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“Dimensions of Ancient Wisdom”

Discourse by Master K. Parvathi Kumar from 29th June to 1st July, 2018
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Part 1

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

Over the last three decades, we have established a rhythm and a ritual of meeting in Germany. Likewise many other rhythms are also established, like your coming to India, your moving around in relation to group lives to various parts where the teaching is happening. It is an activity that has set in us a commitment to the Hierarchy whom we adore and whom we pay our homage. If we are meeting again and again, and if we are carrying out certain rhythms of prayers, meditations, study of the teachings of the noble ones, and if we are consistently moving out, cross the border, which is very symbolic to assimilate the wisdom, it has amply demonstrated the commitment that is being shown to the Hierarchy that we follow the example and that we accept the brotherhood of beings, of all beings, not only humans, and that we are here to serve the surrounding life, not merely oriented to receive from the surrounding life.

In fact, the teachings of the Hierarchy enable us to gain greater measure of light. As much light is gained, so much concurrently the related responsibility is incurred. The more you are able, the more you are held responsibility to discharge those abilities to the benefit of the surroundings. In the path of the Hierarchy serving the surrounding life takes to priority and it stands priority to self-seeking and self-realisation. Self-seeking and self-realisation is a dimension, which has to be supplemented with offering the life to the benefit of others. These two constitute the two parts or the two wings of one bird. Self-seeking becomes a selfish activity in so far as the related light gained is not shared into the surrounding.

Meditations or prayers are regularly done. Study of the teachings is not so very regular as meditations. Service to the society is yet to manifest in a tangible measure in all the groups of world-servers. There are as many as 5000 groups all over the planet who receive the inspiration of the teachings of the Masters, as they try to practise for self-enlightenment, and the self-enlightenment is concurrent to the service to life that surrounds us. Greater measure of light demands greater service. Which way we contribute at the ground level to the benefit of the beings is the key that holds our self-

enlightenment. At the end of the day which also means the end of this incarnation, one question would be asked, if the Master within is the Master also outside. The energy within, the core energy, is also as much outside. A question would be forced: What have I done today? Likewise: What have I done for this incarnation? It is a question that has to be answered. If the question remains in the air, then your practices also go into thin air. Go back, do your work and come back would be the normal answer.

Every activity of gaining knowledge shall have to be alternated with an activity of service, which is grounded - just like every inhalation should necessarily be followed by an exhalation. We take in air and we have to give out the air, which we have taken.

By our taking in the One who is omniscient, omnipresent and omnipotent, it is Him whom we breathe as we breathe in, and we need to breathe Him out into the surroundings. That is why to receive is only to give. There is no second reception of air without breathing out the air that is already taken in. Can we breathe in a second time, unless we have breathed out what is already breathed in? Can we go on eating without defecation? There is a point where the mouth refused to open itself. Likewise, you cannot go on drinking without urination. The urge to drink is also followed by urination. The urge to eat is also followed by digestion and defecation. The urge to breathe in is also needed by the urge to breathe out.

Breathing in and breathing out holds the key for our moving into higher circles, which is given as the fourth step in Yoga. The fourth step in Yoga is meant for the fourth kingdom, which is humanity. The fourth kingdom is humanity (mineral, plant, animal and human). The four steps in Yoga are Yama, Niyama, Asana followed by Pranayama. Unless Pranayama happens, there is no internalisation, which is called Pratyahara. Pratyahara means drawn within. Only when you are drawn within and deeper within, you can encounter the light within you.

In the evenings, we regularly invoke:

May the light in me be the Light before me.

We should be able to contact this light within by dipping deep into our own being. All beings pulsate. According to Veda, the animate as well as the inanimate beings pulsate. The pulsation in the inanimate can be seen only through inside vision. The pulsation in the animate can be seen by our general understanding or sight.

Today with the revelations coming from science we know, how much activity happens even in the atom where there is also a pulsating principle, working out as complementary with electron, neutron and proton. Therefore, there is this activity of centripetal and centrifugal forces in us. It is very relevant for us to get to this dimension relating to us. We only know how to use the mind, the senses and the body to relate to the outer world. We have not yet learnt the method of applying the mind upon respiration and taking a dip into our own being, whereby we enter into a column of light where you can meet the inner man in you who leads you to his original.

An outer life with the help of the mind, senses and the body, the same mind can be turned inward by application of that mind upon respiration. A fairly developed subjective mind has the same faculties as the objective mind. It requires to be developed. We all developed the objective mind starting from being kids. Initially with great effort, we have learnt to use the eyes, the ears, the tongue, the smell and the touch. We have learnt to use the legs, we have learnt to use the hands. The objective mind is well handled by the one who is within us, who is called the inner man.

We need to meet the inner man who is expressing out every morning. Every morning it is the inner being, who is expressing out. When it expresses out, we feel we are existing. But even when it is not expressing, it is there within us as our own being. We do exist in sleep hours, but only after there is the consciousness we know that we are existing. Before that what happens to us in the sleep? What did we do in the sleep? How are we in the sleep? What happened when we went into the sleep until

we have come back from sleep? This is of great inquiry of all seers to find what is within which emerges by the day and merges by the night.

That is what we need to know, that something from within wakes us up, and we feel we are awakened, and then we get into our busy activity in the outer life not knowing the very purpose of our awakening, not knowing why are we to be here. We take it for granted, as we wake up that we have to go, have our breakfast etc. But there is something which is awakening us every morning, and that something is within us as ourselves which is called the inner man. This inner man himself according to the seers and according to the scriptures is an image of another being who is within us and around us. The inner being is but a mirror image of a being who is within us and around us. That being is whom we call "the Master".

When we say "Master Namaskaram" we are offering our attitude to align with the one being who is within us and who is around us and who mirrors himself in our own being as ourselves. And this mirrored being, he keeps on functioning in the outer life. The inner being, he continues to live even after one incarnation. The outer being is terminated by this life.

There is a terminable activity with us. As life concludes, that activity concludes. We again come back taking to a form, developing the form. But for what have we come? And are we performing for what we have come? From where have we come? We are all busy doing many, many practices, no doubt: full moon meditations, new moon meditations, Dhanishta meditations, so many astrological important days for meditations, for what? For what are we doing? To know who am I and also to know what am I to do here, for what have I come here? Why are some born in Germany, why are some born in Spain, why some others are born in America or in India? There must be a purpose.

If we are born in a particular place, in a particular community, in a particular family, and if we are born as male or female, there must be a purpose. To know that purpose, should we not associate with the Masters of wisdom? But having associated with the Masters of wisdom, should we not know that purpose and fulfil that purpose? Like parrots, we recite every morning:

From the centre where the will of God is known, let purpose guide the little wills of men, the purpose which the Masters know and serve.

Who are the Masters? Masters are those who know the very purpose of their being, and we are trying to align with them, so that we also know the purpose for which we have come. We should know the purpose for which we have come here.

Recently in Iguazu I informed our groups the very meaning of the word "Kuthumi", the word which we very frequently use. Kuthumi is the Master who asks every person that visits him a question: "Kuto Ham?" meaning: "From where have you come?"

You answer: "I have come from Hamburg or I have come from Munich or I have come from Münster." True, we have come from Hamburg, or from Munich or from Münster, we were born there. But from where did you come there? For what have you come there? It is a matter of common sense that if we go to a place we know for what we come, isn't it? And we also know where we will go after the group life. We are all fairly sure where we will go after the group life.

Likewise, Master Kuthumi wants us to know from where we have come into this incarnation. We all know that we did exist in the womb of the mother, before we were delivered into the objective world. We also know that we have landed upon the Sahasrara of our father, and from the father we have entered into the womb of the mother. But from where have we landed upon the head of the father? What has been our previous activity? What has been the purpose for our being born in Germany or Spain, or America, or India and our being born as male or female? We know these are all our choices. Up there, there is no one who arranges it, if we are in a male body or in a female body, it is our choice. It is by choice we took to a gender, it is by choice we took to a nation, it is by choice we

took to a community, it is by choice we took to our parents. If we make an inquiry into it, then you trace back your incarnation to know your purpose.

That was and is even today the question by Master Kuthumi. He only asks his followers who have to answer these three questions:

1. From where have you come?
2. Where do you wish to move next?
3. What for have you come here?

This has to be contemplated. By sheer contemplation things reveal, not by thinking. Thinking would put you into the same rounds, always thinking, thinking, thinking. You move like the rodent round the mill. But if you contemplate, it is like getting deeper into your own being. When you go deeper into your own being, at the first depth, you know you do exist without all this. In the second step, you know that there is an inner life. In the third step, you know that this inner life is part of a great life. It is not only planetary, but also solar and cosmic.

In three steps we can experience what we are and what for have we come and what are we to do here. To know that, the best key given by the scriptures is astrology. But how to learn astrology in its proper way is the question. There are many teachers, who know many dimensions of astrology. But not all can really give the inner dimensions which lead you into your own being. They only give interpretations about your objective life. To lead you into your own being, that is a process.

First of all, to turn inward, we have to close our Libra. Libra means going out through the navel into the objectivity for nothing. It is a habit that the mind goes out all the time. All the time it goes out. Like a wandering dog, the mind keeps on moving around. It is gathering information through the five senses. We have many facilities to go out. Earlier we were using the five senses, now we are using WhatsApp. to know what is happening in America or what is happening in Australia, what is happening in China, what is happening in Russia, the football games. It gives extended information, and slowly we are more and more getting stuck to these facilities and tend to be much more in objectivity than in subjectivity. It is a facility, which should be used according to the purpose.

The mind, which is so much accustomed to objective activity, leads our energies into objectivity. That is where Libra opens in its completeness. When Libra opens in its completeness, there is no way for you to get back from objectivity to subjectivity.

Pranayama is a technique given by the Master of Yoga as a means to close Libra, meaning not to move out into objectivity, unless there is a purpose. Not to move out does not mean physically, it also means mentally. Sitting at home, if we keep on thinking about all worldly things, we are moving out. Therefore, this technique of Pranayama has become such an important technique for man to turn inward and to know that there is a happening in him without his doing. We all believe in doing things. But all our doings are on the basis of a happening within. Your awakening is a happening. Your pulsating activity is a happening. You are not doing it. Your respiration is a happening, you are not doing it. Respiration, pulsation, awakening – these are all inner activities on the basis of which we have an outer activity.

If you are not able to respire, all outer activities are suspended. If you are not able to pulsate, all is gone. If you have not awakened in the morning, if you have lost the pulsation, and if you are not able to breathe in and breathe out, if anyone of these things are gone, you are gone. Your outer activity has no meaning. The outer activity is built upon this inner activity. The outer activity is built upon this triple inner activity.

It is in this inner activity the man is posited. To realise him or to know him, to know yourself, first you have to shut the door where the mind gets always into objectivity. That is called Libra. That is the reason why the scriptures say, “Libra is indicative of the fall of man.” The serpent descended down the tree. Thereafter it started crawling on the earth. We are not crawling on the earth, but we are

walking on the earth. A shade better that we are all with earthy things, though not crawling with the belly, but walking on earth. But we have possibilities, not to be crawling on earth, but moving vertically, and even fly.

These possibilities can be gained only when we associate with the technique of Pranayama. The technique of Pranayama cannot be really accomplished, unless there is adequate demonstration of service in the outer world. That is because many times when we inform about Pranayama, people listen well, but they cannot accomplish. Pranayama means Prana regulated. Prana regulated means, your inhalation and exhalation terminate into pulsation, and you experience the resonance of pulsation in the heart center. That pulsation further in your three observations finds itself into subtle pulsation, where you are withdrawn from objectivity into deep subjectivity. That is where you see how things are happening more than your doing.

About this dimension – I clearly remember – I have spoken to you all at Hammerstein. At Hammerstein there was one of the primary seminars we have had near Remscheid. Remscheid is the place where we spoke on White Lotus, and near to Wermelskirchen at Hammerstein where I have spoken about experiencing the state of Pranayama. Thereafter many times, I spoke about it.

The purpose of Pranayama is to turn inward, and your mind which is accustomed to objective activity does not let you turn inward. By habit it only turns outward. It has to be given a new habit of turning inward. If you turn inward, you have another dimension relating to you, which opens in you. If you don't turn inward, that dimension is not opened within you.

We are three in one actually. There is the Master who is the universal Master of whom we are the image or the second dimension, and that image has a third dimension of expressing outside. So, from being an outer man, we need to turn into an inner man, and being an inner man, we can relate to the super man. For that, the technique given is Pranayama.

To experience the three in one, Pranayama is helpful. Though the technique is given, not all can accomplish. It has been given many times. It is given in many books, not only by me, by many Masters of wisdom. Even if it is attempted, the mind is hopelessly conditioned by objectivity. It requires time to sit within oneself, turn inward. How many years it took Buddha to turn inward. No man could ever realise without turning inwards. No man turned out to be a son of God until he started turning inward and moving inward deeper into his own being.

The purpose of discipleship is to turn inward and to relate to the One in whom we live, we move and we have our being. But turning inward itself has become a huge task. That is why Buddha decided: Let me turn inward and see what it is.

Two years ago at Billerbeck I closed the session with that statement: Please turn inward. That is the only way. If you turn inward and make journeys in an inward manner, you don't need outer books. All is known from within. Even before the books were there, there were people who realised, and due to their realisation they have written which became our scriptures. No person became a Master of Wisdom by reading books. By reading books no one has become a Master of Wisdom. By reading himself slowly things opened and revealed, and all he came to know, he has put out either on a leaf or on a paper.

So we need to take to the fourth step of Pranayama to turn inward and to turn upward. Unless we turn inward, we cannot move upward. It is like going to a lift, getting into the lift. Then the lift can take you up vertically. If you stand before the lift, it does not take you up. You have to get into the lift. And then press the button to move. Likewise, there is a way to move in, and there is a way to move up. As you keep moving up, discharge of knowledge opens to you. And it is all given afresh to you. You don't get a copy of a book inside. It is a fresh revelation. It is similar to the revelation of the one who preceded you. Like the travel you make, when you come to Billerbeck. We have similar stations that we touch. Those who come from the north, they touch similar stations, from the east, from the west,

from the south. Each time you travel you have different experiences. And every traveller has different experiences on his own travel.

So also the inner travel, you have the freshness of your own experience, a first-hand experience, a maiden experience, which you can share with others. So the mystery of man is within him, within his heart. Don't look for the mystery elsewhere, it does not work. Therefore, being the fourth kingdom on this planet, we have to adapt to the fourth step of Yoga, which is Pranayama, and Pranayama relates to the fourth element of the five elements, that is air. Air is the fourth element: matter, water, fire and air. Air stimulates fire. Air purifies water on earth. Air is the perceptible divinity. There is only one element, which you cannot see, but you accept that it exist You can see the sky, you can see fire, you can see water, you can see matter, you cannot see air, but you don't say that there is no air. Existence of air cannot be denied, though it is not perceptible. That is why air is said to be the direct presence of God. The direct presence of God: *Namaste Vayu, Twameva Pratyaksham Brahmasi* – like that we utter. Verily, you are the direct perception of God, because I know that you are existing, although I cannot see you. Among the five elements, air has that special quality that it can only be perceived, while it cannot be seen. So relating to air and through that activity of air, which is happening within us, we stand the chance of turning subjective and moving upward.

And relating to this dimension of yoga is not possible, unless there is some fair demonstration of service in the outer world. You cannot be released from the outer world, unless you have discharged yourself from the outer world. Through some service or the other, there is a debt, there is a karma, a karma to planet, karma to mineral, karma to plant, karma to animal, karma to human. They draw you back again. You are drawn by karma. The key to karma clearance is tangible service. Clear what is due from you to the mineral, plant, animal, human. This clearance is needed. On one side, turning your life into a life of service, and on the other hand keep on turning inward to realise the inner being.

These are the two dimensions. Until the first dimension is fairly demonstrated, the second dimension will not open. That is what I want to tell you. We have to open that dimension in us of entering into the heart, moving into subtle pulsation, moving upward, realising knowledge afresh and experiencing the self by which Gemini is also closed. Two sun signs have to be closed. I spoke many times to you, how to close Libra. When Libra is closed, Virgo and Scorpio become one sun sign. So it becomes a zodiac of ten sun signs.

When we close Gemini, Taurus and Cancer become one sun sign. Then we become a zodiac of eight sun signs. The One whom we call the World Teacher or Lord Maitreya or the Christ is the One who holds a zodiac of eight sun signs. He does not have the passion of Libra, nor does he have the duality of Gemini. Two airs are closed by following the path of air. Aquarius, Gemini and Libra are the triplicity of air in the zodiac. If you close Libra, it will close Gemini. You are left with Aquarian air, which is only in the head.

When you are beyond the brow center, there is no duality. When you are beyond the diaphragm, there is no passion. You can relate to objectivity, to Libra, you can relate to duality, to Gemini, but they don't condition you. Neither passion in the world conditions you, nor the duality of the world conditions you, when Pranayama is practised.

Therefore, we have to start with something, which is the foundation for our journey into the light.

We continue tomorrow. Thank you for your very dear presence. We are all so accustomed to each other that it becomes difficult not to meet. But we also will learn a new habit.

Thank you
NAMASKARAMS

Part 2

So we shall now relate to the theme of Pranayama by which we try to express the energies of Libra in us and later we try to express the energies of Gemini in us, by which we stand in alignment with the World Teacher or the Christ or Lord Maitreya. Lord Maitreya or the Christ is the model whom we try to orient and to follow and in alignment to Him, our energies get reorganised. We get reorganised, when we relate to the humans who have perfected themselves. The humans who have perfected themselves stand as a good example for us to follow. Their lives demonstrate the teachings, and their teachings are very dear to us, not only to hold in our heart, but also to follow in slow degrees.

Relating to a Master of Wisdom whose deeds, whose speeches and whose form magnetises us, is by itself a facility for self-mutation, transformation and transfiguration. Since there is a Hierarchy of Masters on the planet, we are drawn to a Master of Wisdom or more of them or to the entire Hierarchy as such. The Hierarchy on the planet representing the humans and who cooperate with the Devas to fulfil the divine plan on earth. Man is in the material world to serve the fellow beings and to uplift the fellow beings. In serving and uplifting the fellow beings, man finds his fulfilment. The key to man's fulfilment is in the service of the fellow beings, not in his self-satisfying practices.

It is in the plan that man has to satisfy the others – satisfying in the sense fulfilling the needs of the others. The man periodically manifests himself to uplift the fellow beings and thereby deserve his existence on the planet. This is the chief reason for man to relate to the objective world according to the original plan of work. It is called Yagna, a sacrifice fulfilling the minerals, plants, animals and humans. All beings are seen as fellow being, not only humans.

The scriptures say, that man descends periodically into matter, and with every breath, he should uplift his fellow beings and by that elevate the fellow egos existing in the form of atoms of the lower kingdom in the tissues of his vehicle. The process of Pranayama, when properly understood, with the air of intuition and the grace of the Guru will enable a personal expression in the outer world.

Each time we breathe in, we breathe in the Cosmic Man into us, and also where the Cosmic Man expresses the outlines relating to him as our image. With the help of that inhalation, there is the entry of the Cosmic Man into the individual person. And we are supposed to express Libra in the work of the cosmic plan as a medium. Man is the medium who can bring the plan upon earth by serving all that surrounds him. And at every exhalation, the man returns to the Cosmic Person.

So, from Cosmic Person, the man emerges and takes a seat on the diaphragm and conducts the work with the help of the body which is threefold in nature. It has the mind, the senses and the body as an equipment. The equipment is utilised to perform duties in the outer world. That is how inhalation enables the incarnation of the divine into man. Exhalation enables the man that has descended to get back and join again the Cosmic Man.

That is how there is a descent and an ascent. The Cosmic Person breathing out corresponds to breathing in. Each time we breathe in, we are only breathing in the Cosmic Person. Each time we breathe out, we try to join the Cosmic Person.

When Christ said, "I now rise and go to my Father in the heaven", with every exhalation, we should go upwards and be with the Cosmic Person. With inhalation, we should be able to descend from the Cosmic Person until the seat of the lion, which is called the diaphragm, staying there, conduct the activity in the surrounding and get back once again to the Cosmic Person.

The theme has to be held in us that we have all come down to earth to serve all that is on this earth. We have not come down to get stuck in it. Just like we have all come here to gain certain dimensions of ancient wisdom, and as the group life concludes, we know that we return. Likewise, every morning, we arrive into the local condition. When we are awakened from our sleep, we slowly localise ourselves. Sometimes, when we have a very deep sleep, in the morning when we wake up, we do not understand, where we are and why are we there, and after a few seconds we remember that we are in Billerbeck.

Normally after a distant travel, when we arrive, it takes a couple of seconds to recollect our localised state. Likewise, every day, we are localised in the morning, as we awake. We are not localised during our sleep hours. In the sleep hours, we are delocalised. We don't stay at Billerbeck, we don't stay at the hotel Weissenburg, we are away from the body, we move in different worlds, we come back every morning to be here and then do what is to be done here.

We are all used in the game conducted by the Manu, the cosmic mind, whom we call *Manu Vaiwaswata*. We are here to perform our duties, but not to fulfil our desires. There is a great difference between the two. For those of us who have known that we are here to perform our duties, to such ones the nature cooperates and helps the ones to fulfil their duties, to discharge their duties.

Somewhere down the land, this has been forgotten, that man has arrived on the planet to discharge his duties towards the planet, to discharge his duties to all the life on the planet. Instead, they have taken to a different dimension that is desire. Instead of contemplating "what am I to do", the thought got twisted to "what am I to get". What am I to get is in relation to desire. What am I to do is in relation to duty and obligation. When duties are replaced by desire or when people move in terms of their desire, they get stuck in the objective world and get disconnected to the inner being which man is. So, the inner being is delinked from the outer being, once when there is a shift from what is to be done to what is to be gained.

Today humanity is moved by what is to be gained instead by what is to be done. There are four kingdoms: the humans, the animal, the plant and the mineral. Relating to them is the attitude of an elder brother, meaning, relating to a flower or even to a glass of water here. You should relate to them as an elderly brother. Do you show an attitude of an elderly person or a responsible person? When we are always oriented all the time to receive what we wish to receive, we forget what we have to do.

The fundamental question that arose in the mind of the creator was: "What am I to do?" First of all, we have to take a good care of the body which is given to us as an instrument. The mind, the senses and the body constitute the human instrument with the help of which we conduct activities in the outer world. So, it should be taken such good care that there is proper circulation of blood, proper respiration, proper intake of food, proper digestion, proper defecation, so that the machine is set intact. Proper inflow of life and proper outflow of impurities has to be taken care of. Therefore, to take this body fit until the travel is complete is an important function to fulfil the task. Body care is to ensure appropriate functioning. Body care is not just for the sake of the body. There are people who care for their body so much that they only care for it, but not appropriately use it. More care for the body, but very little usage of the body for the purpose for which it is given.

That is why the understanding of the body is very important for all of us. That you make the instrument fit is like a musical instrument where all the things are in order for you to play the music. If the instrument is not fit, no music is possible. If your automobile is not fit, no travel is possible. Therefore, there are certain duties cast upon us to appropriately maintain the body: giving right food, at the right time, in right proportion, and giving it appropriate rest and also giving it appropriate work. These are the three dimensions: appropriate food, we all care to. People care for their breakfast, appropriate rest, and they also care for appropriate work. Appropriate work, however, is indicated in the scriptures as a work of offering, but not a work of seeking, that we keep offering to the society, be it employment, be it business, be it profession, be it an activity, it should have the dimension of supporting others. Every activity that we do has a dimension of supporting others. As much as your activity is supportive to the surrounding life, so much you deserve to be in a human form.

This dimension is somehow lost in this Kali Age and we only started learning how much should I get, how much more should I get, how should I gather money, how should I gather wealth, and how should I gather importance in the society, how shall I gather power. It is a game where there is competition, where there is jealousy, where there is the related conflict.

Libra therefore is considered to be the key by which the inner man continues the link with the outer man or loses the link with the outer man. When the development of man happens in his second set of years, there is the unfoldment of Libra as emerging between Virgo and Scorpio. From 7th to 14th year, the changes happen in the beings that when they get into teenage they have different desires, they have passion. Their desire emerges, their passion emerges. Instead of continuing of what they have to do, they start desiring things, and the moment they start desiring things, the consciousness approaches itself as inner man and outer man.

If you see the lives of the initiates, they are only concerned of what they have to do. There is nothing in their psyche that looks for themselves. Any wise man knows that he is here to do something, not to gain something. To gain something is an illusion or maya that delinks you from your inner being. We always think of gaining something from the objectivity. We have come here to give not to receive. Here receiving is incidental, while giving is an activity of continuity. As much as you continue to give, so much you continue to be the Master of your life. As much as you continue to receive, you tend to be a slave of your life.

There are people who are busily running all over the planet, taking to flights, busily doing things, they move around the globe always seeking, seeking, seeking. Even seeking God is an illusion, because by seeking, you don't get it. By offering yourself, you take to another dimension where the presence of God is much better experienced. That is why the fundamental for the human is to replace desire with duty, with obligation. Every man has obligation to his body, every man has obligation to the plant, because he eats vegetables, every man is obligated to mineral, he is obligated to animal, because we drink their milk, and many times we eat their flesh. We are obligated to the human society, because we receive so much from the human society. We are obligated to the five elements of this planet, the matter, the water, the fire, the air, and the space, and the sky.

So there are a number of obligations which you have to discharge. In discharging these obligations, you continue to gain the inner man more than in desiring things in the outer world. While you have come here to discharge your obligations and help the fellow beings, but if you start reversing the process to desire things from the outer objectivity, then you are cut out from the inner being, which you are. You are then unable to gain the link with the inner being, because the correction between the inner being and the outer being, which exists at Libra, at the navel, it is slapped or delinked.

That is why it is said, one has to relate to Pranayama to establish the link with the inner man. When we regularly allocate time to relate to the activity of respiration in us, then we would turn inward with the help of the respiration. Your attempt to turn inward with the help of inhalation is supplemented by your outer activity of offering your abilities for the benefit of others. You can't be selfish in the world and yet look for accomplishing the step of Pranayama. It cannot be.

That is the reason why though the technique of Pranayama is very much described in the books, but not many could accomplish it. When Pranayama is accomplished, you shine forth as an inner being sitting upon the throne of diaphragm in a form, which is but an outline of the Heavenly Man. That is the reason that we are able to experience within the cave of the heart the outline of the Cosmic Person within our heart center or the cave of the heart.

While this is described in the scriptures by the Masters of wisdom, it does not become a reality, unless the outer life is transformed. The work is entrusted by nature to all of us. Each one of us is entrusted with one work or the other, and that work has to be fulfilled as service to others. If you are a teacher, it is a matter of service to the children or the students. Make sure that the students learn, that the students comprehend, that they gain better comprehension than before, and thereby take right direction for their functioning. Likewise, if you are a doctor, your work is only to ensure that others gain appropriate help. Likewise, an engineer, a musician or a technician, any activity that we do has another dimension of its benefit to the other. Our orientation has to be in terms of the benefit of the work that we do. Our orientation has to be to view the benefit that happens through our working.

If we are here working on the planet, it should mean something for the fellow being. A potter can benefit by preparing the pottery, a carpenter can benefit the society by his carpentry, so also a tailor, a barber. You may be the president of a big company. What is the kind of work you do is not important. The only outlook is: How does my work benefit the fellow beings. There is no work that does not benefit the surroundings.

If you see, in everyone there is always something intended for others. In all the work that we do, there is a dimension or a part, which is intended for others. We orient to that which is for others, not to that which is for us.

When such work is done, the work being a transaction, you also receive something in return. Every action has an opposite reaction. Whatever energy you transmit to the surrounding, it comes back to you in one form or the other. Our job is to see how much is flowing out of us to others' nourishment. But nature has a plan that as much as it flows out of you, there is also a flowing in into you, by which your comfort is ensured, your nourishment is ensured, your fulfilment is ensured.

It so happened once, when the emperor Akbar was moving with his horse, he saw a very old man in his 90s. He was watering the mango plants. As the seeds sprouted into plants, he went on watering the mango plants with so much devotion, with so much care. Akbar was deeply interested of the one-pointed devotion of the person. So, he dismounted from his horse, went to the old person, patted him on his back and said, "What are you doing, Sir? Why are you watering these plants? When will grow these plants into a tree in the mango garden? When will they give fruits? And when will you eat them? You think you will live at that point of time?"

The old person answered. "I care not for the mango fruits. I care for the mango plants. They need water for the moment. And now it is summer, they need more water. Until the plants grow into a tree, they cannot support themselves. They have to be watered. When they will give fruits, is not my concern. I am not a business man who is trying to invest money with a view to a future profit. My work is to water the plants. For me to eat mangos, there are enough mangos in the market. If our forefathers had not planted mangos, we would not having eaten mangos. So we also plant and grow mangos, so that it will help the posterity. I care for the benefit of these mango plants for the future generation, and I also care for the plants which immediately need water."

To know this, the immediate needs of life are of great consequence and to offer oneself to support the surrounding life is fundamental for any entry into the inner side of man. Without that, nothing can happen. That is where Pranayama becomes important. While you practise Pranayama, you should also carve out your life in such a manner, that the same work you do now carries the value in terms of other's benefit. This shift in attitude is very important. Only when this shift happens, the effort to relate to Pranayama may find its success. Not otherwise.

When you do this Pranayama, it is but application of mind upon respiration. Then you reach with the help of inhalation a point, where the inhalation touches the point of exhalation. Thereafter it becomes exhalation and you come out with exhalation. Regularly, when you practise this, where the inhalation transforms itself into exhalation, there you would perceive the resonance of pulsation. Relating to this resonance of pulsation is very important. It is the first step in Pranayama.

When you make two or three inhalations and exhalations, you already feel the resonance of pulsation. So, associating with pulsation enables you to stay within. As long as mind is with pulsation, it does not move into objectivity. Whenever mind moves again into objectivity, you have to start with respiration again. Consciously move with the help of inhalation deep into your being, where inhalation transforms itself into exhalation. That is where pulsation can be perceived. You can feel the sensation relating to pulsation.

Your mind's ability to relate to the pulsating principle is already a good step, and we notice that this pulsating principle has a double function. It is a centrifugal and centripetal function. Staying with it becomes important. As long as you stay within that, you develop the habit of staying within your

being. When you are within your being, the inner develops itself into a magnetic-radioactive field where you would like to be, whenever there is reason. The taste of pulsation enables a student to quickly complete his obligations in the outer world, get back and stay with pulsation. It is the most endearing experience to be with pulsation.

That is why it is said, that an advanced disciple mostly stays in the cave of the heart and moves out only when there is an essentiality of outer activity. When there is an outer activity, you move out and conduct your work, and again come back and stay within. This staying within, when there is no essential outer work, enables to close the excessive activity of Libra. The sun sign Libra has the tendency to create passion, it has the tendency for illusion, which we call maya, or ignorance, or the fall of man. The fall is certain, when one is after what he desires, and the fall is always prevented, when he is after what he has to do instead of what he has to desire. There is no place for desire in creation, and all those who are in desire are in the related passion and illusion, and they stay disconnected with their inner man and can never be getting into it. The outer world has so many attractions to which the senses are drawn. You don't need all that is available in the outer world. You need to relate to what is to be done and not to look for sense objects.

This fundamental step enables us to find a new taste of relating to the pulsation within us. When you stay put to the pulsation within and when you carry out the needed obligations in due order and do not indulge in outer activities more than that, you develop an inner sense of be-ness. It fairly closes Libra and opens the inner side of the being as a pulsating principle within the cave of the heart. When you are within the cave of the heart by the pulsating principle, you are drawn further to relate to the source from which you have come. It is a natural act to relate to the source, from which you have come.

Therefore, there will be an upward movement of the pulsating principle. Since we close the outer and open the inner and move upward, this is the way described in the scriptures from southwest to west, from west to south, that means from lower Muladhara to upper Muladhara, from upper Muladhara to heart – this is called the south, and from south to east. This becomes possible as much as we lead our life in terms of our effectiveness in the surroundings.

In our daily routine, we should find enough time to relate to this pranic principle within us, which conducts respiration and pulsation. If we find time at least twice daily or trice daily – if you remember well, when I spoke to you all about Katha Upanishad, I informed the need of relating to the respiration and pulsation, trice daily at a rate of 24 minutes each sitting:

Close your eyes,

Gently apply your mind upon respiration, observe how inhalation is transformed into exhalation, Thereby contact pulsation.

More and more you are able to contact pulsation, inhalation and exhalation find their equilibrium in what we call pulsation. It is called Samana Prana. That which we inhale is called Prana, by which we bring in oxygen, and we exhale carbon.

When Prana and Apana are equated, we are able to experience the pulsation. Once pulsation is accomplished, our staying within is certain. When we stay within, we find that there is a field of light within and we aspire to grow nearer to the field of light within. Our aspiration to approach the field of light within makes us deeper by which Libra is closed, and Virgo/ Scorpio happens.

Libra is the passion that separates Virgo/Scorpio. When the passion for the outer life is replaced by a service to the outer life, the virgin nature in us finds the appropriate power of Scorpio. It is a state where there is as much power as virginity. Purity enables not only manifestation of knowledge, but also manifestation of power, and the ability to perform.

Though not well recorded in the story of Jesus, the Christ, there was a great support coming from Mary to Jesus, the Christ in various occasions. The power of Mary is not known in the West. They only see Mary as a pure, docile being. She is not just pure and docile, she is pure and powerful. The

power emerges itself on account of the purity that she holds. Many times, she helped Jesus. At all times, from the beginning of the life of Jesus, it was Mary, who gave the right direction and the right support. She supported Jesus, when he moved to the east, she supported Jesus in the east, she again supported Jesus, when he came back to Israel. It is she who directed him to visit various places in Israel including the Samadhi of Samuel and also including the visit to the mount Tabor. It is she, who guided him by virtue of the power of purity.

Purity has its own power, which is generated from the dimension of Scorpio. In so far as Scorpio emanates the instinct to hurt others, the instinct to bite others, the rest of the energy relating to Scorpio is one of power, and that power, when associated with the purity of Virgo, it generates as a power to accomplish great acts in the field of light.

That is how when Libra is closed, Virgo/Scorpio emerges resulting into multiple abilities to walk into the realms of light. If you see the arrangement of "Occult Meditations", given by Master CVV, he gives these dimensions. When the seeker encounters the Lion and tames the Lion, he also finds the maiden. That is how he writes it.

Likewise when we find the lion center in us which is the heart center, when we associate more and more with it and make it a habit to stay more within than staying outside, slowly our urge to go outside is reduced to start with. To get into the world without a purpose just does not exist with an advanced student. Instead he stays within and tries to contact the higher dimension relating to him by his being within.

While this topic comes up in this seminar or in this group life is that it is about time that we do it. Since about 30 years, we have been learning so many practices to reach the very kingly seat relating to us. The kingly seat relating to us is in Ajna. That is where we get drowned and we hold a rod of power to rule ourselves, and our crown enables us to fulfil the plan as it comes to us.

A crowned king is the one who rules the kingdom. The person born in a royal family is not necessarily a crowned king. There are many in a royal family, but only one who is crowned. The crowned one is the one who can rule. He has a throne, and he has the power to rule. We gain these three dimensions in relation to us, when we move to Ajna in our own being. To move towards Ajna, the first step is to move to the heart in us, where we rejoice the activity of pulsation as SOHAM. It keeps singing SOHAM, SOHAM, meaning THAT I AM, THAT I AM, meaning the One who is beyond name and form exists as I AM in us, the One who has no name, who has no form, who is omnipresent, who is omnipotent and who is omniscient, He exists as I AM within us. This is realised in the heart center.

Therefore having been a descent of THAT, we try to trace the source of our own being for which another Prana helps us which is called Udana Prana. So we should be moving more in our own being, and as we move in the upward direction, knowledge reveals to us. Until then the knowledge does not reveal. Knowledge revealing itself to us is different from our gathering knowledge. That is a great difference. The knowledge that you gather from the books is prone to be forgotten. You may have read ten years ago certain dimensions of wisdom which you normally do not remember today. We do read the teachings of the Masters, but not much is retained, because we read with the help of our mind, and our mind has the weakness of forgetfulness. Mind cannot hold continuity of consciousness. That is why we keep on forgetting what we have gained before. The knowledge gained is not retained. Therefore, gaining knowledge sounds to be not a very sensible exercise.

There is revelation of knowledge that happens at a point to each one of us. Revelation is a happening from within. In the West you have the "Book of Revelation". These are all revelations to Johannes or John. They are not revelations with respect to the Gospels. Between the revelations and the gospels there is a great difference. With respect to Johannes or John, it is an unfoldment of knowledge from within to outside. What I mean to say by this is that the book of John has much more symbolism than that of the gospels or other followers of the Christ who recite with the help of their mind and with the help of the five senses. The four gospels only speak the same stories with slight differences here and there, but the Book of Revelation is different.

Revelations are possible when man moves from the heart center towards the Ajna center. It is the inner light that keeps on revealing. That is why in each one of us there is a book of knowledge, which opens itself, if we turn inward. Therefore, the Masters say as an important step, "Daily study". Studying does not mean only the books outside. It is the study of your own being. You have to study yourself. You have to study yourself, as to what are your patterns of desire, what is your urge to serve, what are your patterns of likes and dislikes, what are your patterns of comfort and discomfort, what are your patterns in relation to your behaviour, like that. This kind of study has to be done on a daily basis with respect to each one of us. This is what we call a daily personality study through introspection. It is more important than reading books. Reading books will be very confusing, because we study our own understanding according to our state of mind. Each time we read the same book, we get a different understanding. Why? The state of mind is different at different times. Mind does not have that constant vibration. It does not hold that constant light. Mind is always compared to a flickering flame.

So, therefore, each time you have a different understanding. But when mind is absorbed into pulsation, and through pulsation it emerges as an inner mind and tries to contact the light within. That is why the learning becomes much more easier, and then the revelations keep happening. There will be many more revelations relating to colours, sounds, numbers, symbols - many scriptures are revealed from inside. That is how man opens his own book and reads his own book. And his own being finds its ascension in terms of the upward moving pulsating principle. That is why he moves within the heart center and the brow center - that is from heart to brow via Vishuddhi, the throat. This has to happen with each one of us. As we turn inward, that is slowly we walk away from the influence of Libra and move towards Gemini, which is the throat center.

When we observe the regulations relating to speech and continue to do the practice of Pranayama, then slowly we move upward even from the Vishuddhi, gaining the concurrent knowledge and ultimately reach the brow center. By this, the purpose of the fourth Prana is completed.

The inhalation and exhalation find their termination in Samana Prana.

Samana Prana leads us to the upward moving Prana which is called Udana Prana. Udana Prana leads us up to the brow center where we are proximate to the sun center in us in Ajna.

That is where we have to settle.

That is an important step, which we have to reach.

In the process as we pass through the Gemini center up to brow center, we dissolve the activity relating to Gemini. We no more divide the world into right and left. We see it as one Whole in spite of variety of dimensions. We don't take to the right wing and to the left wing, we are in the center of the column where we see the appropriateness of the acts of knowledge and the acts of ignorance happening around us.

Unless we transcend the brow center, we cannot have an ability to accept the divine order in the seeming disorder. Normally the humans live in dualities, they only see what is right and what is wrong. They keep on judging, judging, judging, they judge everything. We don't know how we got this instinct to judge people and everything. When we pass over the brow center, we stop judging. When Jesus passed over the brow center, he never judged, and even taught, "Do not judge."

We hear many times a man of wisdom saying, "All is in divine order." All is in divine order is acceptable only to those who have gone beyond their Vishuddhi or brow center. Until then we keep on judging what is right and wrong, good and evil. In Gemini, everything is vertically divided. In Libra, everything is horizontally divided. So, we are cut into four pieces. One being is cut into four pieces. But once we cross over Gemini, we see the fitness of day and night, we see the fitness of light and darkness, the fitness of new moon and full moon, the fitness of extending days and extending nights, the fitness of knowledge and ignorance. A man of knowledge is the one who includes ignorance. A man of knowledge who rejects ignorance is not yet completely knowledgeable. Everything has its own place in this creation. You cannot decide that should be there, that should not be there.

Number 1:

All that is, is always there in one way or the other.

Number 2:

Always there is light and darkness. The planet Earth moves around itself and moves around the Sun, always orienting to the Sun, yet one part of the Earth is always in darkness. It tries to bring light where there is darkness, but in the meanwhile light gets into darkness.

You don't have that fitness of sun where you have light all over. Light all over is your awareness that makes you know that there is as much need for darkness as there is for light. There is as much need for a night as there is for a day. There is as much need for ascending moon phases as there is the need for descending moon phases. The two exist together. Darkness and light belong to the only One who presides over the two. The creation is said to belong to the king of creation who has two wives, one is of darkness, one is of light. Both are equally attended to.

So, the ability to accept ignorance is complete knowledge. This inclusivity comes to you, when you overcome Gemini. Then the love of Cancer joins the higher love of Taurus. Taurus/Cancer become one sun sign and Gemini is eliminated. Gemini is eliminated only when our awareness finds it upper movement up to the brow center.

The planet is for all. Why do you feel completely disturbed, when you see a mosquito or a fly? The fly knows that there are humans, and they accept humans. The problems with the humans is they cannot accept the fly. A mosquito knows that there is human, it is always in the mood to attack, and the human instincts always want to kill it

The ability to include, the ability to accept, the ability to integrate through inclusion is the higher dimension, which enables us to stay in the forehead. That is the case with the Christ. The Christ knows what it is and how it is on the planet and how it is changing, how it is becoming. How it is and how it is becoming is a kind of witnessing on the background of awareness, when the drama happens upon our own being. That ability to completely witness and do what is to be done in adjustment is the work of the World Teacher whom we call the Christ or Lord Maitreya.

Pranayama, the fourth step leads you to that. You are drawn back into yourself, further drawn up within yourself and you are posited at the brow center, and you are now in a state where you can stay free on the throne which is Ajna. So much happens with the help of Pranayama, and the four Prana principles, namely inhalation as Prana, exhalation as Apana, equilibrium of the two as Samana resulting in pulsation and that pulsation taking to the upward path called Udana, leading up to the threshold of Vyana which is the final Prana which put you via Ajna into the surrounding world.

The four Pranas are observed completely functioning with the four steps of Pranayama and you are into the air element up with the help of the pulsating principle passing over Gemini. Libra is utilised, Gemini is utilised, only Aquarius remains, the Aquarian air.

We will come to further details in the afternoon.

But what is important is that we must find time in our daily routine, to sit, to turn inward and to contemplate upon respiration, reach pulsation, and then set upon the subtle pulsation which leads you to the brow center. That is the theme, which must be worked out.

Thank you

NAMASKARAMS

Part 3

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

We have been deliberating upon the importance of Pranayama, a process of internalisation and absorption into one's own being to be able to experience the very kingly state of our being.

Astrologically speaking, this is called the state where Libra is regulated and Gemini is also regulated. This is what I have briefly explained yesterday and today morning, by which the student of Yoga or Pranayama would have fairly availed the four Pranas as they function in the body, which is presided over by Vyana, the all-permeating life principle.

There are five life pulsations, which are explained in detail with respect to their three qualities, that is inertia, dynamism and poise. These five principles in their three dimensions constitute the Pranas, and these Pranas constitute our personal aspect of the body.

There are 15 sub-Pranas also to these Pranas. All these 30 Pranas are explained in a series of articles given out for Paracelsus magazine under the caption "Occult Healing". It is a complete subject by itself. Time does not permit to explain all that.

There are five Pranas, and each Prana has three qualities. There are five sub-Pranas, and they also have their three qualities. In all, there are 30 Prana principles in the body, major and minor. They are the ones who are responsible for appropriate functioning of the human body. Unless the body cooperates, not much can be achieved. So these 30 Pranas are responsible for keeping the body in good state. Unless the body is in good state, no practice is ever possible.

The body has to be in good state to practise anything or to conduct oneself in life. Therefore, it is necessary to know the functional aspect of the body, which is governed by the **cardinal cross**.

The experience that the soul has gained of what is desirable and of what is not desirable functions as the **fixed cross**.

According to time, according to place, according to other objective conditions, there would be an attitude to adjust oneself or an attitude to mutate oneself which is governed by the **mutable cross**.

We have three crosses, which require a very brief understanding, before we get into the step of Pranayama. That is why in the story of Jesus, they say that there are on either side two persons crucified along with Jesus, the Christ. There are three crosses on which three persons are crucified. In the middle one is the soul or the Christ. The one to the left is the cardinal cross, the one to the right is the mutable cross, the central cross is seen as the fixed cross, which is one understanding.

Jesus' story apart, within us all the three crosses do exist. We are crucified thrice to be what we are, and we have to release ourselves from these crosses. Only through proper understanding and adaptation to the regulations, we can cross over. The crosses are meant only to be crossed over, meaning, we mount upon them, but we do not get crucified by them.

We are crucified, when the bodily functions are not in order.

We are crucified, when our value system is not in order.

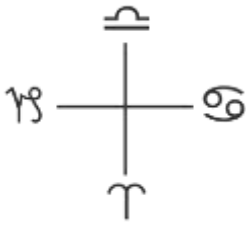
We are crucified, when we are frequently wavering in our attitude or inconsistencies.

It is common with us. When in all the three aspects, there is crucifixion, they have to be overcome.

The zodiac of twelve sun signs provides the three crosses. There is a very brief mention in "Spiritual Astrology" about the nature of these crosses, which I would like to mention to you, so that you orient to them, and you set them right, so that your journey to mount upon the cross, but not to be mounted by the cross, is fulfilled in you.

The cardinal cross

Aries, Libra, Cancer, Capricorn



The first of it is the cardinal cross. It denotes the activity and governance of the functional side of the body. The functional side of the body is basically connected to respiration, circulation of blood, digestion, excretion and all such vital activities, by which the vital body is always unimpeded. There is flow of vital force into us. When we breathe in, we breathe in the vital force. When we breathe out, we breathe out the impurities that happen in us in terms of combustion, as it happens in the body.

Therefore, when we think of the cardinal cross in relation to our chart or in relation to the chart of a fellow being, we have to see how the body is functioning with respect to the native who holds the chart, how the four cardinal signs, i. e. Aries, Cancer, Libra, Capricorn, how they are related. It is important to know. When there are beneficial planets in the four signs, you have not really big impediments in relation to the functional aspect of the body. Otherwise, you have frequent problems in relation to the head, which represents Aries: frequent headaches, migraine headaches which are not really curable, all kind of headaches. All these problems do exist, when Aries is not associated with beneficial planets. A negative planet or a malefic planet gives an indication that the native has problems with the functioning of the head. Thinking apart, the very head is a problem. I know persons who have Aries ascendant, always having headache, over 15 to 20 years, nothing could be done to them.

Likewise, when you come to Cancer. It is all about the region of Cancer, where you have respiration, circulation, heart beat, purification of blood, the bad blood is transformed into good blood - all these activities relating to the circulation aspect, it can be seen by the placement of planets in Cancer. If you have Moon in Cancer or Jupiter in Cancer, you don't see many problems. If you have Saturn in Cancer or Mars in Cancer, invariably you will land up with disturbances relating to the circulation of blood and the disequilibrium in relation to blood flow on the blood pressure as also the impact on the heart on account of the irregular functioning of the circulation system. That is where you have the functional aspect of Cancer in you, whether it is posited with positive planets or other planets. These dimensions which we have to know, is the three-fold constitution of man.

Likewise the planets in Libra and the planets in Capricorn. Every cross in relation to each sign, there is a square. Aries to Cancer, there is a square; Cancer to Libra, there is a square; Libra to Capricorn, there is a square. So, when we see a square, we normally feel disappointed, that there is a problem with respect to the squares existing as between the planets. In any cross, not only cardinal cross, but if you take to the understanding with the help of astrology and take to the right discipline, in a matter of time, that which is a square through progression transforms itself into a trine.

That which is presented to you as a challenge can be overcome when you take to the right discipline. That is where astrology always gives remedial measures, by which you can overcome that which is due for you on account of your settled patterns. When the settled patterns are gradually changed to a proper understanding of astrology, you would be able to overcome a challenge, which you would be meeting in due course of time.

When it comes to the cardinal cross, we have this understanding, that it denotes the functional activities of life. Therefore, the life aspect relating to man, how healthy he would be, how unhealthy he would be, can be very clearly seen, and unless changes are brought about, the health continues to be always feeble and frequently affecting the very functioning of the person.

As you know from the articles of Healing & Health, perfect health is never promised on this planet. What is promised is functional health. That means, your inhealth should not come in the way of your

discharge of duties on a day to day basis. Once in a way, sickness may put you off your routine. It is okay. But generally getting out of order in life is very indicative of the placement of planets in the cardinal signs. Therefore, we have to take to the discipline relating to the cardinal cross. It is important, without which not much can be achieved. Men with little health cannot accomplish much. We should get hold over these functions in order to overcome the effects of the cardinal cross.

The fixed cross

Taurus, Scorpio, Leo, Aquarius



The fixed signs govern the emotions and the desires of man. That is where we are with our emotions, our desires, our anger, our aversion, our attraction, our repulsion – they are all governed by the fixed cross. Our likes and dislikes, our desires and aversions are not easily overcome, the anger and dislike for people are not easily overcome, because these are all traits which we have developed over incarnations. They have settled deep within us as the imperfections in the personality. That is why a man who knows that he frequently gets into anger, even while he intends not to be angry so frequently, it gets beyond his control. Many times, he gets disgusted with himself that he gets into anger for nothing. Any amount of resolve not to be angry, does not work.

Likewise, in terms of a desire, though we recognise these emotions in us, to overcome these emotions we have to practise virtues. Otherwise, you do not overcome them. Practice of virtues is seen as the only means by which the negative emotions in man are gradually eliminated. Otherwise, they keep a square on you, they are fixed in you, they come with you over long incarnations, and they keep on affecting you, and they settle down as your behavioural nature.

Generally, people are quickly irritated, while some others are not so quickly irritated. There are persons who get worried for nothing. There are persons who are not so much worried, even when there is something tangible that is affecting them. This is the range we have. Many people today they have a lot of imaginary fear, and they fall into all kinds of depression. This is because there is no practice of virtues to develop one's behavioural nature. Therefore, wish, anger, desire, aversion, attraction, repulsion are governed by the fixed signs; the behaviour of man lies beyond the control of his intelligence and understanding. He does not know why he gets irritated for nothing. Some are irritated or worried for nothing, some others are not. They don't know, why they fear so much. To overcome fear, to overcome anger, to overcome dislike, though all kinds of intensions are there, but they are beyond their control to overcome. That is the state with fixed signs.

If you find planets in the fixed signs, where there are, as we say in astrology, the malefic planets, then the trouble is much more. Taurus/Scorpio, Leo/Aquarius are seen as the fixed cross. In this fixed cross, if you slowly transform the vices into virtues and keep on developing a life of virtues, they also get fixed in you. That is the beauty of the fixed cross. Whatever is fixed is fixed forever.

So, to eliminate the undesirable dimensions in the fixed cross, we need to substitute them with virtue after virtue, virtue after virtue. The intelligence shall have to be gradually substituted with virtues. Otherwise, that intelligence causes self-impediments - "*Let virtue be the strength of my intelligence*" – that is what we say. Intelligence tends to be beneficial to its owner and also to the surroundings, when it is also associated with virtues. When there are not enough virtues, the intelligence becomes a problem to its owner of such intelligence.

Therefore, this understanding has to come, and he has to adapt to certain virtues or to associate with persons with virtues. Just like associating with men with certain vibrations of health, associating with men of fairly good virtues would also enable us to gain these virtues. That is where associations are recommended for self-transformation. If you associate with persons who are practising virtues, you also get the inspiration to pick up some virtues of your choice and start working with them. When virtues are practised, one virtue has the habit of bringing another virtue to you. It is like a chain of virtues. Just like one vice brings another vice, just like it is said in the field of humour that a man smokes only when he is in a gamble house, and he is in the gamble house only when he drinks. Like that one vice after the other: smoking leads to gambling, smoking leads to drinking, drinking leads to gambling. Like that, vice after vice you assimilate. One vice is enough to open doors for many vices. Likewise, one virtue is good enough to open doors for a chain of virtues.

So, practice of virtues is found to be inevitable to overcome the involuntary functioning of your own being. In spite of you, you get worried, in spite of you, you get frightened, in spite of you, you get irritated, in spite of you, you are into anger, in spite of you, you are into many, many emotions. This is called the “involuntary system” which exists in each one of us on account of the fixed signs.

The students should be able to gain control over this condition by constant practice of virtues, service and non-attachment. If you wish that your behavioural patterns definitely need certain improvement over what it is now, we need to practise these three dimensions, namely: practice of virtues, service as an attitude and non-attachment to the surrounding, and not being passionately attached to things. All associations of our past karma are shown in these signs.

When we see the fixed signs in our horoscope, they are also indicative of our past karma. If you have beneficial planets in the fixed signs, you are already involved in those matters. If you have other planets in the fixed signs, you have to re-orient yourself by noting the problem. The problem has to be noted, and accordingly attended to. Taurus/Scorpio, Leo/Aquarius are the fixed signs. If you do not have the right planets in the fixed signs, you have deeply rooted negativity in you, which will impede your progress in terms of your practices. This is a dimension in relation to astrology, which can be noted. It is helpful to astrologers to know themselves and then put themselves to major discipline. It is also helpful to an astrologer to know those who come to him for consultation.

While we do not express the negatives of a consultee, we try to give out a solution. To his problem, the solution is adapting to some attitude of service, adapting to the practice of benevolence, adapting to non-attachment to the surrounding by constant practice of virtues, service and non-attachment. All the associations of past karma are stored in these signs. It is easy to gain mastery over health, it is not so easy to gain mastery over one's own behaviour nature. The health and functional aspects of the body are governed by cardinal signs, and the behaviour nature of the being is governed by the fixed cross of four sun signs.

To overcome the deficiencies of the cardinal cross is easier compared to overcome the deficiencies of the fixed cross. The very word “fixed” means: it is very deeply engraved in us. To eliminate that which is deeply engraved requires a lot of effort. That is what we are trying to plan through discipleship.

So, the students should be able to gain control over this dimension. To give an example: We slowly established the habit of starting the morning with coffee, and we feel completely helpless, if we don't get it. It was not there before. But only by constant functioning with it, we preserve the experience on a daily basis, and daily, when we get the same thing, at the same time, it establishes within us. Be it a positive faculty or a detrimental faculty, anything we are fixed to, it establishes by itself. It takes time to overcome a habit which is formed in due course of time. We call it a habit, because it is regularly attended to.

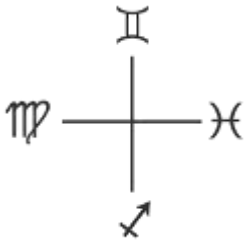
As we wake up we are used to take a cup of coffee or a cup of tea. But imagine when once you leave this body, your craving for coffee remains. It has become a habit. As you are used to come up in the morning for a cup of coffee, and now you are no more in your physical body to drink coffee, but you

come with your etheric double, and you cannot drink coffee. Sometimes, the members of the family on account of their emotions and sentiments, may even leave a cup of coffee there for the departed soul. How painful it is. You cannot drink coffee, but there is coffee for you over there.

Like that, there are so many other things, which we are attached to. A person who is regular in attending the morning prayer, surely wants to pray the next day after the departing from the body. But the people at home are not praying, they are weeping. They are in a sorrowful mood, that a family member has departed, they are worried about it and in that worry, they don't do prayer. This is the beauty or ugliness of the fixed cross.

You may be fixing yourself to aspects of life and walking into realms of light. But fixing yourself to other things you walk into other things, even after departure from the body, because these traits come with us from life to life. That is where the fixed cross is.

The mutable cross Gemini, Sagittarius, Virgo, Pisces



Then come the mutable signs. The mutable signs govern the reflexes and the instincts of man. Capacities like thinking, understanding, learning, expressing, locomotion are governed by these signs. Thinking is a very mutable activity. You are in a kind of velocity, when you are in a thought, a movement. Understanding is also a movement. Thinking, understanding, speaking, expressing is also a movement. These are all mutable activities, i. e. they keep changing. All these words belong to the mutable cross.

If we have many planets in the mutable cross, we are always busily doing things. We keep on busily moving, moving, moving here and there. And then we keep on speaking all the time. All the speeches, which we make, are only on account of the inner restlessness. We are not comfortable to stay stable.

You should see what is in your mutable signs. Mutable signs are Pisces, Gemini, Virgo and Sagittarius. These are the four mutable sign, which put you always to some activity all the time, always. Always there has to be activity.

Actually, in the field of spirituality you would like to be. Be-ness is ultimate blissfulness. Activity is the contrary to it. The persons who have learnt to be, they continue to experience the same be-ness, even while in action. That is the beauty. While they are seemingly in action, they are not in action. They are not in action, but action happens around, and they are in it, but they do not feel the activity.

We can also experience it, if we get into a flight or into a train for a long journey. Once you have taken to your seat in your flight or in the train, stay put. It is the train that moves, you are not moving. It is the aircraft that is flying, not you, you are sitting in the same seat which is related to you. As you enter into the flight till you get out of the flight, you are on the same seat. Why do you feel that you are travelling? You are not travelling. The aircraft is travelling. The train is travelling.

The parts relating to an automobile wear out, if you cross over 10,000 km. There is a wear and tear for the vehicle, but not for you, unless you pick up all the travel into your psyche. Normally what we do is to pick up all that is not meant for us. If we are moving in a train or in a flight, what wears out or what depreciates is the vehicle, the carrier, not you, but you associate yourself with that travelling and thereby imbibe the tiresomeness of travel. That is how it works. A person who knows this feels, "I don't travel, the body is travelling." Even if he walks, he does not feel that he is walking. His legs are walking. There are people who feel like that.

In Bhagavad Gita, Krishna speaks about this dimension to Arjuna. In all that is in action, there is a way to be and allowing the action to happen. Even in the thick of action, you need not be busy in your mind inflicted by the activity around it. We are inflicted by the surrounding activity and therefore feel busy. This dimension, only through proper observation you can get it. This is also one understanding.

It is part of the mutable cross. Therefore, the mutable cross makes you busy, and the world is full of busyness. If there is no busyness, they pick up their mobile and make themselves busy. Why can't you just be? When there is nothing to do, why can't you be? But you are put to this kind of activity by the mutable cross depending upon the kind of planets you have filled in your mutable signs. That is where the whole game is.

If many planets are in the mutable signs, people either talk or keep on moving around, not turning out any tangible work. They keep on speaking with not much of sense in what they speak. They are either chatterboxes or they are like the rolling stones which do not gather much mass. That is how it is.

So, these are the dimensions relating to us which we have to notice in us. The senses are so busy, and the senses are also responsible for the shape in the embryo. The mutable signs bring the necessary changes in relation to our shape. All changes are due to the mutable signs, which preside over the faculty of gathering the body after the shape of the parents. From the parents we gain the form, and then this form is again mutable. It is not the same all the time. Sometimes it grows, sometimes it reduces depending upon the transits or the progressions or the placement of the planets in the birth chart. You can observe the mutable cross to see the changes in the form.

The directional sense gives us the concept of right and left, front and back, upper and lower. They are governed by these signs. An occult disciple should gain mastery over these faculties through a process of utilisation. A man of mutability cannot come out of it. He needs to be tied down to a man who is stable. That is why we see the beast being tied down to a pole. A beast that keeps on grazing the field all around, when it is tied down to a pole after eating here and there, it comes back and rests near the pole where it is bound.

So also a man of mutability should relate to a man of fixed signs.

We have to see what is the cardinal side in us, what is the fixed side in us, what is the mutable side in us. Depending upon the malefic dimensions we have to make the necessary adjustments to right discipline, or we may have to study our own being and then start with the remedial measures. For that, the three crosses as they exist in the twelve sun signs are of great help. We suffer a lot when we are more in the mutability, because the duality is mostly coming to us from the mutable signs: pain and pleasure, likes and dislikes, knowledge and ignorance, good and bad, judgemental aspects, all these double signs, they bring the double aspects of the same concept.

Generally these people cannot make decisions, because they see two things at the same time. A man who is predominantly with the mutable energy needs somebody to decide for him. He cannot decide. Normally this state is attributed to Gemini, but it is also true with other mutable signs. Such people are not very decisive, and a decision can be changed.

If a man who is predominantly with the fixed signs, if he decides, nothing changes. A decision made is made forever, for good or for bad. For a man with mutable signs, he always alters his own decisions, keeps on altering and never fixes himself in anything. And that enables him to be always in mutability and the related wear out.

On the physical plane, these signs govern the parts of the body which exist as pairs like the two legs, the two hands, the two eyes, the two ears, the nostrils, the bronchia. Anything that is two is relating to the mutable signs. These dimensions are not given. We say when it comes to the legs, the thighs are Sagittarius, the knees are Capricorn, the heels are Aquarius, the feet are Pisces. That is another dimension.

But this dimension of analysing the human in terms of the three crosses is of great importance. One has to fix himself on the fixed cross adapting to virtues and service and to keep on developing them and then support the cardinal cross and also the mutable cross.

That is where in the New Testament, Jesus, the Christ is depicted as on the central cross. There are two persons on the left and right of the cross, which is but symbolic of the three crosses in man. These three crosses have an impact on us, and we have to make sure that we work with these crosses and gain mastery over them.

Mastery over these signs will be gained by meditating upon the vertebral column. This is another dimension. For us to gain the mastery over the crosses, the most important dimension is to contemplate upon our cerebro-spinal column. That is most important. On the cerebro-spinal column, all the signs are there. From head to Muladhara, you have Pisces to Scorpio, and in the reversed order Sagittarius, Capricorn and Aquarius are also there on the spinal column.

The spiritual dimension of astrology tells us that Sagittarius is the higher Muladhara, Capricorn is the higher heart center, and Aquarius is the center in-between Ajna and Sahasrara on the top of the forehead, and Pisces beyond Aries as the 1000-petalled lotus. That is how it is seen.



All the twelve sun signs can be traced in the cerebro-spinal column, and meditating upon the cerebro-spinal column is important to cross the utilisation of the malefic impact of the crosses on us. That is the reason why Master CVV very clearly instructs us to imagine our being as a lighted column in the form of a bulb or a sphere set upon a pole of light. There is a pole of light upon which there is a sphere of light. This is also lighted. This is what he suggests to us to imagine about ourselves. The rest that is built around the cerebro-spinal column is like a balloon. That is what he said. It keeps on growing into varieties of dimensions, but the cerebro-spinal column is the central column that enables us to experience all the energies and fill them with adequate light. And hence, the meditation upon the central column of the being is considered most important.

Before we take to Pranayama, this step becomes an important step that we set ourselves into a form where we are not what we see with our flesh and blood, we set our form as a form of light with the cerebro-spinal column. Each one of us has a lighted cerebro-spinal column. It is like a sphere of light supported by a pole of light or a rod of light. The rod of light is what we see as a sphere or the rod of power. The head is seen full of wisdom.

So we have to meditate daily on this figure of us, not to image the centres or the lotuses upon the body of flesh and blood. The centres we image about Muladhara or heart, throat center or Ajna center - they are not in the body of flesh and blood, they are in the cerebro-spinal column. So imagine yourself as a globe with a pole. In that lighted field you have to imagine these centres.

Normally when we think of the brow center, we think of Ajna center as the center in the forehead, that something is there behind the skin and the bone. It is not like that. It is in the entire skull, in the center of it. From before to behind, in-between there is a center, which can be connected by a vertical. That is where the Ajna is. All centers are posited in the etheric centers, which we speak of, the centers of consciousness. They are all in the central column relating to the spherical and columnar form of our being.

Therefore when we close our eyes and utter OM, we should feel that the sound of OM is moving in the central column within us and moving to the sphere which is our head and then beyond. This kind of meditation is very helpful for us to overcome the limitations relating to the signs, to start with the mutable signs. We are not affected by the mutability in so far as we meditate upon it.

When we see a building, we see to the vertical of the building. All verticals which support the whole system are the basis for that system or that form. When the consciousness is in tune with the center of the *Brahmarandra*, all the spheres are controlled. The spheres relating to the mutable signs, they are all very well governed, when you do that meditation in relation to your cerebro-spinal column.

Devote some time to it by which these double aspects of the lungs, the kidneys, the hands, etc., there would be no imbalance in-between them, there would be no mal-functioning of one in relation to the other, meaning, the left hand is tending to be weak, the right hand is tending to be normal or left leg is tending to be weak and right leg is tending to be strong. Likewise, left eye, right eye, left nostril, right nostril, left ear, right ear. When one is down, slowly it brings the same situation to the other. But both have their unity in the central column. The left brain and the right brain, the left ear and the right ear, the left eye and the right eye, the left nostril, the right nostril, the left hand and the right hand, the left lung and the right lung – normally as we keep aging, there are strengths developed on one side and weaknesses developed on the other side. They all get regulated, if we function with this central column which is suggested in the book “Spiritual Astrology”.

Each of these three stand on the four arms of the cross. The four cardinal signs form the cardinal cross, the four fixed signs form the fixed cross, the four mutable signs form the mutable cross, These three crosses represent the crucifixion of man upon the human form. That means, we are fixed. The soul, which is a pulsating principle of life, it is fixed in the form in these three dimensions. That is why we need to release ourselves three times before we are free. We have to release from the physical dimension, from the emotional and mental dimension and even from the buddhic dimension to be what we are.

These dimensions should be there that we are the flying beings that have taken to a form and we are fixed in the form. It is a worst situation compared to that of a bird which is caged. A bird in the cage is not fixed to the cage, it is only conditioned by the cage, but we, the humans, we are crucified upon these crosses only to gain the necessary experience in relation to our being on the planet.

When we function with proper understanding, they give the optimum understanding. When we do not carry the proper understanding of the human form and function as we like, then every cross fixes us. The cardinal cross fixes us, the fixed cross fixes us, and the mutual cross also fixes us.

Pythagoras was very predominantly teaching these three dimensions of the cross. He always used to say that the Cosmic Man himself fixed himself at the cosmic, solar and planetary plane. So also the humans, they are fixed in these three dimensions. But the Cosmic Man volunteered to fix himself to enable the functioning of the universe by which the beings find their own evolution. It is an act of sacrifice from his side.

So also like the Cosmic Man, we also try to be useful to the surrounding beings and make our life a life of service by which the crosses would release us from our fixation to it. The fixation is a dimension, which happens on account of these three aspects relating to us: the life principle in us, it can cause problems, the mutating principle in us which can also cause problems. Our experiences of right and wrong can also cause problems. So we should know these dimensions, and on the basis of these dimensions we should work with Pranayama. Otherwise, why should we think of overcoming the limitations of each of the signs?

I spoke to you about the need to overcome the limitations of Libra and to overcome the limitations of Gemini. This is because Gemini gives us a lateral sense of right and wrong, pain and pleasure, all kinds of dualities, while Libra causes so much passion that we get attached to that which is objective to us. From these dimensions to release ourselves, first we have to understand how are we on all the

three crosses of twelve zodiacal signs. That has to be known. Either when we see our horoscope or we see others' horoscope, we have to see in these dimensions. What are fixed energies, what are mutable energies, what are the cardinal energies. Cardinal energies give us an indication of the kind of health or inhealth that the person would carry. The fixed cross would denote to us what is accumulated and preserved in terms of desirable and undesirable things.

And then in the mutable dimension we can see in what aspects the man keeps on changing for nothing. To make an understanding in this manner, we need the support of a science. Among those sciences, astrology is seen as the best science to know the constitution of man. The constitution of man in terms of the twelve sun signs and the functioning of the seven planets is of great importance. Otherwise, we only go by a chart of zodiacal signs, we see the aspects and we try to know things, but first divide the man in three parts, in the mutable, fixed and cardinal dimension of man.

There are many more threefold divisions to man. There is the heavenly man who is posited in the head, there is the earthly man who is posited in the upper torso, there is the beastly man who is posited in the lower torso. When we are functioning to fill our bellies, we are like the beast. It is a human beast. When we are functioning for the welfare of other beings on the planet, we are humane. When we ascend into our own head and see the light and the plan and conduct, then we are divine within the human.

Likewise, there is another threefold division. Man has to be known to understand how exactly he is assembled. When we know our assemblage and the purpose of such assemblage, we try to work it out in an appropriate manner. Therefore the need to see the dimensions of the three crosses besides seeing other dimensions like what element we are predominantly engaged with. Is there more air in you, more fire in you, more water in you, more earth in you. How are you to balance these energies? Until the four elements are balanced, you don't have the fifth state of the Akasha or the fifth ether. That is another dimension.

But for today we think of the three crosses and try to see how best you repair them. If your cardinal cross is not really functioning, you have digesting problems, you have defecating problems, you have problems of breathing, you have problems of circulation. Today the humanity is fighting for health, meaning, the cardinal cross is almost junked. We are junking it, more and more inhealth.

Of course, the fixed cross is your own story relating to you. Right from your arrival on this planet, the story relating to you is recorded in your fixed cross.

And then the mutability which we keep on changing and which requires appropriate regulation – these have to be studied. That is where self-study is. So, study in these dimensions, and accordingly know about ourselves and then see where exactly the repair is required. That is exactly what Master CVV says,

“If you submit to me, I will repair these three dimensions in you.”

Whatever is needed, adjustments shall be conducted or you are directed from within to conduct them and accordingly you can course your journey towards light.

So this dimension along with the dimensions of Pranayama would lead us to slowly neutralise many zodiacal signs in us and ultimately we remain as the three zodiacal signs. It is three zodiacal signs, which express as six, and the six zodiacal signs, which express as twelve.

For a man of complete wisdom only three zodiacal signs are relevant. They function as the triple quality of the soul. The soul with its triple quality is what is given as a symbol of a center around which there is an equal-lateral triangle of triple quality, around which there is a circumference. It is called “the outer man”. The outer man and the inner man, they are connected to each other by the triple quality, and that is what should be ultimately remain with us. One quality from each cross is

what remains, when we are completely evolved on the planet. One sign from the cardinal cross, one sign from the fixed cross and one sign from the mutable cross, only these three remain.

Just like I gave you the information how to neutralise Libra and Gemini, there are other ways of neutralising the other sun signs, by which ultimately you remain a center with three qualities around you and surrounded by the one energy which we call "the omniscient, the omnipotent and omnipresent energy".

Thank you one and all!

NAMASKARAMS

Part 4

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

The voice could have waited one more day. It has holiday from tomorrow till Friday, but it took holiday even today, but I am not willing to give holiday to it. Therefore, this effort to conclude this session with a voice that carries seven voices in it. Feel it as a musical tone with all the seven sounds coming out of it. It is easy to say, "I am sorry", but it is not in my way of doing things. I would like to accept to the last of my breath to fulfil whatever is entrusted to me. I cannot say "No", though some brothers and sisters, they came to me after the fire ritual and said, "Please, let us conclude the session and you don't have to talk." I said, "Let me try." We should always keep trying and find the right note to conclude, and we try to conclude what has been commenced on Friday evening.

I have been speaking to you about the importance of Pranayama, which we all have to get in one day or the other, earlier, the better. If we can do it earlier, it is better, because it enables us to contact the soul as personality. We need to contact the soul, the soul has the advantage of the will of God, the knowledge of God and the ability to act according to the plan. Therefore, from ancient most times, alignment of the personality with the soul, either through prayer or through what we call meditation is given a lot of importance.

As I told you in two classes, application of our mind upon respiration enables to grow in awareness, it is the principle of life. The pulsating principle of life is one stream that holds the whole system.

I explained to you the cardinal signs, namely Aries, Cancer, Libra, Capricorn, they are mainly responsible for maintaining the life principle. We join the awareness with the life principle, thereby thinking of associating the mind with respiration. When mind joins respiration, slowly with the help of inhalation and exhalation, it finds the pulsating principle, which is an internal happening in the heart center. The heart always trumpets, "Here I Am, Here I Am, Here I Am." That is how it is said in Sanskrit "Hridayam".

So you meet the center of I Am in you which relates to the source from which the 'I Am' has reflected itself. In the heart, there is the reflection of the God, while the god aspect is at the top of the head. So when we contact the pulsating principle, we very clearly, naturally and effortlessly listen to the sound of SOHAM as the centripetal and centrifugal sounds as they happen within us. Associating with it is most important.

Associating with it – though informed – cannot be done, unless the karma is cleared. The karma can be cleared by a life activity with an attitude of service. The ancient theologists did not promote service as a separated activity. Anything that we do, we should see what does it mean for others and make sure that enough benefit is passed on to others. The very work should include service. To do service separately once in a week, once in a month is a fallacy. Throughout the week, when you work for yourself, and only once in a week, you do some service, this is self- deception.

Anything and everything that we do, there is a benefit intended for others.
Service is: *Orienting to that benefit in every act of yours.*

This is how life as an offering happens right from morning till night.

- Taking care of your body – the body is not yours, it is given to you, it is given by the divine to us, and therefore we work for the body as an offering.
 - Offering food is an offering to the Devas of the body.
 - Drinking water is an offering to the Devas of the body.
 - Offering shower to the body is an offering to the Devas of the body.
- The given body contains in it almost all intelligences.
- Working in the society as an offering.

This should be the attitude. Then all work becomes service.

This aspect, you don't find in the books. Though the books speak of service, and people think, service is some part-time job, but it is not like this. You take the tail of a dog. It is always curved, it is never straight. So, every day or every week, you bandage it to get it straight. It always will get curved again. But when the tail is very straight-banded for years to come, and when you then remove the bandage, it becomes so straight, because through continuous orientation to bandage the tail, it has become straight.

This is the case with us, too, when we have broken a bone and do some bandage. Within three months with the bandage, the joint gets so stiff. It takes time to get back to flexibility.

Like that, whatever work you do, don't think it is for you. If you think, it is for you, you are a beggar – according to the scriptures. If you think, it is for others, you are a giver, a king. Every act has this dimension. The entire daily activity should be an activity of offering. Only then, you can do Pranayama. Just because we have heard about Pranayama as an energy, we are not able to do it, even if we try to apply our mind upon respiration.

I have been talking from January 1995 during Guru Pujas in Visakhapatnam about Pranayama. That day, when I gave the story of *Garuda*, the great bird, I went on speaking about how to work with respiration. And many times it has been repeated, but still it cannot be done for the simple reason. Your karma does not let you do it. That's it. The karma lets you do it, provided all that you do from the time you wake up till the time you sleep, all that you do, let it be an offering.

Don't think you are eating chocolate. Eating chocolate for you is called 'pilfering'. Offer the chocolate to the Devas for nourishment within you, who receive it in the stomach, transform it into energy and give it back. Such an offering is meant in the scriptures. That is a dimension of a true student of yoga.

During my profession, whatever had to be done to the clients in tune with the law, completely done, I never cared what they pay me, never. When they said, "What is it, that we should pay you", I said, "It is your choice." That is the abundant confidence in you, what is to be done to others and what is due to you is taken care of elsewhere.

That is what Master CVV meant by saying,

"Anything you do, let never be your hand a receiving hand, let it be a giving hand. Then nature takes care of it."

This is how the physicians and the teachers were behaving before. This was also how Master MN conducted his entire profession as an advocate. He went on giving advice to the clients. When they wanted to pay him, he said, "There is a coat over there with a pocket in it. You can give whatever you wish and go." He never looked how much did they give. In case the family members or some others wanted some money from him, he said, "It is over there in the pocket of the coat. You take whatever you need."

To him, the coat pocket itself worked as a bank account. Those who gave money, it went into it, and those who wanted money, they took from it. All this happened in the last century. It demonstrated: *You are not poor, because the nature opens its resources to people who mean welfare of others.*

That is how so many activities can be carried out with a single person, variety of activities of charity, so many things can happen through one person provided he is himself in this dimension of service as an attitude of every work.

You go and you eat in the house of a person. You go there and they offer food. Do you know what should be the attitude of the person in whose house you are eating? As you step into the house, you should think that the family should be prosperous for three generations to come. That should be the attitude. Not just eating, because you are invited. May the family be prosperous for three generations to come, for they have invited me to take food in their house! This should be the attitude.

At the thought plane, at the emotional plane, at the physical plane, everything has to change in you to take an attitude of service, by which all work becomes service, and there are no part-time services.

That is how Patanjali Yoga speaks, that is how Bhagavata speaks, that is how Bhagavad Gita speaks about service. The whole life is meant to be service. That is the key to neutralise karma. Karma is nothing but the accumulated debts over incarnations. When you keep on discharging your debts to the surrounding world, you stand free. But if you keep on collecting from every direction, you accumulate karma.

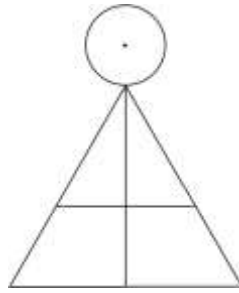
Therefore, service as an attitude is inevitable before you enter into Pranayama. Once you are into Pranayama, as you enter the heart you realise SOHAM, SOHAM. As people think of I Am, when they enter into the heart, the heart will not tell them I AM, but THAT I AM. The heart lets you settle in the heart, and you get the message, "Don't be satisfied just with I Am. THAT I AM is the mirror image."

Therefore, when you are associated with that song SOHAM, slowly you rejoice being inside, and as much as you are inside, you find the way to move upwards. As you move upwards, slowly wisdom starts dawning on you. It comes by itself. Everything comes by itself. Why? Because as you move into your own being up to the soul center, all colours are revealed, all sounds are revealed, all branches of knowledge as are required for you are revealed, and then you move up further. As you move up further, as I said the other day, we go up to the brow center. That is the pinnacle of the personality, and that is presided over by the soul, and that is resplendent light with the corresponding will, knowledge and activity. Over there, there is the field of the soul.

The pulsating principle still continues with the sound SOHAM, and the inner consciousness tries to reach the higher threshold which is like reaching the peak of the mountain. From the peak of the mountain, there you have another vision, the vision of a temple, into which you have to make the entry, but there is no passage as such. It is over there, you are here, and there is a gap.

That is where relating to SOHAM, or THAT I AM or the pulsating principle takes the dimension of a triangle. To enter into that temple of the soul, it is a triple temple, there is a cosmic, a solar and a planetary Sun over in Ajna. To enter into that you keep on relating to it, and you keep on performing your personal life as a life of service. In that context, slowly, when time is ripe, and when you have the needed point of tension built, a very luminous fluid will be released from Ajna to the pineal gland, and a lighted bridge is built. And that bridge is a means to walk into the center which we call the center of the soul. When you reach the center of the soul, then the personality and the soul become one, and then the energies of the soul get transmitted into the personality. When this happens, then the work relating to man is complete. And from that time onwards, one can function from the higher circles upon the lower circles.

If you see the teachings of Master Djwhal Khul, he gives a specific symbol in "White Magic": a sphere over a triangle. Sometimes in our seminars, I supplied this symbol. A triangle on the top of which there is a lighted sphere, the light of which falls into the personality.



That is what we call “soul infused personality”. That should happen to all of us, then we are in a position to relate to the Hierarchy and conduct the work as it comes from the Hierarchy. Until then, we can only keep it as our ideal, we can reach that ideal in this incarnation, or in the next incarnation or in that next incarnation, thereby your ability to manifest work keeps on growing. So from being a worker of goodwill, we can slowly transform into a world server. When Master Djwhal Khul spoke of the group of world servers, what does it mean? Each person in so far as he is able to make this inner journey, he will transform from being just a local server to a global server. That is the dimension.

Until a planetary service is rendered, no man is ever discharged from the planet. Until the planetary duties are discharged or fulfilled, no man can ever pay back the debts to the planet. Therefore, you continue to stay at the Ajna, relate to the soul infused personality, conduct acts of service on any one of the seven ray activities. Some work on the first ray, some others on the second ray, some on the third ray, some others on the fourth ray or seventh ray, depending on your soul quality.

You keep on discharging your responsibilities, while you still continue to contemplate staying at Ajna relating to Sahasrara. This is what is called “the final atonement”. It has to be practised. Even when you are at Ajna, you are not absorbed to the point where you feel unexistence. You do exist, you have the knowledge and you shine forth, and you have all that awareness, through which you are able to function.

But then there is a further effort to move on. In that effort, I AM becomes THAT. There is no more the pulsating principle state. What you call SOHAM becomes OM. You rejoice, stay with it, and that is what is called *Samadhi*. You can be in that Samadhi state even sometimes in your meditation. You enter into the THAT I AM state and function with the personality. It is a facility.

When Jesus said, “I now rise and go to my Father”, it is moving from Ajna to Sahasrara, where there is no more individual existence, only universal existence, and you do not feel any more your separate individual existence. But as you step down once again into Ajna, you stay firmly connected with the universal consciousness, and your natural identity is THAT I AM.

Normally our natural identity would be that we feel as Germans, Indians, Spanish, Americans, or as male or female. It is our personality identity, but for a person who has touched upon the Ajna, there is no scope for him as personality identity. He cares not for personal identity. He cares not, if he is male or if he is female. He cares not in which body he is.

So being at Ajna, when you relate to Sahasrara, only three sun signs remain. All other sun signs are absorbed therein. Being at Ajna, you have Aries, and at the top of the forehead, you have the point of Aquarius, and above the head, you have Pisces. Pisces is the ultimate sign, which remains, before all is absorbed into Pisces. And when they manifest, they manifest in a two-way manner towards Aries and towards Aquarius. That is how the Spiritual Astrology tells us that the meditations can lead us up to ultimately relate to these spiritual zodiacal signs, i. e. Pisces, the presiding energy, from out of which there is the emergence of Aquarius on one side and Aries on the other side.

This is how when we are at Ajna meditating upon Sahasrara. Meditating upon Sahasrara, we can do it for fancy, but the steps have to be consciously performed from the Anahata or heart center, to the Vishuddhi or the throat center and from there into the larynx, and from there into the brow center,

and then to Ajna, and thereafter to the center of Aquarius, and then to Pisces – this is how the whole theme is given from the astrological dimension.

We are all practising that over decades, and most of us have also become grandmothers and grandfathers. Now we have also Luce as a grandmother. Ute contacted Master EK, when she was 24 years. She is now a grandmother. So just being a young lady, she has become a mother and then a grandmother. In all these years she has been associated with the energies of the Masters.

Now it is time to think about deeper meditations and to gain what has to be gained. What truly is to be gained is continuity of consciousness. Continuity of consciousness is for sure when we at least reach up to the brow center. Then you would know, when you are born next time, what was your previous life and what for have you taken that current life, and how are you to proceed. All those fundamental questions, which I have raised at the beginning of the seminar, they all get answered the moment you reach Ajna in you. The only means is outer service and inner contemplation.

Inner contemplation can be done in a rhythmical manner, at a rate of 24 minutes each sitting and a minimum of three sittings a day. It comes up to 72 minutes, but the optimum is, each sitting has to be 72 minutes. Three times 72, that makes 216 minutes. That is the number of consciousness. 216 minutes of contemplation daily, if you wish to do it, provided your karma permits. For all, karma has to permit, karma is like the tiger.

To ensure that karma does not bind you, you necessarily have to change your attitude of work as an attitude of service. Then slowly in a matter of 10 to 12 years, the work does not bind you. It enables you to meditate. When you do this meditation at a rate of 72 minutes three times a day, you will be able to hit the target sooner, because the science of Pranayama says, “72 minutes each time is very propitious.” But let us start with three times 24 minutes a day, only 24 minutes a day. 2160 pulsations are one unit, and what we do is 216 minutes meditating a day, if we do three times 72. Orient the mind upon respiration, stay in the center of the heart, and then go into the deeper side of the heart, meet the subtle pulsation, and then make an upward movement with the help of *Udana Prana* to reach the brow center, contemplate upon Ajna. That is all the program.

To do that you need time, you cannot push it up. It finds its own upward movement. That is why Master CVV also says that the horizontals should meet the verticals. The mind that moves into the surrounding world in a horizontal manner, it has to come back and join the heart and make a vertical movement.

When a vertical movement takes place, slowly the bridges are built. Until the bridges are built, we continue to have the same state of ignorance, where we have some bits and pieces of knowledge collected from the books without having the ability to memorize later, but the other kind of knowledge which you gain during your upward movement from the heart center to the brow center, that knowledge remains for all times to come. It is a knowledge, which is at will revealed to you, and therefore remains always with you.

It is always good to look more for inner contemplation and even for knowledge than reading of books in the outer. To the ones who carry out inner contemplation, the outer scriptures written by Masters of wisdom confirm your inner experiences. Whatever is experienced within you through inner contemplation, you will find that a Master of Wisdom has already written it.

So this is how we have to continue, when we need to be stepping up our meditational activity and change our personal life into a life of service. This dimension may be thought of and worked out so that we develop ourselves in a faster manner. We all want delivery, but from whom should we be delivered? From ourselves only. We have to be delivered from out of our personality and preside over the personality, so that we conduct the whole life in a kingly manner, but not serve life as a slave.

There are persons who work day and night or they work by the night and sleep by the day. It so happened when one youngster met the Prime Minister of India. The young man was a software engineer at Amazon, and my brother's son. My brother had access to the Prime Minister, because he was a high official. When the young man was introduced to the Prime Minister, my brother said, "It is my son, he is working in the United States." So then the Prime Minister asked the young man, "What do you do in America?" And he said "I am a slave, I am a slave." The Prime Minister was irritated and my brother was shocked. Answering a Prime Minister in that manner, it is no joke. Then the Prime Minister who was a very old and wise person, he asked, "Why do say that you are a slave?" He said, "Yes, we are all slaves of money. I work for money, I have become a slave of money. Is this not slavery?" Although we say, "We are not slaves", in reality we are subservient to the energy of money. Other people say, "I am a slave of my family" or "I am a slave of my company" or "I am a slave of my body." Such is our understanding, when we don't see our work as an offering.

But if your work is a work of offering, you feel doing it not as an imposition, but as a gift of God. Bhagavad Gita says, "Work is a gift of nature to man, whatever work it is." And by appropriately relating to work, man can develop the needed alignment. It is a statement, which comes from Adi Shankara. Adi Shankara was teaching to his followers, "*Do not complain about work. Work is nature's gift to you.*"

By appropriately relating to work, you develop the needed alignment. The purpose of work is only to cause the needed alignment in the persons. If you attend your work as service, your mind, your senses and your body, they are in alignment with you, as you conduct the work. Today the science of alignment has become a huge science, only because we ceased to see the natural, splendorous dimension of work. So, once you take to the right dimension of work, alignment would enable you to relate to the soul. Such alignment would bring in the needed light, the love, the will and the activity in you. That is how the whole thing is.

These dimensions I wanted to present to you, especially to those who have attended the teachings over so many years. Kindly think more in terms of contemplation than in terms of engaging more in objectivity.

Thank you one and all
Namaskarams