is the virtue of the human being that God likes most?

Answer: According to Patanjali, it is ahimsa. According to Krishna, it is not disliking anything. If you stop disliking it is already something. Not only people – anything don't dislike. All is divine. All that is in manifestation is divine. If you wish to follow yoga, it is ahimsa. If you wish to follow Moses, it is tolerance. If you wish to follow Krishna, it is do not entertain dislike towards anything. You start with that virtue; slowly one after the other comes. One virtue practiced to its optimum, it will bring another virtue. If you do an act of good will to one, that person who receives the benefit informs another. And he informs another. And he informs another. That is how it is always from person to person it keeps expanding. So any of these three you can start with.

Moses speaks of tolerance. Buddha also speaks of ahimsa, like Patanjali. Krishna speaks of stop disliking. Don't dislike anything. Why should you? If you stop disliking, you would eliminate one the dualities, then the other also disappears. You tend to be very neutral. When two poles support a roof, if one side you break, even the other side is gone. Therefore, in dualities, if you dismantle one, the other is also gone.

As you like you can start. Any virtue is good enough to bring in the other virtues. I am not setting a preference in this. I said different initiates said in different ways. So, you take anything which is easier to you to follow.

Thank you one and all. We had a nice evening. It is always joyful to dwell in wisdom and if possible take it with us for practice in daily life.

Namaskaram.