

The World Teacher Trust

Seminar on “Vishnu Suktam” (Lord of Pervasion)

33rd Est-West Group Life

Visakhapatnam, India, 1-9 January 2020, Guru Puja, 10-13 January

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

Tuesday, 31 December 2019, evening: Inauguration of the Seminar

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

It has been an activity for 33 years in Visakhapatnam. On the eve of the New Year 2020 I welcome you all, on the path to light, carrying our own luggage called personality, and move on in spite of luggage of personality karma, we have been able to move and more to where we are now. Therefore there is a satisfaction that we have been moving on the path. 2020 is a pro... the will to move on to walk on and to continue the path. That is why we relate to the great models we have behind us on the altar to move on to the higher levels of awareness. I would like to say not much this evening but be aware of the cold wind that is running through India from north to south, from the coolest of the Mountains of Himalaya. Therefore it is always better to protect, there is a special gift of coolness, protect your throat, feet and shoulders. Make sure that you cover well. On the 1st day of January we are doing the prayer to the Master at a place at the sea. Make sure that you cover throat and to cover adequately so that you can't catch a cold. In the entire group life it is not very comfortable with a cold.

Tomorrow evening we commence the seminar where we will deliberate the hymns of Vishnu. There are many. Master EK gave 45 hymns and I would like to present to you a hymn and when we don't complete this year we will continue next year and then the next years.

Wednesday, 1 January 2020, evening: Inauguration of the Seminar

SAMASTA YOGEE JANATAARAKAM THAM.
SANATH KUMARAM SARANAM PRAPADYE. (2x)

KRIPAA SAMUDRAM SUGATASYA MITRAM
TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM
NAMAAMI MAITREYAM AGAADHA BODHAAM. (2+3 : 2x)
OM Shanti, Shanti, Shanti

Very hearty fraternal greetings and good wishes to all the brothers and the sisters.

With reverence to the Truth and the Hierarchy on the planet representing the .. and the knowledge, we inaugurate the 33rd group life in Visakhapatnam. As in last year, this year we also notice the service activity which is being carried out 50 km from this place to the north where a temple was set up to train and then ensure self-employment of different citizens and youth. There is a society which is called... they have identified every kind of different ability, all considerable handicaps are treated, they do human service in an area with a centre, in that centre there are places built where the children and the youth are brought and trained at the rate of 150 children each block, they have about 10 to 12 blocks. We have decided to help them; Dhanishta foundation has decided to take care of one particular block of children where they are not only given training but also food and clothes. I request to... come and receive a cheque for the work ... and they say a few words about their organisation.

"We are from a rehabilitation centre of... we are taking care of disabled children in 5 places in AP. We have built family... ..(too fast). Carpentry, computer, sanitation, ... children, want them self-sustained in life. Thanks to Dhanishta foundation...

This year for the 9 days seminar we deliberate upon the work of the 2nd logos whom we call as Vishnu in one system and in another system... and in the Maya system the lord Disentis. The 2nd logos is the one who maintains the creation while the 3rd logos created, Brahma, prepares the creation form and enables the entry of beings into these forms in various planes, planetary, solar and cosmic planes. The work of... is done by the trinity know in Vedic wisdom, creator Brahma, preserver Vishnu, absorber of the whole as Shiva or Rudra. These bring out a creation; enable the beings to enter into the creation and also the exit into the source from where the beings have come. It happens to us on the basis of every day and also every life. Every morning we awaken into the form, the 2nd logos maintains the forms where the beings fulfil themselves, in the end of the day they return to the source from which they have come

The trinity is one. The commencing the seminar is the work of the 3rd logos, the 2nd logos is that we conduct the work, and the 1st logos is that we conclude the seminar to begin with another work. The beginning is already set up; it can cause an expansion of our awareness. At the end we have to conclude. To do (?) in the original session we will conclude early. Having concluded this evening the teaching, you will have a light dinner and then conclude and get into retirement for the day. Every activity has this triple, in the commencement and conclusion is for the benefit... they are brief, the continuity is long. The number of hours we continue with an activity has a longer continuation. The creator started the creation, now it is the work of the 2nd logos to ensure the standards and ensure that the being grow in terms of awareness and after this there is the conclusion, which is fast. This house has been built over 14 month, it continues about 30, 40 years, depending on the team that maintains it, ensuring that the work for this only is maintained, then the work is done and gets dissolved quickly.

The activity of the 2nd logos is by far very huge. We are born and then one day we depart but in between the activity is so huge, it has to be carried out with awareness, in tune with the laws, all the major activity is of the 2nd logos. He is of paramount important; Rudra and Shiva are for drastic changes. Before this structure was there, there was another structure, it was decided that we shall dissolve that form and get a better form in greater facility and... The first logos changes and then the activity continues, and then there is dissolution. We get into sleep and are bound to get up again tomorrow. We continue to make more experience until the comprehension is complete. There is grown in the totality of awareness... Growth, nourishment, law and order, for the beauty of form in the creation or individual creation. We make sure that the life is carried out with joy, splendour and beauty. The 2nd logos tends to be for great importance for the beings in existence. He incarnates from time to time to set the law and show the way. The great beings give an order to a community and then they depart again. The hierarchy is presided over by the 2nd logos who is overviewed by the 1st logos. His work is not yet, the work of the 3rd logos is completed. The work of the 2nd logos is relevant for all of us now. We wish to experience as much splendour as possible. The awareness of WTT permeates all here; it is the work of 2nd Logos. We do not know what is happening above this roof and below the house. A seer can see through to all direction and keeps on expanding his awareness in all the 6 dimensions. When we think of expansion, the true expansion is of awareness, into matter is consolidation, into awareness it causes liberation.

You find less and less discomfort with yourself, with the surrounding and less and less constriction. The 2nd logos can see farther, in all stories of initiates you see extraordinary insight, ability to listen to silence. This should give us greater ability to function, less you are in consciousness, less you can permeate. When permeation is complete, it expands all, 2nd logos permeates the whole universe. The 3rd logos' work is only to be. We are more and more relating to expansion of consciousness. An ant has a degree of awareness; a cat has more, tigers more... There are different grades of awareness. Also with humans, there are people with little awareness, with more and more awareness. What you measure as... is expansion of consciousness. The more and more you expand, the more you respond to the requirements of so many people, (the Masters respond). He is most for people in distress and for people who are hungry in expansion of consciousness. The Logos is the Word, it is a triple word, A U M (a). A 1st Logos U, 2nd Logos, Ma 3rd Logos. U is expansion until you are fulfilled in every dimension. That can be horizontal or vertical awareness / expansion of awareness. These two when you are able to expand, the more you are liberated from the restricted state of your being. Sun permeates the whole system, the seers expand their consciousness until the Sun, they can be on any of the 7 planes until the 7th, a state of great joy and facility and of satisfaction. Materially when you expand there is a point where you get conditions, it arrests the consciousness. The men of wisdom realised, let us expand vertically and we reduce to grow

horizontally. We have the stories of Napoleon, Alexander, emperors causing expansion of empires which fell. But when expanding vertically there is no losing, wealth you may lose, wisdom once gained is always with you. The wise men grow more in awareness.

The do not believe in expansion of material. There was material expansion with the British, Spanish, German but it ended. There were countries where expansion was never searched; it was in Israel, but also in India first. Germans, Persians have learnt that expansions means nothing, they had to return to their original borders. Expansion vertically remains with you; you don't lose it and can expand to the Sun and beyond. The state of the 2nd logos is beyond the sun, the cosmic sun and the central sun.

The seers expand to as many seers as possible. The 2nd logos is seen as the god for the beings, the Lord as creator and closer have taken to the secondary role, they assist the 2nd logos who has taken the first role. The 2nd Logos, Disentis in Mayan system, everywhere the system was the same, every part of the globe had its own heights of wisdom but with the time the wisdom gets obscured in the countries turning to materialism. We have great cultures that found great wealth and expansion and later found nemesis. To start with India, there was gold everywhere and attracted people from north and south, from Europe, we lost the gold and consequently also the wisdom. We had to recapture the wisdom. You know how it was with the Greek, the Israelis, the Babylonians. The wisdom got hidden with them; it was no more accessible to them. Mayans had tremendous wisdom relating to time and astrology, they mastered the dimension had had relations with India; they know nothing about it anymore.

As students we only look to the past height of cultures. The expansion of the 2nd logos goes beyond; there is nothing unknown for him in the entire system, omniscient, omni-present and also omni-potent, the major qualities of the 2nd logos, Vishnu, who presides over the entire system. His qualities are followed by seers who considered themselves as servers for him.

We find an urge to expansion of consciousness and so we chose these suktams. We work with Vishnu suktams, it may take more 2, 3 years to complete the first hymns, we start with tomorrow. We work out the logistics for you stay here and the consultation. We start the growth of expansion of consciousness. Namaskarams

Thursday, 2 January 2020, morning

OM
Narayanaya Vidmahe
Vasudevaya Dhimahi
Tanno Vishnu Prachodayate (12x)

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

We shall get into one of the most sublime topics of the Veda which speaks of the Lord as 2nd Logos as Vishnu who presides over the creation and also presides over the beings of creation. He is the king that sets the law and ensures the order. By relating to Vishnu we also fall into the order of creation and also gain the taste to follow the law. When there is no taste for law the beings in creation go astray. The individual comforts are only for a subtle message that we need to readjust our ways of life in all our planes that we need to adjust, on the physical plane, emotion plane, mental plane and also at buddhic plane. When there is no proper atunement with the law the discomfort sets in. It can be physical discomfort, mental discomfort, emotional discomfort, discomfort relating to health, physical discomfort which is all over. Vishnu is the one who ensures that we follow the law, the order of creation so that we are happy beings in his kingdom. He is the king of the kings; he rules all the universe of whom Sanat Kumara is the representative on the planet. He is one of the representations of Vishnu. All 4 Kumaras emerged as per the 4 states of existence, we are ruled by Sanat Kumara. There are local kings who rule us. There were kings ruling us, now we have government which according to their knowledge govern us. Originally there were initiates governing the community. The community is in discomfort, in the age of Kali we cannot expect an ideal government on the planet when ignorance is preside Places of power, money, they don't establish the law and the order, the weak, others follow the truth. The king is ignorant, so they follow the ignorant ways. We the humans need to find the governance for all of us. We have to govern all of us. That is the fundamental principle that the disciple governs himself. I rule myself; I let others govern themselves,

that is the rule of 7th ray. I mind my business, attune to the nature, to the planetary movements, to the seasons, to the water, air, matter, fire the planet. I find my own agreement which is the true spirit of yoga. If your neighbour finds it sensible to follow he will do, you don't impose it on others. Your business is to find the law in relation to the surroundings and work out what is intended by the law which is promoted by the 2nd logos promoted by him since the beginning of this creation.

The king of the planet has set up the law and sees that we do not decay and destroy ourselves. He has his own inner government like we have Shamballa, the Hierarchy to teach how to live. This also included how to leave. We have to live and appropriately leave and again arrive. This is what the teaching is all about. We live with respect of our emotions, organised, set in geometrical patterns, how to relate to the surrounding nature, to relate to the fauna and flora of the earth. This is the work related to living in order and in splendour. It has the related knowledge. If we do not follow, we create our own problem. If we don't follow the wheel we get into problems. The teaching is about living in equilibrium. He is the one, the Lord himself as the 2nd logos to teach us. The seers help to know the law and to follow the order that he has given. The seers conceived the grand work of the hymns of Vishnu and the puranas, the foremost Purana is Vishnu Purana. It is the original Purana, written by Lord Maitreya for 50 years dictated to him by his teacher called Parasara. Parasara dictated the Vishnu Purana to him in the caves of Sravasti where eventually Lord Maitreya decided to live forever for the benefit of humanity. It detailed eventually into 17 other puranas by his son, Vedavyasa. The Vishnu Purana was a question-answer session between Parasara the Teacher and the student, Maitreya. The mantra OM Narayanaya Vidhmahe... means, may Vishnu alert our wills to be in tune with the law and order of the creation. It is a mantra of 24 syllables and therefore called a Gayatri mantra. It has 3 lines.

Narayanaya Vidmahe

Vasudevaya Dhimahi

Tanno Vishnu Prachodayate

It is in the book on Mantrams, each line has 8 syllables. I thought we sing this mantra. It can be sung as a song. To know Narayana, the Cosmic Lord, Vidhmahe means to know, the cosmic consciousness: Vasudevaya Dhimahi: We meditate upon the indwelling God, may the lord of the universe, Vishnu, alert our will and cause awareness in all of us.

These verses are frequently used in the Puranas. All that is the form aspect of creation is called Vishnu. ... That is how Bhagavata commences. Vishnu is the form aspect of the Lord; Vasudeva is the indwelling God that enables functioning of the form, the system called creation or individual formations. For earth to move around itself and the Sun is a functioning, not visible. If there is no function, we can't move. If the pulsation is missing in us, the intelligence which causes movement goes out the form. The form is run by the indwelling deity. The indwelling deity of all forms, not only humans. You can see a tree growing but you can't see the principle that causes growth. You see a seed sprout to a huge tree. What is it that enables growth in us? We have grown, come out as a baby and grown upto 35 years. Growing in form is one thing, growing in consciousness is another thing. We see the grown in animal, plant, in us, in planets, around the sun according to a set speed Jupiter takes 12 years to make a circle around the Sun, Saturn 30 years, the earth makes daily movements around itself and 12 months around the sun. Different forces – Jupiter emits one kind of energy, Saturn another kind of energy, Mercury, Venus, Mars still other forces. We the humans emit energies by what we conduct around. Every species has an impact on the surroundings. There is the unseen force that conducts the form from within. This is Vasudeva. The first aspect is called Vishnu. These are all dimensions of the first Logos. Form is one, we can take it as the 3rd aspect, the indwelling force can be seen through insight. Within the form, how is the function? We have a mango tree and banana tree but the expression of force is different through different trees, animals and humans. To relate to this form is relating to Vasudeva. This dimension is basically seen within. The (Shutdown of computer, blue screen.../restart)

The lower torso which is below the navel is matter, when it gets out of proportion, when force is getting out of proportion you have lot of anxiety, fear, jealousy, emotion and then the head is disturbed. The head related to consciousness, the upper torso to force and the lower torso to matter. Prana functions on the heart centre, when you work with air, it takes to fire, water and matter. Consciousness, force and matter, Narayana, Vasudeva and Vishnu. The difference between us and Vishnu is, we have limited consciousness, he has unlimited consciousness, we have limited consciousness, he has unlimited force, we have limited force, he has unlimited form, Vishvarupa, we have limited form. There is force, omnipotence, omniscience. These are his dimensions. It is he who dwells in all of us. We think we are existing, he lets us to think so. That is the beauty, the love of God, his consciousness. He causes our form, his huge form;

our form is made out of it. There is an occult meditation of aster CVV: In his form we live, in his ... The divinity is living as you, nothing is yours except as the feeling that it belongs to you. The wave is just the ocean. The wave is nothing but the ocean, without ocean there is no wave. Each wave is special and tries to overtake another wave, one as many, that is the beauty of creation, one as many. In the 3 dimensions of one as many is explained in the Suktas. Our existence is... our consciousness is his consciousness, our force is his force, our form is his form. Upto what time this form shall function is not in our hands. Neither the form nor the consciousness is in our control. Some day you might wake up without the force, it is gone, anything is possible. Therefore to relate to the force that exists, we would be able to understand the scheme of divinity in its best way. We would no more have any funny idea about the divinity when the Suktas are correctly understood. Every hymn gives a different dimension of the Lord. We get into the first hymn:

Paro matraya tanva' vrdhana
Na te Mahitva Mana'snuvanti ||
Ubhe te' vidma raja'si prthivya
Visno' devatam | parmasya' vithse ||

Vishnu exists as all forms and as a form it exists as all form therefore he is called Vishvarupa. When Krishna gave the vision of the great form, the warrior Arjuna was shivering. He himself is part of it. To see this form which is limitless, Arjuna said, I cannot see this form and he shivered. In the 11th canto of Bhagavad Gita there is a description of the cosmic form coming into the form.

The cosmic form of the Lord, it in the solar and planetary forms are included. Arjuna sees all conceivable and even inconceivable form and it is beyond measure. We are recommended to see every form as the Lord. (Spanish system did not function: learn English, Indian English, Kumar Indian English...)

The very first sentence... we like some forms, some forms not. The form of a creeper is liked; the form of the serpent is not liked. We have our own likes and dislikes in respect to the forms. All forms are allowed by the divine, some forms we like, some not – we suffer from our likes and dislikes. A scorpion, seemingly civilised persons are afraid of cockroaches, mosquitoes... Some are not comfortable in the presence of certain persons, they make noises.

There are scorpions around Shiva, serpents around neck and shoulders – the acceptability of forms. When we see very obese people, the person holding the form does not feel comfortable and people making remarks about him don't make him feel comfortable. Any form is a divine form. To see a form and not to see divinity, you cannot enter the threshold of the kingdom of God. All forms are... A saint and a sinner. A true saint cannot send away a sinner, because he sees the divine in all forms. We have to bring the divine into our vision. Slowly your psyche accepts. Marriages, after some time, the shapes change. Forms are meant to be changed. Krishna grew up in Brindavan with all wonderful nature and very devoted people around him. His plan started from the 11th year, he had all beauty around and he was extremely beautiful. He was invited to the city of Madhura. When Krishna and his brother came to Madhura, on the way there was a young lady crippled in form. There is a bend in the back, the neck, the hip. She looked ugly; she was also not fully grown. She remained a dwarf. She was the servant maid bringing natural perfumes to the king. She kept her head low. People laughed at her. When Krishna walked in the same way, the people were used to see the lady daily and they laughed. They made all kinds of jokes about her but she was accustomed to it and looked ahead. The king approached her, since he was a king server, no one could do harm to her.

Krishna looked at the situation, went straight ahead and asked to whom are you carrying the perfumes. She saw Krishna and was deeply touched. She said why do you say that I am ugly? Krishna said, no, you are not ugly, they others say so. You should have an eye to see the beauty. Krishna put his head onto her toes and took her up at the ears and she got long and very beautiful. He said, don't believe when people say something about you, only believe in the divinity in you. This would eventually make you completely reliable to the divine. All in the royal palace were astonished and the king was afraid about Krishna.

When it comes to ultimate beauty we have to think of Krishna, even in a crippled form it is still a form.

See form as such as divine. It can be a form that you like or don't like. You're not liking does not change the situation. Your dislike is your disturbance. When the hymn says, the form is all-permeative. The first lines, it says, in the one form there are billions and billions of forms.

Matra means measure, by measure it is beyond, paraha. You cannot measure the form of the cosmic being. In that form are all the forms. You can see that the form is beyond form. By form you are beyond measure and you permeate. We permeate our whole body. If some insect falls on your head, you know it.

If it falls on the tip of the toe you know it because you have permeated the whole body. Consequently everything is known what is happening to your body. Feet are also you, your head, shoulders, anything about your form is you, therefore this permeative dimension is a thing that immediately comes to you. That is one dimension.

Na te' Mahitva Manva'snuvanti – where do you get your form from, your force form, where do you get your form, sight from? All that is in macro is in micro. We cannot describe the splendour of your form.

Once demon said, I cannot be killed by any known form. He does not know that forms can be made by a special form. The Lord came with a lion head and a human body. He killed the demon by the claws of that form. He asked for a boon from the creator I cannot be killed by any human or animal form... so the lord came in a form which was neither animal form, neither in the house nor outside. The demon wondered how can be such a being, no weapon used. This kind of possibilities cannot be comprehended, the form's expansion cannot be seen our form is beyond measure, cannot be known, completely experienced. The practise is to see all forms as divine, there can be unknown forms. It is an all-permeating form, can take to any dimension.

Ubhe te' vidma raja'si prthivya. We only know the force and the matter. When our consciousness tends to know the consciousness we are absorbed by it and we cannot see. The iron having become a magnet gets merged into the magnet. A drop merging into the water pool it loses its identity. With the help of consciousness we can see how the force and the form is functioning. When you try to observe the consciousness you get absorbed into it. In deep meditation you are lost. In deep meditation you lose your identity. He is a projection of the oceanic consciousness. The self-separated identity is lost. The seers are found it to be and not to be. You tend to be very limited. They found a means, THAT I AM. To be Brahman is no experience. To associate with Brahman is to have the bliss experienced as you. We as separate units of consciousness get absorbed. Until you are permitted to get back you are not there. "I am THAT I AM": I AM, the separative state, I AM THAT, when I AM disappears into that, there is no more experience.

Master EK used to give an example: You can take a sugar cube onto your tongue, is your tongue sweet? When we become sugar, you cannot experience the sugar.

The hymn says, we only know 2 dimensions with the help of your consciousness in us. The form is with the others, the consciousness; you are lost in the experience.

Visno'devatam paramasya'vithse

Only he knows his expansion, we know a bit of his form, his force, his consciousness. We cannot know how he is as consciousness. The 3rd dimension cannot be known.

Paro matraya it is measured beyond measure, tana vrdhana: permeated by the form.

We remain humble, relate to you and receive these three dimensions and experience you in the 3 dimensions.

We continue in the afternoon. The more we proceed it becomes more digestible.

Thursday, 2 January 2019, afternoon

Metam me

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

Another dimension of Vishnu is presented in the second hymn:

Na te Visnojayamanona jato...

The meaning is: Oh Lord Vishnu, those who are born and those who are being born cannot comprehend your magic... (see the text)

With that we do not understand much. It first says how Vishnu Jayamana, those who are being born, there are beings in formation, and those who are awaiting to be born. None of these beings know your magic, te mahimnaha. Oh Lord, suspended beyond the field of light, the expansive one...

When we make such an understanding we don't understand – we need to have a key. From Sun to earth there are beings born, beings who are being born, and beings which have left. Those who are born and those who are being born, when they depart, they will again be born. There are two categories: those who live in the body, those who are in the process of taking birth, who move between one birth and the other birth, they keep on moving cyclically, they do not know your magic. Until they know this dimension, they continue to be born. Every born being, with birth the death also comes. Then move on, come back.

Birth and death are two dimensions. Before born we don't know from where we come. After we are born we do not know why we are here. So what is it which we know? We don't know where we have come from, nor what we have to do. It is a magic not all can know. No one knows the complete magic. We should know who we are, what we are to do. Not knowing is the best... the beings cannot understand what Vishnu intends.

Your magic, which is beyond our understanding, the beings cannot gain. The second aspect of the stanza. Suspended are they. A beam of light from earth comes, on the other end of the beam of light there is heaven. In the morning you get it from the east, it touches the earth and earth keeps moving and everyone gets to touch of light always from the east. We are awakened. On one side of the beam of light, a pillar of light, on one side there is heaven, on this side there is earth. The world of light and that of matter, the beam is of great consequence to all of us. This beam is coming through the sun is beyond. It is all-permeative. Through this beam of light the beings come and come back. It is a huge dimension of wisdom. Through the beam of light the beings are born. We can only see from the sun and until earth. The beam contains all the planes of light. It is called in the books a local sunrise. Throughout the... it keeps happening. It is always from the east. The sun comes in the east. It is beyond discussion and use. We only get the east through the Sun. The Sun brings a beam of light to the earth. By mid-noon it is vertical and in the west it disappears. This beam is there throughout the day. The beings wake up before the sunrise. Those who are enabled to wake up... sickness is by your atunement to the wake-up... the sun ray travels from the east to... Very poetically the Vedas say, the pillar is set up to the Sun, then again as we come down with the help of the beam of light. The beam disappears in the night and we also go back and join the sun and again come back to earth. It is with the beings this way with little variations. There is a pillar from east to earth; it is a flow of light. The sun beam from Ajna to Muladhara. This way we function. The beings keep moving throughout the day, sometimes we are mentally engaged, in a state of joy or only I AM. At the end of the day when sleep comes, the pillar disappears. In us also we have to make sure that we get back in tune with the sun beams in tune with the Sun. We wake up, ... When we are awakening, after awakening we know, before awakening, the being born you are arriving to awake. Before you slip into sleep, you are departing. We do not know the time before wake-up. Being born is about to wake up. During the wakeful hours... by evening we are withdrawn to sleep again. Beyond the sleep we don't know what is, the seers say. If we fall asleep, we do not know. From out of nowhere we arrive again in the morning. Where we are in the sleep hours we do not know nor from where we arrive every morning and also as we descend into the womb of the mother. That is beyond us. Throughout the wakeful hours we have the support of the beams of light. The vertical being enables us to function in all planes according to the state of awareness. Not all beings can function in all planes of existence.

Sometimes we also dwell at the buddhi plane. Blissful plane not all can get. Not all can experience. At the end of the day the awareness withdraws itself into its source. This dimension we have to know how it functions. From where did we arrive and to which point we go during sleep, this to contemplate is a contemplation by itself, it is the state of diamond consciousness. From sleep to awareness and from awareness to sleep is the shift of the beings.

This is all we speak, from Sun to earth. The sun itself is receiving rays from Savitru, we don't know how. Beyond that is the cosmic centre. How great is the dimension of Vishnu. We only know from the point of wake-up to the point of sleep. Beyond is not understood and even the process is not understood. Indra, the celestial king is called in Indra, meaning idam dra, the one that protects this path, the path of light. Therefore the seven seers, they are also presided over by Indra, the celestial king. He is a part of the total beam of light. Vishnu permeates even beyond. To know the whole scheme of things is to go beyond Indra. The celestial king is the one who brings light from the east and he brings protection of the visible beam of light, what is – visible for the beings on earth. He is the Lord of East, also of the West, meaning, he receives cooperation from the angel of North, South, through the diagonals, south-west, north-east... all directional devas, the Sun is the king and the principle that functions from Sun to earth is presided by Indra. Beyond this, he has not function. Vishnu is protecting also beyond that. The visible part of Vishnu is Indra, Vishnu is also the light beyond. The light beyond through sun ball enters into the system. With this we are considering. We are illumined by it, directed by it. The sun rays, its directions protect us. The king presides over the entire universe; he is the celestial king Indra. He functions in tune with the light beyond. Sahasrara means, it is the light of thousand suns. From there, when the light descends upto Ajna, from the totality of light, according to the window the light comes in. We function with the light we bring in. There is a centre called the birth place of Indra which is below Ajna, that rules. We have to understand Indra as individualised consciousness. THAT I AM, the sun ball limits the light, therefore without the realisation of the birthplace of Indra we cannot go beyond. He is the dweller at the threshold of Ajna. We

have so many stories in so many Puranas that disciples meditate and meditate, they do not go over until they have the cooperation with Indra. To be with the superior with Indra we have to go beyond. It is the Indra-Vishnu worship, as it is said. Indra-Vishnu is the one beyond to himself. It has its value to us. We would like to link to God but we do not know how. It says, meditate at the brow centre. An image exists at the threshold of the brow centre, the threshold of the I AM. The next centre is Sahasrara, the individuality is lost in Sahasrara, they do not relate so much to this side.

When you come back to Ajna and the centre below, the birthplace of Indra. The ones going beyond Ajna get lost in the totality. The one that is being born the state of beyond cannot be gained by those born. Your holding. To reach the Sun we have to take the same as the path of the Sun, by the same path we have to get back. All old theologies never overlooked to relate to the Sun, be it in the east or the west. In Africa relating to the Sun is seen as the way to walk into the path of light. We now have so many ways and we do not even relate to Sun. We relate to something else, to so many other things but not to the Sun. The path of light which relates to Sun. The experiencing of the sunray in you, from Ajna to muladhara, there is a pillar in us, when we are relating to the ray, we relate to the pillar of light. As we see in the zodiac also is relating to the pillar of light.

This is a grand dimension, a part of the magic of Vishnu. Therefore it says, those who are born or being born, cannot comprehend your magic. You hold the planes of light towards the east of the Sun. East becomes a predominant direction wherever you go, first you have to look where east is. East is the path to relate to the path. That path of light is a dimension of Vishnu. That is what we have to relate daily. When we close our eyes, you are recommended to meditate in the heart as a preparation to reach the brow centre and the Ajna. Relating to the heart is only to enter the path. The destination is in the east where the entry into the path of light is in the heart which is the entry point into the path. The energy of compassion is in the south, there is the dog star, Sirius star, the constellation of Dattatreya. Teachers come from the South and lead to the heart. Compassion is the basic quality. Without compassion you cannot enter into the path of light and the path of Sun. The compassion point - are you compassionate enough? We should be able to forgive. Forgive, even if you cannot. Those who cannot forgive cannot enter the heart, and cannot enter the path of light of the Sun which is a part of the path of Vishnu. He continues to supply light to us according to the time plan. To them all are learning, all beings are learning, some are learning, some are refusing to learn, all are supported by light.

The quality of the divine, the divine is compassionate to you. If you are compassionate you enter into the heart. The sun at Ajna centre, Sahasrara is the higher centre. Compassion is the entry point. This is said by the great centre of entrance. They say, compassion. Crucifixion is not an unimaginable thing. Jesus said, show the other cheek also, meaning, be compassionate and show the other dimension. A man who is of incomplete understanding he may slap you but if you show the other dimension he may stop. Show them the other dimensions, their understanding may round up. Before you get into the heart the higher intelligence is not functioning in you. It is continuously working in you out of compassion. Even in your sleep hours it is functioning. During the night hours we are supported, during the day hours we are supported. Prana and apana are there during the sleep hours regardless our being... The path through muladhara is the path of Hatha yoga. Now we have Raja yoga, the entrance is through the heart and we have to consider all forms as divine. The thought of divinity prevails in you and enables you to stay in equilibrium. It opens and you enter and you find a vertical beam which is here. When you go to the lift you can go up. We have to go up in the lift, move up first and move down. The path of the lift is the path of light. The path of light in you, the outer beams enable... it is available to you even during the night hours, the objective light is only available during the day, Indra prevails only during the day, the I AM and the related self-consciousness. The way Indra is with Vishnu, individual consciousness with the universal consciousness, Indra cannot chase the energies of darkness by himself. In Puranas there are many stories that Indra could not fight the energies of darkness but only in association with Vishnu, the totality of light. We are protected in the sleep hours and the day hours. The individual consciousness functions in the day and slips into the darkness. But a man who relates to the light within, there is always light available. There is a small Upanishad. The father tells his son to relate to the sun. The son asks. The father answers. The more you ask the more you get (stuck). The son asked: during the day I can relate to the sun but how in the night? The flame comes... The father says: During the night there is no light still there is light in you ever available. The inner light is in you, it is the dimension of Vishnu.

In cosmic light, the individual light only functions in the day hours, not the sleep hours. There I needed a light which is also there during the night. Compassion requires patience, without patience, tolerance; understand you are not in the path of light.

With the Vedic key of understanding you can get into the science of astrology, grammar, the 6 keys. For great intellects the keys don't work. Not all can see through the scriptures, only when you have the qualities of the heart, love and compassion. In discipleship, people fall into quagmires. It leads into compassion. In the lives of disciples you see they could bear so much of nonsense around. A courageous endurance of personal injustice. You should be able to bear criticism. HPB was attacked, also Yudhishtira. Tolerance, forbearance, patience is needed to walk into the path of light. We conclude the evening with the evening prayer. Thank you, Namaskarams.

Friday, 3 January 2020, morning

OM
Narayanaya Vidmahe
Vasudevaya Dhimahi
Tanno Vishnu Prachodayate (12x)

Metam Me...

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

We take to another dimension in relation to Vishnu, as per the ray from the Sun coming to the earth.

(Recitation of Suktam 3)

That is what the hymn is. Iravati is one of the names of our earth, meaning potent with food. The earth is potent with food, therefore it is called Iravati. Dhenumati means, it is filled with cows and cattle. (Lutz is a very old member from Hamburg, after many years he has come back to India, his translation is not working, for respect with him we wait – alles gut?)

Iravati is one of the names of earth, potent with food, then Dhenumati, filled with cows. When there is food and milk, the Bhutams, the habitat of the beings is well. Then it says that the earth is the habitat of the beings in process of evolution. Soo means, it has the ability for impregnation and delivery. By taking food, milk and water, the beings gain the facility to impregnate, fecundate and cause delivery of further beings. This enables procreation. All species continue to exist through a process of procreation. Yavasini means, Yava is the rice, the wheat, the cereals. Then Manushey, for the humans, with the variety of food, pulses, cattle which give milk enable us to gain the relevant power in us, all this is given as a gift to humans. They should know. Dasasya, this earth is arranged in juxtaposition to the sun. There is the world of light coming from the sun, and there is the earth. The sunrays are regularly received on earth and placed in opposition. As we look at each other, face to face. Once upon a time in Spain Josep Paradell gave a speech for a journalist, he gave the essence of the teachings to the newspaper – he was an official working in a bank. They asked him, are you with the bank or some psychical things? We were jubilant but he was a bit down. It was "face to face". The beam of light throughout the day and the night – a part is during another time due to the rotation of earth. We do not pay attention to it because it is our daily routine. The planet is held by the rays of sun holding it. There is not base for the planet as such. We are held by the sun. We the humans are held by our awareness. It says juxtaposing the heaven and earth, the rays hold the heaven and the earth, the heaven to get linked to the earth. There are persons on earth; many times would like to go away. Many come and tell me, Master, I want to go. You cannot do because the body holds you. When I hold this box the box also holds me. When in both hand I hold something, we should know what to do. Anything we hold in life also holds us. It can be spouse, sometimes it can be a job. You want to get away but you cannot. Many say that I want to get away. The answer is, you might try - they cannot get away. The children hold the father and mother, then come the grandchildren. We do not know who holds whom. The grandparents hang around, the grandchildren have come to release us but we hold them.

The heaven and earth are face to face hold. The two, Prithiva Abhitaha. Face to face. The connection is the rays, holding them. The heaven and the earth are held together by the light that comes from the Sun. They are interconnected by heaven and earth. It is a travel between east and west. From west to east you travel to the light. I don't take geographically. It is from the Ajna and above the light comes, and down to Muladhara, which is the base for the form, also holds the light until the purpose is done. Mostly the scriptures cannot be understood unless you use as above so below, Nyasa Vidya. To see the light we don't have to go to the Sun, if you go to the Ajna you go to the Sun. In the heart the Sun is hold like the morning light, but at the Ajna, from your Sun to Aries sun there is a great growth in brilliance. The Ajna centre has 9 times the light of the head. The Sahasrara has 1000 times the light.

The light is holding, the earth is holding the light in juxtaposition. It is said so that we receive the rays of the Sun. They have a double function, thread of light and thread of life both are bound to the earth. The earth is made on request of the Manu who was asked to bring mankind to the earth. 4 years back I spoke about Swayambhuva and Satarupa. He said, please multiply the beings. The Prajapatis are there to multiply the beings. There shall be a place for all the beings. When happily married you need a place to say. The Manu came to the creator where do you want us to have all the beings and learn the law and conduct himself. Manushya means, it is offered to Manu, Manushya is mankind, he is the founder of mankind. He offers to the beings a better place to stay. This earth was filled with potential of food by a solar king called Pruthu. He comes down and milks the rays of the Sun, of Jupiter, Venus, Mercury and Mars and Saturn and prepares variety of food and then filled it with variety of cows. Cows give nourishing food. Dhenus are secreting centres. In us all the secreting centres are called cows. If they secrete, we will be in complete enlightenment. When they all properly secrete man would have complete knowledge. The light is within and outside. Such a form given to us, whenever we speak of earth we should speak of our body also. The people nourishing themselves continue the species. Manu is a descendant of the Sun, the son of our solar God called Vivasvata (?). Manushe... Slowly we learn, it is about time to learn to live better, upto the optimum of the human potential. Man is capable of being divine, a human. Man can be a monster. From being a divine man, a Master, to being a monster, are different possibilities. He is on earth, from the plane of light it comes down. If you relate to light, you remain a... the salty waters of the ocean, every sunray takes the water up due to the Sun, the water goes up, becomes rain water and can nourish the earth. If we join again the ocean of ignorance, again you are helped through sun to the upward movement of waters, of the beings. That is how we have Cancer as the point of descent and Capricorn as the point of ascent. For the last 33 years, we are meeting here in India to recollect aligning with the light within and outside. We ascend into higher states of being. There you gain more knowledge, align better and come back with the ability to align better. You relate to the light in you and in your surroundings. When you come back there are attractions to get you away but you learn to realign. You get a deep impression into your psyche to know, I don't do this again. It prevents you from doing the same things again and again.

A period of 12 years or 30 years, humans can take to 2.1 million incarnations, it is quite some time. Experience and move forward. To clear the high school, you have 21 years to clear. The beauty of humanity is, it is not able to do so. So the devas created another earth. Before this globe there is a globe in the causal plane. In the causal and the subtle plane, there are earths. We are transported from the previous earth to this earth. Mind, the aspect of moon, lets you know your past. The sun sign it is, the aspects it makes with other planets can show you which situations you take to. There is a globe change of 3 descending globes and three ascending globes. When rain waters come down and become salt water we cannot use them, they need to be purified. We have flux and drought, you cannot hold it. There is flood and then after some time there is drought, any way you cannot use it. The work of the Sun is to bring us back. The sound is NA, each time we are brought down the sound is RA. It cyclically keeps happening. In a cyclical movement there is a periodical and a cyclical movement. The cyclical movement is represented by the wheel. The wheel of time brings in the time for living in creation and then the time of withdrawal. There are seasons where everything dries up. Then comes the spring, it brings again back. Then the summer brings enough sprouting back, then comes the bloom cycle and harvest. Man comes, grows up, blooms and withdraws. The unseen is made to be seen. Upto a point the human body grows upto 35 years, afterwards you cannot grow in height, not vertically, only horizontally. Then you have completed the bodily growth, you can only grow in consciousness, in knowledge. Otherwise you remain a beast. Animals also have the activity of mating, sleeping. We also do it but we can grow to be a creator, a nourisher of the surroundings. People impart knowledge, there are so much ways to grow. The body excessively maintained. Another 10 years you will need a stick to make sure that you don't break, another 10 years it breaks. The older we get, the nearer we are to get a fresh body. When we go with a car and it is old, then the owner says, I am thinking of changing. We think of changing the form when it is no more comfortable. You will be again born fresh and grow. On the way it is important to gain knowledge. Even in heaven there is no guarantee to stay there. In every theology there are fallen angels, they find something very attractive on earth. The moment you come you become a pilgrim. You find many more things interesting, so you get stuck. Heaven is between the source of sun, there are 7 planes, beyond Sun there is no way of coming back. We say Bhargodeva, light. The 3 planes bhu, bhuvah, svaha, they get light from Savitru. We relate to the cosmic sun. Bhargodeva, it is the cosmic sun. Savitru is the solar sun. Many Indians sing the Gayatri but they don't do it with intent.

We do many things without intent. We say bhu, bhuva, suvaha, there is an earth centre, where the sun comes into the ray. To get the hold of the father, you hold the grandfather. There is a great relation between the child and the grandfather, he speaks to the father so that your wish is fulfilled. Such is the beam of light, from Aditi to Aditya, a centre of light. From Aditya to Savitru, from Savitru to Surya, planetary sun. So we say Aditya, Savita, Surya. We call it Solomon, the triple Sun. these energies coming from the most high, when we regularly relate to we are on a path of descend. This is not religious, Sun is the same to a Christian, Jain, Muslim, Mayans. Truth is ever existing, religions come and go. Religion to linking you to the truth is pure noise. Do they draw you to the source of light? May the light in me... Everything is coming from the central sun, Aditya, it keeps sending its rays. There is a region between Sun and the earth called Indra. The light functions even during the night when our mind is not. The light is running the system, the pulsation is happening. When you wake up, the light functions through the mind. From the point of light within the mind of God... At the end of the day the mind sleeps, it is there in the hours of darkness, it cannot see. During the day he is a hero, during the light he is a zero. The light, through his mind he can function.

In India we have servant maids. The whole life on earth depends on the assistants, for keeping the house clean, to watch the gates. Do we become dependent. Only upto a certain point the mind and help. When you propose to sleep and the mind does not, Indra is an assistant in the hands of Vishnu to take care of creation. When our assistant is not doing well, we step in. many times the bosses don't know much. The manager becomes powerful but the assistant not. A rain at wrong time can cause lot of damage. Indra steps in and turns right. We keep on grabbing the resources of the earth. Get gold, send it to Switzerland and they store it in the caves of Alps. We have learnt the habit of collecting and holding. But the Sun collects to distribute. The earth also collects to distribute. You plant one mango tree and how many mangoes does it give many mangoes, at least 1000 mangoes every year. We don't see that. Not only mango, any vegetable. You receive, multiply and distribute, then you are in tune with the scheme of Vishnu. That is why earth is called Dhenumati. Through a divine cow, it can give variety of milk. That is the beauty of the celestial cow, that is the person in whom all the centres synthesise into one. In India we have a saying, he is a cow-like person, a cow that multiplies. A teacher receiving from above multiplies. Vasishtha, there was a time he was physically on earth, a great seer who presides over the heart centre of the beings. He is invincible. In his ashram there was a cow, that cow gives everything so that the teacher and his students collect it. The cow is like a supermarket, it gives all to you.

Once the king of the kingdom, known for his power. Once the earth is angry about the earth. He goes to the forest to set the animals to the right places. It is the habit system. The king is about to set them right. He and his team were hungry. The work of the ashramites is to contemplate. The head of the ashram, Vasishtha, offers to the king and says, take a shower and come back. He offered a 16 servings lunch after half an hour. He said, there is a cow of the ashram. The cow did it. The king said, if this cow is in my kingdom it can be very useful. So he asked Vasishtha to be given the cow. He said, if the cow is willing it is ok.

100 persons come to bind it, they could not bind it. They used spears and arrows, they could not reach the cow. The king asked, how did you get the cow? He said, it is the result of my penances. Only through penance you can get such a cow. The king was a very strong king and gave the kingdom to his sons and took to penance but he could not get the cow. He could accomplish that Gayatri Mantra was given. His name was Vishvamitra, friend of the universe. He was before an angry king and became a great seer and one of the stars of the constellation of Great Bear. Mostly the scriptures relate you to the pillar of the spine.

All roads lead to Rome was said in Europe. He learnt to be face to face with the light at all times. When we want to see a person we look to his eyes, unconsciously we are drawn to the light of his eyes. The light in us relates to the light in the other. Face to face with the light. Any animal when you look it also looks to the eyes. To see the eye, other things are secondary. This arrangement is given a great importance. The light is available in the meridian hours. An annual meridian meditation is at equinox, then it gets to the west. When the light disappears, you can see it in us. The seers relate more to the inner light, the column. An external activity is another thing. A yogi is active during the night, no phone calls no visitors, no going out. Be in your column of light. It shall have to be related to. It is an all-nourishing energy. That is the dimension of the hymn here. In the afternoon we go into another dimension. Namaskarams.

Friday, 3 January 2020, afternoon

Suktam 4

OM

Narayanaya Vidmahe

Vasudevaya Dhimahe

Tanno Vishnu Prachodayate (12x)

Metam Me...

(reading the 4th Suktam)

Meaning: Yagnaya - by sacrifice, yagnya is the most cherished term in Veda, those who sacrifice their lives offering their resources to the surrounding. You keep doing what you have to do. It is an act of offering by one to many. In ignorance we want many to serve us.

Urum means, speeding up this process of Yagnya. Seeking for self is working in the opposite direction. Seeking to help others is in tune with nature's direction. The Vishnu and Indra, they work to speed up the goodwill activity. It is an activity of welfare to all, not to the self. To speed up the activity of offering, the more you offer the more you... that is the basis of creation. The two hold the beings in the planes of matter, force and consciousness, in the planes of planetary, solar and cosmic functioning. Vishnu not only functions from Sun to earth but from Sun to Central Sun and from Central Sun to Cosmic Sun. In all these dimensions of cosmic existence Vishnu works. It is the work to ensure that the beings evolve. Growing everywhere. The two speeding up Yagnya. Uru, in speed and in permeation, as spirit evolves its impact grows. The planet has different planes of activity, they keep unfolding the planes of activity. The more and more we speed up the work of goodwill, the more it expands. Master CVV spread over all of the globe. Sitting in Puttaparthi, Satya Sai Baba expanded over the entire earth. Master EK expanded, sitting in Visakhapatnam. Once Master EK came from his 7th, last tour to Visakhapatnam. There was some glamour about his going on the 7th tour. He said, what is great about it? The aircraft is going to Paris and coming back, everywhere they can fly, daily, they go and come back. My going 7 times is not making an impact. A rat going to Paris and back – so what? But what is the impact on the surrounding, that is a surrounding. How much impact is, an impact can be two ways... another to the upliftment of the surrounding. Others dress tip-top, as if saving the world they go around. They are working for themselves, a rat also. The Masters, they work in different speeds and cause the needed permeation. Establishing the expansion of consciousness, Janayanta. Suryam, from the Sun. (reading the meanings.). They work in different speeds, there is a speed in the planetary sun centre. According to the speed of movement, the related beings are in the planes of existence. Not all can go to the Sun, they don't have the speed and the fire in them. From here we move to Venus, there is already two times more light, then to Mercury, that is 6 times more light than earth, then to Sun, it is 7 times speedier than earth. The area of impact of the Sun is the whole solar system. The difference is the rotation of the planet. They let the beings assimilate the speed of their working.

We speak in the Scriptures about the inertia, tamas. Then there are people with rajas, they are very fast. There are people in poise they are between inertia and dynamism, their vibration expands through poise. It is at the cosmic, solar and planetary level. There are three different speeds, like the needles of the clock. The hourly movement is the slowest one, one cycle of the smallest needle covers 12 hours of the day. The long needle goes around every hour, then the second needle is the fastest one but its impact is 1 minute. And we have another needle relating to the hours, the hour needle, its impact is 12 hours. The speedy Gonzales we have, Arriba, arriba... We also have the story of the tortoise and the rabbits. The rabbits are speedy but not effective. The tortoise is slow but its impact is great. If it is a rabbit, it goes forward and comes back, also moves in sideways. The three planes have three different speeds and impacts. The cosmic impact is very great. Within the solar system the planets conduct speedy activity. In all these planes three things are regularly done.

First of all there is Agni, the cosmic fire. It functions at the cosmic level, it tends to be solar fire at the level of solar system, at the planetary life and the fire that we have. All have a role to play. Without Agni nothing can happen. Without fire in us nothing can happen. Agni means, it is the foremost one. It emerges as cosmic fire, descends as solar fire and frictional fire. At the solar fire it illumines and at the cosmic plane it further illumines. Every morning when we wake up, it is the stimulus of fire that wakes us. Those who have not much fire they get up late, there is no fire. You have to stimulate, stoke the fire. The frictional fire exists at the base centre, the solar fire in the heart centre, the cosmic fire in the head. When the fire is stimulated, then there is the dawn to you. The first is Agni, the second is Ushas. Usha means the

awakening one. Usha causes the freshness to beings. The beauty of the day can only be experience in the early morning. The beings of the fiery signs it is easy to wake up early in the morning. Also the airy signs. But when it comes to watery sign, the Cancer-born, Scorpio-born or Piscean borns, they complain every morning to CVV why have you set it at 6? Only to work with fire more and more. Every Master of Wisdom stimulates the fire in us, he does not let the fire be extinguished. Without fire no transformation can be accomplished. Aries is fire, then there is a dawn, a kind of comprehension that keeps expanding. The beings or forms are awakened by the dawn and the fire. It is a poetic order. What comes first is Agni, it is a wake-up. Then you take to the sun centre, the Ajna centre. Throughout the day you conduct your activity. Agni conducts throughout the whole system, Indra through... likewise.. then Janayanta Suryam Susasam Aghnim, the fire that puts on. The fire that Shirdi Baba has put up, it keeps on working. Mme Blavatsky says that fires that have been set up keep on burning for thousands of years. According to your stimulus, it keeps on burning. Aspiration is a fire, as long as you have fire, it keeps you burning, leading to fiery work of service. Then according to the aspiration and gaining of knowledge and transforming it to wisdom, slowly the comprehension grows. A Master of Wisdom looks at an aspirant, looking at the light in the head. It is an experience. He remembers from time to time, did it grow or reduce or extinguish? There are people who leave after some practices. They are into deeper illusion. Any activity to gain knowledge is not seen as illusion. It enables to function with will. Agni and the dawn go together.

The sun's dawn, when it is rising in the east, already the illumination comes. Therefore, Agni and then Ushas, this Ushas is given great importance, get ready by the Ushas. Capricorn is the dawn or birth of Devas. The beauty of Capricorn, we already talk for 33 years. The beauty of dawn is beyond description because it is the birth of Devas. They reach their meridian by Aries, the men are born in Aries. The Devas set themselves in Cancer, sun is at the western horizon. For man, he sets by midnight. Many people are not early raisers and not early sleepers, midnight, until midnight... they are not in tune with Devas. Gain the right wisdom. Follow the rhythm of the divine. This Ushas, the dawn, I told all the group members to keep the form of the 5pointed star facing the east. If you doubt, you don't get the related blessings. We normally don't speak of the Ushas but you cannot see the Ushas or rising sun when you are not awake. The fire comes first. When the fire is on the beings of all the planes they wake up and take to activity. They function with their body. So many things that make us experience all the planet, like food, pulses, cereals. A teacher wanted to test his child and asked: What is the most important thing in creation. The child looked around and said, the cow. I explained how a huge scheme runs to get the creation going. When you wake up in the morning you see how the creation is made going. In life, when you wake up late, what can you do? The basic fundamental is to serve the surrounding according to your ability. A cultured man thinks of what he can offer to the surrounding, an animal thinks what kind of food he can get in the morning. The man should think how he can help others, physically, mentally, emotionally. Then again to reinforce your abilities to serve. You cannot serve until you gain the abilities. Therefore education has come to learn how to support the society. When you do not know what to know how to do, you do acts of ignorance. This ignorance is very high, it creates all kind of illusions about yourself.

Wisdom says, you are not all that important. You recognise the needs of others. If you are in the right way of what you should do for the humans, animals, plants, anything, that kind of attitude when you don't have, you fall, you want everything as ego instead of offering. That is where the illusion commences. When the creator was asked to create, he thought, I shall create. Ignorance came, nothing moved and he got disgusted, turned black of anger. He went into the wrong channel. Every morning we should make sure that we get into the right channels. There is the saying that I did not get up with the right foot.

You should know even before you get into bed, what have I to do, how to do and then do it humbly, compare to what Vishnu is doing, Indra doing? All you do is so small. There are many self-styled god-men, in illusion. What a man is doing as per his performance for others. How to overcome the illusion Agnenaya Supadharane Vishvan... that is given by the seers. Agni is the foremost, he knows all about the creation. Fire worship is the most ancient worship of creation. It is said in Isa Vasya Upanishad. I commented it 3 times but that is another story.

Agni is the Supadharane, the good path, Asman vishvani devan... Agni knows every big and small street. Everything, all roads in creation. He knows nothing about the path. There are so many paths, yogas that the people promote and create glamour. Yoga is atunement of personality to the soul and of the soul to to super-soul. But when there are so many yogas, .. We can set up many yogas and make money. People do some exercises in the morning and say, I did yoga. What yoga? Patanjali yoga does not give any additional practices. Keep your body active throughout the day. Keep it active, why doing exercises during the morning? When Master went through the park there were some walking and doing exercises. He said, what is it? When there is a beautiful sunrise, if we follow all what is said. What is important is to keep the

body functioning. There is great illusion about body today, about money... you should do the worship of Vishnu. Illusion is broken down into pieces. If there is a huge light, can you see? It is a paradox, once the light is there, there is also the shade. So it says, please withdraw your rays of sun, otherwise you cannot see the sun ball. During the day you cannot see the sun because the rays are so brilliant. You see the sun ball which seems to hide something beyond.

There is the truth beyond the light. How much knowledge you gain when you are working for knowledge. From time to time the illusions are broken. The wheel of time is the wheel of Vishnu. We like that person so much, you marry, after a few years you separate – what an illusion. A man chooses his wife, a woman her husband, there is so much illusion. After some time he thinks, why did I get the lady? Also the women. Illusion can happen through all the five windows, the five sensations. Instead of gaining the right perception you gain the wrong perception. The right perception can be gained only through the divinity. It is the one who is running the show. He holds the wheel. He knows all the ways. There are people running after a guru and get exploited. After some time they come back seeing their mistake. Men of goodwill they chant the verse who can dispel all illusion, to break it. Vishnu breaks it, all others can fall into illusion, their saving of others are not beyond illusion. Even the third logos often falls into illusion, not the second and third logos. When you start thinking about yourself, that is the beginning of your fall. When you are with Vishnu he breaks into pieces all the illusions. Call it 2nd logos, Disentis, the one who descends and ascends in one moment. The moment we think of him.. The creator was deceived of creating the beings. He creates forms for the beings. Your father is your creator because he gave you a form but the being is eternal, all beings went into pralaya, a kind of retreat.

There was a demand of the beings to come into being. Out of compassion Vishnu gave birth to the creator and prepared the creation for the beings to come in. The creator created the creation for the beings. He was feeling a bit egoistic about it. He then became a bit quite. Vishnu smiled and said, I don't think so. The creator looked around and was surprised what came out. The second logos not, he saw. The creator went down and up and could not see the end of the pillar. There is a great detail about it. Vishnu knew that there is no bottom of the pillar. Originally the creator had five heads but he spoke a lie and a trident came and took away one head. The voice said, if you continue to keep speaking lies, the other heads are taken off. Vishnu does not, he is regularly with us. The third logos does not.

The stories illustrate that it is easy to fall into illusions. Vishnu said, if you relate to me illusion disappears. Krishna said so. The whole creation appeared without the doing of the creator. From head to muladhara ensure that you see your head as his head, your voice as his voice... Only then you can come out of illusion. The Kumaras were in illusions, the seven seers, the Manus, what of the ordinary people. We need to relate vertical, the light in the human forms. Then it becomes a reality. It is a reality that the divine man is there in you, you are there and your personality is there. When your personality is in problems, relate to the divinity, he breaks the illusion into pieces.

The illusions of the beings, in any planes, you are guiding the beings in any planes. We continue tomorrow, Namaskarams.

Saturday, 4 January 2020, morning

Suktam 5

OM

Narayanaya Vidmahe

Vasudevaya Dhimahi

Tanno Vishnu Prachodayate (12x)

Metam Me...

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

We get into another dimension relating to the Vishnu hymns, suktams. The suktam runs like this. (recitation)

Indra-Vishnu, the universal soul and the universal mind, the universal souls functions at all level, the universal mind on the planes from Sun to earth. The creation having been made from the essence, each one of us is but a product of THAT. THAT comes along as the Cosmic Person whom we call Virat Purusha. From the cosmic person a variety of beings come out. The beings are introduced into all 7 planes of creation according to their plane of evolution. When they get into creation the beings tend to

forget their origin, the source from which they come. Therefore they fall into illusion. Once we forget who we are we fall into illusion of other identities. In the process we forget our original identity. The kind of illusions we suffer due to no original identity are many.

This hymn speaks of a demon called Sambara. Sambara is considered to be the ungrateful one, meaning we forget our source. When we forget our source we are not in tune with it and we do things as we like and not as intended. That is the basic ungratefulness. By this we become the slave of our own illusions. Indra-Vishnu who destroy the ungratefulness in the ninety abodes. They uproot the nine abodes of ninety, with their chariots (text).

The moment we are into illusion, someone has to save us from the illusion. There are so many illusions. Our very identity is an illusionary identity. We speak about it so many times but at the end of the class we forget everything. We know we come from THAT and that we are a product of divinity. We also are reminded by the inner Anahata sound, saha aham, THAT I AM. This we only remember when we are reminded of it, next moment we forget. This is called ungratefulness, like to student forgetting his teacher. The man and the woman are there because of their parents, we are there because of the Sun. The Sun is there because of the central sun, the cosmic sun, the all-knowing light, the undefinable energy Brahman. We forget our origin and the things for granted, making our own definitions about life. It is like the identities we all have – if someone asks us who are you, this name is also only valid for this life. You are not your name, it is a facility like a label, also the form, we are not the form, the form keeps on changing. Which form is you, which name? They are the basic identity and we recognise ourselves only by them and we forget that all are but THAT. Then come the illusions, I am man, woman, Indian, Andhra, and accountant, a teacher, father of so and so, grand-father. These are temporary identities that keep on passing away. We came without the name and will pass away also. We attach so much importance to the name, that is a state of ungratefulness. You think you are the name, form, race, but you are THAT. I am a teacher, doctor... this kind of identity, we don't remember THAT I AM, only the other identities other than I AM. This is truly ungratefulness, you are not recognising the source of your being. His awareness functions as our awareness, the 5 senses are not ours, the sensations, the mind, the comprehension. All is given, nothing is yours but we fill all is ours. Nothing is other than ours. That ungratefulness is growing, the more we grow in this illusion we tend to be a demon. A demon is very powerful, until he is touched by the truth of I AM, he grows. We should overcome this fundamental ungratefulness – to be grateful for everything we receive to the one functioning in us as awareness giving us the body. It is like the person who gets a... he builds a building, like the parents who want the children live together and experience things together. The father builds a building for all the family being together. When they start being together in the house, they feel that it is their house, we feel not responsible for it. We feel not responsible for it. The father goes out for some years for work and comes back, seeing that the house is being divided into 10 parts. In different parts no one speaks to the other, all live their separated life. When the father comes, they tell him, there is no place for you here, every flat is filled, forget to live here.

For many people today there is no place for the parents and they go to the old age home. This is what we call ungratefulness. This ungratefulness keeps on growing. He tends to be more and more selfish, diabolic, demonic. He does not care for others' inconvenience, he only cares for his convenience, ahamkara. The number of Ahamkara is number 9. It is 10 giving birth to 9 states of awareness. One consciousness details into 3 qualities and 6 ...

He tends to be useless for the surrounding.

Indra and Vishnu present number 1. When 9 plus 1 it gives 10, the lord and his creation. We need the touch of the divine to not be ungrateful. If you are out of one illusion you get into greater illusion. The number is greater. It is 99. When you are in individualism, there is greater egoism. You can go into illusions, back magicians, masters. Even in higher planes it can happen. When there is egoism, on the higher plane it is a greater dimension of illusion. The leader of a nation if he has ego, the problem is more. Don't think and when we get onto the next plane of awareness you are out of illusion. This ego when it is at the point of destroying the plan, the divine steps in. Beyond a point, the planetary system, the solar system, between solar system and cosmic system, Indra cannot step in. In the puranas there are situations where Indra, the mind, cannot step in. It tries its best, to emanate... We all know what is a healthy routine but we do not fall into it, it is too late when we get into the crises. When you get this kind of feeling you tried to amend, but beyond mind things happen. Indra, the mind, is not sufficient. Masters of wisdom have a better situation to help but until the final stage illusion prevails. Creator gets into illusion, also Brahma, Sanat Kumara, Narada, the all-knowing one, also gets into illusions. This brings in greater illusions. Vasus, the devas of materialisation, fall into illusions. The story of Bhishma and Arjuna is about a vasu falling into illusions. In the plane of truth you also can fall into illusion. The only solution is to

remember the I AM, the only state which keeps us from illusion is THAT I AM. All around it is illusion, we lose our original identity. It is ungratefulness. The prodigal son spent the heritage of the parents and went away.

Sambara, the demon of Illusion, builds 9 layer of illusion. Each person tries to speak about himself, how I think, it is an illusion. At this time of life, they cannot make many things. As long as awareness is there, you think you are a great light energy but it tends to fall into illusion. A man of illusion, if he dies, will not be born as a man of wisdom. In scriptures the planes of illusion are said to be 3, 5, seven planes.

On account of your illusion you suffer. We write not my merit but his grace. It is just said not experienced. A true man of wisdom notices and does not speak about himself. Mostly he remains with the source. He continues to hold that awareness.

In Puranas it is described how we fall all into illusion. In Ramayana Ravana steals Sita and falls into illusion. We too frequently fall into illusion, He said, there is illusion but if truth touches you it passes. The people who reach that point cannot be put into illusions.

The Kumaras, the Archangels in the Western terminology are the ones beyond all illusion, that I AM. They went onto the ultimate door, there were two gods at the door. They said, you cannot enter, because we have no information that you are coming. The gods of the gods are also God. See everywhere, when you are in a close-door situation, do you see THAT? We are in illusion. Don't think that you can overcome illusion, the more you are into illusion, the more you cannot overcome illusions. Forgetfulness prevails, it is a part of ungratefulness. If you are out of one illusion, you fall into 99 illusions, if you are out of 99 illusions, you fall into greater illusions. The answer is only 1. Likewise, the Kumara called Narada, is the closest to Vishnu, he once approaches Vishnu. Vishnu said, you do penance about the 1st logos, I am also in illusion. So I respond to him not of fall into illusion.

Narada asked Shiva and Shiva said, yes, but don't say this into illusion. So when someone is told not to say. He went to Vishnu and told him. Shiva smiled. When we are told something, we cannot share it with close friends. Narada went to Vishnu and told him that he is out of illusion. A princess was about to be married. He went into her palace and wanted to marry the princess. Vishnu smiled and said, what do you want me to accomplish? – You lend me for a while your form. Vishnu has many forms, a turtle, a wild boar. Vishnu said, ok, I will give you the form of Hari, the descending one. Narada was very happy and went to the function of the princess. At the right and left side the people were laughing about him. The lady was very uncomplacent she was very unwilling to look at him. He felt deeply insulted and fell out of countenance. The person said, do you see your face? It was the face of Hari, the monkey face. When he came to know that he had a monkey face. He was very wise, believed very much in Vishnu but he got very angry, did penance about Shiva and Shiva asked him to tell what he did, and he told that he spoke to Vishnu, and Shiva said, did I not tell you not to tell Vishnu. We immediately fall into illusion. Abhishekam we do only for 5 minutes, or fire ritual, some practice, you read some pages and already very great and you are in illusion, ungratefulness.

Krishna said in Bhagavad Gita, don't think of coming out of illusion, it exists along with creation, better think of me, that will keep you out of illusion. On earth there is huge illusion, all planes have illusion.

The Ganges, this sacred river flows down from beyond the creator to the feet of (Vishnu). Ganga is a personification of the flow of energy. She was very beautiful, the elder sister of Parvathi. When she flew through the region of Vishnu, in 7 planes there are beings of truth. Ganga was drawn to a being of truth and he also. What is normal got disturbed, they found attraction to each other. Vishnu said, go to earth, take to bodies of flesh and blood on earth and finish your love story. She thinks of him, he of her. Ganges is a flowing thing, where does it stay ultimately. He said, to clear your illusion, better live there. The man in Satya Loka was not happy, he made such an effort to stay in Satya Loka, Sahasrara. There was something in him. He received a curse but it was an act of benevolence. He was the elder brother of Vasudeva. The stories tell us, unless you are firmly with THAT I AM, you can fall into illusion. You can have 9 times illusion but if you think of Vishnu, it is cleared, 990 illusions, think of Vishnu and it is cleared. Vishnu uproots the demon Sambarasya. The demon is in us, because of that our body is there. He speaks of chariots, the bodies, and horses, the senses. The senses and the body are uprooted, the illusions of senses and body. It is not a matter of favour that you are detached from the body. When your senses only make you see what is there, when you are suffering from it and you are not able to overcome it: You are out of the body and think of getting a new body, You come back and start afresh, you are not so much loaded but the old habits will come back,

He is the one to give you your original identity. Man, know thyself, to be the son of God. The moment you forget, you think of illusion, you are ungrateful.

Indra Vishnu Drmhitah sambarasya, being ungrateful. The small help given will come back in life later. There are beings like rats who saved elephant. (Story of the rats and the path of the elephant.) Rats destroyed by the walk of an elephant destroyed. Rats offering help, the elephant laughed but did as the rats proposed. – The humans came to the forest and caught the elephant for circus. They laid a net, the elephant got caught. The rats noticed, found the elephant in the net. They cut open the net and the elephant understood that an act of goodwill will be repaid. This gratefulness to one another is repaid. The gratefulness to the very basis of our existence, is it not important to relate to it from time to time. To do it with the pulsating activity it is important, it is deep down in us. Those who can connect to the Master in them can connect to the Master outside. The Master outside is different, he is available beyond the pulsating principle in us. It is like the mount of Vishnu, Garuda. Upon Garuda the great bird mounts. He is the one who conducts pulsation by relating to pulsation, the sound is Soham. In the evening I will cover two hymns so that we can continue. Tomorrow there is an outing. Stay connected when you move in the outer, it is not easy, experiment. Go and experience, where mango trees and cows are maintained. Thank you.

Saturday, 4 January 2020, afternoon

Suktam 6 + 7

Narayanaya Vidmahe
Vasudevaya Dhimahe
Tanno Vishnu Prachodayate (12x)

Metam Me...

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

We are into the sixth hymn. There is a set of seven hymns. Tomorrow we shall have a break, I shall try to cover two hymns today so that we have covered it. 6th and 7th hymn speak about..:

(recitation)

When the worship of Vishnu is done ardently, it bestows wealth, causes expansive consciousness, enables permeation of the self into the surroundings. It destroys sins as an arrow destroys the object.

In the beginning there was a discussion in Shamballa if goodwill work should only be done or should also be worship of the Cosmic Person. One section believed in just goodwill work, the other in worshipping and goodwill work. There were long discussions and they came to the conclusion that goodwill work also finds expression when the worship is done to the Cosmic Person, this will strengthen the goodwill work. Service to mankind and worship of good are seen as two sides of one work. If there is too much worship there will suffer the goodwill work. Some thought, worship should not encouraged for service would suffer, worshippers do not much goodwill work. We have too much worship – but with the divine support work happens in multiple ways. Without the divine support work might happen but neither multiplies nor get the related splendour or cause the related expansion of consciousness. It can only happen when you relate to the all-permeating energy and do the work expansion of consciousness happens. If you do worship without goodwill is ineffective. Both together are like the two shoulders of one person.

On one side there shall be worship to reinforce yourself, on the other to do goodwill work. Both together cause the growth of goodwill work and experience the splendour of creation.

Another danger was, if you don't turn to the divine, you tend to be very egoistic. The demons think, I am doing I am doing, I am doing. The pride leads you into illusions. A man of knowledge when he serves, he tends to be simpler, more silent. A person only doing goodwill work tends to aggrandize himself and publish himself. The true saints continue to live even without life in the body, they are remembered. We were in Flüeli Ranft in 2012 May Call, it is long, long since he lived by people are drawn to him. The presence continues to be there. Goodwill work done in tune with divinity and in humbleness gains immortality. Goodwill work without linking to the divine suffers mortality, the people don't remember him.

During the time of Master EK, he was less known in the society, much less. If you go to Kumbhakonam, Master CVV till date is not known much there, not even in the street where he was living. He came to be known when people from overseas were coming. They wondered how such a man could be there unnoticed by the community. Goodwill work can be done without being noticed by the society. There were many people of goodwill work well known during their lifetime but quickly forgotten afterwards. The divine is there at all times. The workers for the divine are always very dear to the divine. You see the story of

any initiate. When Jesus was crucified in the month of Aries, it was one of the crucifixions done at that time and not much noticed. It was only 300 years after his presence was noticed. His presence spread all over Europe, then the presence is gained in the American continent, then after 2000 it has come to the East and no one can stop. Everywhere there was resistance in the European countries. But slowly he conquered the whole globe. Today Jesus Christ is the most worshipped person on the globe. 80 person of humanity believe in him because of the compassion he had, the healing and teaching he expressed. He continues to be. Every Master continues to be because of expressing the divinity in and around. The more you relate to the divinity, the more you tend to be humble. It is the divinity expressing through you. Divinity starts expressing through you. Good ideas start to manifest, you wonder, how does it happen, I did not think of it. Anything is possible because you are related to the divine energy.

The hymn said, if the worship is done in an orderly manner, ardently, the instant descent of light happens. When we say Namaskarams Master or Master Namaskarams or you invoke the name of any Master or Divinity, if you invoke ardently, that is important – mind reduces to routine, a routine worship does not link us up to divinity. An ardent prayer, feel the presence of divinity in your spinal column, uttering the name once is enough, more is not needed. There are recitations of 1000 times, that does not serve much. While the mouth is uttering, the mind goes astray. When we utter Gayatri without intent, the related beauty of the presence of divinity cannot be felt. That is the difference between an ardent invocation and a routine invocation. When you are doing the right invocation, it is the energy of Shamballa. Normally we think we have done great but the true worshipper knows it is the grace of the divinity. Comparative worship drifts you away from THAT. THAT I AM is to be recollected, when you drift away without connection, when the cable is not connected, there is not recording at the end of the class.

There are many stories about this. Lord Maitreya always stayed connected and was therefore very dear to his teacher Parasara. Parasara had a son and a student. Student is Maitreya, Vedavyasa is the son. Vedavyasa by birth is very special. As he was born, he grew to a 5 year old boy immediately. He said, I relate to... immediately. He was very special and that is the problem. You are blocking the connection with the divinity because they feel very special. The divinity in you is special, not you. You are not special but because of him. Connect and let it work.

Vedavyasa told his parents, whenever you need will you will have my presence otherwise I have my work. Parasara, the father had a student, Maitreya. He was with the teacher for 50 years. He did whatever the teacher wanted him to do, he got the greater alignment. Parasara is the preceding world teacher, of the preceding cycle. Maitreya was always living and moving in his presence. We are living and moving in the divine energy. That is a state of eternal link of energy. Maitreya gained that link through the presence. Parasara gave the Vishnu Purana to him. Vyasa heard of it and also wanted to do something with this, and Parasara told him to do a detailed division of it, he detailed the Purana into 17 other parts. It is a great work, he wrote besides Vishnu Purana 16 other puranas. There was no joy with all the work, and he was thinking what was happening. When there is an injury, it still burns.

He has a son who was always with the divine, he had a colleague who was always experiencing the presence. He had a father who was eternally with the One. He was in the group of four but did not have the related joy. When he was really deeply humiliated within himself, then came the Kumara called Narada. He said, you are such a grand intelligence but why do you look morose, have lost your smile? There are many spiritual people who do not believe in smiling but smiling is a special wisdom.

Narada questioned and Vyasa explained his problem. Somehow I did other good work but intellectual work, no one else can do it, I did it. He did it. It was the divinity that did it but he thought, I did it. I was with Master EK from 1972. Not I was with Master EK but I am allowed to be with him, not I heal, I did this work. It disconnects, the I is not connected with THAT.

Narada saw the problem with Vedavyasa. He said, you think you have done it, it is not you, the divinity decided to do all this. See the divinity in all what you do, as your son does, your father does, your colleague does. How hurting is it when you are doing a lot of work but don't experience! It is not you who is doing, it is the One who wills and if we attune we get his love, will and splendour and we are full with the joy and splendour and all remains eternally valid. See everything in the dimension of Vishnu. You see everything technically, he explained cosmogenesis anthropogenesis, it is all intellectual, it is not easy to understand. Your lack of joy and of splendour around you is because of your not linking to the divine around you. Many disciples become the centre and every around is for them. But when the individual centre is absorbed in the surrounding energy, he gets absorbed. Therefore Narada suggested to Vedavyasa, see everything in this dimension, that is what your son does, your father does, your colleague does. If you don't see this dimension you don't have the joy.

Then came the last Purana, Bhagavata. Bhagavata came after Vedavyasa became initiated by Narada, therefore this Purana became extremely popular. Bhagavata Purana is a Purana where Vedavyasa experienced the presence all around and expressed it through the Purana. The moment you start relating to it you start experiencing the presence. Even Vishnu Purana merges into the background. That was the dimension of Vedavyasa.

Anything you do, it is without life. Everything is given to us. Therefore worshipping the ONE - don't be ungrateful. Be grateful and relate to him so he is the all-permeating energy and he causes permeation. Like Shirdi Baba Ramana Maharshi, Ramakrishna Paramahansa, they became global, not because they did a global tour but the Father did it. The moment I get away from the presence it is gone.

So it says, if this worship is done well, there is the cooperation of the 5 elements, of the 10 dimensions around you. Some people receive excellent cooperation. Every time you walk on a hot day, a cloud will come and protect the sun. The earth can help because of the link with divinity. All is divine, earth is divine, ocean, the air, fire, sky, anything you see is divine, therefore they worship tree, snake, cow, bull, almost every animal is a zodiacal animal.

When you worship like this the divine support comes, cooperation comes. The nature's cooperation makes the difference. You live in comfort. Nature's cooperation comes. There is a comprehension principle called Jupiter, rhythmic functioning principle called Saturn, much will called Mars...Mercury. Like that lot of support from the nature. All comes, then you are in comfort to start with.

The second step is, your awareness starts expanding into the surroundings. There are seers whose impact extends to a large distance. In Ramayana Rama was to move to the ashram of Master Jupiter. Even before arriving at the ashram, 14 yoyanas before, it is about 200 kilometres before, he felt the presence of Agastya. When a saint lives in a forest, the very nature is in order, everything looks harmonious. The branches almost touch the ground be the fruit. The animals were friendly with each other, the ambience was neither hot nor cold. He told his brother, we are already in the presence of the Master.

The Masters have planetary consciousness, they can feel the beings of the planets, other Masters have expanded to other planets, In Spiritual Astrology Master EK says that Master Morya has a school of training on Mars. You could relate to Venus, Master CVV did arrangements with different planets to arrange. There is a picture of the Master in the house, how can you behave incorrectly. I spoke to you about worshipping the idols of divinity in your house. Master EK could relate to any distance. He told me what was going on in other parts of the globe. He used to tell me. A fellow was missing and the parents complained to the Master, he said, don't worry, I will see that he will return to you. The parents were astonished.

Master was in my bureau and he saw the picture of the Master there and smiled. I asked him what made him smile. He said a member was in Belgium freezing and he took alcohol to get warmed. Master smiled and said, the fellow was taking Whiskey. I asked him, at such and such a day were you taking Scotch Whiskey. He said, who told me? – Master told so. He can see far. One day I was with a very fast driver, a very speedy vehicle and he used to drive all over Europe to seminars. He was driving with 250 km, it was beginning of the 80s. He drove, at that speed suddenly there was another car cutting across but we escaped. When around midnight we came to the place of the Master and he said, our lives are not our lives, we have a responsibility, we should take care. His worship of the divine was unparalleled. Causing expansion of consciousness by relating to the divinity destroys obstacles.

Worship should not be casual but with attention.

The last thing related to this section says (recitations of Suktam 7)

By uttering O Vishnu, may Vishnu reside in us. May Vishnu reside in us. Our recognition is important. May Indra Vishnu enter into our acts of welfare (Yagna) and give us the remainder fruits of Yagna. By such uttering, may Indra-Vishnu enter into our acts of welfare – when you do acts of goodwill, you are also rewarded. Make sure that it is given to you be your acts of goodwill. We worship you with well uttered words that would please you to respond to our call. May we ever be set in the activity of welfare and be protected.

That is the theme of worship. Mostly the understanding is that they worship for themselves, it is a selfish work. They do not worship to enforce the divine will, knowledge and activity in us. They get reinforced by seeing the divine. By such acts of goodwill you get the splendour of life. When you work for others, the divinity works through you, when you only love ourselves and our invocation of divinity, ... Worship is in all religions all over the world, they keep on begging the divine. Worship is to make you an effective instrument in the hands of the divine. When you orient to THAT, Vishnu rules the entire universe, those who join him in working for others' welfare, the cooperation of the divine is tangible. If we work for

ourselves, we do it in glamour. The more you invoke, the more you have to be an instrument for the surroundings. Service leads to sacrifice. In service you do not think much about yourself. Self-seeing has to be reversed. May Vishnu reside in us. That is what is called the Anointed One, the God-Possessed One. Many acts happened through Jesus, he said, it is not e but the Father in Heaven, I was an instrument in his hands. He tries to glorify me but the glory is for him. God is functioning through me. The beauty of the divine is, he tries to glorify the workers but you should not put the glory into your account. When Shirdi Sai Baba touched the leper the lepra was gone. Shirdi Sai Baba said, I am an instrument in the hands of God, I am not God. This gives the needed expansion of consciousness. This final hymn of this section of Vishnu suktams says, "May we ever be set in the activity of welfare and be protected. When you are trying to work for others, you remain in the flow. The fruits of sacrifice is nothing but the blissful experience all the time. An example for this is Ramakrishna Paramahansa. He had a disciple with a great intelligence, Vivekananda. He said, he always relates to the divinity. I gave you the Mantra Narayanaya Vidmahe... if you do the mantra you should feel the presence from head to feed, then you get the related presence. When we ardently invoke, he responds. There is a saying by Shirdi Sai Baba, If you look to ME I look to you. Krishna said, the divinity can be sleeping in you, awaken in you, can be completely from head to muladhara. That is how he explained in one verse of Bhagavad Gita. That is the key, don't think of yourself but of the divinity in you. The protection comes when you are in relation to activities of welfare. Here it says, may we ever be set in the activity of welfare and be protected. Our protection expands the acts of goodwill. That is about the one set of hymns we have. Tomorrow, if my health permits I will join you. You will go to a place where a member has set up a temple in a village and another temple, it is filled with mango tree. He is one of the important members of the trust. You go there, enjoy there the divinity, that is the experiment. Thank you, Namaskarams

Monday, 6 January 2020, morning

Today is a very special day so I thought to bless my little sister, she is like a daughter to me. She will leave before Guru Pujas. It is the full moon of Capricorn. Capricorn begins the ascending arc. That ascending arc, the first 11th phase of moon is now. The ascending arc commences on 21 December, so 11th ascending moon phase is called the door to the North. It is the door to Sahasrara, it is for those who are already at Ajna, it allows them to move North, to Sahasrara. (Telugu...)

The door at the east is called Ajna, the door at the South is called Anahata, compassion, without compassion there cannot be ascension. Then you can walk to the Ajna, will. Will is seen as the east. For them the next step is Sahasrara. To them who walk there the door is today. All people go to temple where there is a door to the North which we open today, symbolically, enter, see the Lord and go. This is exoterically, esoterically is opening the door of Ajna to walk to North, it is called Akudasa (?) Vaikuntah or Ekadasi Vaikunta. When we move north we come to constellation Ardra, related to Pluto, and the constellation with most splendour related to Vishnu ...At full moon time it goes more up, the energy, it called Shiva Muhurthik, after that it is called .. the place related to Brahma, then the place related to Vishnu, thereafter, when you have nothing to do with this creation, you are with Shiva, which is said to be further North. That is how the constellations are visualised by the seers. The ascent does start with Capricorn. So to bless the pregnant young lady and I added some minutes for a further understanding. When Elise was in the womb of Lucie, Lucie, Bernard and Benoit were moving everywhere where Master EK went. The child in the womb was so much blesse by the presence of the Master. She was born on the day when the Master went. 84 I came to Switzerland and again in 87. In 87 I made a special visit to Belgium to see Elise to make a special connection. And to relate to the uncles and the mother. She was regularly in India. She took upon the responsibility to relate the young ones and relate them to the teachings. We had classes here and we had meetings at the Nilagiris. She continued with her education and got married to one Mr. Arnaud and had a child and now is getting her next child. She made sure that she came for this meeting and return in time for the second delivery to ensure that the second child gets the relation to the Master.

Today is Vaikunta Ekadasi. We do the ritual for 20, 30 minutes and afterward continue with the class. I request Elise to come here and you all of you come and bless. I shall recite Sri Suktam in a rhythmic slow order, I will start the ritual.

Master sings Sri Suktam and other hymns on Lakshmi.

Suktam 8

OM

Narayanaya Vidmahe

Vasudevaya Dhimahi

Tanno Vishnu Prachodayate (12x)

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

We get into the 8th hymn which is the first hymn in the second chapter relating to Vishnu.

The meaning of the hymn is: You two, Indra Vishnu, reside in the beings, (reading the text).

This is a dimension which is normally not seen in general explanations of the human constitution. The human is pervaded by Vishnu from head to foot. He hands over a part of the function of the human being to Indra while Vishnu is in charge of the whole being. Indra is part of the whole being. Indra cannot do the works of Vishnu, Vishnu can do the work of Indra when Indra is not working. Indra is the executive of the creation. The creator is 3rd logos who emerges from second logos. From the navel of 2nd logos emerges 3rd logos, 3rd logos is in charge of creating the beings, somewhere on the way he creates Indra, Indra is far later than the trinity. The trinity is there at all times. The Murthis are there at all times. From out of the 3rd Logos, Brahma, emerge the Prajapatis, one such Prajapati is called Marishi, his son is Kasyapa, Kashaya's son is Indra. You kindly make note of this order. From creator to Kasyapa, the first, Kasyapa is the onlooker of the whole creation, His son – he has many sons of which one is Indra. Indra to Kasyapa, Kasyapa to Marishi, Marishi to Vishnu. Indra is the great grandson of Vishnu. Indra is meant to protect the creation under the supervision of Vishnu. In us there is something beyond the individual side and something within the operating field of the separative self. There is something between ourselves and... Once we wake up we are a separative Ego, then we use our mind, Buddhi, senses and the body and also we try to fulfil ourselves. Before we wake up, there is life principle, awareness principle, a principle that wakes up and to sleep. There is the male-female god as one dimension in us and the 3 qualities as another dimension. Life, awareness – these function beyond us. What functions in us, the little knowledge we have, we use our mind, our senses, our body and bring something relating to our life.

There is something beyond, something within, the working of Indra, somethings seemingly under the jurisdiction of Indra. Indra is the one, he protects THIS, from the point of awakening we feel we are doing it. But there is something beyond which Indra cannot do. It has to take orders from beyond. We take orders from the 3 qualities, inertia, dynamism and poise. We feel like not being interested in work, such things happen at least once in a while. There are other times where people are extremely dynamic, hyperactive, from hypoactive to hyperactive. Rajas takes over us, or Tamas, inertia takes over us. Poise may also take over when we are in tune with the law of life. That we honour the time plan, the dawn, the morning light and every... and that we conclude our activity by evening and return in the first quarter of the day. We spoke about this rhythm when talking about the Ashwins last year, to fall in order with the seasons, the moon phases, of the arc of ascent and descent, Uttarayana and Dakshinayana. We should know the dimensions of time and attune to them so that our lives are neither hyperactivity nor hypo activity. That way you are protected. Vishnu presides over the whole, the central sun, cosmic sun and beyond. Indra presides over the planetary sun and... the way from Sun to earth, Vishnu presides over 3 times 7. There are planes of existence which are subtler than the 7, from Sun to Central Sun, from Central Sun to Cosmic Sun. These three times 7 planes are presided over by Vishnu. Indra is given charge of over the 7 planes from Sun to Earth. Beyond he has nothing to do; the whole thing belongs to Vishnu.

Indra is the grandson, he is doing his part. When he is in tune with Vishnu he is ok, when he is not in tune he makes mistakes. When he does mistakes, the demons take over. There is a dog that barks and Vishnu comes and asks, what have you done that it barks, and then Indra understand what he has done causing the mistake. Indra drifts away from Vishnu and brings problems to this part of creation.

We are all like Indra. We try to take care of our vital, desire and mental body, try to be wiser than before but find there is a problem. We get sickness; the emotions remain regardless what we do. We observe the patterns of mind, everyone has patterns of thinking except Vishnu, therefore no-one could understand the strategy of Krishna, from earth to sun, because he is beyond all beyond patterns, also Shiva, all others have patterns. When Indra is in tune with Vishnu, he does well, when he drifts away, he gets problems, like us. We need to be in tune with the plan of nature. The boomerang affects us. We are not doing things in tune with nature. Now it drifts us away from nature and so we get problems. A mango fruit should be

eaten only in summer, it should be eaten in summer, it creates heat. A mango fruit in winter will disturb the system. We can get any fruit at any time at any place. The fruit depends on the longitude and latitudes; according to this the groups of humans that live there get the habits in tune with that nature. In certain seasons certain fruits and vegetables are available and not there at other times. We cannot eat all vegetable at all times. To take a season fruit is a dictum, take the season fruit and take the local cereals. If you change from Europe to India, change slowly from European food to Indian food, slowly adapt, if you jump from one to the other you get indigestion. Be a Roman in Rome – integrate and adapt to the local situation. We are very unmindful to these things, we don't know when to eat mango, when to eat green vegetable – if you eat when it is raining it will disturb your system.

To wake up and to sleep, when, this wisdom is gone. According to Hierarchy it would do well to all beings to sleep before 10.30 and to get up at least by 5 in the morning. Then the system is ok. If you regularly lose that system, the devas of the night need to be given their time, also the devas of the day. So if we are active during the day and not active during the night we will be healthy. Otherwise, we lose our light, our comprehension; become Asuras, Asuras meaning lacking of light. We should relate to the trinity in relation to the trinity of nature, the prakriti relating to Purusha. From there you have the trinity afterwards the Prajapatis, their work initially was to set up order for the beings, orderly relation to food, to work, to how to use the senses, the mind, to aspiration so that emotions do not overtake us. Once the order is set, Indra comes to see that the order is maintained. All the Prajapatis are great gurus, we speak of Atri, Angiras... they have all set an order how to live, ensure the welfare of the mountains, the valleys. Prajapatis establish order and Indra sees that the order prevails. The order is not when you sleep but when you wake up you disturb.

In Argentina we used to have a young man called Gunter, he conceived a son Agustus, he was very active, very attractive, all said oh Agustus, he was very attractive. Once in the afternoon when I met the father and asked him, how is your son? He said, he is very beautiful when he sleeps, otherwise he is not so. I said, it is with all of us. When we sleep we are beautiful but we might be a tiger, a bull, a scorpion when we wake up. We say, are you born in Aries? If someone gets up and is very slow and we say, this is a bull, Taurus. We all have the 12 sun sign. When someone does not like the sunlight, we ask, are you a watery sign. Some come like a wind and go away. Like this, when we wake up, we are all different, we are beautiful when we sleep.

The first god whom we relate to is in the east and it is Indra because the moment we wake up our ego gets up and we are silly. The others may think you are a saint but you know that you are different. It is in the system. Indra's work is to relate to this side. When we awake we are in relation with Indra. If he is not in tune with Vishnu he does mistake. You have to relate to Vishnu in order not to make mistakes. The one who presides over creation is with us, he stays with us. Shiva is not with us, he only cooperates with Vishnu when Vishnu is in emergency and needs someone to set things up. SO he relates to Shiva. Brahma is also out, like the workers after building up the house. The maintenance staff is predominant, the builders, architects are not there.

Once creation is done, the maintenance team has to be set. Construction can be done in 2 years but maintenance can be 100 years. Our body is built in 7 years, first seven years, then it is sent. Thereafter maintenance. These things last until the last part of the last 7 years of life. We live to ensure longevity. Towards the end, the angel of death comes and we say, 2 more years, and then again 2 more years. Brahma is the life before, Shiva is the life after. Brahma has an assistance and he has others, the Kumaras, he is drifting away from time to time. If we don't relate inside we can become a nuisance for society. Vishnu said, do not disturb the frontiers of creation. Indra is in charge of 7 planes, Vishnu is in charge of 3 times 7 times. Neither he nor Shiva do disturb the frontiers set to creation. They conduct the work in a manner the given system is not disturbed. We have a system to work with.

If you relate to the system you don't change the pillars, don't disturb the windows, the altar set, it is all set for the good of all. If you disturb you are not in tune with the order set by the 3rd logos. In any given system when you disturb they warn, they warn a 2nd time, if you don't go you will push you back.

Maintain the order set for Vishnu by Indra, if someone disturbs the order, slowly get him out. The creator has set the system in a great order, with the architect called Vishvakarma. There is the one who set the design called Sankya, then Siddha, and the one who carves out things, Twashta, these are the intelligences who we sing in Purusha unmindful. A huge system to work out. All system carved out is not a small work. Vishnu and Indra ensure that the system is not disturbed. Beyond the solar system Indra cannot do it, therefore Vishnu comes in. Sometimes Vishnu also comes in, when the order becomes so completely in disorder that Indra cannot set right, then the avatar comes in. Indra is a local governor, when he cannot cover Vishnu steps in. They see that the system cannot be destroyed. The greatest

diabolics try to disturb the system. They could not do because Vishnu stepped in. They do not disturb a given system. Whatever receive from previous generation, we try to preserve and pass on, from higher circles to lower circles. Do not disturb the existence of given things.

The rivers are seen as the life-giving nerves of the system. When we arrest one of them what happens? There will be no circulation of blood and consequently some sicknesses emerging. A very tight holding around the waist by a tight pant, there is an arrest of flow in us. Likewise when rivers we start constructing dams and other obstructions, ancient civilisations believed in living by the riverside. There was Indus civilisation, Ganges, Nile, Mississippi and Missouri river civilisation they believed in living besides flowing waters. We constructed so many things causing disturbance not understanding. We pollute the oceans, the rivers, we cannot expect that we can live well with all the disturbed things with the so-called knowledge. Knowledge is a sword which can be used in either way, when in the wrong way it causes problems. Indra works in a local dimension, Vishnu with the whole system. It says that Vishnu permeates all planes. We are a composite energy system of Vishnu and Indra. The executive part in us for execution is Indra, the life system is under the supervision of Vishnu. Vishnu and Indra worshipping is like worshipping God and son of God, Master and the disciple. When mind is in association with Buddhi, we are in association with Vishnu. Indra creates such situations where he drifted away from Vishnu and caused problems. There are Prajapatis who recorded the failures. Indra when causing problems, you have to relate to Soham, Soham. THAT I AM, THAT I AM -I am this, I am that is an illusion. When we are with THAT, everything becomes possible. Indra works in tune with Vishnu and with the plan in tune with the planetary system. All that is below the brow centre is ruled by Indra, above it is Kubera, the lord of North, he is not with Indra but with Vishnu.

At the top of the forehead is Aquarius, it is beyond Indra, it is Mahat, where the 3 qualities did not form. From here the 3 qualities formed. From the brow centre it is one activity, above it is completely divine activity. The head is divine, full of light, electrical light. The head is electrical, upto the diaphragm it is solar fire, below it is frictional fire. We have to make a description of us with the 3 fires, electrical, solar and frictional fire. Solar fire has relation to inhalation and exhalation, frictional fire takes wherever fire is there to digest the fire. .. He tends to be clairvoyant, all is as per the development of the head. What is important is not to disturb the existing system. For the beings Vishnu and Indra are the 2 reins of the horse. When they are in cooperation the beings are in good use. You move to the right and left side The 2 reins are Indra and Vishnu, both are equally important for us but beyond it is only Vishnu,

You reside in all beings, bestowing on the beings the knowledge to still the hunger for wisdom. The hunger for food is fulfilled by Indra, the hunger for knowledge is bestowed by Vishnu. Without Vishnu there is no hunger for knowledge, it is there because Vishnu is there in us, and thirst, another dimension of hunger, tripasa. Thirst is worse, you cannot hold on. You don't mind foregoing your food, living on water. The beings keep on contemplating because the thirst for knowledge is stronger, after some time they not even drink water. These are very high dimensions. These to fulfil for this we worship Vishnu. You fill our mind, senses, Buddhi, will, you fulfil everything for us and therefore we worship you.

The consultations can be in evening, I will open an Ayurvedic clinic in the morning.

Monday, 6 January 2020, afternoon

Suktam 9

OM

Metam me...

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

We get into the next hymn which is but the 2nd hymn in the 2nd chapter (reading).

Its meaning in English is: O Indra Vishnu.... (see text)

We understood in the morning that Indra Vishnu resides in us. The stream of illumination is the electrical fire, it lightens the whole body, it is Indra Vishnu. Indra presides in the body where the individual separate cells reside. The two together constitute the whole synthesis while one hand's executes while the other execute the descent from higher circles. Mind and senses are facilities for the soul to function. We are two in one, the soul and the personality. The personality ensures with the soul as basis, with Vishnu as the basis Indra functions. It cannot function as itself. The soul has its basis in the super soul. The soul has the equipment of mind and body. What we call as Atma Buddhi Manas, Atma is the descent from the universal soul, we exist as souls, we have personality and accordingly the body. We should not have complaints to the body, we have intelligences in us who build the body according to our (qualities). Da

Vinci, from a high order of masons. ... A diversion from the original state. The body and its function are presided over by the soul we are descendants from Divinity. Each one of us has descended from the divine into the form, principle of Indra. Without forms we cannot function. The forms are Venus, those forms are suitable to live upon Venus. We have to have forms. Like the beings in Mercury have also forms but their forms are still different. The beings in Sun have forms. The form is the one into which the soul descends from the universal soul. Each time we depart, the soul departs and the body collapses. While there is the work of Vishnu to pervade the whole system, the soul in association with the form is Indra. There is a light relating to Indra, it is a stream of light, there is a light relating to Vishnu. These are the two streams of light that blend to construct a form of synthesis. Together they function in the body, we feel we don't see this distinction. The knowledge tells us, you are not your body. Body, mind and senses, they are gathered whenever you are in a form, and each time when you incarnate you have a different form with different experience and therefore the mind functions differently with all of us. Our mind functions as per our illusions. We think we are... Lot of minds function as... not all see the colours as the others do, it is according to the level of evolution. There are many who confuse between green and blue, light green appears as blue. When the sun, there is a kind of colour brightness according to the sunlight, according to the light in us. Someone says it is orange with a pink shade, another says it is pink. According to our quality.... Likewise the hearing. Hearing is different with each one of us. Each one understands according to his sense of hearing. It is difficult to hear as is. What you see is according to you, also the hearing, the food, it tastes different with each one of us, it is too salty for each one. For one it is salty, for the other it is ok. The ability to listen, to see differs, the ability to touch, to some it is cool, to others very nice, to some it is cold, to others it is hot. In a room like this some like to have the fans put on, they have not enough air, others feel the windows should be closed. The soul decides the differences. The soul is the constant factor in all of us. We agree in what is accommodative for all to cause the energy of synthesis, and then carry on. In us we the mortals eat and drink the earth's produce. We drink what is available. Beings from other planets cannot take this water, this food. The food is for that planet, just like we according to our body, the bodies agree with . There are saints who eat little salt, little chillies, sour food, the 6 tastes important for the body. Some eat only sweet things, some salty things. The body is for bitter things also. When there is astringent things, it dries out our mouth. What dries up the mouth? If you take betel in your mouth, it dries out extra water in your mouth.

The doctors say, don't forget the juice of neem which is very bitter, take lemon every day, honey every day, it is very sweet, lemon, salt also not sea salt. Pure source of waters. In olden days it was salt coming from the mountain ranges. Sea salt is what we leave. We have diverted from... to ensure that the body is healthy we go by the desires of the body, eating any quantity and quality at any time. The waters of the area decide. Eat only what is in tune with the water and food of the region. Unless we change our region according to our latitude and longitude, try not to adapt to the food and water of the area quickly. Change of waters, Ganges has its character, Krishna has its character, Nile, Rhine, Mississippi. When you are around that stream these agree with you, food also. What nature offers there, it tends to be natural. If we take other things marginally it is allowed but do not frequently change the food habits. The astronauts when they go to other spheres they try to keep their food on low degrees. The mount Jungfrau in Switzerland, when you go up, all the things you don't need there, lighter food is required. Even if you go by flight, people who know tell you, don't eat much there. In business class you are frequently served things, by the time you land you have a completely different energy and get a slight sickness. When Indians go up to Jungfrau and eat Indian food there, and we get headache and reeling, some start gasping there, more than 4000 meters there. If you go to high altitudes, you should not eat everything you eat in the planes, it is different energy. If you change places, temporarily change, better be on light food and drinks. People in Himalayas eat light food, what is available along the rivers. When you are in such places you don't feel like eating heavy food. When I went with Jesus and Tiziana to the high Alps. I did not eat, they said, we will return if you don't eat. I said, it is enough. There are places where you need to eat. You can't take to the same measure everywhere.

What you read in the hymn is, the mortals that eat and drink the earth's produce experience your energy through their faculty of taste. If you have fever you don't want to eat, if there if food not acceptable to your tongue, you don't eat, if you eat it creates problems.

It has the double energy of Vishnu and Indra, the eyes function to see is the function of Indra, to perceive through the eyes is Vishnu. If you give fish or chilli to the dog, it dies. Also among humans you have different tastes. That is why when a cook cooks for you, see if it is agreeable to you or not. To some it is agreeable, to others not. We have Spanish and Germans, the Germans can take chilli, the Spanish cannot. For the Germans one chilli is not enough. Indians, Europeans and Americans are different. How

many dimensions are there? We all went to Mount Shasta. You did not see the same as others. Even though we have all eyes and ears, we don't see and comprehend the same. It is a different mix of Indra Vishnu with each one of us. The beauty is, the hymn speaks of soma, a Gandharva, waves of creation. Such Gandharvas descend via Vishnu into all the beings. The sense of taste comes from Indra and a tongue has taste because we all have invariably water in the mouth, without water we have no taste. We are all of water, water bubble. The sense of taste comes from Indra, the experience of taste comes from Vishnu, it is different, not all tongues are the same. The tongue's ability comes from Indra but the experiences are different.

Some are indifferent to taste, it is not a divine quality to be indifferent to taste because you are in this form to taste life, to experience life and then unfold your experience to fulfil life. As humans we are with a taste, not all is acceptable to a seer, everything has to be very tasty. Master EK sometimes used to teach the ladies how to cook. Taste is experience of awareness, awareness is an expression of Vishnu.

He taught to the ladies cooking and asked the cook, did you taste it? I asked why are you so much with taste – the whole life is meant to be very tasty, Brahman. There are hymns in Veda written about food, Anna Sukta, .. Growth is related to Vishnu, unless you eat well you cannot grow up well to your potential, it applies to all our senses. In the mind generally Indra functions but if you allow also Vishnu can function, through taste, smell or touch. A saint when he enters any house he will know by the smell of your house which quality is dwelling there. Likewise they don't eat anywhere and everywhere, they don't talk about it but they are very selective. I was in Hyderabad and a saint came, looked at the house and said, I will sleep at the terrace. We should not ask why, it might be a very pungent house. They do not frequently come into your house unless it is in order in every aspect. The cook, be it male or female. When they look at the house they can see if there is enough magnetism and radiation. We want a Master of Wisdom to come to our house but the smell is not an agreeable smell. Every Master of Wisdom has a special perfume. Therefore, how Indra and Vishnu function is explained here. Soma remains as a crescent moon on the head of Shiva. There was a time when he did not hold it, when Moon was cursed by Prajapati Daksha that he has to die through disease of gradually decreasing in his magnetism and slowly die, therefore the whole system, when there is not moon there is no earth, no food. All people approached Lord Shiva, he said, don't worry, I will hold it. Therefore we think of Shiva when we are afraid of dying. .. That energy is the energy of taste and of immortality. Don't take food so very easily, there are hymns saying don't negate food, criticise food. Tomorrow I can relate to you it very quickly. Food is Brahman because of food all are maintained in the body.

Such an energy if you properly relate to it, we spoke about the longitudes, latitudes, the places where you are living. In my grandfather's time when we went to houses for a function the houses had their own well, the earth had its function, the water that is coming from it is important, the families were supported by the water for drinking, washing. When people were invited, people were carrying their own water, according to their status. Some carried brass vessels, copper vessels, they drink the water they were accustomed to. We are adapting to different waters but we must be sure that we can digest. Here the waters are not so well to be digested as Krishna or Godavari water. Godavari is considered the best in India. Water and taste go together. You are the water, Vishnu is the improved sense of taste, it can give immortality. As we grow old we keep on eliminating things because we cannot digest well but there are people who eat all food until 90 years. To sick persons slowly no food is given. He is there at the departure but there is a way of life where you are supported until end of life. It is the mantra Trayambakam ... that supports life until the end. If you pluck food.. The soul can ripe well by the right discipline. Let me be to continue in the body like a ripe fruit. To live with fragrance, pushti, with fullness of health, Pushti Varanaram. We have read in Autobiography of a yogi about... the body kept a good smell until it was burnt, but with others we use perfumes to avoid bad smell. A yogi lives to the complete fullness of life. He stays with food as a basis.

A relative of mine smelled perfume when he died, upto 3 days. Till the children came, the body smelled well, a gentle good smell. If the body does not smell for a long time it shows that the soul did well in the body. There are so many sicknesses we fall into only because we don't know the way how to deal with food. We the souls don't die by the bodies disassociate with the soul. Why should he? Therefore the mantra Trayambaka, the 3eyed one, he is immortal, Shiva does not, through fire you can reach him, we worship the 3eyed one to ensure that we remain fragrant and in good health until we leave the body like a ripe cucumber until we leave the body. Cucumber delinks itself when it is fully ripe. Do not let be there suffering for departure. Save me from death and lead me to immortality. Just by food a yogi stays on. Eating what is agreeable with the body. When the tongue resists, don't push it, accept as much as the tongue accepts. In the brain there is a centre which says, it is enough. But we are engaged in all kinds of discussions, and we don't know if we have 2 or 3 dosas. You are the one who has eaten and should know

it. An absent-minded engaged in discussion, you can engage in discussion but not to the point of forgetting. When you eat in a manner that is agreeable to the body, ...if not you are the loser. Your program is put on the waiting list, you need to get a new body and wait until it grows. Please don't.

I gave you some examples, told you from the Autobiography of the Yogi. I told you about the relative of mine, I told you about the relative of Ramakrishna Paramahansa. He is so tuned the divine mother that this world is nothing for him. He is with Vishnu, beyond Indra, a Paramahansa. When he gets into Samadhi for 10, 30 days, his followers put a stick into his mouth and gave him food and water. He had 16 well-accomplished students, it is a great number. Every day when it comes to lunch, he had no breakfast, he danced and looked at the food, made so much child-like movements and praised everything relating to the food, the lady did not understand why he is so silly about the food, she could not understand and asked why do you behave like eating for the first time in life, he did not reply, she asked again and again He said, the moment when you come and I don't even look at the food plate, I will leave the world. The food means nothing, I have cut the link to food, we should keep the link to food, he used food as a means to stay in the body.

The same with Agastya, Master Jupiter, the Master not only of the planet but the solar system and more. For the sake of the divine plan he eats food. He is a master who eats a lot no one can eat as much as he. He neutralises the hunger of so many beings on earth who are suffering on earth. We exclusively eat for ourselves. Here is a Master that is for all the beings on the planets. When people asking Krishna who is the best fasting person on the planet, he said, Agastya. At the same time he eats food without stop. When there is an agency that can bring the state of immortality in us, Garuda , the great bird, it could reach beyond Indra and bring the drink of immortality to the earth. Garuda has such a strong weapon. Indra did not know. In us Garuda exists as the pulsating principle. Those who remain immortal are connected to the divine the food is a link by which we can overcome Indra, the mind, and reach Vishnu.

Oh Indra Vishnu, (quotation). Earth's herbs, the food and drink, they grow annually, they are immortal, wheat comes from Jupiter, Rice from Venus, the purpose is to gain longevity until we are fulfilled. The tongue as a sense organ belongs to (). ... Do not reject it, eat well as long as the body is intended to live. Tomorrow we shall continue. Namaskarams

Tuesday, 7 January 2020, morning

Master presented Mariana from Ukraine, the country of Mme Blavatsky, to the group, she is living in Spain but travelling around the world.

Suktam 10

OM

Narayanaya Vidmahe

Vasudevaya Dhimahi

Tanno Vishnu Prachodayate (12x)

Hari OM

Metam me...

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

Today we get into the 10th hymn of Vishnu Suktam. The number that I give is not necessarily the number given in the Vedic suktams. I gave a series for us to follow easily. I did not change the suktams, only the number for our purpose.

The suktam in Sanskrit runs like this (reading).

Its brief meaning in English is: The beings that drink and eat the nourishing food arranged on earth by Indra Vishnu are living generations after generations.

Before creation there is nothing but water, that is what Veda says. Every day we say that, apova ... It is a beautiful hymn, the whole creation is water and nothing else. All this is water, the creation and the beings are made of water.

Life force is also water, all that we perceive are apes, water, tejas means fire. Apas is water. The second logos is full of water. They keep on very easily bring out water when they relate to me. It is all water. Annama.. the food grows only because of water. Nothing grows because of water, nothing grows and

lives in desert, except when there is water, there life is. To say annama... it is because of water, within there is water, even potato only grows because of water. All grows because of water.

Virat is also made out of it, from out of cosmic egg cosmic person comes out. The path of ascent and descent of life is seen as the path of waters. That what we eat and drink is coming out of water, nourishing us in many ways. In Ayurveda when we are not well, sick, the Ayurvedic doctors suggest, just be on water, it cleans the whole system, nourishes.

It is this water which is taken by us in form of food and drink. The sperm is formed because of food and water. That sperm is called the germinating principle. In the seed also there is germinating principle. To have healthy progeny one has to eat and drink well, as much as is needed for the body, only nourishing food and not all kind of food. Food is but a product of water and water is second logos, matter is 3rd logos, fire is 1st logos. Matter enables us to settle down. It has inertia's quality, fire has hyper-active quality. Water is poise. Fire, water and matter, fire is hyperactive, it burns up things, matter stabilises (?). It is the work of water that enables growth of creation and ourselves also. The mothers should ask the children, did you enough? Drink pure water. Water is 2nd logos and causes growth. Matter is growing because of the germinating principle and contains within it water, matter and fire.

The germinating principle in all beings is a principle of perpetuation and perpetuation is the work of Prajapatis. Prajapatis are the direct descendants of the creator. They are 10 in number and they multiply in terms of 10. When you have 10 children, when the next generation has children it is 100, then 1000. This is the principle our Islamic brothers are following on the planet, eventually the whole planet will be Islamic. 10 times 10 the wheel rotates is a statement. It is another rate of growth. The creator thought, when I conceive just 1, when creation will be complete? So he conceived 10 and they go by the principle of 10, conceiving as many as possible. Each Prajapati conceived 100s. We become very small in our stature and understanding, pygmies. But the ancients said, think big. Many don't have progeny. You see the nature, one fruit when it takes to the form of tree, it gives 100 fruit every season – at what term it is multiplying, and how are we multiplying? In 18th century Malthus conceived the idea not to have more than 1 or 2. There are countries where there are no youth to run the nation. Germany has such a situation, England has, there is not new generation. So the old generation is asked to continue for some time, and there are no new generation. Our brothers from the Gulf believe in conceiving in large numbers, they are also part of humanity. It was originally conceived by the creator to conceive as many as possible, if you have just 1 child and he cannot take care of you, even in high age you have to take care of you. No one is really able to work. There is an Indian saying one child is no child, one son is no son. I would like to have 2 eyes, if I lose an eye I still have one.

The original statements coming from trinity have such a far reaching effect that you don't know. Our previous generations had 5, 6 children at least now 1 or 2. If you do not know the value of progeny and dynasty – we all belong to the seers. Now we have a poor representation of the seniors, all seniors like Adri, Vasishta, Gautama, Kaushika, these are all greet seers and Prajapatis. In Old Testament they always came relating to the whole dynasty. Jesus, a son of David, came in the 14th generation. You should do the same activity as the previous generation, like father so son. Somewhere on the way there would be a drift-away from the original way of the race, the family tree is of great importance. You have to make sure that you continue the family tree, that there is a continuity. There cannot be a discontinuation of it. Nature does cause arrest when families turn away so that there is no more progeny in the family, nature always wants that the fit ones survive. Survival of the fittest is another principle of nature. If it is ready, it provides supports for all life to come. If you beget children who want to support the whole life, they are so weak and are a luggage for creation, nature decides in this family there shall be no more continuation. If you don't have children but your brother has, there is an (stop). Do not cut the threat of continuity that had let the dynasty to come to you. There should be a continuity in multiple way, if not, you have not done your duty. You are responsible to do your duty, to decide that you cannot have children, it is a decision of ignorance. If nature does not allow, it is another story. Did you make effort to marry? If this knowledge is lost, you have put a full stop to the dynasty upto you. It is great irresponsibility. Wisdom education is different from general education. People stop in Europe because of economics there is not abundant successors, so consequently there are no successors. Like it or not, by 2050 England becomes Islamic. I am not saying it is bad, for the Europeans it is not good. Today on earth the only community that multiplies in a geometrical progression is the Islamic countries.

Once when I returned from Europe, I was taking the Air India flight to Visakhapatnam, there was a large number of Islamic family members, about 60, 70 Islamic persons. There was one man sitting on my side. When I came from Dubai I had only such people, then going to Vaisakh, .. They got in we took off, on the other side of the isle, in the middle a young boy was crying all the time. The stewardess said, here is a

child always weeping please take your child. She took up the child and showed up the crying child, 7 to 8 years old. When they say, a lady from the back stood up saying it is my child the father is over there. She again showed the child to the nearby. The stewardess said, kindly show the child to the father. She saw the child's father, who was in the middle seat of my row, she said, that is my husband and people sitting on each side of him, she gave a strong lecture to the father, don't hear. The boy saw the father and felt comfortable. I asked him, how is it that you could not see your child and he said, I have 14 wives and I have 60 children. If a few wives and their children, with a few wives and their children come with me to India, how can I know which children are theirs, I do not know really who are my children, I can't identify. In that number they continue to procreate. It looks to be a joke but there is a reality behind. They follow the demand of the creator, like the cows they multiply. We think we are very rational but they multiply. In India there was a movie 40 years ago. The son of one who died at the time he wanted to pass a law for the entire nation having just 1 child. He made the law and became unpopular. A son of Indira Gandhi. Today so many youths are there in India he said, there are no conceptions. – You should let incarnating souls having bodies, so that you are ensuring souls coming in. It is also an aspect of wealth that you have many children, it is a dimension of wealth. In many Vedic hymns they speak of having as many sons as possible, ensure that I have as many children, grandchildren and great grandchildren. We are not really educated. The wealth is in continuation of family. You have a responsibility to beget children. If you pass on property you are not safe, children are not willing to take on. In the same manner the true value the family holds, I must ensure that they multiply. I have a responsibility that they multiply. It is up to the next generation to multiply. I have the job that in your hands things multiply. You should lift up the system before you leave. For that what is important is that you have healthy reproductive, germinative principle in you. That is what Indra and Vishnu bestow that. They bestow the ability to procreate and multiply and you have responsible relatives.

In some groups I told the story of Agastya. He was Shiva in embodiment He is no different from God. All Gods are married. The Vedic ... of God, Vishnu has Cupid, creator has 10 children all are married. The idea is that since we worship them we have to take them as models. Agastya is Shiva on earth. He saw a tree with beings in subtle form hanging from the branches. He went, asked them, what is your problem, hanging there. You seem to be divine but hanging upside down from the trees, can I help you? They told, we belong to a great dynasty, in our dynasty a child is born and fully accomplished, we are all proud of him but he does not marry, does not beget children, consequently we are stuck here. We are stuck because of this fellow at not getting children and so our forefathers cursed us for not getting children, getting such a holy person and not begetting children. Agastya said, tell me about whom are you speaking? They said, the one who is talking to us. He said, I will immediately change. He looked around and could not see anyone who could be the consort. What he did is, from out of his own being he took out a part and made her a wife. It is Loka Mudra, the inner impression of the Master. Then it was like a small child, he gave it to a king and said, this is a very special child, treat it as your daughter and take care of it. The king was very happy, she was very beautiful. When she was grown up, she knew all branches of wisdom, she covered every science, every martial art. Then the king, when the girl reached the age of 16, the king searched for a man, there was no youth according to her stature. One day Master Jupiter came to the court. The king said, tell me where is your husband. The Master said, he is standing before you. The king was surprised, and the Master said yes, see that she is well suited, I could not take care of her in the forest. The king was not happy, the Master was short in stature, not well-looking. The King said, Master don't make jokes. Is it fair that you want to marry him. Master Jupiter said, go and ask your daughter, she will tell you, tell her the proposal. The king asked her, this is the purpose and she said, I am only born because of you. The king went into lot of explanation, the girl said, I am born for him and out of him, only to marry him. That is why mother Parvathi at the beginning came out of creation and had to go with the creator and at the end joined again Shiva. Parvathi was for Shiva. Also I was within him. He had done all for him. She said, I am only happy to be with him, Agastya. To fulfil his forefathers wish, he got 2 sons of great stature. As they grew they grew in great stature. He told one, go to Shiva and serve him, the other go to serve 1st logos and serve him. There is no seer equal to him. Agastya. They became permanent members of Vaikunta and Kailash. The forefathers of Agastya are born out of Agastya. (?) Marry and get children and ensure that your children also conceive sons. Upto grandchildren you have to ensure, only then your life will be fulfilled.

The power of waters enables them to gain the ability to procreate, to gain children.. Under the sky you should ensure that your children and grandchildren are there before you leave. In the form of all the three there are but forms of water, Vishnu. Therefore the work of Vishnu in solar and cosmic plane and planetary plane, ensure on all the 3 times 7 planes. 21 planes. In all planes Vishnu is permeating. The

beings also survive by water, they grow by water, perpetuate the beings and the life. It is a work which has far-reaching work. Have a child, a grandchild and a grand-grandchild, then you have exceptionally fulfilled the hierarchical plan to continue like that. All members of hierarchy have the ... Master CVV said, be in family get children, how can you be fulfilled and experience the related splendour in your life? The youngsters do not know the value the splendour that family system bestows. That is why it is a hymn that throws a dimension on fulfilment of beings.

There was one astrology in Visakhapatnam, he looked at his own horoscope and that there is now scope for him to marry. In his 30th he met Master EK and came with Master CVV. The astrologer said, I don't have in this life a lady and a family. Master EK said, your horoscope put aside, the will of the Master prevails. He will ensure marry and get a lady and children. Master CVV is known to ensure that all are in family. He does not believe in singular living. Therefore this man in a matter of 4-5 years there was a girl to marry him. That is the dimension of the Master. In Aquarian Master I have written that we should live in family, ensure that we continue, otherwise we have not done fully. We have not perpetuated the valuable things you carry in you. The seers continue the lines. Parents cannot just get children and leave them with a wrong understanding. Ensure that they are as cultured as you, if not, just proffering bodies, don't think it's enough but make sure that they fall in tune with the traditions you follow. Otherwise don't think you have done well. We more and more turn away and be almost low. That is why I gave the lines. As father, son and grandson...

Father, son and grandson, that is the minimum, if you have done 4 generation, it is an extra-fulfilment. If your father sees you, your son and grandson, 4 generation. Commonly it has to be 3 generations. If not, this dimension is unfulfilled and has to be fulfilled in future generations. That dimension then has to be fulfilled in the next life, you won't get the liberation you think of. That may be discouraging for many in the West but that is the truth. It is already a dimension for next life. There are couples in India, they think of the next life, it might be next life. Religions might take it away but Nature smiles. Incarnation is a must for the beings. All cannot be done in one life. When a teacher encourages the student, he says, no teacher can teach all subjects. No author can write all subjects, there are different teacher for different subjects. Why should a student learn all subjects? Why insist that students learn all subjects.

In business, in nature it is the same subject. If someone says there is no second chance don't believe. You can't be Lord Maitreya in 1 life you need many steps to go to Mount Everest. There are many chances to pick up and fulfil the changes of life. We grow without hurry and tension. If we can fulfil this life we can fulfil other things next life. There are people who consciously postpone some functions for next life. The incarnation is part of the total. Nature's offering possibilities. This is a dimension of Vedic hymn to offer possibilities. We continue as beings, in one form or other forms. How can we continue? Where will you land? The crash of the plane, if they can't land on the runway, they can't stay in the air the whole time. The souls look for possibilities. The couples who don't conceive. You would do a disservice for nature's plan Continue the work of dynasty. David or Solomon might not have foreseen that a great being as Jesus would be born in the family, only Joseph knew that a great being would be born, otherwise you just continue. We continue tomorrow morning.

Wednesday, 8 January 2020, morning

Suktam 11

OM

Narayanaya Vidmahe

Vasudevaya Dhimahe

Tanno Vishnu Prachodayate (12x)

Hari OM

Metam me...

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

We are into the 11th suktam relating to Vishnu Suktams. The Sanskrit version (reading).

The basic meaning is: Vishnu and Indra are the saviours of the beings...

The hymn has different dimensions of meaning. Indra and Vishnu synthesize their energy in us. Vishnu is cosmic, solar and planetary energy. Energy is also a solar energy of cosmic region which come to us to bestow the individualised consciousness which is Buddhi, mind and senses as relates to the body. We the humans firstly function as individual entities with whatever quality we have with senses and the body. We separated thus from awareness which tries to take care of itself. It is what Indra is all about. Vishnu is the three dimensional awareness in us, cosmic, solar and planetary. When we say Vishnu, Indra is included in it, but in the hymns we speak always Indra-Vishnu because the seers would like us to move from the known to the unknown. From the familiar to the unfamiliar. It is always easier from south to west. It is always easier to start from what we know. Indra-Vishnu is frequently referred to in the hymns. We start in consciousness with the related ego which is limited, related mind and senses, which function related to the mind. We distinguish with each other in the related functions because we have a separate ego and a separate understanding. We have a mind which mostly thinks of us. A mind which tries to protect our mind and senses which is all ours. This part is one part, the planetary existence, the existence which we gain on the planet. The spirit in us, Vishnu, exists also on the solar and cosmic plane. As souls we are the flying, pulsating awarenesses, which grows with wings, pulsating and flying in the air. As souls we are all alike, as personality we are all different. Personality starts from... Vishnu is with the separative self, as soul and as the spirit in us which we call Master in us, the state of Ishvarayana. The divine is there we are there as souls and we have a personality by which each one is different from each other. This state of our being is one with all beings, as souls we are alike. As souls the being becomes many but there is no distinction in it. The soul dimension is the second aspect of Vishnu which is called Vasudeva. The final dimension is spirit which is one in the whole universe. When we speak of Indra we speak only of the personality when we say Vasudeva, we mean the souls, Indra is the different personalities. This personality has to evolve. What is Indra for the creation is the personality in us. It is individuality. Masters of Wisdom are evolved personalities; the planets are also like that. The soul is, an individualised soul associated with the personality, the spirit is one in all

When we speak of personality we say Indra, speak of soul we say Vasudeva, speak of spirit we say Vishnu. Narayanada Vidmahe Vasudevaya Dhimahi. Tanno Vishnu Prachodayat. We meditate upon Vasudeva to know Narayana and for that reason we request Vishnu to stimulate our wills. This is a common formula of Gayatri. To know the ultimate we meditate the middle principle, so that it is alerted to fall in order with the other two.

Vasudeva is a spring-off of Narayana, meaning from Cosmic Sun there is the spring-off of the central sun, from there the sun we have and the planets are developed. The whole game is developing the personality.

The second and the first are together because the second springs from the first and develops the third. This is one sentence coming from Mme Blavatsky in the Stanzas of Dhyana (Dzyan): The second springs from the first and develops the third. The first and second is eternal, the third develops from the second and eventually falls in line with the second. Soul falling in tune with the spirit is beyond. Make sure that our personality falls in line with the soul. The indweller of the personality is the soul; the indweller of the soul is the spirit. With the saviours, the three are seen as one. The energy of spirit, of soul, along with Indra, personality and soul together, it is what they can develop together. Vishnu is soul aspect, when they are together you are saved: In this creation nothing causes fear or worry to you. The area we have the worries is mostly the personality, soul is eternal, spirit is one in basis. What saves us? Alignment of personality with the soul saves us. Soul and spirit when they are intact, it is a matter of personality to fall in tune with the soul. The personality drifts itself from the soul, gets into difficulties, loses its understanding, develops a distorted understanding and suffers from it. It starts feeling, why is all this? When we have lost the way we have many questions. When on the highway we exited and when you further exited, in spite of your best efforts you don't find the way. Then you ask yourself, why is all so complicated? Because of the person who complicated himself. He has complicated himself. We create further complications, thousands.

There was a father called Hiranyakashipu and a son called Prahlada. He had all knowledge, was all powerful, he was the ruler and through that power and knowledge he has complicated.

He had a son to set right. His personality was not great, he aligned with the soul and saw god everywhere. It was difficult for the father to see it.

The son every second he aligned and experienced it. The father was a very great personality and distanced from truth. One finds solutions easily, another does not find solutions.

One came to see the father and the son, the son enjoys the presence but to the father the problem was there because the son does not see the way of the son.

The father related to the visitor and told him, I have so much power, kingdom, health. I try to relate to the soul, I am unable to find. When is the soul, I did not find. The father was of extraordinary powers. The initiate said: Did you search the soul in you? – It is impossible because I know myself so completely. Soul reaches the mind and says: You say that there is no soul but the son says there is the soul. – That is my problem. He turned to the son and asked, where is the soul – It is there in water, fire, serpent. – What is the main work of the soul? – He is the saviour. The story of the saviour is omnipresence.

I will release the mighty elephant, serpents, they come to him and stand as a centre as.

He threw the son from a mountain there were no bruises with the son. The father gave a cup of cobra poison like a morning cup of coffee. The boy was saved. The father felt that his son goes to the neighbour, for everything you look to your father he looked to the saviour.

Is he there in the pillar? Yes, it is there. From the pillar the saviour comes out and saves the son.

The saviour is Vishnu and Narayana, when is the essence of the whole creation.

A Master of Wisdom is a saviour because his personality is in alignment with the soul and the soul with the spirit. Such ones function as saviours. Indra himself is the personality of creation.

When Indra digressed from Vishnu, he caused problem of the creation. We bring in our own fate, your karma. Vishnu is the pulsating principle in us, he has to save us. He helps in alignment with the one who is Vishnu. Only a personality who is in total alignment with the soul. The flow of energy is from spirit to soul, from soul to personality. Even the principle of germination is distorted when there is no alignment between soul and personality. We see the procreating facility from the Sun. The sun receives the energies of Indra and Vishnu and transmits them in 7 different rays, 7 kinds of humans. The rays of the sun constitute the saviour. We speak of Sun as the saviour because it is the energy of Vishnu and Indra. It also transmits its energies via the planets. The beings carry a triple wealth. The growth is in terms of the 3 dimensions in us. The third has to be in tune with the second and the second in tune with the first. A Master of Wisdom can function in three different functions for that he has three different bodies, a causal body, a golden body and a body of flesh and blood. So he has 3 different notes.

We have the potential to function with three different notes, and further in 7 notes, the 7 notes of music. We are working at the lowers potential. We have to gradually align with the sun, through sun cosmic energy functions, to relate to the saviour, he will save us from our fall. That is the true saviour. Fall is losing the original potential and get into a completely diminished state. Indra you cannot see, neither Vishnu. But sun you can see. It transmits the energies; he is seen as the saviour. Not only Jesus, every saviour is seen as the saviour by which you prevent your fall. He is the saviour. The blood of Jesus saves is a statement which is overtaken. The morning rays of the Sun are of golden colour. The morning rays that the sun transmits, those who can relate to these rays are saved. That is how there are hymns about the sun in the various texts. They placed it on Jesus. The way Jesus saved all other masters did it but the blood aspect is the morning rays of the Sun. the planet is filled with the red rays are transmitted, the blood of rays of the sun this blood saves us. To say that the blood of Jesus saves the whole planet is an over-statement. The sun is nothing but a medium through which Indra and transmit their energies. The procreating ability works through the Sun. Moon gives volume but sun gives light. Both are needed for plants to grow. Moon is a transmitter for rays. He transmits the energies of Indra, Vishnu. Moon transmits Venus, Jupiter, Sun, Indra... Three saviours are mentioned here, they ensure all our life and growth on earth, growth related to body and also life and awareness.

The saviour of the sun is the 2nd logos Chrestos, cosmic person or heavenly man. The one who ensures life and growth in all dimensions, growth of body to its optimum, to Buddhi and personality to optimum, this ensured that you are beings saved. We carry the energy of solar and planetary with us, the indwelling god, the personality in us. The 2nd logos descends in many ways, protects us and ensures that we evolve in every way.

Then we shift to another dimension, to Venus. Sanat Kumara came from Venus, the earth also. The symbol of Venus is the opposite of earth. Earth has the cross up and for Venus the cross is down, meaning its energies come down. For the earth cross is upwards and circle is downwards, meaning those who are born on earth have a cross to carry which is the tail of Venus. When the cross is on the head of our earth. We carry the cross of ignorance, when ignorance is cleared we are with Venus. Karma is the cross, when we overcome the karma completely, we move on to Venus. It is easy said but hardly done. We create with every action a consequent action. Every action has its according consequence. Master Morya says, act in a manner where you do not create consequence. When you act in a neutral manner, consequences do not come. The idea of reincarnation is the clear the karma and the consequences. If we do not clear the karma of clearing the consequences, we come back with more karma. During our travels, when we start the journey, you come with certain luggage and carefully collect it. When you go from

Visakhapatnam, is your luggage increased or decreased? You buy from India, clothes, symbols... We have more luggages when we return. In life we come with certain luggage as karma, when we go back we go back with more luggage. Greater the luggage, reincarnation is very fast because you have to clean the karma. You go to office earlier to clear yesterday's and today's work. Before you go you have to release all you have. Every seer has a person who clears all the karma.

There was a sadhu from Maharashtra. On 31st December all what was in his ashram, all had to go, he also would look to the bank balance and give all away. He said, Kumar, from tomorrow on it comes again. If you don't clear, you have huge luggage. Our houses are filled with things. At the close of the year he empties. He does not go and get things. It is only a dimension of the law. It is a law of karma, you have to clear. Karma is the cross; you have to clear it once and all. Whatever is hanging around us, what we have held makes the cross heavy. The story of Jesus on the cross is the story of humanity. He had to put the cross 3 times before. We carry such tons and tons of karma. We desire things, who will save us? The knowledge saves us, it is the only way to save us, nothing else saves us. The knowledge is with the second logos, the second ray stands with wisdom and love. Iccha is cosmic will Jnana is cosmic knowledge, karma is action. Nowhere in the scriptures they speak of action as karma. The knowledge dimension is with the 2nd logos, therefore the knowledge saves us, it is not with the mind, it has to be translated into action. We want to be saved, restored to the ashram of the Masters. They want us to join the ashrams, what comes into the way is our karma.

Gautama Buddha was always teaching, he went on to give knowledge. Most of the initiates are also kings; Jesus comes from royal family, the king of Benares, Morya from the solar kings, the family of Rama. Kuthumi from lunar family.

Buddha was the king to be, of most ignorant things. He got enlightened, he was always teaching in nature, not in conference halls. Buddha never taught in a centred place. Krishna taught in the moments of crisis and in villages. There were about 50 monks wherever Buddha went. Apart from the local people that is the common audience. He was from royal lineage, he was concerned of the food of these regular followers, wherever he went they also came, it gave him a large family karma because their load is the teacher's load, they were hanging around. Once when he was teaching a farmer came by, listened sitting in the last row. Buddha was speaking of work as offering, without aspiring for any fruits of action. He went on speaking for half an hour. The farmer thought, what is it that I can offer. There was no money, there was nothing. So he saw that his upper garment to cover his body and a lower cloth. He said, let me give one of them. He took of his upper cloth, gently fold it and kept it by the feet of the Master, bowed down and went away. It was such a joy to offer something to Buddha. The king was coming to see the Buddha with many gifts. He saw the man in great joy going back. He asked the common man what was the cause of joy? - It gave him great joy to offer something to Buddha. He bowed down to Buddha. He was in such a state of joy. The king took a part of his things and gave it to Buddha. The king came and just gave all to the feet of Buddha and went away. That was a joy to Buddha. The king went back to his kingdom. The man was brought to the king; the king said that he never saw a man like that. And he gave him huge amount of wealth and he went away. The king enquired what he did do with the wealth. The soldiers found him in the same condition as before – where is the wealth? To Buddha. The king gave a huge piece of land to the man and gave it to Buddha. After 3 years the king's man saw that all was with the followers of Buddha. The soldiers were searching the man, they found him with Buddha. The soldiers told it to the king, and the king came to Buddha. The king bowed down to Buddha and said, I do not come to you but to that man. I gave him a huge piece of land; he left it to be here. Buddha said, this man has cleared my karma – Buddha could get rid from all the followers and Buddha is now moving with light luggage, meaning the followers and he is free of all the followers.

That is the original intent of offering. It was forgotten by the humans since long. When Rama went into the forest, he gave away all things to his followers, that was manly. Rama was an avatar but look to the farmer. The Sun gives away all the things, Vishnu gives away all the things into the whole creation. Indra from time to time forgets, that is why he is our representative. Indra forgets that he is for the creation and he gets into problems. We regularly forget that we are living not for ourselves, for our people. As long as my, my, my exists, that long the cross exists. We can be together without being sticky to each other. One need not stick to the other. Master CVV said, free-end. Normally we do inter-relate, Friendliness is seen as the highest quality, Maitreya is the highest on the planet. Of the 12 Adityas, Mitra is the first.

Indra-Vishnu, the saviours, are with us, they don't hook us. We continue in the afternoon. Thank you.

Wednesday, 8 January 2020, afternoon

Suktam 12

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

We get into the 12th suktam which says:...

(reading)

There is a plane of light which is also the plane of the soul. There is the plane of matter where the soul gathers the bodies around him and experiences a mortal existence. Mortal existence is the existence that necessarily has birth and death, matter, for it is formed around the soul, it grows with the support of the soul and then it disappears. All bodies that exist between the earth and the sun have their forms, beings with specific forms, from sun to earth. They are mortals, the others they have different gradations of light and are immortal. The beings in Venus, Mercury and Sun have different gradations of matter. On the top of the 7th plane there is only experience of light which is almost a body which is subtler than the subtlest. Whenever it is born there is a limitation. Subtle body has a time to be, physical body also has a time limit, the difference is, as much light and radiation is there so long is its longevity. Whenever there is formation there is mortality of different grades. On the highest point between the earth and sun can also be immortal. The beings ... also can be immortal, even if they have bodies. It can have intelligence and at will they can form a body. Those bodies are called nirmana kayas. Nirmana means construction, kaya means body. Upto the 3rd plane bodies are there but where bodies are there there is a time limitation. Even for the Masters the forms change but they know who they are. We continue to know who we are. Yesterday I was dressed in a different colour dressed but I know whom I am. What is around me... these bodies as long as they are there can be mortal bodies, semi-mortal bodies, there can be no body but the soul can still experience. The state of soul and the state of personality, the soul is a separated entity from the whole. Therefore it exists as a separate identity and an identity consciousness. When it is in the personality it remembers who it is. The beings in bodies forget, we forget the life before because we identify with personality, personality suffers mortality. But a personality which is attuned to the soul remembers how it was last time and how it is now. According to purpose they take a form which is suitable according to the purpose. Master Koot Hoomi was there in an India body, then in China, he was there in Greece which is ^popularly known to us as Pythagoras, he was in Egypt, in... Each time he has a different personality. But they know who they are, they are immortal. Forms keep changing. Materially they change and also... As long as you remember your identity, you are immortal. ... St. Germain was there in India, in Egypt, Greece, Europe, and... He remembers everything since the beginning of Kali Yuga. The Masters of Wisdom gain the status of I AM and have a changing body. All the seers like Agastya, Vasishta, Atri, Vishvamitra and the like, Kasyapa, those are all immortal ones, according to necessity they can live with form also. Some hold Dharma kaya, meaning they have a body which responds to activities of law, Dharma, the natural law. They work in Dharma kaya when there is no other specific one. When there is a specific need they chose a specific body. Hanuman is not a monkey god; he chose monkey form because it was needed for the purpose. There are other beings who take to a form according to need but they know who they are. Hanuman came to Rama in a body of a chaste Brahmin. He took to a monkey body, the demons like mosquitoes, that is a statement. Hanuman raises his form in such a manner that a huge demon could not... These are all dimensions, according to a purpose they are there. Once a son of light called Bhima when he was in the Himalayas to search a certain flower. Hanuman appeared to him like a very old monkey, his tail stretched from one (valley?) to the other. Bhima asked why your tail hangs over... He replied that I am so old and the tail has grown so much. Bhima was the strongest one of these times, he wanted to lift it, he could not. Then he went nearer and tried to lift it up. Then he saw in each part of the tail a hair coming up and in each hair was a Shiva lingam. He understood that this is not an ordinary monkey. How pleased could Lord Shiva be that he is in each form of lingam of Hanuman!

The dimension of wisdom is, forms can be according to your ability to grow as a soul to great heights.

We have many giants who have their form. Forms can be of extended duration, how much it extends it has a limitation. Hanuman decided to be in the form of a Vanara. When he wills, he has any form he likes but he does not dwell in the form. He is all-permeative but not in form. Soul can be without form, can have a form which enables him to know the continuity, can be in a form.... When we speak of mortals and immortals, these are two states of awareness of the soul. Soul in an immortal state, in a mortal state.

Vishnu has a third dimension, he is an all-permeative state, he is everywhere, He is all-knowing, the entire universe, what is happening is in his notice. The creator has some permeation but not as much as Vishnu.

The 3rd logos which emanates from Vishnu does not know the permeation of Vishnu. That is how souls, the spirits, we can never know. We know 2 dimensions of Vishnu as soul and personality but not as Narayana. The moment we get nearer we are absorbed and there is no observer anymore. You cannot express how it is. Ramakrishna often was in that state ate after two days he came back. Followers asked, how was it there, he said he cannot know. The water of the river and the vessel, when you merge with the final state you lose your identity, only one remains, meaning, it is a mathematical equation, one plus one remains one. One becoming three is ok, when the second one relates with respect to the 3rd one you can relate. When the person gets absorbed it is what you call at-one-ment, there is no awareness, it is not there. In prayer sometimes Master CVV gives the experience that you are lost, when you come back you cannot know what happened in between.

We go to the river and totally submerge ourselves upto Sahasrara. This happens to those who are proximate to THAT. It is a state of Samadhi where you... until the Lord wills you are not out. It frequently happened to Ramakrishna and when asked how it was there, he said, I don't know. Aham is absorbed into THAT. I AM THAT is the first, one THAT remains. He could not relate how it was, not only Ramakrishna, the creator also when he contemplates he becomes THAT. How THAT was and expresses itself, and it is everywhere and therefore individually can relate to it, and it is an all-knowing awareness that pervades the whole universe. Masters of Wisdom know to a certain degree, they have a... There are beings like Agastya and Vasishtha have the awareness upto the solar system but there are solar system groups. This grouping, one group has more awareness than the other. There are so many groups. The group in the southernmost part in Argentina, it is there but we do not know. There can be groups in north of India, South of Spain, we can identify that there are all groups but how they are functioning we don't know. We may not know what they do in the proximate group but we do not know. Some impart it and let us know. Some don't believe in bombardment of information. The seers like Agastya or Vasishtha may know all about the solar system but other things they do not know. The y could get there. Everything has a circumference. I don't have to bother about what is in the brother solar system. There are 12 solar systems even if they want to know, they cannot. There is one who knows everything, that is the one who holds the wheel, he is in it. We direct people who are in it but he is as much outside as it is in it. Anything happening in the system is known to him, nothing escapes. To think that no one is observing us is stupid. There can be clandestine activities and he things there is no-one who knows but there is a secret agent, wherever he is moving, they know in the centre. There is likewise a chip in the system, through it they know. All that is there as mortal dimension and immortal dimension they can know. In the sky they can go up and up but there is no end to space. Even the best of the flying birds they have no way to know. The best one is Garuda, he can fly up to 7 planes, Hanuman also. Once he was asked to what dimension he flies, he said, I can fly even higher than Garuda, but still he has a limitation.

Coming back. Omniscience and omni-vision is only with Vishnu.

There was a very virtuous diabolic, he came to know that he can grow and gain power. He occupies the heaven also. It is the region of Indra. His name is Bali. The island Bali is named after him. He offered everything to God, there is no way. Indra went to Vishnu and said, there is no way for me to hide. Vishnu has an order for creation who should be obeyed. Vishnu said, ok ... The diabolics has offered and offered. He is in a kind of trance, nearly touching the dimension of Narayana, Vamana came to the place where Bali was offering. Vamana kept on offering, the whole offering went to Bali to Vamana.

People went to Vamana and Bali asked for his place and Vamana answered I don't know. I felt interested to see you.

Bali said, I feel extremely happy to give, Vamana said, I want to give. . I don't need anything.

Bali was insisting that something should be offered to such a great being. The boy said, you are insisting; give me three feet of land. Only 3 feet? I can offer kingdoms, gold, anything you ask. No, no, you wanted me to offer something, according to my feet. The boy's feet. The king said, it is ok. With one foot he covered earth, with a second he covered space. Bali had not glamour of anything. The king said, put your foot on my head. Vishnu has set his foot and his head is pushed upto Sutala. The lady said, my king has nothing done wrong. My grandson, Parikshit is with you.... ask the child. He is north, south, it makes no difference. He said, I don't care where I am.

There is no third place ...

A story of Narada, he belongs to the previous creation. He knows what was with him in the previous creation. When he was a boy, he learnt about Vishnu in a form. He quickly experienced Vishnu in a form and as the principle of forms. The seer in the third dimension of Narayana. He went on contemplating and one day he was absorbed by Narayana. He felt he should have that state all the time. He came to know that when he relates to him and receive the joy of relating to Him, of conducting the work of the one.

When you try to get into THAT you are no more. That is why he remained in the second state you can relate to the deity and at the same time relate to the personality. Overcome personality and relate to the soul. This was taught to him by a voice and remained in this state he relates to IT than then returns. Such ones can give us what can be there. He gave the mantra Narayana; with it they could be in that state and have the state of Narayana. What remains we don't relate there is no way to live it. To relate to the divinity you should have the experience of the second state. When the divinity joins you, your ability multiply in such number that nothing seems to be impossible and consequently the personality also falls into order. It is omnipresent, omniscient, no other, we don't include Shiva, he is not in the system. He said, if need is there, you may invoke me but otherwise be with Lord Shiva.

The scriptures say this system is like a mustard seed in relation to the system. The stories coming from the scriptures tell that there are countless beings in the mustard seed. (Story of the crocodile biting the elephant. It is the strongest being isn't he water. The elephant was a big king in the previous life. He keeps on prayer to the omniscient one. Normally a theistic person keeps on prayer. Vishnu immediately recognises, he is just a potency of omniscience the Lord has, which no seers have. An elephant can only see outside but this elephant was a great being that he could see inside that he sometimes neglected the outer beauty. A great being came and he did not notice, because he preferred to see the divinity inside. To learn to see the divinity outside, the lord made him to be an elephant. We the humans are required to learn to see outside and inside. He is inside and outside. Narayana is permeating inside and outside, you should be ready to see him inside and outside. We don't see him inside and outside but what we can see. For a seer all that he sees outside is divine, and inside. Vishnu should be seen inside and outside, as the behavioural dimension. The more and more you relate to the final dimension, you make such an identity that you lose your identity and stay for a while with the divine.

Kardama was in such a state in the previous creation. Kardama wanted to stay beyond. The lord wanted him to bring him back in creation. He remembered that he did not want to come back. Kardama asked the lord, when do I get the permission to get back? You are born, grow, marry a lady and beget 10 children, I will be the 10th one, then you can get back. So Kardama did and went back, so he did not stay with creation as the other Prajapatis did. There is no separative consciousness. Not even the best beings in creation, the best of the winged beings, once they get into the divine dimensions, they cannot rise to that 3rd dimension. The total annihilation. You will come back in the next creation with all your possibilities.

Tomorrow we will have a question-answer-session. The theme of wisdom is always the same and we are trying to the cosmic, the planetary and the personality, the Personality can be overcome by relating to the unlimited dimension. If you constantly relate to the unlimited other limitations will slowly be dissolved. A limited person cannot work out the unlimited. When we relate to the dimensions of the unlimited one, we pop up like popcorns, not limited by the personalities. Otherwise the personality is always there to gulp us. Then he is unlimited to you and no one can get over the unlimited one.

We covered 12 of 46 dimensions of the ONE. Each hymn relates to a different dimension. That is how we relate to the different dimensions of the unlimited one and get to some dimensions of the unlimited one. We conclude for this time with 12 classes. Tomorrow we have a questions-answer session and will see how it develops. Thank you, Namaskarams.

Thursday, 9 January 2020, morning

OM
Narayanaya Vidmahe
Vasudevaya Dhimahe
Tanno Vishnu Prachodayate (12x)

Metam me...

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

Today we shall have a question-answer session. It is not necessarily limited to the seminar given on Suktams for Vishnu but generally for discipleship.

Next year when we conduct the seminar from 1 to 9 January. We shall have Vishnu Suktam in the morning and the story of seers in the afternoon without whom we would have no understanding between cosmos and microcosmos. Humanity would not have a way to go into cosmic dimension. It could be about the elaborate work they have done. There are as many as 50 seers narrated, in a story. In the morning

the Vishnu Suktams will be much easier in the next suktams. I will say it a bit more symbolically. This theme will continue next year. We will change from this theme.

The past 5 of January 5 planets were in poise was... 1 July. Farthest away...

It is a good understanding to notice the most proximate point of the year to the sun and the most distant point. The solstices are in relation to the beings. If you see the moon, the full moon is very proximate in the month of December and January, a larger ball of moon, it seems to be nearer. It is an observation. The full moons and the sun signs, their characteristics are also regarded in this dimension. We only look to a state of light. If we propose it to be proximate it is proximate, if distant, it is distant. Its characteristics... See the light in your vertebral column and get nearer to it. Earth is getting nearer and far is like our getting nearer and farer. Sometimes our meditations are deeper, sometimes not so very near. When we are nearer, we get absorbed more, when we are farer, we are more distant. It is not the same... When it comes to the zodiac, what is said is valid is another observation we can hold on...

Q: the light in the head, in Anahata, a compassionate heart, and the light of the will, which is the landmark of the...

We should be the landmark of expression of the energy, where there is the connection to the heart centre or the head centre, where they have the energy of heart centre. Speech is one expression, heart. When you are with will, will expressions. Love expresses either in the heart or head. Likewise with solar plexus, see in relation with 3 higher centre and 3 lower. Expressed through Visuddhi for normal people, through solar plexus, sacral, 3 on each side, all are spokes of ... the centre of Mercury for expression. When you have connections these get expressed through Visuddhi from the higher centre, the normal human being they get expressed through the lower centres. Both get expressed through Visuddhi. The expression through higher planes become easy with purity, when there is agitation and irritation in us, anger, strong likes and dislikes, all which we call the energy of malice, the Visuddhi becomes a centre of sickness. Throat sickness is a common thing for humanity, when it is put to inferior use; when put to superior activity, it tends to harmonize. A point of expression to the outer world. It is the place where... There is a discipline given in the book Sound: Keep your throat as pure as possible, otherwise you cannot be an instrument of goodwill, love and compassion, it keeps on speaking truth pleasantly. Many speak pleasantly but not truth; they are manipulating their visuddhi, manipulative expressions. Clean the three lower centres. Clean the whole flow but immediately you spoil it. See the book on sound, how the world... Humanity is the throat centre, truth and pleasantness in speech. It cannot be a manipulative speech. The quality of man's expression into the world is an expression through the throat.

Q:

A: When you are getting nearer to Ajna through the throat, you would be nearer to expression into society, nearer to expression of health and healing, the general health of humanity through the heart. There are no difficulties in manifesting into the field.

Q: 11th ascending phase of Capricorn the northern door is open – when would be the eastern door is open?

Eastern door is normally kept open but people have to find the door. The door to south is in the heart, to west in the base, in the east in Ajna the door to North is at the crown centre; it is not open to all, only to the initiates of higher order. It is given to us but very few are able to reach the state of Mani Padme Hum. It is a mantra related to Sahasrara, a Gayatri mantra: OM Satyam Param Dheemahi is the Vedic Mantra, coming from Gautama the Buddha, those are for those who have nothing to do with the surrounding world, Ajna is the King's door they have something to relate to the world around. It is only to relate to the world around, it is for those who have fulfilled their plan and want to pass over the earth and go beyond. Those few who live in Shamballa are those who still relate to earth by the will of god they function there to bless the earth like Sanat Kumara. They have nothing to do with the world, they are completely off but they are given the blessing to the planet. The door to north are more for the advanced initiates, the door to east is for all. Capricorn is the beginning of the arc of ascent until 21st June, it is the divine arc. We take the energy to move upward. The pull is from north. If you are on the ground floor, the immediate next is the 1st floor, then 2nd floor. The northern coursing is for 6 month, the southern coursing is again for 6 months. In December the light comes from there, in June it comes from there, then it moves side-ways from north to south, any coursing towards north is auspicious, north means less dense, getting into subtler

dimensions. 6 months of northern coursing, the 11th moon phase is always considered sacred because there is an alignment between personality and soul, like there is sometimes a very good relation for a short moment between man and woman. In northern coursing 11th coursing it is another possibility. Capricorn 11th moon phase is given by the seers to be used. In Radhamadhavam, all coursing is from north, the corner is on north-east, sun-light comes from north. In WTT most prayer halls are north oriented, be it here, Bangalore, Vijayawada. They are all oriented to North. M. CVV according to my understanding is North first, Master EK is East, M. MN is North-East. When it comes to 11th moon phase it is a good time to move the energies to north-west. North is no more about moon but about Sun. All those timings are important

Q: Which kind of activity the soul engages in during sleep hours – it depends on the quality of the person. Unconsciously they are drawn out of the body and used by the Masters of Wisdom. People might not notice they are used for goodwill but we have to inform before sleep that we may be used. Every master uses those who declare on a daily basis before sleep that they can be used. Who are near to soul realisation consciously move out of the body. You work out with more ease after 4th initiation, before 2nd initiation they are drawn out by the predominant energy of personality. It can be in terms of money etc. activity. Into those dimensions you are drawn during your sleep hours. Many people look heavy after sleep. You are with heavy energies. When you are with heavy energies when you get up in the morning. See how the bird awakes with much joy. In nature there are things which are very active, cheerful, bubbling with energy, others feel the heaviness of the morning. It is a difference between the horse and the donkey, a cow and a buffalo. Observe the species around us, there are those bubbling with energy in the morning. They have moved away from the dense physical. We are speaking more ... At your request, the beauty of the masters is, they never impose themselves, as much as you offer, they relate to you. They respect your individual freedom. There is no authority, controlling. They are very gentle and their handling also. It is as per their gradation of personality and in tune with it the related work is there.

Q: How could we be of more use during to the hierarchy during the sleep hours?

Could you please give us the meaning of the Sanat Kumara Mantram.

The mantra as such I will record after the class with Sandeep, it has a simple meaning.
Samasta Yogi

SAMASTA YOGEE JANATAARAKAM THAM. All yogis on earth,
Community of yogis, Jana. Community. Tarakam: He is the community of all yogis, tarakam Tham: he has come down from beyond the planet.

Generally, seldom in the humanity we would move out of the planet, those who have reached Dhyana Buddhas they could move out by they decided to stay.

The Master as our saviour, he is the saviour,
SANATH KUMARAM SARANAM PRAPADYE. (2x)

Oh Sanat Kumara, we surrender to you. Saranam, surrender, we are coming to your fold through surrender. Meaning, the one is the liberation of all yogis on the planet, to such one we offer ourselves, he is our deliverer, we make effort to live up to his expectations and eventually reach him.

KRIPAA SAMUDRAM SUGATASYA MITRAM

An ocean of compassion kripa samudram,

Mitram, he is the friend of all who walk the path of goodwill of light. This divine path, those wou walk the path of good will to them he gives the light.

Sugatasya, is a title of Buddha, a friend of Buddha. Sugatasya Mitram, a friend of all those who want to walk the path of light.

Friend of Buddhas, or of the disciples

TAPASCHARANTAM GIRIRAJA PAARSWAY.

He is always in the highest state, between Ajna and Sahasrara and transmits the plan to the followers. He is always in a contemplative state, tapascharantam, it is saha Samadhi He is being here in the natural state of Samadhi. He is completely connected and yet

Giriraja, the king of the mounts on earth, the kingly mount on earth is seen as Mount Kailash, it is resided by Lord Shiva. He is the king of mounts, on the side of Mount Kailash; he is the world teacher, Jagadguru

JAGADGURUM SARVA MATHA PRADEEPAM

Sarva means all, Matha means religions, matha means a dimension of thought, each one is a thought by itself, and in its thought there are many, there is Christianity, Hinduism, etc. There are 1000 ways to relate to god. He uplifts every religion to the light. Deepam means the light. He ensures that in every religion there is upsurge of light, even in practices of ignorance he does not condemn, he ensures that light emerges and delivers them on the path. He makes sure that all religions are appropriate adjusted so that there is stimulation of light, to them he is a friend. He tries to see that everything is uplifted, every religion. Not I belong to a superior religion; the methods may be easy or difficult. In Philippines, there are people beaten with iron chains until the back bleeds, it looks foolish but not to Lord Maitreya, he sees that they are slowly uplifted to much refined states. He uplifts. He is not the one who condemns, criticizes. Even among the human community there are those who uplifts, every act is uplifting. He is uplifting all Lord Shiva he uplifts, he cares not whether you have taken bath, offered flowers and leaves, some water, the sense of offering is important, not what you offer, you may offer a golden flower or an ordinary flower, the intent is important, ultimately you have to offer the soul. He ensures that our sense of offering gets refined. He is residing beside the mount where the Lord lives: Giriraja Parsway. He has no preferences.

NAMAAMI MAITREYAM AGAADHA BODHAAM. (2+3 : 2x)

Namaskarams Maitreya, Agadha Bodham: It is impossible to understand the depth of Lord Maitreya

These slokas come from a very great initiate who show up from the sky, gold, jewels, flowers,... the name is Vidhyaranyam,

I was deeply touched by them when I come across, it is in the calendar, and you might sing them once in a week, maybe after fire ritual, for 1 hour we have the fire ritual uplifting us.

(reading again).

SAMASTA YOGEE JANATAARAKAM THAM.

SANATH KUMARAM SARANAM PRAPADYE. (2x)

KRIPAA SAMUDRAM SUGATASYA MITRAM

TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM

NAMAAMI MAITREYAM AGAADHA BODHAAM. (2+3 : 2x)

OM Shanti, Shanti, Shanti

Q: There are many rockets in space and...

The beams of light from other states coming to earth.

The satellites speak of human progress. It is appreciated in higher circles. Anything that uplifts is appreciated in higher circles. Only who stay with the past and the present get stuck. We have transformed from fire to the wicks of cotton, to fire, from that to electrical light as lamps, to set electrical lights in a temple or church they let lights to be used, they use candle of wax coming from animals, we are stuck with tradition and cannot change. When you are tending to Aquarius we have to change and reach up to it. Man lives more in past than in presence and much less in the future. Satellites are made. .. Satellites don't disturb space, they help the humans

In humanity there is always an abuse; abuse is common because there is ignorance. Men of knowledge are few, people are stuck by one side or the other. A roller-coaster situation, abuse is about to happen... Humanity is the only species which has discrimination, and see what is relevant to us; whatever is relevant to us is not relevant to others. We might be in a huge jungle we may... we can't change the whole jungle except by prayer. Immediately it will have an impact on us, it will take time from humanity. There is

some negative coming out of humanity, very few use discrimination. We see what is relevant and what is relevant. It is very possible. That is why we need to grow with discriminative will. We get more guided by conscience, discriminative will.

2nd dimension: Whatever Ludger said is in every dimension of humanity, not only in internet, gold invented, misused, slowly balanced. In the 2nd half of last century, fertilizers, great harm to the agriculture, sometimes we learn through ignorance, to foolishness we make experiments, experiments settle as wisdom. We keep learning by this example, artificial fertilizers, growing more and more, natural elements go health is gone from humans and animals, we realise, slowly there is a direction in the production into another direction. Now they have realised that smoking has a very negative impact on health, still some are smoking, smoking, non-smokers were more affected by smoking. We need to change the planet to an understanding what is a right understanding. I don't use it, not using is not a solution, right use is important. The world offers many things, be discriminate, develop the conscience, don't send messages of WhatsApp, when there is no relevance for you, don't look at it. That is how we use discrimination, use meditation as means to calm down, to develop inner consciousness, the antaratma, that will help to eliminate certain activities in relation to us and to the group. We don't have to criticise, that is Aquarian, we get into the subtler side it is Aquarian, make an appropriate use of the right side and don't get into it. The more and more you are negative, judgemental about others, we don't touch what is black, the more and more we discuss about it, we strengthen it, don't get into the path of ignorance, look for light everywhere and don't get into darkness. The black ones try to use the others to propagate them. The negativity in us is a deception. People who don't like a man who don't like women. What he does not like he gets into it. Who don't like power slowly get into it. We as students of goodwill see the light side of it, don't criticise the dark side of it. The whole Christian thought of the negative and positive, if we keep on seeing the negative side, you slowly disassociate from people but do not entertain the negative side, if you entertain it it is in you. Be neutral to the negative and be attractive to the positive side. That is how we need to take to the positive side. Make a good use of the good side of the developments coming to us, it is contributing to human progress, in science there is open thinking, but the sciences are under the thumb of the barbarians on the planet who control the whole of humanity. We don't have to deny the sciences, take the positive side of all the science. Let it be so with all of us.

In Suktam 12 it is said that between...

Once you leave the body you realise that you exist without body. We do exist without this body, We also up to a point upwards, depending upon your attraction to the mundane you are drawn back, the moment you come out of it, during your 1st 7 months, you realise all that you have done is not yours, it is no more yours, even if you come back even the people are not yours, it is a huge realisation. When you got into the body you had these decisions, you forget when you got into the body and did not do what you wanted to do. How... from 6 to 7th month, about a week in that plane, depending on your return, when you are in the womb of the mother during the last 20 days, you make very strong resolution, I shall be like that, make a headway to the field of light, until the day where you cannot be in the womb, the light gets you out, the glimpse gives you a soothing effect. The baby intends to come out. The baby gets some beam of light and gives him to push out, and also the mother. Once you are out your stay in contemplation for 3 months. Mostly the baby remains asleep and remembers the pre-natal decisions. Slowly you get the taste and touch from the mother and slowly you are drawn out. Initially you do not, even if you defecate, you do not smell, and you are not in these things. Slowly when the senses come out, you start relating to the surroundings. You start to be attracted, you start eating more than just milk, you are given the taste of things. So slowly we completely come out, and we forget all that we have decided. It is like a man going to market to buy things, he goes to the mall and instead of buying milk gets so many other things but not the milk.

Mind has so many memories of what we have seen and touched before and slowly obscures what we have decided before. Therefore a sacrament is done to remind that you are essentially divine, that your tapas is there, there is a period where we brood over after birth and then we forget, through a sacrament we are reminded and know what we want to go on in life but you forget again. We forget and have to reminded again. We have come alone and leave again alone. What we have gained as property and relations is not a permanent thing. You look to essential things and not non-essential things, if you do so, immediately after departure you realise that you are not the body but the soul, and when you come back you decide not to forget, slowly you start developing the body to be a temple. It is all given in the

teachings of Kapila. Transit house is described in the Teachings of Kapila, given at the May Call in Tarragona.

Q: Could you please speak about free will

A.: If I want I speak, that is free will. But I speak because I have offered myself to... Freewill is the gift of God to us. It is a parental energy in us of tremendous love to its children. As much freedom the parents have they give to the child. When the children do not, nature controls them. In the house either mother or father, someone steps in when the other is weak. When the mother leaves the child free, the father controls. The freewill by which we are all because of the father, the nature is not only around you but also in you. Your nature guides you, if you are in tune with the law, if not, because of free will you will suffer. It comes all out of free will and the law. The more responsibility, the more freedom you have. More joy, happiness, freewill to some of those completely dedicated to the law, are free. Sunlight is there for all. If you build your house to the west, you don't get the sun, but you don't have the right orientation. If you have agreeable structure, the building gives you the related experience. When personality is in tune with the law, it gives you freewill, as per your attunement to the law.

Q: Would it be correct if one feels that

Accomplishment is in tune of how much you have been in tune with the life on earth. How many did you help is the questions, how many beings did you support, help, is the question is asked. Health is meant that you have a long time. If you are here, the very purpose is to serve. Serve and serve and serve, it is no matter for how long. If it is useful to the community, that is seen as accomplishment. If you have done maximum, that is seen as accomplishment, it is as per how many hundreds and thousands are helped by being in the body. How much I have is not related. How many abilities you have dedicated to the surrounding, it is measured as per your utility to the surrounding. The questions asked is, what have you done? Depending upon that, the Nature allows you into the chamber, be useful as much as you can be useful with your resources and abilities, use them for all, don't use them for you but for all. Thank you.

I invite you all for the evening dinner in the ground floor as it has been tradition here. Tomorrow we move to the temple and then to Guru Pujas, I cannot offer more appointments after lunch. Thank you so much.

4.30 we have celebration followed by prayer, then you have 35 minutes to refresh for dinner which starts at 7.30.

Friday, 10 January 2020: Guru Puja Celebrations, Simhachalam

While a number of members already left the group life to return home, the remaining members gathered in the morning with the Indian brotherhood at Radhamadhavam for prayer followed by a long fire ritual in honour of the Cosmic Person.

Afterwards, the group prepared for going to Simhachalam uphill temple, where we met the Master and Kumari Garu. At the inner chamber of the temple Master was received with honours at the place of the Lingam. We were standing for a while in the presence of strong vibrating energies. Afterwards the group returned downhill – I joined the group going down the stairway to the valley.

There the Indian group members were engaged in preparing the place for the 3.5 days of Guru Puja celebration in honour of Spiritual Hierarchy. At 17 pm, the Master came to the venue. After doing a short ritual to Lord Ganesha he came to the front, accompanied by a Vedic priest chanting hymns. Lights were lit in front of statues of Ganesha, Hanuman and Master CVV and also in front of the main altar. Hymns were chanted filling the space with beautiful vibrations. While the Master and the group were chanting hymns, his granddaughter was doing a ritual to Hanuman, guided by her father, Guru Prasad, son of the Master, and assisted by her young brother Krishna Kaustubh.

I now have a and simple infrastructure – a little plastic table with direct view to the altar, a mobile Wifi connection and sitting here with a team of translators and technicians. I will be directly linked by WiFi from the translation to my hearing aid.

The hall of tent walls got erected by a fast working team and the splendour of the decoration brought in a shine at the altar. Group members from different places of India and us from the West assembled together for a 3.5 days celebration. We are here in an awareness of being globally linked with many members all over.

SAMASTA YOGEE JANATAARAKAM THAM.
SANATH KUMARAM SARANAM PRAPADYE. (2x)

KRIPAA SAMUDRAM SUGATASYA MITRAM
TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM
NAMAAMI MAITREYAM AGAADHA BODHAAM. (2+3 : 2x)
OM Shanti, Shanti, Shanti

Master EK started Guru Pujas. In the name of Master CVV and Hierarchy we have started the teachings. In various places we are conducting the seminars.

(Since Ramana's voice translating is too low for me to continuously follow; I now use Jayadev's translation done simultaneously in Google Docs, Jayadev is sitting nearby..., also listening to Ramana's translation)

We have been conducting Gurupujas at this venue for 49 years now. Gurupujas happened for 10 years even before we started conducting at this venue. The objective has been to gather in the presence of the Master, relate to the Master and discuss some aspects of wisdom. This is the core objective of all group livings.

As aspirants, we try to gain tell blessings of the Lord and keep experiencing him. All the practices that we do in the name of the Lord are to lift us up from present state to a better state. Only then it makes sense to do them. If you remain the same even after following the practices for many years, it is meaningless. So we have to keep seeing improvement both inside and outside as we attend these Gurupujas and conduct daily practices. The way we have been organising these Gurupujas has been improving in quality from year to year. They have always been increasing in grandeur. That is outer improvement. Inner improvement also has to happen during these Gurupujas. The experience that you gain during these three days depends on the quality of practices that you have done the previous year. So you have to

check for yourself what is the kind of experience that you are getting these 3 days. Each one has to observe for oneself.

As there is inner improvement, the same reflects in the outer as well. The inner splendour also reflects in the outer. One has to strive to lead a more splendid life. If you do not strive personally, there will be no improvement in life. There has to be continuous introspection. If not, time just passes by. Gurupujas come and go but there will be no improvement. So every Gurupujas is like a self-examination. Based on the assessment in that examination, one to strive further. So when you come for another examination next year, there will be betterment.

Also one should try to participate in the Gurupujas as actively as possible. It may be in one way or the other. Master EK used to say that there are no invitees to the Gurupujas, there are only volunteers. So the question is whether you feel yourself as a volunteer or a guest. Think about how you can serve others instead of thinking about what you are getting. Guests cannot progress in the path of self-realisation. Those who volunteer and are ready to take any amount of load are those who progress. One should strive to achieve progress in the path. One should strive to gain Divine experience. One should be very committed and dedicated to gain Divine experience. It may have anywhere and anytime but as aspirants you should keep striving until it happens. There should be no stopping until the Divine experience is gained. That is how dedicated and committed an aspirant should be. The more you practice sincerely and the more you serve others, the more there is chance for Divine experience. Accomplishment in life is being able to serve others as much as possible. The accomplished ones are those who start doing activities of goodwill and ensure that they continue for a long time even after their departure. Such ones become immortal because their work is immortal. So the impact of one's work can also grant one immortality.

The Scriptures of goodwill work to progress in the path. They do not ask you to go after temples. Yagna is what is required. Yagna means to lead a life of service. Service should happen impersonally. It should not be done to get fame and name. Service for fame binds you. Grand Masters have been working for the upliftment of humanity for 1000s of years and they still continue to do so. The kind of work that they do is not at all known to us. They have no personal reason to stay on this planet. Yet they continue to be here for our sake. We think that we follow them but are we doing at least a small percentage of what they are doing? You cannot call yourself a follower of Master if you do not strive to serve the needy. While serving them, we should try to see the Divine in all. That is another important practice. While these things happen, you need not stop doing any of your regular activities. Your family life and profession can also progress very well. In this path, all-round development is important. You need not leave something to progress in this path. You need not ignore your family or profession to experience the Divine. Family, profession, service and seeing the Divine in all can all happen together. It is all your capability. Doing all together may be difficult initially but if you remain committed gradually everything becomes possible because your abilities expand and also time expands.

With this prelude, we get into the topic for this Gurupujas. I felt that we missed many Bhagavatam classes last year due to one reason or the other. So I felt that we should have discourses on Bhagavatam Scripture during these Gurupujas as well. I will continue with the topic that we have been discussing during the last class of Bhagavatam (in December).

Remember that each being is a pulsating consciousness. It is a Divine entity. Such a one enters a form along with the Divine. The being and Divine are always together. The problem is we forget this truth. Remembering the Divine at all times shows your devotion. You do not exist without the Divine. The Divine nature never leaves the Divine. We too should do the same. This relation between a being and the Divine is given in the form of a story in the Scripture of Bhagavatam.

The story goes like this. A being and the Divine are said to be two friends moving in this creation. So these friends were going around together. The being saw a human form and liked it. The human form is the best thing in this creation. It is one of the most sophisticated things in this creation. So the being liked this human form and wanted to get into it. His friend tells that human form is wonderful to experience but he says "there is a chance that you might forget me once you get into that form." Most of us have forgotten our true identity after coming into this human form. As a result we create many problems to

ourselves and get stuck in the form. The forms keep changing but we are stuck here. Even the planet that we are staying on might complete its life time but we still continue to take lives.

I keep repeating many times that we are units of pulsating consciousness. Yet we keep forgetting. It will not take long before we forget this truth after this discourse. It is because we associate ourselves with many other identities. We have a national identity, a regional identity, a religious identity and so on, which are all false because there is only one true identity.

So this being forgets the friend (Divine) and as a result leads many ordinary lives but gradually evolves. After many lives, the being takes birth in a female form as a princess. She marries a prince, a knower and participates in activities of goodwill along with him. She does a lot of good work with the inspiration of her husband. But in the process, she gets too much attached to him. At one point, the husband departs and she feels that she too should depart along with him through self-immolation. At that point, someone appears. I will discuss the story in detail from this part.

She sees a man who asks her "Who are you? Who is this dead man? Why are you so sad?" Generally the departed being forgets the identities a few days after departure. It is ones close to that being in the physical form are those who feel sad for a long time even after departure. That is the case of this lady who has a strong attachment with her husband. She does not reply to the queries as she was surprised by those questions. That person further asked "Do you remember me? You were leading a comfortable life as long as we were friends. I am a friend of yours from ancient most times." The Divine is the best friend that a being can have. He is a friend who never fails you. We forget that friend and we also forget that this body was given to us by that friend. We think that this body belongs to us.

That person further says, "We moved together as friends for many years before you wanted to get into this form and got bound by the comforts of these 5 elements." We get into all kinds of comforts and cannot live without them. We think that we cannot sleep without a soft bed but if sleep really comes, it does not matter where you are, you will fall asleep. There is no better comfort than being with the Divine. We keep looking for many comforts outside but once you are aligned with the Divine within, you're comfortable anywhere and everywhere.

That friend says "you kept moving from place to place and form to form looking for many comforts but you were never completely satisfied and you got stuck in them." Attractions of mind and senses are what that bind you in this world. These attractions are also what make you forget the Divine.

The friend says "You reached this pitiful state because you forgot me. Remember that you are not a princess actually and this man is not really your husband. You are neither male nor female. This is all my maya (illusion). Try to recollect your true identity. You are a pulsating unit of consciousness." SO-HAM constantly happens within. SO-HAM means THAT I AM. Pulsation is helping us recollect our true identity yet we ignore it.

Master EK is giving some more explanation here. The being is different from the form. The form and the relations associated with it are temporary. They keep coming and going while you remain permanent. You come alone into this form and get out of it alone. Only the experience you gained and karma you accumulated will come along when you depart from this form. One is lucky if one knows and remembers that one is not the form. If this seed thought is established at a young age, then such a one does not get stuck in anything easily. If you are in a form, it does not mean that we have to remain in that form always. In fact we move out of this form every night during sleep. This truth has to be realised.

Further all the relations that we establish are based on the form and personality and not with the being actually. If one remembers I AM THAT I AM, then the being becomes Divine. If one only remembers I AM, then one remains individual being. If you remember that a room is built in space and not see it as space within a room, it is similar to seeing I AM as THAT I AM. It is the illusion of the Divine that a being feels individual existence. Everything that happens in this creation is the play of the Divine. Yet the Divine is not stuck in the creation.

So this story is all about the relation between the being and the Divine. It also gives how one can recollect one's true identity and realise it. a in Bhagavatam. We will continue with the story tomorrow.

-Swasthi

Saturday, 11 January 2020: Guru Puja Celebrations, Simhachalam, morning

In this Master CVV Gurupujas, my fraternal greetings to the brothers and sisters who have gathered here. Today, we have some book releases to be done before getting into the discourses. Most of them are re-prints of previously published books. First one is Rudrabhishekam written by Master EK which describes the way of doing the water ritual. There is another book in Telugu by Master EK which collects small quotations given by him. (Master is reading out some quotations from that book). Then the book "Master EK" which was written in English was translated into Telugu and published. Today, we have the 2nd edition of that book being released. Another re-print is the book "Ramayanam lo Dharma Sutramulu" which was first published in 2015 and today we are releasing the 2nd edition.

This year 2 new slokas were introduced to the groups. One on Lord Sanath Kumara and another on Lord Maitreya. We will recite them before getting into the discourse.

SAMASTA YOGEE JANATAARAKAM THAM.
SANATH KUMARAM SARANAM PRAPADYE.

KRIPAA SAMUDRAM SUGATASYA MITRAM
TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM
NAMAAMI MAITREYAM AGAADHA BODHAAM.
OM Shanti, Shanti, Shantihi

Master DK prophesied that the hierarchy of Masters who lead the humanity in the path of evolution will be gradually introduced to the world in this 21st century. The Hierarchy begins with Lord Santh Kumara who is in Shamballa. We have to recollect the Hierarchy beginning with him. When I found these 2 slokas in a book called "Sankara Vijayam" written by Sri Vidyaranya Swamy, I felt very happy and felt that these slokas be introduced to our groups. Lord Sanath Kumara is the Lord of the planet. He is said to be the one who uplifts the yogis on this planet. The triangle of Lord Maitreya, Gautama Buddha and Adi Sankaracharya works under him. So we recollect Lord Sanath Kumara and Maitreya through these slokas. Lord Maitreya resides in the caves of Sravasthi which are present to the north of Kailasa Mountain. Lord Sanath Kumara and Lord Maitreya share a great bond in working out the Divine plan on this planet. The word Maitreya means "friend". He is the friend of everyone who works on this planet for the welfare of living beings. He inspires everyone who aspires to walk a righteous path to Divinity. Lord Maitreya does not care for the religion that a person follows. He looks for the devotion and dedication of the aspirant and not at the name or idol being worshipped. The Lord is available through any name and form. He can be worshipped through any ritual. What matters is devotion and divine alignment. That is what Lord Maitreya looks for in an aspirant and accordingly, he causes upliftment to the beings. We have to remember that there is no religion higher than truth as said by Madam HPB. So for the World Teacher, the religion or path does not matter. He only cares of the right aspiration and devotion for the Divine. So our objective is to relate to the Divine and not care much for the religion. The more you relate to the Divine, the more the Divine expresses to you.

Now let us get into the Bhagavatam discourse. We started discussing the story of Puranjana told by Sage Narada to King Barhishmantha. It is the story of a being who takes to various human forms and gets stuck in them. His friend, the Divine, appears and helps him recollect his true identity. The path of yoga is also introduced here. What is yoga? Yoga means synthesis. Synthesis could be with anything. One could be in yoga with wealth. One could be in yoga with relatives. One could be in yoga with the Divine. Here the synthesis of mind with respiration is given. When mind and respiration become one, one can feel the pulsation happening within. Through pulsation, one can reach the Buddhist state. Understanding is best in

Buddhic state. It is not so when one is in the mind. In mind, there is a lot of conflict. Each one has their own viewpoints in mind. Oneness in all viewpoints can be found when one is in Buddhi. Once a being reaches Buddhic state, he will not come out of that state. He keeps working from that state controlling the mind and senses. Buddhic state is more comfortable than the mental state. So one who experiences that will not feel like coming out. There is a lot more to be known within and there is a lot more to experience within. It is more splendorous. So one gets absorbed into it and likes to be there. One constantly experiences SO-HAM there which can further lead to subtle pulsation. The nature of pulsation is that it can uplift you. So there is vertical movement upto the Ajna. An entry and exit from this form is available at Ajna. When that state is reached, one realises that one is free to move in and out of this form. That state is called the state of Dharana in yogic path. Only after reaching the state Dhyana (meditation) is possible. The word meditation is loosely used but true meditation is possible only after one reached Ajna. In Dhyana, one realises I AM THAT I AM and one is no different from the Divine. Finally, it is the state of Samadhi in which one gets absorbed into THAT.

Master CVV promised that he would enable us to walk this path just by doing his prayer regularly. He said he will take care of everything while we are sincere in our prayers. He will do and even make us aware of the changes that happen. It is a path of direct knowledge. He will remove all the limitations that restrict the flow of prana and consciousness within. All the unnecessary concepts at mental level are removed.

In the objective world, the mind and respiration are separated. The life principle just does the labour work supporting the mind. It goes into the background and we hardly recognise it. It constantly supports it even during sleep but we hardly recognise its presence. The mind keeps working by forming a lot of opinions and keeps observing the surroundings through those opinions. It keeps looking for comfort in the outer world. It makes the being forget the comfort is within. Until the inner comfort is realised, the mind makes you go after things in the outer world seeking comforts. There is never complete satisfaction. We see people who strive a lot to achieve something in life but hardly lead a comfortable life. One can be comfortable by just wanting to be comfortable.

All the relations that one has are temporary while the only permanent relation is with the Divine. When this remembered, then the world will not trouble you. People are troubled because they feel a lot about the temporary relations that he has. If one learns to see the one essence in everyone around, then life becomes splendorous. All beings can be seen as Divine entities and everything happening in this creation is the play of the Divine. All the temporary identities that we can be seen as the different roles that we play. All this is possible only if one remembers that everything is Divine. This should be recollected every morning. Then the play of the Divine in creation can be observed. We repeat this truth many times yet we forget it. That is why this truth is said to be a grand secret because how many ever times it is repeated, it is again forgotten. So it is to be recollected again and again until it stabilises. Remember that everything that forms around you including the body and relations are temporary. The only thing which is permanent is I AM THAT I AM.

So the friend tells the being "I AM no different from you. You are like my image." All the beings are images to the Divine. The source is only one while the copies are many. In certain temples, there used to be mirror rooms in temples. In that room, there are a lot of mirrors and any side we see in that room, there is an image. It is symbolic for us to understand that there are many images of the Divine and one such image is us. For the Divine, we do not exist because we are all part of HIM. Just like we do not feel our hand or leg different from us. Do we say "I and my hand came" ? If we drink water, do we say "I and water came" ? No because water got integrated into us. Similarly, when we go inside, you and Divine do not exist separately. The being becomes one with the Divine. Therefore, THAT I AM is the only I AM in this creation. It is one I AM seemingly existing as many I AMs. The one who sees the ONE in all is always at comfort. The words "I" and "You" are not really true because there is only ONE but we still use different words for the sake of convenience. Just by using different words, we should not forget that we are all ONE. Realising the Oneness gives us comfort. If you are with the Divine at all times, you are always at comfort irrespective of the situation outside.

The Divine and being are in existence and different in state or awareness. So we have to learn to see the oneness is existence while observing the difference in awareness.

Having listened to all this, the princess in sadness feels comforted. She realised what she has forgotten. She even laughs at what her ignorance has caused her. She again becomes friends with the Divine and continues to travel without forgetting again. One has to remain separate different from the Divine to experience the Divine. There is no experience when one gets into absorbed state. The world “muslim” means the one who has come out an absorbed state of Divinity. Such a one keeps relating to the Divine and gets into the Divine from time to time. Such ones are also known as “Alwars”.

We will continue with the story in the evening.

-Swasthi

After breakfast there was the introduction of children into first writing and the invocation of the Masters, singing “OM Namah Sivaya. Since so many children were here, the Master introduced it collectively (in telugu) and then each child with parents came forward to receive a blackboard and pencils from Master and some sweets (flattened rice and grains) from Kumari Garu.

Later, the Rudrabhishekam, the Water Ritual in honour of the cosmic Lord of Will, Rudra, was conducted. Master sang the hymns with a melodious voice while on the stage Guru Prasad, the son of the Master, conducted the ritual together with his wife and children.

Later, there was a talk about homoeo activities, followed by presentation of new books of Master EK (not translated). The books are from the Overseas Messages series (OMS):

Vol X: “Ancient Indian Thought”, Vol. 11: “The Masters of Wisdom”, “Sound and Colour”. With these volumes ends the OMS; there will follow publications / compilations on various topics.

Brother Raju and his brother Sati Babu presented the books of Master EK, which were done with great focus and perseverance.

Saturday, 11 January 2020: Guru Puja Celebrations, Simhachalam, evening

There are some book releases before we get into the discourse. In the recently concluded December call, a book on “Lord Hanuman” was released. The recently introduced slokas on Lord Sanath Kumara and Lord Maitreya are printed on a small card and being released. These will be distributed to the groups. Then there is the release of book on Homeopathy written by the chairman of WTT Dr.K.S.Sastry. This is the 2nd edition of this book. Then a booklet collecting some important slokas that we chant regularly is being made available to the groups.

SAMASTA YOGEE JANATAARAKAM THAM.
SANATH KUMARAM SARANAM PRAPADYE.

KRIPAA SAMUDRAM SUGATASYA MITRAM
TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM
NAMAAMI MAITREYAM AGAADHA BODHAAM.
OM Shanti, Shanti, Shanti

We are into the 3rd discourse of this Gurupuja. We will continue with the story from Bhagavatam that is being discussed. We should remember that while discussing aspects of Divine principle, if the Divine himself speaks through us, then it gives enthusiasm and aspiration to the listeners. The Divine presence can be experienced by the speaker and listeners of Bhagavatam when discussed from the standpoint of devotion.

Sage Narada tells the story of Puranjana to Barhishmantha. It is the story of how a being enters a human form and forgets the Divine and gets into a lot of trouble in that ignorant state. Barhishmantha (Prachina Barhi is another name) performs lot of rituals across the globe but does not really think why he is doing all that. It became a routine to him and he has no experience of the Divine out of what he was doing. So Sage Narada decides to help him and gives a teaching in the form of this story. Generally people forget the Divine when adhering to tradition and keep following the traditions and rituals in that tradition without

knowing the purpose of doing them. So things happen routinely without any transformation. We should learn to relate to the Divine through everything that we do instead of doing things in a routine manner. That is the teaching that Barhishmantha receives through Sage Narada. He was told that it is important to go within via the respiration and relate to the Divine within. The Lord or Master has to be related to from within. The true teachings come from within. The instructions to be followed come from within.

Narada further tells "The teaching today is the knowledge relating to self-realisation." Self-realisation means to know the true identity of oneself. This knowledge is applicable to each and everyone of us. It is in fact applicable to all beings but only human beings have the facility to realise this true identity of self. Those who realised this true self-identity are knowers while the rest are ignorant ones. I AM THAT I AM is the only true identity while all other identities are temporary roles that one takes while in a form. Roles are like the roles in a drama or a movie. They are true only until that drama or movie ends. People will call you foolish if you continue doing a role after the drama is over. Same applies to you in a lifetime. In a lifetime, one plays many roles. You will be husband to your wife, you will be wife to your husband, you will be father or mother to your children, you will be an officer in your office and so on. You cannot take to the same role all the time. Then you will be treated as a mad person.

So all these roles are temporary, while your true identity is permanent. We should learn to remember this differentiation and know our true identity. You are not your role. You take to a role. If you forget this, then you are ignorant. Only as beings we are permanent. Lot of things keep changing across a lifetime. Only respiration and pulsation are constant. Everything else is temporary. Even the greatest ones forget this truth due to maya. We see the effect of maya in many stories. We have the example of Ravana in Ramayana who had lot of knowledge and yet he acted foolishly due to maya. He forgot his true identity.

If you wish to see the change that is happening, you should learn to observe without falling into the change. If you get on a giant wheel, you feel a reeling sensation after going certain rounds on it. Does the operator of the giant wheel or do the ones who are watching the giant wheel have any such sensation? No. So be an observer of the change instead of becoming the change.

Also learn to be in the present. There is no point of thinking of the past or future. Divine can be experienced only by remaining in the present.

Narada tells, "I told you a story so that you get its import easily." Barhishmantha tells, "You told nicely but I still did not understand everything completely." He is a busy minded one and so could not get the import properly. He is like us. Doing is for those who are in the mind. For those who enter Buddhi, there is only happening and no doing. Here, Barhishmantha is too busy with his mind. So he asks for a more detailed explanation from Narada. So there is a repetition that is required. Teaching is always to be repeated because people might not understand everything the first time and they tend to forget. So teaching is to be repeated again and again until it stabilises. Practice has to be done again and again until it is perfected.

So Sage Narada continues again. He has a lot of patience to teach. He is ready to teach any number of times as long as the student keeps asking. What Narada tells now may seem to be repetition to us but we have to recollect because we keep forgetting. It has to be repeated and recollected until the true identity is realises and the being feels separated from the form. Such a one sees the form like a clothing or vehicle for one's operation.

Narada tells "The body is a place of residence or city to the being. The being is the citizen of this city (body)". It can also be seen as a vehicle. When the vehicle gets too old to be used, it has to be replaced. We replace a car if it gets too old. Why don't we think the same for this body? We are so attached to it that we don't want to get out of it. Even after leaving the form, there are beings who keep clinging to the place for a few days because of their attachment. So the more detached one is, the easier it is to leave the body.

"The being looking for a new city sometime after leaving the previous city." The city is chosen based on the nature of the being which developed over the past lives. It is the nature of the being that decides

where the being is attracted to and to which family. No one sits and decides where you are to be born in the next life.

Master EK gave an explanation that the first human form on this planet was created in the Himalayan region. It is where the 1st human race started. The Eden garden that is spoken of in the Bible refers to a place near the Himalayas. These details are also given by Madam HPB in the Secret Doctrine.

In all the forms, there is the Divine existing along with the being. Divine is the only one who knows everything about a being. The human form is a city with 9 gates. These 9 gates are the 9 holes in a human body. Nature presides over the process of creation of forms, continuation of race and evolution of beings. There are also certain unnatural or artificial things in this creation. Clay is natural while a pot is artificial. Gold is natural while a gold ring is artificial. Wood is natural while tables and chairs made out of wood are artificial. It is human intelligence that is causing these artificial changes and we name things that are created out of natural resources. We start seeing them different from their natural state. The same is the case with relations that we establish. Everyone is a being in a natural state but all the relations that we form and behave according to them are artificial aspects. The relations are for the sake of convenience. But we think they are real, more than the natural state. We forget that all are beings and give more weight to other identities which are artificial. First recognise what is natural and then come to the artificial relations. Relations are only apparent. There is nothing special in the other being that indicates the relation. If this is not realised, it binds you. It results in expectations which might not be fulfilled. You might expect that your children should listen to you all the time but that might not happen. He is as much a being as you are. Just as you have certain expectations, he too has his own expectations. So the problems are because we forget what is natural and start feeling the artificial aspects to be more important.

The being experiences many aspects of this creation by moving in this vehicle (body). The qualities of the body are different from the qualities of the being. This is again to be differentiated. We might want to get up for prayer in the morning but the body will not agree. That is because of the difference in qualities of the body and being. So there are always two different thoughts which are generally conflicting. An equilibrium is to be found between these qualities so that they cooperate with each other. The being should learn to respect the qualities of the body and then get his work done. We will discuss more about these aspects tomorrow morning.

-Swasthi

Sunday, 12 January 2020: Guru Puja Celebrations, Simhachalam, morning

Greetings to the Brotherhood. Today happens to be the birthday of Swami Vivekananda who inspired this nation greatly. Let us remember him on this day and continue to work with the inspiration he gave to humanity at large.

Today happens to be a Sunday which is a significant day for orientation. Also the nakshatra of the day, Pushyami, is also significant for inner experience. Today we have some book releases to be done before getting into the discourse. Yesterday we had a discourse by Brother Sri UVAN Raju. He has been inspiring many youngsters in the path of Master CVV yoga. He wrote a book "Hrudaya Geeta" in which he summarizes the teachings of Bhagawadgita in the form of questions and answers. That is being released today. We also have the book "Shiva Pooja" being released today and this is the 4th edition. We have two books written by Brother Sri Krishnaswamy in Telugu being released today. He is a very ardent follower of Master EK. Also, we have the 2nd edition of the book "Master CVV Yogamu" in Telugu being released today. It is a transcription of a discourse which I gave in Hyderabad. Also we have a re-print of the book "Upadesavani" by Master EK being released today. (Master is reading a paragraph from that book). This is the 4th edition of this book.

Let us recollect Lord Sanath Kumara and Lord Maitreya and get into the discourse.

SAMASTA YOGEE JANATAARAKAM THAM.

SANATH KUMARAM SARANAM PRAPADYE.

KRIPAA SAMUDRAM SUGATASYA MITRAM
TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM
NAMAAMI MAITREYAM AGAADHA BODHAAM.
OM Shanti, Shanti, Shantihi

When the Divine speaks through someone, it gives a wonderful experience and expansion to the listeners. Expansion of consciousness gives one more responsibilities. The more capable you become, the more work you will be made to do. That is how it happens in the path. Lazy ones cannot move closer to the Divine. Divine mediums are highly responsible and are given a lot of work to be done. But in the process, one realises that he is not the doer. The doer is the Divine while one just surrenders and observes while the work happens. When that is realised, a tremendous amount of work happens through such a one. The impact of that work also lasts for a very long time. Master DK said "I walked into greater measure of light and given more responsibilities."

So as discussed yesterday, King Prachina Barhi asks Sage Narada to explain in more detail as he could not grasp everything from the 1st story. Narada was telling that there are natural aspects in this creation and artificial aspects which the humans created. All the relations are artificial and based on them we behave differently with different persons though all are beings. We live with a lot of opinions based on artificial relations that we think to be real. These opinions lead to unnecessary thoughts and problems. These thoughts and activities will not let you see the Divine in you and others. Such ones have too much feelings and estimates about themselves. All those estimates fail from time to time. All those opinions will cause us problems. The best opinion to have is that all is Divine.

Narada tells that the body is to be seen as a vehicle in which the being keeps moving. There are different states to the vehicle like sleep, dream and awakening. The vehicle moves from state to another while the being remains beyond these 3 states. Also it was told that the qualities of the body are different from the qualities of the being. The difference in these qualities is to be observed. There are 5 layers to the body right from physical to blissful layer. There are intellectual, mental, pranic/emotional layers in between. The being is the 6th one in this 5 layered body. So the being wears 5 different layers of clothing. Each one has a clothing of different colours depending on the qualities that the body possesses. These qualities are generally that expressed and that is what others see. The being is hardly seen by others. We are generally stuck on one or more of these layers. There are some beings who stand beyond all these layers and just operate through them only when required.

Remember that the requirement for a body is only as long as one has desires. The desires are like the colours to the body. They spring up from the bodily layers but we think that the desires are ours and follow them. And because of those desires we have to keep taking forms. We keep seeking comforts but we do not really get the comforts that we desire. The more we seek, the more we might get into trouble. So it is ignorance to keep following desires. If you deserve, you automatically get it whether you seek or not. So what is the point in seeking? You concentrate on the responsibilities that you have. Someone who doesn't want anything will be very happy compared to someone who wants a lot of things. Remember that nature will decide what is to be given to you. You just be happy with what you get.

We have the story of Vamana, an avatar of Vishnu. He did not want anything. He was happily going around. He heard of King Bali who was offering things to whoever wanted. He was just there to see and King Bali felt very happy on seeing Vamana. The King asked, "What do you want?" Vamana said, "I do not want anything." Bali said, "I would be happy by offering something to you. Please ask me something." Vamana said, "I am a completely satisfied being. I don't want anything in this creation." The same is the case with Lord Krishna who tells Arjuna, "There is nothing that I want in all the worlds."

So Narada is telling that those who have desires cannot reach the Divine. The desire is what prevents you from experiencing the Divine. Then there is the problem of glamour. We feel too much if someone praises us or facilitates us. Master DK says, "All feeling is glamour". Just keep doing without feeling anything. Do

not get attached to the work you do. The more you speak about yourself, it indicates your pride. The more you speak about your work and your people, it indicates attachment. Pride and attachment create smoke around you and you will not be able to see properly.

Do only what is your duty. Do not do something because it is a specially regarded work. The nature will send the work to be done through time. Do not go after any work. The same thing is told by Lord Krishna in Bhagavad Gita. So do not indulge in every work that feels like doing. Check whether it is your duty or not.

Every being is a self-luminous one. However the light cannot be seen because he is covered with many opaque layers. This light can be seen in the eyes of every being, be it humans or animals. It can be most in the eyes of grand masters. The light is the Divine within you. This has to be remembered. We should constantly remember that we are units of pulsating consciousness, we are self-luminous, we are Divine entities and the Divine expresses through us as light. This is our true identity. The outer identities are all temporary. The being has all the qualities of Divine when descending into a form but forgetting the true identity makes us lose the qualities. When we again recollect our true identity, then the Divine qualities start manifesting again. Consciousness expands and abilities expand.

To be able to realise the true identity, we should have the dominating quality of Sattva (poise). Only then worship and experience of the Divine within is possible. Dominant Rajas or Tamas will not allow you to go inside. Dominant Sattva will gradually lead you to a state beyond the 3 qualities. Dominant Rajas (hyperactivity) will make you go after unnecessary things. Dominant Tamas (inertia) will make you lazy to do anything. One in poise will know what is to be done, how it is to be done and when it is to be done. Such a one will not be easily disturbed and nature cooperates with such ones.

Narada tells that the nature has its impact on everyone who gets into a form. But if the impact is to be minimal, then one needs to work through the quality of poise. Poise enables you to get into Buddhi and control mind, body and senses. Such a one can easily come out of the mind, body and senses once the work is done. We should know when to indulge in work and when to retreat.

So Narada is telling Barhishmantha that he is indulging in too much of activity which is not necessary. As a result, he is not fulfilling his responsibilities properly. His work is troubling others instead of caring for their welfare. What is the use of doing rituals which are causing pain to others? It is meaningless.

There used to be a police officer who heard from someone that doing meditation at 3 am in the morning is very good. He decided to do that daily. For him to do meditation at 3 am, he wanted his subordinates to make arrangements for hot water and all. As a result, many of his subordinates used to be pained by him. He was never at peace even after doing meditation regularly. Once he asked a knower of the reason. If your meditation causes problems to others, how can you be at peace? Then he realised his mistake and then started doing it without disturbing others. So that is also an important aspect.

Narada tells some more things to King Barhishmantha which we will discuss in the evening.
-Swasthi

After the morning talk of the Master there was the Fire Ritual conducted by Guru Prasad with the help of his family, while Master and Kumari Garu chanted the hymns.

The second day of the Guru Puja is dedicated to the Spiritual Fusion of East and West. So the Western Brotherhood was asked to come onto the dais for morning prayer.

After the fire ritual, three brothers from the West – Günter Zwirner from WTT-Germany, Heinrich Lorenzen from Denmark now living in Greece and me were invited to the dais. Master presented the work being done in the West over the last decades and the unfoldment of the work. He presented publications released in the course of the last year; then we members from the West were asked to give a talk.

Later, there was the presentation of the book “Lalithanandalahari” by Brahmasri A L N Rao garu. In the afternoon, several disciples gave talks.

Sunday, 12 January 2020: Guru Puja Celebrations, Simhachalam, evening

During these 59th Gurupuja celebrations, this is the fifth prayer. Before we start the discourse, I will introduce few publications. The first is “Suparna Suktams” (in Telugu) book. These were very dear to Master EK. He got initiated into these by his father. Master EK gave very detailed description. This book was very dear to Master EK. Master EK dedicated this book to his father with great veneration. There are 52 suktams in this book. The second book is “Nitya Sadhana” (in Telugu) by UVAN Raju. The third item is “Annaprasana mantra” from Taittiriya Upanishad on how to respect and treat food. These are four hymns taken from a long suktam taken from Anna Suktam. If we recollect these hymns before we take the food, it will help alleviate some of the illnessess.

Now, we will start the discourse by reciting the Sanat Kumara mantra.

SAMASTA YOGEE JANATAARAKAM THAM.
SANATH KUMARAM SARANAM PRAPADYE.

KRIPAA SAMUDRAM SUGATASYA MITRAM
TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM
NAMAAMI MAITREYAM AGAADHA BODHAAM.
OM Shanti, Shanti, Shantihi

We discussed this morning that as the being enters the body, he forgets his identity. In reality, it is the Lord that enters into the being. An example for this is the change of state of water to ice. We go through seven state changes when we enter into the body. The Lord, who is beyond the qualities, enters into the being with qualities. The same wheat can be used in different ways to make different food items. After it is cooked or baked, we only see the final form and often forget that wheat is the basis for it.

It is often said that the Mother has eight states. After all these state changes, we think that we exist as a separate being.

During the aspirant discourses today evening, the topic of surrender came up in all the speeches. If we have the feeling of “I am”, then the feeling of “mine” automatically comes up. If “I am” does not exist, then “mine” also does not exist. If we recollect that only the Lord exists, then “mine” does not exist. We often say “namaha” during the rituals. It means “I do not exist, only the Lord exists”. Guru is the one who experiences this state. A knower does not talk about himself. A knower talks about the Lord. Bhagavatam says that Narayana came as the Kumaras, as the Third Logos, as this creation. Thinking that we exist as a separate being is the illusion. This leads to ego. Even the Third Logos, Brahma, got into illusion. All great beings tell us where they got into illusion, so that we don’t fall into the same illusion.

The one who experiences the Lord is a guru. The three Logos express themselves through such guru. When we align with the Lord and do not focus on our separate being, then the Lord expresses through ourselves and we do not get bound by the qualities. All the practices are to remind us that we do not exist and only the Lord exists. However, we get into the illusion that our practices are going very well. If we recollect the Lord, then the buddhi gets aligned.

Once we are awakened, we get into the three qualities. We typically start with desire (iccha) and the day gets into the wrong routine. If we recollect the Lord when we are awakened, then we exist through the right door. We need to be with our buddhi to effectively use the discrimination. The three qualities are given as the Three Logos. The Lord is beyond the three Logos. The Three Logos is given as the triangle. We need to be with the satva (poise) so that the Lord expresses through us.

The basic foundation has to be correct. If the foundation is correct, super structures can be built. The basic foundation has to be correct for our life. Guru observes the basic foundation in us and sees if we are poised or if we are more with tamas (inertia) or if we are more with rajas (dynamism).

Narada is speaking that being is self-effulgent. He is a knower originally. However, if we associate with the qualities, we forget our original identity and get into the ego. Then the being is “busy” with the activities and spends away the entire life. The three qualities are also symbolically given as the colours white, red, and green or black. Some have a red tinge in their eyes -- it is a reflection of dynamism. Many have sleepy eyes -- it is a reflection of inertia. Some have their eyes half-closed, even during their sleep -- it is a reflection of the poise. If the face is bright in the morning then it is a reflection of the poise. If the face is dull for several hours after waking up, it is a reflection of the inertia. If someone is in a hurry as soon as he wakes up, it is a reflection of the dynamism.

We need to learn at least one new item each day that benefits us eternally. We need to recollect what we learned. Otherwise, there is no use in learning. We need to share what we have. It can be sharing the resources we have, we can share the knowledge we have, we share the discrimination we have. If we are in poise, there is no disagreement with anyone. We can help others to stay poised during troubles. We can also help them resolve their issues as well. The ones who are in poise have compassion for all beings, not just humans. They maintain cleanliness. They keep their body clean. Those in tropics are lucky because the temperatures are moderate throughout the year.

Our house is a reflection of our qualities. Our table at the office is a reflection of our qualities. If there are files all over on the table and it gets late in every delivery, then inertia is dominating in that person.

Inertia is the exact opposite of poise. Krishna said that dynamism is better than being in inertia. Narada is saying that we should not use or steal others' resources. If we use or steal others' resources, it is a reflection of inertia in us. Some store away valuable resources without effectively using them. Krishna said in Bhagavad Gita that such people are pilferers. Laziness is a reflection of inertia. Waking up prior to the sunrise is being in poise. Waking up two to three hours prior to sunrise is being in dynamism. Not waking up till 7 or 8 am is being in inertia.

One of my relatives had a passion for walking prior to going to office. One day he had to go to office early and he woke up early and went for a walk. He went so early for walking that people who watched a late night movie show were coming home at that time! Such activities are a reflection of dynamism.

It is said that lazy people are downgraded in their next life, and poised people are upgraded in their next life. It is no use to give a good bath to a pig. It will immediately go back to its natural quality and will get itself dirty.

We can easily see that Rama and Hanuman had relationship even prior to that incarnation. Rama tells Lakshmana that Lakshmana has to be very alert when speaking with Hanuman because Hanuman is with poise at all times.

The ones in dynamism try to show a small work as a huge work. The ones in poise carry on huge amounts of work and never speak of them. The ones in dynamism always try to achieve something. Sense of achievement is not important. Sense of beness is important. If you are a medium, the Master functions through you. You have to be with poise if you want to be a medium for the Master. Then we can observe how the Master works through us and how well the activities get conducted through us. Getting recognized by others is important for dynamic people. They try to tackle more work and take on higher responsibilities than they are capable of completing. They are hyper-active and thereby get into anxiety. Desires, being jealous of others, intent to take revenge on others, being sad for something they did not have are all signs of dynamism.

During the fifty year ceremony of Master EK, many people have said that Master EK already was fifty years old. Master EK responded by saying that we have to see the half-full glass and be happy that the glass is half full, and not worry that the glass is half empty. We have to be happy with what we have, and not worry about what we do not have. Other signs of dynamism are attachment to kith and kin.

Master EK cared for his children but he never had any unnecessary attachment to his children. Master EK and I once went to see a couple who were expecting a child in two months. They set up a room for the child with lot of toys -- two months even before the child was born. Master EK commented that their

attachment to the child even before the child was born will be an impediment to the child. The child died when he was seven months old and the mother got into depression. We should not have unnecessary attachment to kith and kin.

Narada is saying that beings conduct activities and think that the outcome of the activities is their life. The nature of death is based on the way the beings lead their life. Beings go through cycles of birth and death. The reality is that you are the author of your own story. Your present thoughts reflect what you will be in the future. You will need to have self-reflection. Are you doing what you are supposed to do? Are you hyper or hypo in your activities? You will need to do self-introspection and you will need to self-criticize. A self-critical person is better. Criticizing others is not desirable. If you have self-introspection, then the Lord speaks with you and directs you from within yourself.

What we don't understand is what we call as the Lord. The situations we face in our life are based on our prior karma. For worldly beings, this past karma is the Lord. They don't believe in the Lord beyond the past karma. Prachina Barhi got into such illusion as well. Narada came to remind him of his original identity and to re-introduce him to the Lord.

We will continue tomorrow morning. All the stories given by seers are our own stories. Prachina Barhi is our representative. Please remember this.

-Swasti

Monday, 13 January 2020: Guru Puja Celebrations, Simhachalam, morning

Hearty fraternal greetings to those who came to participate in the third day morning prayer of the 59th Gurupujas. Guru Sivanada Murthy has given nakshatra fire ritual details to our brother Satyadev. He has been conducting this nakshatra fire ritual every month. This nakshatra fire ritual is now given out in a small book by brother Satyadev. On a related topic, a book was published on nakshatras, primarily for the Western brotherhood. This book will be inaugurated later today. Master EK's discourse on "Alchemy" is translated into Telugu by ALN Rao garu and is now published again as a second edition.

Let's recollect Lord Sanat Kumara and Lord Maitreya and start the discourse. Recollecting these great beings will help us be enlightened and thereby help the surroundings.

SAMASTA YOGEE JANATAARAKAM THAM.
SANATH KUMARAM SARANAM PRAPADYE.

KRIPAA SAMUDRAM SUGATASYA MITRAM
TAPASCHARANTAM GIRIRAJA PAARSWAY.

JAGADGURUM SARVA MATHA PRADEEPAM
NAMAAMI MAITREYAM AGAADHA BODHAAM.
OM Shanti, Shanti, Shantihi

Narada is explaining the nature of the three qualities to Prachina Barhi. Narada is also explaining the cause of the troubles for the beings. Beings can learn to be in poise and thereby enhance their living. The quality of our life is based on the three qualities in us.

It is good culture to know that we should focus on helping others, and that we should not focus on ourselves. Those who prayed for their self-benefit have never worked. The more we are focused on helping others, the more we get enlightened. The minerals, plants, and animals exist to help others. However, the human beings did not learn to focus on helping others. A tree, an animal such as cow, the earth, fire, water, or Sun exist to help others. However, the human being does not observe the surrounding and learn to focus on helping others.

A knower is the one who knows that he should focus on helping others, and not focus on helping himself. When seer Adi Shankara was five year old, he was invited by a king to visit him. Adi Shankara was a knower and knew that he did not have to go to the king. Adi Shankara conveyed to the soldiers his blessings to the king and did not go to the king. The king immediately knew that Adi Shankara is a knower and immediately went to see Adi Shankara and ultimately became his disciple.

The Lord is pleased with those who serve the surroundings. The Lord is not pleased with those who work for their own self-benefit. If we focus on our benefit, it leads to a competitive attitude. I read the qualities of the poised one yesterday evening. The key question is what is the benefit coming through you. If you are poised, then the devas work through you.

We need to be clean and maintain cleanliness. We typically spend lot of time to clean the idols of gods, but don't focus on maintaining our own cleanliness. What is the use of cleaning the idols of gods if we don't maintain our cleanliness? We need to first clean ourselves before we clean the idols of gods. We need to maintain good fragrance for ourselves before we offer fragrance to the idols of god. We need to know the underlying meaning and then conduct the rituals. These are typically not written in books. We need to be poised and then we will start knowing these on our own. If we start doing one good activity that benefits others and conduct it regularly for a long time, then it brings other good activities to us. There is no use of activity if we are not poised.

Bhagavatam gives some very simple but profound examples. If we are carrying some heavy weight, we try to shift the weight between our shoulders. No matter how much we shift the weight, the weight remains the same. Similarly, no matter what we do, the problems that we face remain the same. We should instead focus on our responsibilities. Madam Blavatsky's health deteriorated very much towards the end. She could only take tea. She could not take any food. She used to take tea and continue with writing the book. Master Devapi (Koot Hoomi) came to her and said, it is very painful to watch her suffer much and told her to stop working on the book. Madam Blavatsky responded and said, "Why do you feel sad when I am not sad? You asked me to write this book and I will complete this book." She continued writing the book and she left the body after the book was completed and was given for publishing. She focused on completing the work that would be beneficial to others. She did not care for her own suffering. If we focus on helping others, then we will get cooperation from the devas, from the planets.

There is a simple story about a family that went on a boat. They carried much wealth with them on the boat. The boat captain says the boat was heavy and needs to be offloaded. The family head keeps the wealth but throws away one of his sons. He starts throwing his children one by one, and eventually throws away his wife as well. Ultimately, when it comes to throwing himself or the wealth, he throws away the wealth. This story is given to convey that we typically focus on wealth and "mine", and rarely focus on our responsibilities and helping others.

Narada is telling that the weight remains the same even if we shift the weight between the two shoulders. We need to change our behaviours. Saturn comes to reinforce that we need to change our behaviours.

Siva Purana says that focus on your responsibilities and the wealth comes automatically. Wealth may come suddenly. Wealth may also disappear with one stroke of a brilliant idea! Focus on what you need to do, your responsibilities. If you focus on wealth, it is like running after the oasis (fata morgana).

Many scriptures speak of the husband and the responsibilities towards the wife and children. It should be read as responsibilities towards the spouse and children. The roles of husband and wife reverse as time goes on. A dominating husband initially will become very submissive over time and vice versa.

We typically have some expectations for our children and get into sadness because of those expectations. Children come with their own programs. We need to treat them correctly and not have expectations for them. Just observe what happens. Children are born through you but you are not their creator and do not control their fate.

Narada is saying that sadness comes from going after wealth, desires towards the wife (spouse), and desires towards the children. There is only one solution to our problems -- we need to change our attitude.

Once we change our attitude and focus on our responsibilities, then even planets cooperate with us. There are no ground realities for those who have desires. The more we have desires, the more we get into the quagmire of desires. The only way out is to focus on the responsibilities without any expectation for the results. Krishna says in Bhagavad Gita that the one who focuses on the responsibilities without any expectation of the results is a yogi. As long as we have expectation of results, there is no use.

Master EK gave a good example here. Someone thought his salary won't be sufficient for that month, so he took a loan. To repay that loan, he took another loan. To pay that second loan, he took a bigger loan. He repaid part of the second loan with this third loan, and bet on horse races to fully repay all the three loans! He lost his bet on the horse races and landed in even bigger debts. Do not borrow nor lend. Life of desires is similar to this example. One desire leads to another desire, just like one debt led to another debt in the example given by Master EK. That is why we typically leave our body with more unfulfilled desires than what we started with. Typically, our luggage on the return trip is more than the luggage that we started with.

I came across a teacher who travelled all over the world with one briefcase. He used to carry that briefcase himself. All it had was toothbrush, tooth paste, and just two pairs of clothes. The third pair of clothes was on him. We typically carry much luggage with us. You might have seen this. One lady was told that her luggage was overweight. She wore all that luggage on herself and tried travelling with it! This teacher used to wash his clothes himself so that he had one pair of clothes on him, and two pairs of clean clothes. He lived up to 84 years. His name is UG Krishnamurthy. He left his body recently on an equinox day. Such ones are examples for us. There is lot of food given during the Gurupujas. Why do yogis need that much food? We need to observe what we eat and how much we eat.

We need to know early in our childhood that desires is not the way of life. The schools and colleges only help fuel the desires, instead of educating the children on the eternal truths. Narada is saying that if you focus on fulfilling your expectations or desires, it is like a dream. It never becomes a reality.

Narada is saying that even this body appears to exist, but in reality it does not exist. Duplicates only exist if there is an original somewhere. Madam Blavatsky says that every duplicate is an affirmation of the original. We go through lot of trouble because we want to be comfortable. This is illusion. However, if true comfort does not exist how will these illusions of comfort exist? The true comfort exists in ourselves. Jesus says that "You are as much a Son of God as I am. You forgot that you are a Son of a God."

Giving discourses here for thirty-five years is just like sitting in a pit! You may think it is glamorous, but it is like sitting in a pit! My guru gave this work to me and left without any notice!

Narada is saying you are in the illusion of comforts. The only way to get out of the illusions is to focus on your responsibilities. The children these days are not taught about responsibilities -- they are only taught desires. Our fundamentals got into the wrong track. It will be very difficult to change these fundamentals when we are forty years old.

The seeds have to be correct so that the fundamentals are on the right track. We should not listen to the discourses that speak of the results of rituals. Giving discourses has become a profession these days.

We need to practice the teachings given in Bhagavad Gita and Bhagavatam. We should not read these scriptures so we can teach others.

Narada told many such things. I will try to focus on the final answers in today's evening discourse.

-Swasti

Monday, 13 January 2020: Guru Puja Celebrations, Simhachalam, evening

Bhagavatam is the scripture which tells about the Divine and the manifestation of Divine in many aspects in this creation. Its core teaching is that the Divine is all-permeating and there is nothing but Divine in the

whole creation. To learn to see the Divine in all is the practice suggested by Bhagavatam from time to time through different ways. We should learn to see the Divine qualities that expresses through animals and human beings. Every being will have a good quality that one can look to and learn if possible. We can learn group living and discipline from the ants, we can learn commitment towards its work from a mosquito, we can learn alertness from a dog and so on. We need to have the right observation to see all these aspects. We just need to observe without forming any opinions. If a mind is left idle, it forms too many opinions on everyone. And then people start speaking necessarily based on those opinions. Too much speech results in less action. We should learn to grow silently like the trees.

So Narada tells Prachina Barhi to only stick to actions without indulging in unnecessary thoughts or speeches. Opinions and unnecessary thoughts disturb you. If there is no duty, one should learn to remain in one's natural state by remembering one's true identity. Others identities exist only in the presence of others or while at work. I am a teacher only when on this stage. After I get down, if I think I am a teacher, it is false. If a yogi says that he is a yogi then he is no real yogi. A yogi remembers the identity of THAT I AM. That is the natural state. In an artificial state, one cannot see the truth. All the relations are artificial while the truth is that everyone is a being, a Divine entity. So though we have to remember the relationship we have with others, we also need to remember the truth that everyone is a being. It need not be said outside. People will think you are mad if you call everyone "O being". It is for your own recollection. That helps you remain unchanged in the changing world. Otherwise you become like a chameleon.

By seeing the Divine in all, one is constantly in synthesis with the Divine and becomes a yogi. A yogi can still see the differences in the outer layers while relating to the Oneness in all. Such a one will not form unnecessary opinions about others. Otherwise those opinions result in desires, fears, attachments, etc. We have Dharmaraja who has the title "Ajatashatru" which means he has no enemies. What does it mean? It means that he does not consider anyone as his enemy irrespective of what they do to him. There are people who considered him as an enemy but he never considered anyone has his enemy. Dharmaraja tries in many ways to stop the war and go for a settlement but Duryodhana does not agree. Same way Rama did not have any enemies. He was even ready to pardon Ravana for all his mistakes if he returns Sita but Ravana was adamant and so Rama has to kill him.

We should learn to start with what is common among all, which is Divine. Divine is common to all of us. If we see the Divine first, the further diversities are all seen as beauty. If everything is same, then there is no beauty in this creation. If a movie has many characters wearing the same clothes and playing the same role, can we watch such a movie? Does it make any sense? That is why diversity is required for splendour. The splendour can be seen if we remember that the essence of all is ONE.

There is a movie called "Dasavatham" in which the protagonist played 10 different roles which are starkly different. People liked it a lot even though the actor was one because of the diversity in the roles. Same is the case with creation. When unity is realised, diversity is seen as beauty. If not, diversity is seen as disagreement or dispute. So learn to see the unity in all aspects, be it religion, be it region, be it humans, be it animals and so on. If not, there is always argument and debate as to who is best. If there is only ONE, where is the question of "best"? So, seeing the Divine in all helps one realise the unity.

We chant the mantra "Om Namo Vasudevaya". Vasudeva means the Divine present in all. Remembering that the Divine is present in all is as good as chanting the mantra. Chanting the mantra and not remembering this truth is useless.

The Divine is present in all things as different qualities. In sugar, he is present as the quality of sweetness, in lemon, he is present as the quality of sour, in some vegetables, he is present as bitter and so on. The qualities are plenty yet the presence is ONE. He is present as the growing quality in all forms. So this manifestation of Divine in different things should be seen as much as possible. Then all other opinions are burnt away. Lord Krishna used to smile at everyone irrespective of what others feel about him because he had no opinions of anyone.

As we keep seeing the Divine in all, then the Lord gets closer to us. Then the next is sometimes we get Divine visions. Then the next is step we start meeting the Divine. The final stage is, the being becomes

one with the Divine. These are the four stages in which a being realises oneself as Divine. This is how a devotee reaches the Divine. A devotee is one who aligns with the Divine at all times.

We generally differentiate people as per whom we like and whom we do not like. The problem is, we find it difficult to see the Divine in both categories. Master CVV asked one of his disciples to keep pictures of people whom he did not like and told him to see the Master in them during prayer. That is how Master deals with likes and dislikes. He wants us to reach a state beyond likes and dislikes. Then likes and dislikes become agreeable to you. It is easy to reach a liberated state in that manner. It is possible of accepting and adjusting to every situation. Knowledge can be easily attained by a liberated one. Knowledge can also lead to liberation. Both ways it is possible. If you are stuck in many things and relations, then your knowledge is useless. Such knowledge is actually a burden. Knowledge should be useful and should not be a burden. Ravana had a lot of knowledge but he was stuck in many things. Rama was naturally in a detached state. So the knowledge he gained was very useful. Nature gets things done more through a detached one because such a one can do better than one with many attachments. One who is strongly attached to the body, relations, work cannot work well enough. A detached one knows that everything is temporary and there is no point getting stuck in temporary things. It might be anything including children, spouse, wealth, profession, etc. He relates more with the Divine which is permanent.

Without devotion, there is not much progress in the path. Knowing does not mean one is a true knower. By knowing and being in alignment with the Divine, one becomes a true knower. The energy of the Divine flows through such a knower. The knowledge also flows in that presence as and when required. There is no limit to such knowledge. Such a one also becomes very capable and works out the Divine plan. The best example of a devotee with detachment, knowledge and ability is Hanuman. He is one of the greatest devotees. In the whole story of Ramayana, Hanuman is the only character who did not want anything. Even Rama had a personal cause but Hanuman had no reason yet to his wonderful acts. A detached one with knowledge is so very capable.

Narada tells that one of the easiest ways to relate to the Divine is to read or hear the stories of Divine or devotees. It inspires one to become a devotee. Liberation and knowledge follow devotion. Fulfilling one's duties sincerely is important for the devotion to grow in a being. Performing acts of goodwill is another important step in the path. And action should happen in poise and not with dominant Rajas or Tamas. So take the initial steps and then you gradually know the steps to be followed later.

I will continue this teaching of Narada in the next Bhagavatam class which will be on the coming Sunday. So interested ones can either attend directly or through digital means. Remembering that knowing is one aspect but what is even more important is practice. If you do not practice and just keep listening to discourses, it is of no use. So while you keep listening to Bhagavatam discourses, also put some of the teachings into practice and continue further with aspiration.

-Swasthi