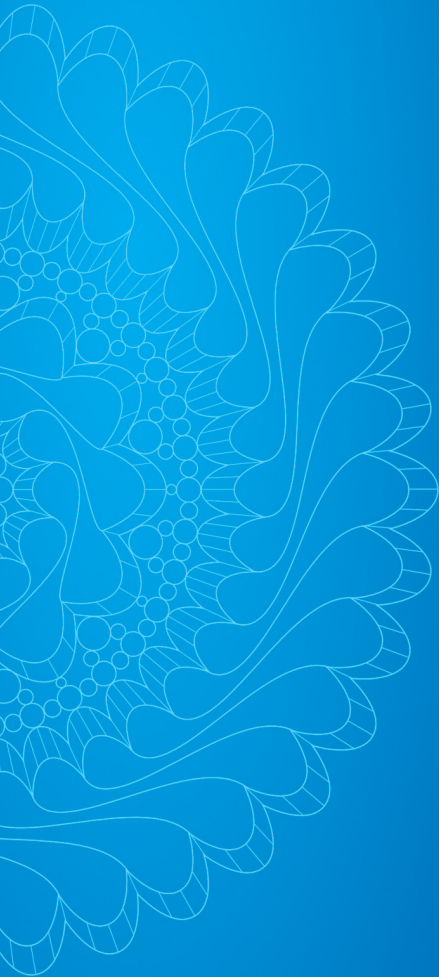


Master E.K.

The Seven Rays

Overseas Messages - VII



KULAPATHI BOOK TRUST
VISAKHAPATNAM

The Seven Rays

(Overseas Messages - VII)

MASTER E. K.



**KULAPATHI BOOK TRUST
VISAKHAPATNAM**

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Introduction

It is indeed very heartening to note that two volumes relating to the messages of Master E.K. in his tours to Europe are published and released during Master CVV Gurupuja Celebrations of 2019. It shows the dedication, commitment and devotion of the team at his working for publication of *The Teachings of Master E.K.* Master E.K. is the Morning Star that awakens aspirants into the light of Wisdom and Sanatana Dharma. His teachings spread the presence and also enable the delicate touch of the Master which tends to be a contagion.

In this seventh volume five lectures are presented namely - *The Seven Rays, Basics of Spiritual Astrology, The Seven Keys, Yoga and Attainment* and *Yoga and Healing*. I have been a witness to the teachings of Master in the West in the years 1981, 1982 and 1983. The Master initiates the talk in a slow and steady manner. Gradually he draws attention of the entire audience through his smiles and gestures. Through looks he enters into them and establishes the Presence. Thereafter the theme is presented in a joyful manner as one-energy prevails in the conference room where the teacher and the students muse. His teachings also enable healing besides establishing the audience in the Ancient Wisdom. Those who listen to the Master

eventually get linked to the path of Wisdom and tend to practice simple steps which are provided for practice in every teaching.

Even though it is 35 years since he left his physical sheath, his radiating looks, magnetic smile and charismatic personality are well preserved in the hearts of all those who listened to him.

Continuing to publish and releasing his teachings is indeed a very sublime activity which causes the needed transformations in those who work for the teachings. May the team of workers in Kulapathi Book Trust be blessed and may the teachings continue to bless all those who ardently follow the teachings of Master E.K.

K PARVATHI KUMAR

The Pious Project

The Brotherhood of Machilipatnam Branch of W.T.T. which shouldered the onerous responsibility of printing the Overseas Messages of Master E.K., brought out 7th volume entitled “*The Seven Rays*” along with 6th volume entitled “*The Science of Symbolism*” to be released, in 58th Gurupuja Celebrations-2019.

We express our gratitude to the W.T.T. European Brotherhood for providing us the recordings of Master E.K.’s Overseas Lectures.

We appreciate the dedicated service rendered by Brothers K.Rama Prasad and T. Nagalingeswara Rao in proof reading and editing the lectures.

Finally we also greatly appreciate the untiring work done by Kum. Vinuthna who typed all the lectures.

In this Volume Master E.K. revealed how the European Scholars like Max Muller misinterpreted Vedas and our Ancient Wisdom. So, he removed all the misconceptions from the European minds and made it easy for them to understand the incomprehensible esoteric wisdom unknown to the humanity over the centuries.

With his resplendent mental fecundity and profundity he enkindled the minds of the innumerable followers on the globe and led them into the Path of Spiritual Wisdom.

We feel, we are abundantly blessed by the Master in carrying out his pious work to the best of our ability.

This 7th Volume has a unique place in the series as the number ‘7’ is highly esoteric and occult in its significance and we all find septenary division in the Ancient Wisdom like Seven Planes, Seven Keys and Seven Rays, etc.

We sincerely hope that the readers will experience blissful ecstasy and feel enlightened after going through this sacred wisdom never revealed before.

Ch. S. N. RAJU
Managing Trustee
Kulapathi Book Trust



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The publishing unit is constituted to propagate the Ancient Wisdom given out to Humanity from time to time. The proceeds from the sale of the book are utilised for reinvestment in similar books in pursuance of the objective of the propagating Truth.

The contents of this book are dedicated to the humanity at large. They belong to the One Light and the One Truth that pervades and is beyond the concepts of Caste, Creed, Religion and Nation.

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We are thankful to the blessed soul Sri D. Jeevan Kaladhar, Managing Director, J NET Technologies Pvt. Ltd., Madhapur, for his contribution towards the publication of Overseas Discourses of Master E.K. entitled “***The Science of Symbolism***” (*Overseas Messages -VI*) and “***The Seven Rays***” (*Overseas Messages -VII*).

May his family be blessed by the Divine Grace of Master E.K.

11-1-2019
Visakhapatnam

Ch. S. N. RAJU
Kulapathi Book Trust

Index

The Seven Rays	1
Basics of Spiritual Astrology	57
The Seven Keys	89
Yoga and Attainment	173
Yoga and Healing	219

The Seven Rays

I very much thank you all for the occasion you have created. This is a good occasion to have a better communication. We are expected to understand ourselves as entities with vehicles and also the machines that transmit light of which we have nothing of our own. The vehicle for example a motor car in which you take a ride has nothing in you to possess or own. The motor car cannot own you or possess and if you travel in a taxi, the taxi driver has nothing to own you or possess you and the petroleum which is the producer of energy has nothing to possess about you. If you are travelling in a big bus instead of a taxi, there are many passengers and the driver of the bus has nothing to own or possess anyone of the passengers or their belongings.

Compare the whole earth as a big bus or better still compare it with a supersonic jet having millions and millions of passengers with many stations of halts and many airports and also many platforms in space. *Of course, we the human beings of this earth globe have not yet reached the stage of constructing platforms in space. But there comes a time in the remote future, when we understand*

space also as the basic entity of everything and we can make bricks of space from out of space. Just as we use clay and make bricks, there comes a time when we use space and make bricks with space and then build platforms in space.

For example, there are mainly seven platforms in seven airports and some of the passengers will get down in one airport and while others in the other. And there are passengers who get down in the seven airports where there are seven platforms made up of space with the seven different consistencies of space. And whenever a passenger with some absent mindedness gets down in a wrong airport, he will immediately understand it by touching the platform of the airport with his foot. He will know that particular consistency of that space brick on which he is standing and immediately he can understand on which platform of airport he is standing. He will feel the planetary touch of that platform and also supra planetary touch. He will be also able to understand on which of the solar systems he is standing, because there are solar systems of seven different consistencies and also another group of solar systems of five different consistencies. He will immediately understand to which group of solar system he belongs. And when he discovers that he is standing on a wrong platform, he will wait in the same airport for a few minutes more until the next jet plane, which we call the next earth globe halts there. He again takes a short journey in it to get down at his proper airport and continues the plan of his work, goes into his city and meets his friends and fulfills his

appointments with them, does the duty of the day's routine in that city and then takes the next aeroplane which is proper.

Imagine for a moment how your situation will be when we realize that the earth we are standing on is one such jet plane. In some remote future, the human being comes to such perfection. It has been prophesied in the beginning of the century itself by one great seer whose prophecy has come correct still today. For example, the same seer prophesied that man goes into the Moon and he discovered the process of how man goes into the Moon and then how he transmits messages from the Moon to the people of this earth. And he has prophesied also the capabilities of the human beings to walk invisible on this earth and the probabilities of man travelling into the past and the future through a vehicle called the Time Machine. The same seer has prophesied that the human beings of the remote future will have the chance to witness the above predictions. It may be the 30th century or the 35th century from the Christian era. Let us not be bothered about the remoteness because there is nothing which we can do to hasten our evolution except willfully accepting the plan of this earth globe.

Sometimes it is out of the sheer ignorance that we believe that we are making the planetary work of this earth better. There are pseudo spiritualists in every country; they believe that they are helping the earth planet. That is too much to think like that. It is our darkness and ignorance that makes us believe that we are great. It is a fact that

we are only vehicles carrying the *spark of light* which is divine, and we are not at all the masters of the *spark* that is with us. We are the disciples of that *spark*, every moment galvanized and enlightened by the *spark*. And we owe our existence to the existence of that *spark*. And we can't claim mastery over that *spark* any day. And if at all we sometimes feel that we are helping the planet, the planet laughs and smiles at our ignorance, but it never punishes us, just as the grandfather laughs at the ignorance of the grandchild. At the same time, it rejoices at the ignorance because it is also beautiful in a way, it is also delightful and it is also a part of the plan.

That great seer, who has prophesied that, sometime in the remote future, the human being will be able to construct platforms in the space and travel on this earth just as we travel in a supersonic jet. Travelling in space and getting down in stations is not according to his own plan, but according to the plan which is entrusted to him. I think many of you know that seer who has prophesied, he was H.G Wells, who has written a series of books under the title "The Shape of Things to come". I think it is worth reading for all of us who claim that we are students of spiritualism. The Masters expect us to read the books of many such authors and they never claim that we should read only their books.

One spiritual student who was working with me for a very long time and who lived in Geneva, his name was Albert Sasi, when he was in Adayar in Madras, he spoke of the books of Alice A Bailey. Then the Spiritual head

of Adayar said, 'You should not read those books and if you read those books, you need not come to the theosophical headquarters.' So, we don't believe that Alice A Bailey claims that we should not read others' books. So, we have to read the books of other authors like H.G Wells, etc, those who are walking much in advance to the Humanity. According to the practical speculations of H.G.Wells, there comes a time when the human being understands the seven consistencies of space around him and the space producing the seven different types of solar systems. Each solar system manifests its own stage of development and its own group of planets. Each planet shows its own stage and consistency of evolution. Each solar system has its own earth also along with other planets and each earth has its own age according to the stage of that particular solar system. Each earth receives the seven rays only through the solar rays of that particular solar system.

What happens if our earth receives a more brilliant ray than it can endure? The earth goes into nothingness because it goes into the basic subtler state from which it has come. What happens when our physical matter touches some fire or the flame of a candle? Something happens which we name it burning away. Or we use a better term 'combustion' and we think that we are more scientific in using that term. Same thing happens if a higher ray comes and reaches the earth through our solar system. So, every solar system has its own maximum and minimum of the rays. Before this, there are rays, after this there are rays. But the Sun of our Solar system cannot endure either the rays before this or the rays after that.

Suppose this is solar system A, and there is another Solar System, call it A1. It also has seven rays and when compared with this, they include some other ray and then they exclude one ray from the previous solar system. So, let us have this as the basis of own understanding of the Seven Rays. Let us remember that the seven rays pre-exist in the Solar systems and the Rays that are being manifest through the solar system are only the rays that are conditioned by the solar system. Just as the space we see around us is only our impression of space or mind-conditioned space, which is only a little egg in the total space. So, if we take a point in space and imagine 360 degrees, you can divide it with seven.

So, always there are basically so many groups of seven rays. So, this forms one set of Seven Rays. The next set forms with the eighth ray. The next set forms with the ninth ray. Like this the cosmic flower contains fifty two petals, fifty one being normal. Fifty second is what we can call a keel or odd petal. And the Solar systems make their manifestations according to the fifty one consistencies. So, let us have this as the basis of our understanding of the Seven Rays. Let us remember that the rays are pre-existing. They are pre-existent of the solar system. So, the supra-cosmic plane of the existence will have its own seven rays and the cosmic existence has its each a seven sub rays and the solar system on each scale has its own seven rays which are the third-degree sub-rays of the supra-cosmic solar system.

So, we can understand the Seven Rays in the solar plane of existence and next the planetary plane of existence

and then we have the Seven Rays operating on this earth planet, forming the activity of space and time on this earth planet. For example, the seven great periods of creation on this earth that are described in the books, 'Secret Doctrine' and 'A Treatise on Cosmic Fire,' as the seven *Manvantaras* of each solar system and the seven *Manvantaras* of each planet separately and every planet undergoing seven states of evolution and involution passing the stages of A, B and C, becoming grosser and grosser until it comes to the physical plane. When it makes a manifestation and it lives its own planetary span of life which is called a *Manvantara* of that planet. And then again receding into the previous states and disappearing into the next state until it becomes subtler and subtler, until it reaches the stage of G which is equal to the stage of A. This whole period is called a bigger *Manvantara* of that period of that planet and when one period is complete, then it is said to be one *Manvantara*.

Then again it begins to retrace the whole process. That means from G stage it comes to F stage, and then to the E stage. So that we can call all this as A, B, C, D, E, F and G. It goes through all the stages in the same way when it is another bigger *Manvantara*. We can call it a 1A *Manvantara*. Like that there will be a second *Manvantara*. There will be a 2A *Manvantara*. There will be a third *Manvantara*, 3A *Manvantara*. Fourth, 4A, fifth, 5A, sixth, 6A, seven and 7A. Then the total round of the activity is complete. So, we have seven clockwise and seven anti clockwise *manvantaras* alternating with each other. This is part of the activity of the seven rays. We can call

it the planetary activity of the Septenary Chain. So, there are fourteen *Manvantaras* in all. One set of *Manvantaras* is different from the other set of *Manvantaras*.

For convenience, Madam Blavatsky named these *Manvantaras* as root *Manvantaras* and the second set as the seed *Manvantaras*. So, one root *Manu* will alternate with one seed *Manu*. The Seven Rays work out with the *Manvantaras* of this earth planet. And they work out the evolution of the earth's history on the planetary plane of evolution. And then they work out the geological plane of evolution and then the biological plane of evolution which includes sub cycles and sub-sub cycles. It includes the mineral, the plant and the animal evolutions and finally giving birth to the human being in every sub-sub round. That particular group of humanity is evolved from the animal kingdom.

This promoting of the animals into human beings takes place every day and those who have crossed the levels of human evolution will stand as sparks of light who lead the junior mankind from darkness to light and once again a new batch of animals being promoted into human beings, once again committing the same mistakes, once again behaving in the same animal way, once again manifesting the same emotions and same animal instincts, once again passing through the same jealousy and complexes and the same degree of spirit of competition and war and destruction, feeling same degree of supremacy over others, believing that they have a greater understanding than others and coming into conflict with others, then creating situations which necessitate them to understand better.

And again coming to a better evolution on the soul level, passing through the three stages of individuality and personality and soul consciousness, coming to understand the eternal wisdom of the teachers and waiting for a day from which they will be able to follow the steps of the Masters. Because after we begin to understand what the Masters teach us, after we have a good idea to follow them, we have to wait for some rebirths until we have the capability to follow them. We have to pass through our own weaknesses come out of our own complexes and round up our karma with our family, friends and the society. We have to properly discharge our duties without which we can never dream of following the path of the Masters.

Sometimes we try to escape from our duties to our family or society. For example, our duties to the husband or the wife, leave our associates and run away to a Master or an ashram to have a shortcut to salvation or to purchase spiritual light at a great cost of money or something. We understand in the end that it is not possible. We feel the pain of disappointment which works as the medicine to heal our impurities. Then being able to follow the Masters, we can overcome our limitations only by accepting responsibilities and not by skipping off from our responsibilities.

For example, if I have an ailing father or an insane mother, that means it is part of my spiritual training and my spiritual training requires the presence of such a person with me and if I try to skip off the fact and run away from them this life will be a waste in the spiritual sense, even

though we live directly in the physical presence of a Grand Master. Then in the next birth, we have to undergo the same training of an ailing father or insane mother. So, every attempt to escape from something causes a proportionate delay in time because such a mentality needs so much of delay as remedy. So, we will understand all these things and we begin to approach the path of the Masters.

Sometimes we believe that we help the planetary activities of this earth because we believe too much about ourselves. We believe that the whole humanity can be washed in a large scale. We deceive ourselves by believing that we are entering into a new age and playing a major role in it. We also believe that within a very short period, the whole humanity will be pure and spiritual. In the meanwhile, do you know what happens?

There will be your junior younger brother who has entered into the human kingdom very recently from the animal kingdom, who will behave exactly in the same manner the way you behaved yesterday. He requires one more day for his evolution before he comes to your stage and you go to the stage of the Masters. In all the levels of understanding and misunderstanding on this earth, they exist in the same proportions forever and through eternities.

The spiritual evolution is only intended for individuals, not for the wholesale humanity. It is only individuals who are born and who are dead. Remember that humanity is never born and is never dead. It is part of eternity, whereas individuals are born and dead every day. The archaic stanza

says "The fellow is neither born nor dead. He is eternal. But every moment he is born and every moment he is dead." That is true with humanity. The personality which we call the humanity is part of the eternal. And he is seven-fold and the individuals are temporary.

They are busy in taking birth and dying continuously. If you stand at the gates of the cemetery of every city from morning to evening, you will find that many thousands are dying every day and for one moment we may suspect that the whole city will be vacant without any human beings after some weeks. And if you go and wait in a house of maternity in a big city, you will find souls coming to earth as little babies in hundreds, thousands and tens of thousands. You can suspect that after some time there will be no space on this earth for people to live.

At the same time the total number of people who are living in the physical bodies is always the same. There is the Law of Balancing according to which the earth works. The earth is a building having seven halls. If you compare the human beings that are in the physical bodies as people who are sitting in the seventh hall of a building in a big city, but still there are people who are walking in the streets and who are travelling in cars, buses and aeroplanes and if you take the statistics any moment, the fellows who are on the streets are six times in number to the fellows who are in the hall. So, one seventh of the humanity is in the physical bodies on this planet earth. This is what Dr. Anne Besant has given the statistics of the number seven, which is wonderfully true. The result is, always there is the same

amount of spiritual light on this earth and the quantum of light that descends to this earth are always proportionate with the degree of the present evolution of this earth planet. *If a little more of spiritual light reaches this earth, instantaneously the earth disappears along with the beings of this earth. So, there is no question of our promoting of the stage of the planet earth.*

Spiritual science is there only to elevate ourselves, not others. Those who want to understand this science of the Seven Rays should not believe that they are giving spiritual wisdom to others. They should believe that they are enlightening themselves. For example, if I speak for one hour or two hours about Seven Rays before you, still if I think that I am enlightening you all, that is too much. That means I am inviting some darkness into myself once again. What is happening when I am giving a conference on Seven Rays is that I am trying to make a better approach through Seven Rays for myself, not for you. This is true with every one of us. *When I am speaking of others, what I speak indicates my own state of evolution. So, whenever I speak something about others, I am speaking only about myself.* And for this reason, we are expected to study the science of the Seven Rays by the Masters.

It is self-unfolding. By unfolding ourselves, we are making a better approach to the spark which is in us, the spark that we call the Spirit or the Lord in us. And when we are successful in making an approach to the Lord, we exist as ourselves pure, in that stage we are called soul. So, the Soul exists around the spirit. Where are the other

principles, for example the mind, the energies and the matter in our body, which form the lower principle in us, i.e. the lower three of the seven principles, that is physical, etheric and mental which form the false existence of ourselves, or which form the non-self in ourselves? We come out of the conditioning of these three lower principles and exist as the three higher principles. That is the *Nirvanic*, *Paranirvanic* and *Maha paranirvanic*; where as the fourth principle works as the fulcrum. That is the *Buddhi*. So, the three higher principles exist as the soul when they come into contact with the spirit. This is the sole purpose of spiritual wisdom. And all our training is to use the lower vehicles, not to make a misuse of them and to have a mastery over these three lower vehicles and to live, not being conditioned by these three vehicles, for example, matter conditioned, force conditioned, or mind conditioned.

When we come out completely of these three conditionings, the religions call us liberated souls. And then we exist with this spirit and sometimes we believe that we are free from births and deaths. This is not true. If it were to be true, a soul, the moment it is liberated, it goes away from births and deaths and the souls that are not liberated, they will cling to this earth and we have no Masters to help us unless there are liberated souls still existing in bodies, who can help us get liberation. So, it is false to believe that a liberated soul is lifted away from births and deaths. He is only lifted away from the conditioning of births and deaths. That is the necessity of births and deaths.

Since he has no further steps of evolution, since he is free from conditioning, births and deaths are no more necessary for the fellow. But still they exist as a sweet choice of the fellow. When liberated souls choose to have bodies once again, they make a great sacrifice to live with us and to help us to transmit wisdom to us. Then they become Masters. But if they want to escape away from births and deaths, that means they have failed in the ultimate test, and once again they are thrown to the bottom of this creation. It is the last and final test given to the human being whether he desires to have liberation or he desires to come down to his younger brothers. To those who desire to go away, once again The Seven Rays behind him and make him a prisoner. The fellow has to sit on his table and question what his Soul Ray is, what his Mind Ray is etc., and discussing with his friends about his own Rays.

Instead of discharging his duties towards others, he is bothered about his own spiritual advancement which is utterly false and he is bothered about the quality of his own Ray. We find many people discussing their own Rays. "My soul Ray is Second Ray, my mental Ray is Third Ray, and my physical Ray is First Ray" - a horrible combination. But still there is fighting and fighting because the combination is horrible. But when he has mastered all the wisdom of the Rays, from all the volumes of Alice A Bailey, he is still in a wretched state of trying to know his own Rays that is self-centred. The truth is how it helps, which Ray we belong to. If I belong to a Second Ray on the soul level, or the First Ray on the soul level, what difference

does it make? Suppose I know it correctly, or suppose I know it wrongly, what difference does it make?

The thing that actually helps us is the work we do for others. Until our mind forgets ourselves, until we begin to do something useful to others and get absorbed in the work which we do, be sure that no spiritual evolution takes place in us. That is the disadvantage of a human fellow. In the minerals, plants and animals, they have the advantage of having evolution naturally without having their own effort. An animal is not responsible for its betterment. It automatically takes place. For example, if a dog is with a human master, if the dog begins to serve a human fellow and begins to experience the continuous physical presence of a human being, and when it is able to recognize its own master, different from others, and when it is capable of returning to the house of the master after going out, all the process helps its betterment and its advancement in the evolution. The dog need not know anything about the evolution at all. But automatically its evolution takes place.

Whereas after we reach the human kingdom, our piece of chalk is given to our hands and we are expected to write our own future on the board. That is the peculiar crisis the fellow faces the moment he enters the human kingdom. There is the individual karma which he has to pass, whereas the plants and animals have no karma of their own at all. The evolution of the minerals, plants and animals is part of the planetary karma of this earth. But the evolution of an individual leaves part of the evolution to himself, so that he creates his own good or bad karma and once again

he has to clear his own karma and cooperate with the planetary plan of this earth. Then only his further evolution takes place. Until then the human fellow stands where he is, sometimes for ten rebirths or hundred rebirths or thousand rebirths. His evolution is never better unless he takes it up.

This is the play of Nature because Nature wants the human fellow to be creator on the background of the Creator. *God made man in His own image and likeness.* So, we are made a creator and left on this earth. So, every moment, we create our own future. Though the planetary plan never changes, our local plan takes a zigzag path if we do not tune ourselves with the planetary work.

For example, when a ship is travelling from north to south, a fellow can run in the opposite direction on the deck of the ship from south to north. So, we are creators of our own individual future within our own limits. And unless we understand this plan, and make a wilful cooperation with the planetary activity, our further evolution is suspended. The evolution on the three lower planes automatically takes place. The building of the human vehicle on the physical plane automatically takes place. Similarly, the activity of the etheric plane and the mental planes automatically takes place. But the activity of the spiritual development is to be proposed by everyone for himself. Everyone should build his own *Antahkarana* and create his own idea of light and enlighten his idea of light with the light of himself. His idea of light with his own light, and then make a constant presence of his own light

possible by making a constant proposal of light in his mind and then he should read his life as a book in that light. Then the Seven Rays help him to read his own light.

In the previous stage, The Seven Rays help him in conditioning his behaviour. One Ray conditions him as the soul activity; another Ray conditions him as the personality activity; another Ray conditions him as his mental behaviour and another Ray conditions him as the type of necessities of his physical vehicle.

For example, the physical body of some fellows requires more food than that of others. Some physical bodies require more liquids than solids, some physical bodies require more solids than liquids and some physical bodies require minimum quantity of food and maximum mental activity without which they fall sick. Like this we have the physical activity of the individual differing from the physical activity of another individual. In such a way, the Seven Rays condition the fellow. This conditioning is only to regulate him and put him in the right line. This is the purpose and the purview of the activity of the Seven Rays. *The Seven Rays can be called the Seven Masters on the Supra Cosmic plane because they are the Masters of all Masters. The Masters have become Masters only by following the path of the Seven Rays.*

Now let us try to understand a few basic concepts today about the Seven Rays. We use the words, but we have to go nearer to the correct meaning of the words. If we say that the First Ray is the Ray of Will, what do we mean? We should be able to mean it precisely. Otherwise every

one of us has his or her own idea about the meaning of the word Will. Words are there like bricks, but they mean something to one, another thing to another, just as the same group of bricks means something to an intelligent builder and some other thing to an un-intelligent builder of the house. With the same bricks, we can build a comfortable house and we can also build an ugly house with the same bricks. That all depends upon our capability of handling the bricks. So, words are also on the plane of bricks in their existence and everyone has his own understanding of the word Will, so that there is a zero error of our intellect instrument towards the meaning of the words.

Though all watches are prepared to show us time, what happens if our watch is not properly working? It may be rotating but if I see time now, suppose it is 7:30, immediately we understand that something is wrong with the instrument. We should not blindly take that it is 7:30 now because beyond the watch we have a better instrument called commonsense. So, we should use our commonsense with these instruments also and with the instrument which we call our intellect. Let us remember that our commonsense is always a better instrument than our intelligence and let us be ready to use commonsense at every step. But it is the one thing which we rarely use. It is given to every one of us, but we are many times lazy to bring it out and use it.

Madam Blavatsky in her book, "The Secret Doctrine" says that, 'it is wrongly called commonsense because we rarely use it.' We should use it. What is Will? Can anyone

make me understand what Will is? That is to be understood, **"An intelligent direction of energies."** There are energies, there is intelligence and there is a third aspect, direction which has nothing to do with these two aspects because this belongs to the Third Ray. So, our First Ray should be something different from this direction.

You have provided me with a glass and water. Suppose I am thirsty. Now what is required? I have to drink, that's all. That is what we call action put into practice, a drive, that is what they call, 'Will'. I know what would be better for me. I know how I can better myself. But I live without making an attempt. I have the intelligence, I have the information, I know the process but I am not doing it. That means 'Will' is absent. I do it. That means 'Will' make its appearance. Suppose I fail. That means 'Will' has started to makes its appearance and it should find a focus with the Third Ray activity. That means I have not done it intelligently. That's why I failed. So, we should be able to distinguish between the activities of the two Rays.

What we do is the quality of the First Ray. The more we are awakened to the First Ray, the more we begin to do what we are expected to do, automatically the more speedily we are changed. That is Will. Sometimes Will is wrongly understood. If you say something and if I do not obey, if I go my own way without obeying anyone, then we say that the fellow has a strong Will. It is a mistake. It is not a Will but a negative image of Will which we call the obstinacy; obstinacy, adamant, head strong nature. So, in its positive sense, it is called Will; in its negative

sense we call it obstinacy. But generally, in the world of human affairs, we use the word 'Will' to indicate the negative aspect.

Whenever a fellow says that Mr. so and so has a very strong Will, immediately we understand that he is not listening to anybody's advice. He is following his own way. So, if we want to understand the spiritual literature, that's not the meaning of the word 'Will'. A person who has a really strong Will is never adamant or disagreeable with others. He is very nice with others, very sweet in his behaviour, never offends anyone but follows his own way of doing things. So, you should have a correct picture of the aspects of the Seven Rays. Otherwise we are prone to understand things wrongly. For example, whenever we find a fellow who fights for everything, we call him the First Ray fellow, that is wrong.

Remember that the fellow of no one of the Seven Rays, when he is correct, he is a fighter because the perfection of every Ray exists in beauty. When one begins to perfect one's own Ray in one's life, one begins to grow more and more beautiful in the mind and intellect. *He will develop his own magnetism of the soul though each type of magnetism of each Ray differs from the magnetism of the other Rays. There is magnetism in every Ray and the fellow of every Ray develops his own magnetism, his own beauty of understanding and execution, his own beauty of behaviour, his own beauty of expression.* So, no fellow who is perfect in one of the Seven Rays is a fighter because fight belongs to the activity of conflict and conflict is no more required for a fellow who has perfection in his Ray.

Conflict exists between two imperfect minds or between two imperfect levels of understanding of the same person. In the first case, it is a conflict between two persons, in the second instance it is the conflict within himself, an internal conflict. But when a Ray is perfect, the person will have neither internal conflict nor external conflict. I may have a thought of enmity towards you but you have no business to receive and reciprocate the thought of enmity. So, if we take the First Ray, we have to understand the word 'Will' in a proper way. When the First ray is perfected in any plane of existence, it is like pure light, for example, pure fire. What is the colour of the pure fire? No colour at all, because colour depends upon the quality of the fuel. The quality of a flame of a candle depends upon the quality of the wick and the quality of the wax. It is not at all the quality of the flame. The flame is conditioned by the wax and the wick. But when your wax is pure and when the wick is pure, the flame is too transparent to be observed. Many times, you cannot see the flame. If you pass your hand over it, it will burn. That is the nature of the pure flame.

So, a person, a soul of First Ray perfection is pure fire. And he has no colour and sometimes if we read a few lines from the books of Alice A Bailey, that, "The First Ray burns or destroys". We misunderstand the lines often. We understand that the First Ray should not have any tolerance or something. That is not the thing intended. Flame destroys only when we make a misuse. It burns only when we put our finger into it. A wrong approach destroys.

White Ray never destroys. If there is some destructive nature in us, it should not be attributed to the White Ray but it should be attributed to our wrong approach towards understanding the White Ray.

So, the process of right understanding of the activity of the Rays is automatically the process of purifying our own vehicles. And when our understanding is pure, the wisdom of the Rays will be understood properly. I will give you another example, the word 'devotion'. When we are speaking of the Seven Rays, we say that devotion is the key note of the Sixth Ray. We should be careful in having a precise concept of devotion. What is devotion? Let us try to express our own ideas about the word 'devotion'. Surrender to give our all for the realization. Our all means everything. All these Rays have direct relationship with our life. So, we express the quality of our life when we attempt to try to define these things. So, in an attempt to study the Seven Rays is very noble. The very attempt is nobler than what we understand about it. Instantaneously it starts a process of purification. First of all, let us be confident enough that the very attempt is ennobling.

Many times, we may understand things wrongly but never mind because when once we understand the things wrongly, the next time we understand it better. So, a progress in the line is possible only when we are not afraid of our mistakes, because it is self-expansion that is what is attempt, and it is not possible for those who are afraid of something. The instinctive timidity is like an egg shell which should be broken by the chicken inside. Many times,

there are mistakes in our understanding. Don't believe that I know better than you but everyone is making an attempt to know. And everyone knows it better day by day. This is the purview of the subject. But always the fellow who attempts is rewarded and purified because, unless the human fellow makes an attempt, he has no betterment in his evolution.

The word 'devotion' is called in the scriptures. Even in the scriptures they could make us understand only by giving examples. Because it is such a subtle trait that it cannot be defined enough to make us understand. Suppose you love a person, you have a child whom you love most and when you see something sweet, you eat immediately. But when you have your son at home, you will purchase the same sweet thing, take it home and you never eat. And when the child is eating and enjoying the sweetness, you will enjoy something which is sweeter. What is it that you are enjoying? So, let us put the mind in the direction and let the mind travel in that direction for some time until we have nothing to enjoy for ourselves. Except all enjoyment is directed towards someone whom we like so much and whose enjoyment we rejoice so much. Up to such a degree that even while we are dying, if that fellow is saved, we may die a happy death in the last moment.

Suppose a mother and a child are involved in an accident, and the mother notices that the child is saved in the last moment and the mother has the throat injury under the train, at the second she notices that the child is saved from the accident, the mother is happy. Even at

the moment the train wheel is cutting the throat of the mother, the mother is quite happy because she notices only the child and not her throat. If you believe that such people exist on this earth, their experience is what is called 'devotion'. In those terms, you experience the meaning of the term devotion and then you replace the position of the child with the concept of God. Then you will understand devotion. Also, one more point you will understand. That is, the relationships between the mother and the child and husband and wife and father and child; all these relationships we experience in this world and the attachments we have, they are all provided by Nature to train us step by step in the path of devotion.

When the emotional filth is removed from our devotion, then the pure water of devotion is distilled away from the mud and mire of emotion. Then the object of our devotion who is either husband or wife or child will be replaced by the concept of the omnipresence of the Lord. That is devotion. So, when we are studying the traits or the qualities of the Seven Rays, we should make an earnest attempt to define the traits more precisely day by day and make our own personal approach to the wisdom of the Seven Rays. Of course this is my way of introduction to the Seven Rays. Don't think that I have spent the whole class only for the introduction today, but this is more important because all the application aspect was already given in the books of Alice A Bailey and has been readily made available to us for more than 60 years.

Let us make a further attempt to have two more clarifications from the concepts of Seven Rays. For

example, we tried to understand the concept of the Will. We will take up the terms. Two terms which are used; intelligence and knowledge. For a few minutes, let us try to understand these two terms more precisely than we understand. Can we make an attempt, every one of us to find the difference between intelligence and knowledge. Knowledge is the application. Use knowledge. Have knowledge. One with intelligence need not necessarily have knowledge. So, our understanding should include all these aspects. What I feel is, it is necessary for every one of us to make a little discourse of his own upon these terms because an attempt to make a passage or a discourse is an active approach towards the truth of the statement. Essentially it is the Will aspect we apply when we try to make a discourse. We can say that we are approaching the terms with a First Ray activity. That is what we do when we attempt to make an independent discourse upon each of us and discover the reasons for the existence of this difference in these concepts.

The oneness of these many attempts is to the precise understanding of the significance of the terms. And in making such attempts each group begins to live in group content. Do you know what the ancient *Gurus* did to make a group contact among the people of each group? They had little hermitages in the forests and people who had retired went there to serve as the teachers of little children. This is a type of Seventh Ray activity. Do you know what happens if we do not know what Seventh Ray activity is? We will construct old age homes and the cellars without

any use. On the other side we will entertain very active middle aged people to teach young children. So, it is a sheer waste of human energy in two directions. One is the middle aged active people are not instinctively fit to teach little children. So, they will be misfits to teach children and they will prepare children in their own moulds, instead of stimulating children into their own lines. The result is the next generation of people with a strong shell of personality shall be prepared by others, not developed by themselves. All people will be prepared in a mould in a political republican way of manufacture of brains. That is, ordering all people to wear the shoes of my dimension.

On the one side it manufactures the young people to be quite useless to society. They are more active themselves than the society. Very dangerous and it also prepares the old people to dread old age and live as corpses for 10 or 15 years without any vital incentive to live. This is one of the glaring examples of not having the knowledge of Seventh Ray activity. Had the present mankind had the wisdom of the Seventh Ray activity properly, there would not have been a necessity of old peoples' houses built separately. For example, in the races that have a tradition from the old nations, we have no necessity of old people's houses. For example, in India we have no old people's houses till now. Automatically the grandfathers serve the role of Gurus to the grandsons. It has been like that in many nations.

But gradually the western civilization has killed that tendency. Now in India also it is being gradually killed.

Once again it is our duty to see that the old people after retirement are invited there into those schools to train the little children in those hermitages to invent many wonderful methods. For example, if they teach a lesson to a group of students, they engaged each student to teach the same lesson to the younger batch in the form of discussions and seminars. This is a healthy blend of the activity of the First Ray and the Seventh Ray.

Like this by application and example, we can better understand the Rays. *An intellectual approach to understand the Rays is more useless than useful, because for the simple reason that intelligence is different from knowledge. Intelligence is one of the instruments we have. Knowledge is the material which is to be exposed to the instrument.* If you take the example of a cassette of tape, the cassette can be compared with intelligence because it has the potentiality to record. So, your intelligence is your potentiality; whereas the discourse that is recorded upon the cassette can be called knowledge. So, every one of us has a cassette with us and we are expected to expose the cassette to some discourse which is positive and useful. And that discourse is what we have made an attempt now. When thirty or forty of us gather together, then the change that has taken place in us during this process is closer approach to the terms. Automatically it includes the activity of the First Ray because we are making an active attempt which is different from individual reading.

Individual reading only tackles intelligence. And there is no proper exposure of intelligence to knowledge. For

example, if we try to read a book like one of the series of the Seven Rays alone and silently and make reflections of our own upon each sentence, the attempt is sincere and earnest, no doubt, but the time and energy utilized is the most uneconomical because it is a sheer waste of human energy and time. It is like exposing the cassette and the cassette is moving and only a very few messages are recorded. There will be much interval between one message and another message and the portion of the empty cassette is much more than the portion of the messages on the cassette. So, that is what happens when we apply only to our Third Ray activity. We are exposing the book only to the Third Ray activity.

Remember that the first three Rays are foremost and the absence of anyone of these Rays in any good activity leaves our attempt deficient in some direction. So, every good attempt should include the first three Rays' activity. No doubt all Seven Rays are equally important, just as all the parts of the body are equally important. But the head and the heart are more important than the other parts. That's the reason why the *Shambala* centre and the Hierarchy centre are more important. I wish to mention here that there is a science in the ancient scriptures and the ancient Gurus of wisdom which is called the science of Super-imposition. It is a very strange science and it unlocks many secrets of ancient wisdom. According to that wisdom, the head and the spinal column of the human being is superimposed upon the axis of the earth.

To find the correspondences between the axis of the earth and the cerebro-spinal system, the student is

expected to meditate every day for at least fifteen minutes. The North Pole in his head and the South Pole in his base centre and the axis of the rotation of the earth in the vertebral column and the glaciers of the North Pole in the cortex tissue of his brain tissues. This establishes a contact between the centers of his vehicle and the corresponding centre of the planet. That is the planet earth. Consequently, the Shambala centre in the individual and the hierarchy centre in the individual come into contact with the geographical Shambala centre and geographical hierarchical centre. This is how the ancient Masters of wisdom discovered that there exists on this Geographical earth a region called Shambala and they developed its archetypal symbolism.

Now coming to the present point, there is no practical use of any good attempt unless we make a conscious application of the first three Rays simultaneously. For example, I told you if we make an application of the Third Ray only in a unilateral manner by having a complete set of Alice A Bailey books in our personal library and keep a room separate for ourselves for the library, allow no one into the room and keep the room in pure and perfect order and open each book, sit down and read, pondering on each sentence separately, it is foolish because the books find their way according to need of the mankind.

They also had a temple unit attached to their hermitage. A temple is required for the mystery activities conducted. What are the mystery activities? What do we mean by mysteries? In many places in the books of Alice A Bailey,

we find the terms the mystery temples of the ancients. And we find the statement that once again the mystery temples will be opened. What do we mean by it? Let us try to express our individual thoughts about this term also now. It is the Seventh Ray activity. We tried to approach what is intelligence and what is knowledge. For the present we came to understand from all the statements gathered that intelligence is a potentiality which when we compared with a cassette and knowledge is the passage that is recorded.

Now let us try to approach the Seventh Ray activity. We want to know mysterious and mystery temple. Let us try to understand what a mystery now. Let us all try to express our own ideas about it. It is a great advantage to go into the precise meaning of the terms that are more often used in the works of the Masters because they contain lot of significance. Of course, every one of us, we know something about every word, but to a spiritual student it is not enough. To the man in the street, it is enough to serve his purpose, but to us it is not enough because we want to know and do something which is useful not only to ourself but also to the humanity at large.

Now we will gather all the concepts that are given here and also the concepts that were given by the ancient Masters. Do you know the meaning of the mystery plays in Greece? The word 'mystery' was used as an equivalent to the word 'drama' when enacted on the stage. Not a drama written and not the script of the drama, but a drama enacted on the stage was called a mystery in ancient Greece. That was the correct meaning of the word and they had masks

used in ancient Greece and ancient Egypt. They enacted dramas with different masks because it is to conceal their own faces and produce the required type of face for the required effect.

For example, if there are two people, when one is a criminal, when the other is a law-abiding person. That is, the first is a negative personality and the second is the positive personality. They produced two masks with different faces; one mask to make a show of the psychology of the first fellow and another mask to show the psychology of the second fellow. So that when you see the first mask, automatically you will put almost the same face while looking at it. And while looking at the second face, if the fellow wears the mask and comes to the stage and he says like that, all of us unknowingly we do like that. This they used to do and there were audience attending the drama and there were well trained actors enacting the drama. All these things are used not for entertainment purposes or idle curiosity or to kill the time as we do in the modern dramas.

They had a purpose towards which they directed the activity. The purpose was to make your consciousness aware of something and from that point onwards, to keep up your awareness continuously growing in yourself. And the starting of the change was the effect they aimed at. It was their sole purpose and only for that purpose they made the whole show. And the effect was the same both upon the actors and the audience. Not all the audience was allowed into those mysteries indiscriminately but those who wanted to have a starting point to their self-awareness. That

is what we call those who wanted to be disciples and those who have proved their readiness to submit. And they were asked to attend the mysteries again and again until the change started in them and there were scientific and advanced methods to understand if the change has started or not.

Music was used and the fivefold keyboard of colour, sound, smell, taste and touch were used with perfect mastery with additional application of shape in the form of mask. And when the change has started, then the fellow is said to have received his initiation. It was in that sense that the word initiation was used because the word never means anything more than a beginning. So, there were as many as 33 different mystery plays which were used by the ancient races and nations and which were once again revived by Pythagoras. He re-established the mysteries. The freemasons tried to re-establish the same thing but they have kept so much of unnecessary secrecy about the matter. They lost the required keys and now they are no better than idolaters of their dead symbols.

Now in their temples, they have nothing as God except the pride of their secrecy. So, in their original sense, these were the mysteries in ancient Egypt, India, Mesopotamia, Greece and the Maya Land. Those were the places of the original mysteries. And in all those lands, the mysteries enacted were common and the stories produced were common. And then they were lost totally, we find distorted records of each mystery school and it is these records which we call the present world scriptures. That's why we have

common stories and incidents in all the world records. For example, the story of the deluge and the ark of the Noah, you will find this story in all the scriptures of the world. Like that there are many stories that are common.

For example, the untimely death of the father and the mother of the five children living as the widow, and the children are called widow's sons. This is also a story which was common in all the mystery temples of the ancients. ***It is to prove that the birth of man consciousness is death of the God consciousness.*** The moment the man is born, he separately exists with his own individual consciousness, and hence God consciousness recedes to the background and disappears. This was figuratively narrated as the death of the father at the time of the birth of the son. Like this we have many mysteries. The most important of which are 18 recorded about 5000 years ago in the form of narratives called the 18 *Puranas* in Sanskrit.

So, a time is approaching when the original use of these mysteries is re-discovered. The halls required along with all the equipment required were being called temples. Do you know the meaning of the word temple? What does it mean? The word temple means square. It was the concept of a square within a circle in the centre of which the disciple was asked to stand and the change that took place in him was called contemplation. **Con means the circle and templa means the square.** He was expected to realize the process of squaring up the circle. Now we have the word contemplation, cut off from this tradition. So, the halls are called temples. So, the temples are being opened once again

and that is what is called ceremonial magic or the Seventh Ray activity.

Here why masks? Why the makeup of an actor? Only one example I give you. We call a substance salt. The chemist calls it Sodium Chloride. And the nuclear science fellow knows its molecules and he further knows its atoms, atoms of sodium, atoms of chlorine separately, he goes into the details of each atom and he finds the great activity going on in the temple of the atom. We are not at all conscious of these activities, but we know only salt because we use it. So, all these intelligences of Nature that are continuously at work in the atoms. They are concealed and they have the masks of the properties of matter. We see them only through the masks and those who are working inside are called the *Devas* by the Tibetan. They are conducting the whole creation as a drama or a mystery. To make us realize this and to make us equate the correspondences between the activity of the atom and the activity of the solar system, these mystery plays are enacted. And the masks are also symbolic and this is the sole purpose of the mystery plays.

It is a very highly scientific process and if we submit ourselves to that process, then only it is possible for us to comprehend the changes that take place in us and no amount of Third Ray activity or intellectual process is useful at all. This is the main defect of the present University education. It gives the student only the intellectual approach and nothing more. As a result of which, the gateways to the intuition are closed. And a student develops into a machine of intelligence and nothing else.

Let us try to identify the activity of the Seven Rays with knowable and identifiable terms. That means the terms in which we can identify, instead of keeping them as abstract truths somewhere in the sky. Such an attempt is necessary. *There is a triangular activity going on in this creation and it includes action, doer and the done. Without this triangle, there is no existence.* If we want to read a book, there should be a reader, a book to read and the process of reading. If we want to know something, there must be a knower, something to know and the process of knowing. If we want to think something, there must be a thinker, an object and the action or the process of thinking. This is the basic triangle that exists as the very basic nature of creation. And in the grammatical language, it is called the triangle of the subject, object and the predicate including which the whole creation is a sentence. And from this triangle, let us try to understand the three aspects in terms of the Seven Rays. This is the only process to understand what the Seven Rays are. Which of these three is important; which of these three aspects is the most important of the three? Action? No doubt. *Centre is there also in the form of circumference, but the three fold creation unfolds itself without which it is only a centre and no creation. What we call the centre is only a oneness of the three that includes all the three. Only when the three are unfolding, the centre can manifest. Otherwise there is no centre in its manifestation.*

For example, anywhere here there is a centre but only when we locate it, there will be 360 degrees around it. When

we do not locate any centre, centre is dormant. *That's why space is defined as the body of God with its centre everywhere and circumference nowhere.* Since we are in this creation, we should consider about the unfolding aspect. Even before unfolding, the centre is described as a threefold centre in the ancient sciences. ***There are three aspects in the centre. One is 'beness'. That is eternal existence. Be is 'being' the second aspect. We can call it shining forth and the third aspect is becoming. You can call it knowing. Even a point in its very nature is described as three-fold by the ancient scientists.***

In the original Sanskrit books of this science, the first aspect is called *Chit*, the second aspect is called *Sat*, also *Prakasha* from which *Akasha* comes, the third aspect is called *Gna*. In English we can write it better. It is to write it as "JNA" instead of "GNA", from which the word *jnana* comes. These three unfold into three petals of a flower and the flower is called the first triad of creation. So, we have here the three aspects with us. Our mind cannot exist without anyone of these three aspects. Can you imagine your mind without anyone of these three? If your mind can exist without anyone of these three, it exists automatically without all the three put together. There can be either the presence of the three simultaneously or the total absence of the three. No two of these three can exist in your mind and no one also can exist. It's not possible for one or two of these items to exist in the mind. It is possible for the three to exist or not to exist. When the three are existing, we call it mind.

When the three are not existing, we call it no mind which is of two types. One is sleep. That is total absence. The second thing is existence of yourself and non-existence of mind, which is called meditation in its true sense, which is the yogic state of existence. It is also called the fourth state of existence. We generally know only three states. One is our awakened state with this triangle, second one is dream state and the third one is sleep. These are the only three things we know. That's why the Yogic state is called the fourth state because it is no one of these three.

In the yogic state, you will exist, and the triangle will not exist. So, either the three simultaneously can exist or there is a total absence of the three and the presence of yourself. Yourself called the real 'I AM' as the Lord described in the Yoga Science, different from the 'I AM' which we use daily, who is the dweller. This I AM is nothing but the mind, senses and body. That is the three lower principles which is also called the false 'I AM' and which is also called the non-self. This is the highest principle and it can exist without this triangle. Whereas the 'I AM' we know now, the fellow cannot exist without this triangle. So, accepting that the triangle is inevitable to our mind.

Let us try to understand which of the three is most important. Action is the most important because the doer coming out from the point is also action. And this is not only what we act in our daily life. There is something else. Imagine the surface of water upon which a boy has placed a triangular instrument. There is water outside and there is water inside. If the boy places a triangle on the surface

of the water, there is water inside the triangle and water outside the triangle. Like that there are two types of action. One is what we do, and the other is what is making us do things. The one inside the triangle is what we do. For example, I want to eat. That's an action. So, the eater is there. The food that is eaten is there and the process of eating is there.

I want to talk, I am the talker; they want to talk to you and there is the process of talking. This is an example of the action within the triangle. But can everyone talk? The answer is yes. Can we talk always? No. It generally appears that we can do it, but the fact is that we cannot do it. When can we do it? When we feel like doing it. That feeling comes from outside, not within the triangle. So, there is a background mind and there is a personality mind. The background mind suggests to our mind that we may do it. Then our mind proposes that we should do it. Since we are not generally careful enough to understand this, we take it for granted that we can do it anytime and we are often mistaken.

So, the two are called Karma 1 and Karma 2. If we want to understand the term karma, we have to recognize the existence of the two aspects of Karma. Otherwise we understand only the fate aspect of Karma. And we cannot understand what is called the Law of Karma. *Remember law is not fate. Law is the background of fate whereas the triangle is fate maker and the mind in the triangle is the fellow who experiences his fate. Then we can understand what Karma is. That's why the Scriptures say that there*

is a Divine Karma and a Human Karma. Divine Karma includes the Cosmic Karma, Solar Karma and the Planetary Karma. Whereas individual Karma belongs only to the human mind. Even the animal mind has no individual Karma. That's why the bondage of Karma is possible only to the Human Being. And the necessity to remove this bondage also exists only with the human being.

For this reason, the need of scriptures, the need of spiritual science, the need of Yoga and the need of religious discipline. They are only to Human Being and not to other beings. The *Devas* are beyond the bondage of Karma. But they abide to the Law of Karma. They recognize the existence of Karma and they cooperate with the plan of Karma. As long as they exist, they cooperate. And when they do not exist, it is what is called the dissolution of the Universe or *Pralaya*. Again, when the Universe is born, they wake up just as we wake up from sleep. And they begin to work instinctively just as the newly born child begins to breathe.

So, we have two types of actions. One action is within the triangle and the other action is the background of the triangle. And the outside of the triangle, it is called Divine Karma. Inside the triangle, it is called Human Karma. For a human being, birth and death are also due to Karma. His past associations, whether good or bad, they bind him to take a birth once again. They decide the quality of birth in terms of the stage of his evolution. Then he is attracted to the required type of parents. So that he is the destiny maker of his own birth. Then his span is also full of the

behaviour which is in accordance with his previous Karma and the death of his lower vehicles is also a result of the previous Karma, how he eats, how he sleeps, etc.

So, the cycles of births and deaths, they are according to the Law of Karma. That is one set of people. But there are people who are liberated. For example, the *Avatars*, they have no Karma of their own but for them birth is not conditioned. They prefer to come down into a body which they have no business to come down at all if they refuse. So, it is a matter of choice. Just as if you are working in an office, you have to do the work in the office. Whereas you want to help a friend, then it is not a conditioning. You yourself are the Master to decide to help or not to help. But you prefer to help because you are a friend. This is the difference.

When the second case occurs, birth and death are the choice of the Masters. In the first case, it is a conditioning. So, the activity of the Seven Rays conditioned the First group of fellows, whereas they form the instruments of the second group of fellows. They are the implements with which the Masters work. This is the one difference.

Now let us recognize that action is the foremost. And hence First Ray is one of the most important Rays that are to do. Then next aspect is how to do? You want to do something. You should know how to do. It is the Seventh Ray activity. You can call it the plan and then the experience of your doing. While you are doing, every deed has its own experience. Every deed, when you are eating sugar because it is sweet; when you are eating salt, it is saltish;

when we are doing some thing, it gives its own taste which you call the Second Ray activity.

The more and more we purify our vehicles and actions, the more we come to understand the principles of the Rays as the truths in ourselves. So, we should be able to realize the rays in our lives. Every one of us, no doubt belongs to some Ray or the other. That is only a matter of predominance; whereas all the Seven Rays are applying to our activity every moment. There is no moment in our life when all the Seven Rays do not apply at all. I say I belong to one Ray and you belong to one Ray, it is only a matter of predominance.

For example, if we have three containers and if on the table there are coffee, milk and sugar. Three fellows prepare coffee in three different tastes. Everyone takes in his own proportion according to his own liking. One can be called strong coffee or the black coffee, where there will be only little sugar and little milk. In the second, we can have milk and coffee equally. And we call it the Indian coffee. The third fellow will have more milk and less coffee and you call it the Russian milk. So, like that we say my Ray is Second Ray and his Ray is First Ray, like that. It is only a matter of predominance. In each of the cup, all the three exist. Like that all the Seven Rays exist with every one of us. Not only that, every moment in our life, all the Seven Rays are operating. The process of operation belongs to the First Ray. Therefore, the Masters called it the First Ray.

Just as we have, how to do, we have a how not to do also. There is fire. There is water. There is a container. How to do is, take the water in the container and put it on fire; how not to do is to pour the water on the fire. We have a process of how not to do. It is what we call the Fourth Ray. Unless we have the activity of the Fourth Ray, we don't have what is called discrimination. Unless we have discrimination, we may be having too much of the First Ray with us. We want doing things, but we do them wrongly, always returning home with burnt fingers. So, the Fourth Ray activity is there. And then we should have the understanding of the two with us; how not to do and how to do exist in Nature as Laws of Nature. But they should come to us.

We should have a cassette to record them with us. So, this is another Ray activity. The third Ray intelligence and we have the next aspect something related to the seventh aspect. That is what we call the plan, the Law of Nature; how to do, and how not to do, they are there in Nature. We are there to understand. But we have to receive them in the form of the Law of Nature. The Law means a group of many Laws. And this is what we call the Fifth Ray. What to do? This is what to do. Whenever a scientist makes a discovery, it comes from his Fifth Ray activity. For example, many millions of people were taking bath in their tubs before Archimedes was born. But their Fifth Ray activity did not work when they are taking the bath. But one day, luckily enough for the Humanity, when Archimedes was taking his bath, a thought came into his

mind, why the body becomes light when we are taking bath in water; Fifth Ray began to act and before he finished his bath, he had the safe delivery of his discovery which he verified afterwards. The later process is only verification and it never includes a discovery.

No discovery occurs in the Laboratory. Always any discovery occurs only within the person and verification occurs on the objective plane. Remember that the process of verification never belongs to the Fifth Ray. It belongs to the Third Ray. A scientist makes a discovery with the Fifth Ray and verifies with the capabilities of his Third Ray. This is how Rays begin to work with us. And a little bit of more explanation is required about the Fourth Ray. We have two aspects, Harmony and Conflict. We wonder why there should be conflict. Why can't there be harmony only. Why should there be Green. That's the discovery of the Ray. If we want to know the nature of the Ray, we should question why should there be green? Why should there be harmony? What is the purpose served by harmony? We are born after the Law was born. The Law was born in Nature from Eternity. We are the product of the Law. Therefore, we need it.

Our need was not there in the beginning. Our need came out with our birth. So, let us try to understand how this applies in our life, how harmony through conflict applies in our life. On the lowest plane, you can take the example of the career of a politician. He wants to establish peace in the world, for which he has to criticize something which is opposing. If he has no opportunity to attack that

which is wrong, he has no opportunity to establish that which is right. This is one stage of intellectual evolution. Everyone has to pass through this stage inevitably before he comes to the next stage.

Take a person who is undergoing this process in his evolution. Then you can call him a politician or a lawyer or sometimes a doctor. From any profession all stages of evolution exist, but we find more politicians on this level than people of other professions because it is their necessity to criticize that which is wrong and to establish that which is right. By observing him and the process how he does it, we can understand the activity of this Ray on one level.

There is the second level. The politician after passing such a stage in his evolution enters into the next and a relatively finer stage of the activity of the Ray. Then he meets what are called pairs of opposites. This has nothing to do with a politician or a lawyer or anything at all. This is inevitable with every one of us because all the minds are exposed to the pairs of opposites.

We have something which is convenient and inconvenient. We have our friends and enemies. We have that which is tasty and not tasty. That means all these things are only one thing. That which we like and that which we do not like. So, there are no many pairs of opposites. The secret is that there is only one pair of opposites. That is one spectacle with two different colours of glasses. It is only with our eyes, not with the world. So, we have to change the glasses. It takes some duration and without the aid of this Ray, that is the Fourth Ray, we cannot cross

this. The opposites cannot be really understood because what we call opposites are only supplementary to each other. They are the two halves of the same existence.

Before we understand this, we have to undergo a series of experiences for which we create a series of incidents in our life with the people around us. That's the reason why we propose the existence of enemies and friends around us. There are neither enemies nor friends. There are only persons around us. So, when the process is complete, we understand that there are only persons around us. So, if you take the student of spiritualism and occultism in his initial stages, he finds himself looking through the pairs of opposites and therefore he finds the pairs of opposites in the environment. Because he is looking through his own glasses, one glass is green and one glass is red, and until he understands that this is the effect of his own glasses, he has to undergo the process and to that end, every one of us is driving his incidents. We are proposing enemies with some people and behaving accordingly with them. We are proposing friends with some people and behaving in terms of friendship with them and steering our existence into the pairs of events and incidents. So, the events that occur around us are our own creation because of the activity of the Fourth Ray.

In the next stage, after we have passed this plane of conflict, we enter into a process of spiritual training which *Patanjali* called the *eight-fold path*. The *Bhagavad-Gita* also calls it, the *eight-fold path*. All the process of yogic training and discipleship is only an attempt to come out

of the pairs of the opposites. *By the time the yoga practice is complete, we will understand the whole creation as having pairs but not opposites. We only understand that the Law of Alternation is working and that we have misunderstood it as the pairs of opposites.* That day and night are alternating and since it is the nature of creation and since we wanted to understand it in our own defective way, we have to exist in the hell of the pairs of the opposites and that hell is self-made. That is what we understand after crossing this stage, that is when we begin to practise *Yama*, *Niyama*, etc. That is truthfulness, harmlessness and non-covetedness.

Every attempt to practise these virtues neutralizes our polarity and gradually the opposites are understood as supplementary and we understand the artistic nature of the Law of Alternation. We understand how it is required without which no existence is possible. Then we understand that our respiration is also called by the law of alternation. When we are able to know the art of breathing, that is neutralization of the pulsations of respiration, which in its true sense is called *Pranayama*. Then we understand that the respiration is also being conducted by Nature by virtue of the law of alternation without which we would have died long ago. So, the law which makes us breathe, the law which makes our heart pulsate and our blood circulate, the law which makes us receive food and conduct excretion, the law which makes us receive information and transmit information, the law which makes us listen and speak- that is the law that is working through the activity of the Fourth Ray.

So, as we proceed in the path of spiritualism, we will understand how the law of alternation is working. Each of these Seven Rays has a different way of its own presentation at the end of our training. *In the beginning we understand something and in the ending we understand some other thing. But Nature has forced us to do the required things and not the unrequired. Whether we like or not, we have to do the right thing. Whether we understand or not, we have to follow only the path of Nature. That's why Nature conditions us in the beginning and gradually it liberates us from its conditioning and the more and more we come out of self-conditioning, Nature ceases to condition us and makes us understand that the conditioning is only self-conditioning and not the conditioning by Nature.*

The planets also work in the same way. For example, if the Sun represents the activity of the First Ray, in the beginning he works as obstinacy, the negative aspect of the First Ray. Saturn is the lord of continuity of the purpose and he is also the lord of laziness. So, here he is the lord of good habit. Here he is the lord of bad habit. Habit forming nature belongs to him and the yoga student makes a positive use of his habit-forming nature. Like this, we have the positive aspect and negative aspect of the application. To the First Ray, we begin to respond in the wrong way, gradually reap the consequences, gain experience and begin to respond in the right way. That is how the process occurs.

For example, here we find the Third Ray in the same way. Our intelligence works with quickness by the influence

of Moon. *If the Moon has good aspects in your horoscope that means you have crossed the first stages of evolution under the direction of Moon. And now Moon is working as a guide and helps in your life. If there are bad aspects to your Moon in your horoscope that means you have entered into the occult school of the planet Moon with all your defects that come under his purview. That is instability, no continuity of purpose, not sticking to anything, continuously changing. So, we have to receive the blows that are given by Moon in the form of nervousness, fear, depressions and sometimes psychosomatic stages and hysterical tendencies, strong likes and dislikes and we have to experience the pain of these stages before we enter into the good aspects.*

So, when we are being trained in the first stage, Moon begins to condition us with the results of our own wrong approach, by which we have the experience of the pain in that life and then the experience makes us eliminate the wrong way of approach. So, at that stage, Moon begins to work as our guide, helper and Master. So, in a certain stage of evolution, the planets condition our mind and they force us to act in a particular way. Then our life is most predictable by any astrologer.

Gradually when we fall into the path of probation and when we are nearly approaching the stage of an aspirant, that is the spiritual aspect, then the planets in our horoscope do not permit any astrologer to predict incidents in our life. That's why astrology fails many times. It's not the defect of the science of astrology but it is the defect of astrologer

who understands astrology only for market purposes and forecasts. *So, when we enter into the second stage of evolution, that is when we are approaching the stage of an aspirant, gradually incidents come beyond predictability. They exist only as the tendencies that can be rectified; defects and temptations that could be overcome. At every step, whenever we overcome that particular incident, that escapes predictability and whenever we succumb to our own weakness, that particular event comes under predictability of the horoscope.*

Same is the thing with Mars also, when he is working with the Fourth Ray. We work with the Fourth Ray with the Master called Mars and then with the Third Ray, with the Master called Mercury because Moon and Mercury have to deal with accidental incidents. Remember according to the symbolism of scriptures, Mercury is the illegitimate son of the Moon. I think you know the story.

There was a grand old Master who was teaching wisdom to his disciples. He was old in his age and in his wisdom also. His name was Jupiter and he had a very young, beautiful and smart wife. That is the human birth. Then a young disciple came to study with that Master. He was very quick, agile and beautiful and his name was Moon. He was studying with Jupiter and he fell in love with the wife of Jupiter. And as a result of which they had an illegitimate child called Mercury. This is a story which is given at the time of initiation into the Yoga path. Of course the story has much significance.

Every *Purana* contains this story. I think you know that there are 18 *Puranas* in Sanskrit. In all the 18 *Puranas*,

this story is there because it is very important. So, Mercury and Moon are illegitimate father and illegitimate son. That means, ***Moon is the Lord of instinctive intelligence. Mercury is the Lord of trained intelligence.*** So, now Mercury also has become a Master to give us training. In our horoscope, he deals with our Third Ray activity and this old Master Jupiter, he deals with the Second Ray activity-Wisdom. Venus deals with another of the Second Ray activity. That is Love. So, Jupiter is the Lord of Wisdom, Venus is the Lord of Love. Both put together, they are the professors of the university which we call the Second Ray.

Venus has a double role. The role of the Sixth Ray also called devotion which is a safe gateway to Liberation. It is called *Bhakti Yoga*. For example, a husband who does not know anything except being faithful to his wife, can reach perfect liberation by purifying his devotion towards his wife. At the end of the training, the idea of wife will be substituted by the idea of God. Because the idea of wife or husband or son or father are only substitutes given by Nature. They are substituted Secrets in Freemasonry. As we go on to higher steps in our training, these false secrets will be substituted by genuine secrets. If a wife is fully devoted to her husband, if she does not know anything about the world except her husband and what he provides her, she can reach the absolute stage of liberation by purifying her devotion towards her husband. Same is the thing with the mother towards the child; same is the thing with the son towards mother or father.

This is because of the simple fact that our relationships are only conditional and not real. They exist only until the

training is completed. And Nature has a wonderful way of giving training with the help of these substitutes which we call relationships. The purpose of relationships is only that much and the purpose of affection and love is only that, step after step that leads to the absolute love for the Divine. So, the Sixth Ray activity of Venus is the safest and the surest way of liberation, but for the present it is gradually fading into insignificance for the present humanity, because the present humanity is not yet fit to receive it directly. It comes once again into prominence after a longer period.

In the scriptures, the Sixth Ray activity is wonderfully represented for us to know the spiritual training through that activity. A person, call him X is taken as a character and the attitude of his wife that is required to get salvation and liberation is described. A father to him is described. A mother of him is described. A son is described. Like this one person is taken as an example, all the relationships that lead to liberation are described. And this X is what we call in the scriptures, "Lord Krishna, the World Teacher". If you gather all the stories of Krishna from the *puranas*, this is the theme you get out of them.

For the present, it is enough to remember that Venus is the Lord of the Sixth Ray activity. And finally, Saturn has the Lordship over the Seventh ray and Jupiter has a double role. He also has half of Seventh Ray activity. This is the scheme of the Rays and planets working in Nature. And I will explain a little bit about the Seventh Ray activity of Jupiter and Saturn.

Here I am dealing with the astrological approach. This approach is not at all given in Alice. A Bailey's books because it is not at all time to understand it properly. So, we have to cover much before we understand this. *The application given in the Esoteric Astrology is to understand the Cosmological and the Embryological Scheme. Here this scheme is how the planets work in our life to stimulate the Ray activity and how they lead us to a period of probation. This is not at all given till now. This one is for the evolutionary path. That is the mind, the Buddhi and the life and the physical vehicles. That is for the layers, which require evolution because the higher layers do not require evolution at all. The higher three layers require only unfolding and not the evolution whereas the physical, vital and the mental, they require evolution. This holds good with all those three layers.*

We have to understand the first seven basic planets first before we go into higher planets. It will be a bit confusing because Neptune has to conduct the higher purposes of the Sixth Ray and Uranus has to conduct the higher purposes of the Fourth Ray and Pluto has to conduct the higher purposes of the Seventh Ray. So, they are higher planets which supplement the activities of the seven planets, because those planets belong to the higher initiation. In the scriptures, we have 33 planets in all, but we are expected to understand the first 7 planets as one group and then 12 planets as the second group and then 14 planets as the third group. Like that we have to proceed in groups of planets. So, this is the basic keyboard which has come down from

the ancient scriptures and the Masters and which has come down to a traditional astrology a little bit. This is the link between the traditional astrology and the esoteric astrology.

Just a few words about the seventh ray activity of Jupiter and Saturn which are most important. Seventh Ray has the role of Jupiter and the Saturn. ***The role of Jupiter is how to do, and the role of Saturn is how not to do. So, the first is called guidance and the second is called discipline.*** Unless we follow the plan we do not have results. We have a good kitchen; we have good materials in the store. There are many legumes. There are many food materials. But what happens when the cook is a fool? If we go to the kitchen and begin to eat potatoes, it is no food. Though it has food value, we get sick. So, suppose we eat some coffee powder and then drink some hot water! But we have a procedure to prepare coffee. You have to follow the procedure exactly in the same way. You have to take water in a container and put it on fire. You should not put water on the fire. So, these two aspects go together.

There is a Law and a procedure existing in Nature. Whenever we do something, we have to do only according to that. And when we are not there to do it, even then the procedure exists in the same way. For example, when a kitchen is very well equipped with everything with cooking machines and sophisticated equipments, even when there is no cook in the kitchen, when it is under lock and key, all the potentialities of the kitchen are there. When a good cook is there, then there is the manifestation of the potentiality. Like that, there is the application of a plan.

The application belongs to the First Ray activity, whereas the plan belongs to the Seventh Ray activity and the discipline required belongs to the Saturn. And the result of the discipline that is the right way of doing belongs to Jupiter. For example, if you arrange a magnet and a few pieces of machinery in a certain way, then there is the production of electricity. On what does it depend? It depends upon the magnet and other pieces of machinery, but it equally depends upon the arrangement of things you do. Only one particular arrangement is required to make the electricity manifest. That arrangement of things belongs to the Seventh Ray activity and Jupiter presides over the arrangement of the things in the world. When more than one thing is assembled together, the synthesis makes a unit of something which is new.

For example, if you assemble some wood and some thing soft here, and some nails which are made up of metal, there are three different substances that are used in this. But you made only one item which you call chair. The chair is not a single item, but is the resultant of three things. Similarly, your constitution is not a single item. It is a result of millions and millions of existences. Mr. so and so is singular number, but in reality he is not singular in number. He is a composite whole of many millions of existences. Just as we say, here is a restaurant. Restaurant is singular in number, but it is made up of many people. So, this is what is called the assemblage of parts to make a whole.

'How to do it' belongs to Jupiter. The positive aspect of spiritual discipline and the unfolding as a result of that

discipline belong to Jupiter. Whereas submitting ourselves to that discipline and taking care not to have any mistake belong to Saturn. *The discipline aspect belongs to Saturn; the revealing of the plan belongs to Jupiter. Both put together form what is called the Seventh Ray activity. That is making the parts into an integral whole. This is the meaning of the word ritual in its true sense.* Any centre where training is given for ritual activity is called a temple. This is what I explained under the heading "The Mystery Temple".

When the training is given for some machinery, we call it a technical centre and a workshop. When the training is given for the use of our own machine, and its fitness in the whole creation, the process is called ritual. For example Freemasonry etc. This is the activity of Jupiter and Saturn. This is what is called Seventh Ray activity or magic, the Ceremonial Magic.

Do you know how the word comes to existence? Can anyone tell me where from the word magic comes? There is a constellation in the zodiacal path which at present exists in the sign of Leo. That constellation is called *Makha* and there is a big star in that constellation and that star was called emperor Maghus. He had a crown which included nine gems which are the potencies of nine numbers. So, after that constellation, the word 'Magic' comes. In Sanskrit, the word Makah means also ritual which is also a sacrifice. Sacrifice never means sacrificing an animal, beast or a human being. Sacrifice means self-sacrifice or what we call the Sixth Ray activity or devotion. That is offering one's own activity to God.

When a ritual is conducted in that sense with the Sixth and Seventh Ray activities, the power of that constellation will be inherited by the fellow.

There will be an expansion of consciousness and automatically the cosmological and the micro cosmic keys are revealed to him. That's why any piece of ritual which forms an imitation of something happening in the creation is called magic. For example, if you take the Sunrise and the Sunset, and the Noon and make three people sit in three positions, and conduct a drama it forms a ritual. That is what we find in Freemasonry, etc. So, imitate any part of Nature's work and make it sacred. *Try to perfect your procedure day by day and make a mental offering of the results to the humanity at large without keeping to yourself. Then it is called magic.* Now once again I wish you to read the book "The Treatise on white magic". This in short is an introduction about the Seven Rays. We will meet again and continue the subject when the higher forces permit us to meet.

Thank you all.

Basics of Spiritual Astrology

Today I am expected to speak about the basics of Spiritual Astrology. Aquarian age has opened many new horizons of astrological science and the speed of Aquarian age is such that we see packets after packets of books on astrology dumped in the market. Necessarily some of them are wonderful and some of them are just for business. But every attempt, when it is fresh and novel is bound to have good and bad to be there. So, broadly speaking we have three divisions of astrological literature. One is what we call the popular astrological books which are more colourful in their pictures and diagrams and which are ready to attract the bibliomaniac in the market. The real standard astrological books are those books which have stood the test of time for about a century or more. By such books, I mean the works of the great authors like Alan Leo, Sepharial, Max Heindel and others. These books contain the astrological tradition of various nations which stood the test of thousands of years. They contain not only astrology for sooth saying, what we call fortune-telling, but also for something deeper. When you go deeper into any subject, you will find yourself gradually. By that I mean

the human values that are not changed through time. So, these standard works on astrology, they contain the valuable material about you, which is of real use to yourself. When we go still further, we have a third group of astrological books. That is, the original books of those authors who have presented us the science centuries ago. It is a wonderful thing that these books contain still something which is new to mankind. But the simple fact is that they contain something very old, just as your appetite is everyday new to your taste and food, simply because your appetite belongs to your age from your beginning. You cannot say that the appetite grows old. Every time you want something to eat, you find that your appetite is once again new, better than the previous appetite. This is the case with the healthy constitution. Similarly, it is the case with the healthy mind which seeks for the secrets of science.

If you go into the scriptures like the Old Testament, or the Vedas, or the *Puranas* or the ancient Buddhist tantric texts, you find something very deep and very significant of human values, at the same time carrying much about what we call astrology. Though sometimes the Christian church classed astrology as the work of the devil, every page in the Bible, the Old Testament and the New Testament proves that it is a divine science, a gift given by God to make our eyes open to hidden secrets, secrets of yourself. It gives the true keys for you to go into your own mind, and your own way of understanding things, what awaits you in this creation, what is expected of you to the humanity around you, and how to do it properly and how not to do

anything you like. That is, we can know the wrong ways of our doing things. We can rectify ourselves from our own wrong ways. We can know the right way of our doing things and follow that which is desired. One misconception about astrology which makes us unfit to use astrology though we study is a belief in fatalism. There are some who believe that life is pre-destined. It is not so true. There are some who believe that life is the result of one's own pre-actions and decisions. So, on one side we have the fatalist who believes that everything is already written there about his future and he has nothing to do. On the other side we find the blind rationalist who believes that he creates his own future every moment. Each of these two people has only one eye to see. They have grown blind of the other eye. Because there is 50% truth in what each of these fellows believes. Just as the passenger travelling in a big ship has his own free will to go round on the deck anywhere and to spend his time in the ship in which ever manner he likes. The one who is living on this has freedom of action, speech and behaviour. But at the same time, the passenger cannot jump out of the ship. Though he is walking on the deck of the ship in four directions, he is travelling only in the direction in which the ship is travelling. Similarly, we are all here on this earth globe. We can go to any country or any town or any city or any village. We can eat or starve. We can sleep or sit. We can read whatever book we want. But yet we are being led by this earth only in the direction in which the earth is going. So, in the individual sense and the personal sense, we are curtailed of our freedom.

But, in the sense of our will which is called the creative consciousness, which is called *Buddhi* in the scriptures and in the sense of our soul consciousness, we are completely free to decide the nature and the taste of our future. See how two people on the ship behave in two different manners! The one enjoys the Sun rise and the Sun set in the sea when he is travelling in the ship, whereas the other sleeps in his deck night and day until he completes his journey. The first one has a very colourful and delightful journey, whereas the second one has a drowsy, sleepy and infernal type of journey.

So, we are free to choose the either. We have the absolute freedom to choose the one way or the other way. We do not feel the existence of this freedom until we cross the levels of our individual consciousness and personality. As individuals we are prisoners, prisoners in the cell of our own physical body, conditioned by our own likes and dislikes and play things in the hands of our own emotions and tastes. And we cannot go out of our own tastes and our own chains of behaviour. For example, we cannot like what we dislike. So, we have to live like dogs in the hands of our likes and dislikes. This is one layer of existence which we call the individuality which is very valuable in the eyes of some people. Many of us feel we should not use our individuality. But after travelling through some steps of evolution, we understand that there is the next expansion of consciousness which we call personality. Then we come to understand that others also have appetite just as we have, others also have likes and dislikes just as we

have, and others also have a right to live just as we have a right to live. Then for the first time we begin to give and take at the same time.

So, we make a trade and commerce of our good behaviour. We work something useful for the world and get something by way of remuneration for ourselves to live. We can call it a trade of our virtues that is when we begin to practise virtues. Even in that state we are prisoners, not prisoners of our appetites, but prisoners of our fears and complexes. We fear we may lose our job. We fear that we may lose our money. We fear we may be punished. Like that we are dogs in the hands of complexes. So, we are still prisoners, not in the narrow room of our body, but in a bigger hall like this. We have some space to move but still we are kept under locks and keys. And then we begin to feel the existence of our own higher consciousness which we call Will. Many of us really do not know the real meaning of the word Will.

When I am suffering from some disease due to the disparity of climate in Geneva and I cannot be cured by the doctor and if everyone advises me to change the place to another country, it may not be possible for me because I am living in one of these two levels. Then I begin to feel, "I have my property and house, everything here, have my own relatives and friends circle here, I have many social and domestic relationship circles around here. I am a native of this land. How can I leave nativity of this country and become a native of another country, and live as a foreigner in some other country." This is how we are imprisoned

in these two layers. But suppose, after suffering for about ten years or twelve years with horrible disease like asthma, I make a fair trial by just going for a month to Los Angeles and find everything wonderful and I suddenly decide to change my native land, find rest of my life really healthy. What made me decide to go away? And what was it that didn't allow me to decide for twelve years? The difference is what the wise people call Will. *Will is not intelligence. Will is not the obstinacy to resist the use of others. Will is not the animal tendency to oppose others and criticize others or to disobey others to prove that we are independent. But it is something very sweet and at the same time creative, whereas our intelligence is not at all creative.*

What we call intelligence is only a routine activity of the machine of mind. It is part of our behaviour or habit. We are intelligent because of our habit, not because of our originality. But we get some times good decisions, sometimes not from the habit, but from breaking the habit. If we break a habit for something worse, once again it forms our part of our lower self. But whenever we are capable of taking a decision which is better for us and others, then we begin to enter into a new horizon which is called the Will by the great ones. The Will is creative, and it creates life that is new, whereas intelligence is pretty which allows us to live, eat, earn and die. Intelligence is enough only for us to know only how to earn and how to live. But intelligence never permits us to know why we earn and how we should spend. So, it belongs to the mechanical activity of our instrument. So, some fine morning, we enter

into the third horizon. We begin to do things, instead of trying to do things. Previously we tried to do good things. We were reading and reading the books of the great people and admiring the wonderful points written there and we have great ideals to achieve. That means we are not ready to achieve. So, we live in the two levels. And then the ideal ceases to be ideal when we enter into the plane of the Will, because they enter into your practical life and then ceases to be ideal. When you once enter into the life of will, you will never think of doing some good things, but you begin to do them. And you never think how you do them. You never think of the consequences because something is very sure about your actions. You will create a future for yourself which is the result of your own behaviour. And then there is another plane which we are expected to enter. This plane somehow is very subtle. It is not difficult to enter into that plane but we always slip out and miss the plane. It is too smooth to permit us to step in. It is what the wise ones call the plane of Love, the plane where you feel happy in giving, in doing something, in spending time for the humanity. Gradually you will stop thinking about the remunerative aspect because you will discover a great truth. You are living not due to the remuneration of the work, but you are living because you are to live. And that your work is making you live. That is called the soul consciousness which gives us the taste of real life. Then we begin to exist to ourselves.

Previously we existed to our appetite, and we never existed to ourselves. We existed to our habit and our

intelligence. We have no time at all to exist for ourselves. We were very busy with the taste of our food and drink and too busy with our sleep and our work. So, we were very busy in tasting something which is different from ourselves. So, we had no time to live as ourselves.

Then in the second plane, also we had no time to live as ourselves because we were busy in living as our own fear and complexes. If you call and say hello Krishnamacharya, you will find Mr. Anger instead of Mr. Krishnamacharya in the face. Next day, if you call him you will find Mr. Fear instead of Mr. Krishnamacharya. Like that we lived as fears, anxieties, depressions, complexes. So, when our plan is living, we have no place to live in us. We are occupied with our own ideals. We were not yet our own ideals, and we were filled with something valuable and which was not ourselves. So, we have no time or place to live as ourselves.

And then we begin to find some time to live as ourselves in the third plane. We had the power and time to leave the place when we had to change the native place. And when I found time, I purchased a bag or an article, and I was deceived as I paid a great price for a spoiled article, I had the power to throw it away and purchase a new one for my use, instead of spending not only money, but time also foolishly for this spoiled article. So, we have some time to live as ourselves. And then we found ourselves established. This is the training which the *Devas* and the intelligences of Nature intend to give us.

And what we call the planets are only Ashrams or the abodes of some groups of *Devas* when we study astrology from esoteric and spiritual point of view. But when we study astrology for curiosity or to find out what the author's opinion about our birth, we don't find anything except our foolishness in the pages. As long as we are searching for the opinions of the astrological authors about our own behaviour, for example Krishnamacharya discovers that he is born under the sign Leo, and tries to find out in a market astrology text book, which is called the Sun sign astrology, he just turns all the pages without looking into them, because he is concerned only about the pages of Leo. And the author has given his own impressions about Leo which are often correct. But about me they are not correct often because he has written about Leo, not about Krishnamacharya. So, this is the fate of the curiosity mongers who search astrological text books for their future. They are often disappointed because predictions go wrong. This is because life is not written in any book. What we call Leo is only one room in the great ship of the Zodiac. There are 12 big divisions on this big ship. And I was asked to enter into the big division called Leo and asked to occupy one particular room in Leo until the journey is finished. What is the use of my believing that Leo room is mine? It does not belong to me. But it belongs to the company of the ship makers and the ship traders who are the *Devas* of the planetary Kingdom. Now I am concerned with the room as long as I am taking the journey. Tomorrow I may occupy a room in hotel. When I complete the journey, I take another room somewhere, So, that in next birth I may

be born under Aries. So, there are four different ways of using astrology and four different types of understanding the use of astrology.

The first group of people who believe astrology, they believe that there is a date prescribed for their marriage, and a person is prescribed for their marriage. Some souls are destined to be their children in this life. And a particular flat in a particular house is destined for him to live. So, they take the astrological books and begin to search for the date of their marriage and the date of their finishing their education, date of their voyages, and they go to the astrologer and ask him, 'I am proposing my own marriage. I wish to marry a particular girl. Is it possible or not according to the planets?' That is how these people believe in astrology. A young man takes his wife to the astrologer, says he is on the family way, she is carrying and I want to know if she gives birth to a son or a daughter. The scientific answer is, 'wait for few months. Because, even though he has some methods to know if it is son or daughter, what is it that he can do? He cannot change the sex of the would be child. It was decided at the time of fertilization, not at birth. And at the time of fertilization, some other factors decide the male or the female of the child. Those factors are known as the parts of the plan of this universe. And since the planets are among the executives of this plan, they know at the time of fertilization whether it is female or male. Even then it is not true that they know just as we want to know. They know it only as a command from higher levels. It is for them to obey the command because

the advent of a soul into the physical kingdom is something which is not accidental. A purpose is intended for every soul that comes into the physical kingdom. And the purpose decides if you were to be born as a male or a female. Some people believe that males are always born as males in every birth and females are born always as females. It is not correct because the physical difference of male and female is only a matter of convenience in nature for the purpose of reproduction and multiplying the species. Nature never intends more than that and hence Nature is concerned only with the numbers and the groups and the arrangement of the souls just as the manager of a big office. So also the planets are concerned.

They decide one to be born as either a male or a female according to the purpose intended. And as long as we are in the first stage, most probably we are born according to the elders like this. That is if we take a male birth in one birth, the next birth will be female and then next male, like that the births alternate. Why? You can ask. When we are in the individual level of emotions and instincts, as male we think more importantly about our woman. As female, we think more importantly about our man. Since our emotions are mainly focused upon the opposite sex and we take up this body of the opposite sex in the next birth. This is one Law of Probabilities which is true only in those who live in individuality. The planets have different values in the horoscope of the people living in the four different levels.

In the case of the first set of human beings, they work as the prison wardens, those who lock us in the prison room and keep the keys with them. So, for all these people, the keys of the behaviour are always with the planets because these people are to be brought up under the Law of Infallibility. What happens if a little child was allowed to cross the road without knowing the traffic rules? When it is high traffic, he would dash any speed vehicle. So, what do those elders do with such children, same is the thing the planets do with people living in the individual levels.

The result is, when there is a good aspect in his horoscope, for example, Sun trine Moon, when the aspect is stimulated, they will have a mental comprehension directly receiving the Solar ray because the Moon in the horoscope indicates the mind and the Sun in the horoscope indicates the "I AM" of the person. But in the individuality level, the "I AM" is enwrapped or encaged within seven dense layers. So, the total is called "I AM" by the fellow just as when I am carrying my box, my brief case, my baggage, my chair and everything on my head and back. If you meet me in the airport, and say 'how do you do', I answer, 'I am going to Mr. Rudolf.' "I" means all these things put together. Only after going there and removing everything, entering into the washing rooms, standing single, then only "I AM" means the "One I AM". Previously in airport, "I AM" means with all these things put together. Even then I answer I am going to Mr. Rudolf. I can never have the commonsense to say that I am going with my baggage, with my box and my garments and my shoes.

All put together, we are going to Rudolf. No common-sense is left to accept this. But simply I say I am going. So, that is what is meant by "I AM" by the fellow of Individuality.

When again Moon comes to that place, where the Moon was at his birth, that particular day the mind is clear. And the mind lives as itself. The previous days, the mind was living as a complex. It was living as a liking of Rudolf or a dislike of Mr. so and so. So previously, what was existing is not his mind. But, liking and disliking were existing. But on that particular day, when the Moon enters Aries 14 degrees, because his Moon was there when he was born, when the Moon comes to that point, the mind is itself, for a day and also for a few hours because it is from 12th degree to 16th degree. When it is travelling through four degrees, the mind will be itself. And suddenly, when it is 15 degrees, it receives the trine aspect of the birth, because the Sun is in 15 degrees Leo and 120 degrees away from Moon. Since the whole zodiac is 360 degrees, this 120 degrees forms a trine aspect with Moon. And suddenly the mind works with great accuracy. The accuracy is not intellectual, not mathematical, but temperamental. The temperament works with realities and truth. And the decisions he takes are correct. Then the next day, Moon goes to another sign, and again the "I AM" is out of focus with the mind. Only when the two apertures are in focus, the landscape can be seen. When one thing goes out of focus, there is no scope. That is what the horoscope shows. And the result is, if he does things on that particular day, he is a success. If he does things on other days, he is not

successful. Especially when the Moon is travelling 90 degrees, in degrees with his birth Moon, he behaves like an idiot towards his own things. And he spoils his own opportunities.

Do you know what the planets do? They bring opportunities to him only on the good day that is when he has the trine aspect. They pull the fellow away from any opportunity on other days. This is how the planets work with the people of individuality. If you ask them about their experience of planets, they say they work with uncanny precision and accuracy. And there is no alternative left for us to do anything. When it is good day, we do good things. When it is bad day, we fail. So, life is a book of fate where everything was already written by the creator and kept in secret. It is true, and the planets work as prison bar patrols, because they are his strict instructors. Does that mean that the planets are cruel to us? Some people say this Saturn has spoiled my whole health as if Saturn was his enemy from beginning. That is false. They understand planets only in the terms of infallibility. The planets are not cruel to them, but they are very strict. Suppose, your child is going out of the house into the street, what does the servant in the house do? He pulls the child by hand into the house. That does not mean that the servant is the master of the house. Similarly, this does not mean that the planets are the masters of destiny. They are the faithful workers in the big house which we call this Creation. They remember that you are the children of master, but yet they are the masters of the situation for your own safety.

Then, when you grow after certain age, what happens? In the second stage, they work as your instructors. That is, they give us the training required like when to do and when to wait. We are made to wait for longer periods when we are in individuality. But here to some extent, we understand that we have to wait sometimes. So, we wept when we were waiting, but here we are talking to each other when we are waiting. When we sit down in the airport or the railway station in a country like India, we have to wait for longer periods. There are two ways of waiting. One is to feel very much impatient about our waiting. That means intellectually weeping every moment over the waiting. So, some people weep when they have to wait. The other people, they entertain themselves in good conversation with their co-passengers. Because they have recently discovered that they need not weep. When once we know that we need not weep, why should we weep? So, whenever there are opportunities, we begin to use them for ourselves and others and whenever it is not time, we wait instead of spoiling the existing circumstances.

People complain 'we have no opportunities.' That means they do not know the meaning of the word 'opportunity.' The situation in which we are existing is what is called 'opportunity.' Nature knows better than what we know and always places us in the situation of the right opportunity. When we complain against opportunity, it means we are missing the opportunity because the present situation in which we live is the real meaning of opportunity at any step. Suppose, someone is very sorry to know that

he has to wait in the train for a long time, he was just explaining you about the too much delay of the train before it goes to destination. Then someone tells him that his destination has come and passed away. The train started once again. What happened? He had to get down at Geneva station, but he was busy arguing with somebody until the Geneva station passed away. Such is the fate of those fellows who complain against their environment and friends and destiny. Always they miss.

So, the planets will catch the fellow by the neck and kick out of the train when the station comes. Then the fellow falls down, gets up and finds, Oh! We are in Geneva. From that stage, the planets come to a stage of the instructors. So, instead of necking us out, the ticket examiner comes and says, 'Sir, your Geneva has come. You have to get down.' So, this is the change which takes place in the trend of things. Though the horoscope remains the same at the age of 30 or 35, if our consciousness is shifted from individuality to personality, the meaning of the same horoscope changes.

Previously we had in the horoscope Sun square Saturn. And every month, when the Moon was touching the four points, that is once in every seven days, we are necked and kicked by the railway fellow. So once in every seven days, the fellow gets a crisis in his health because he does not know how to eat and what to eat. So, the planetary officer named Saturn gives a kick in his belly and the fellow is obliged to stop eating that day. And the astrologer says, "This damn dirty Saturn and the Sun are causing the colic

to you." That is an explanation of an astrologer who also exists in the same level because there are as many astrologers as there are clients to them in each level. And then when you enter here, you will understand the language of the advice given by your doctor, that on such and such dates you have to live only on liquid food. Now we are speaking of a doctor of the 21st century who will be the Aquarian science doctor, who knows not only medicines and diseases, who know not only the surgery and the various butcheries, but also the sacred science of astrology and palmistry and phrenology and also the advanced sciences of the finer forces of the etheric body and the astral body. Then only he will be called a doctor, otherwise he will be only called a medical practitioner.

Do you know that the father of medicine called Hippocrates, who has written in his treatise "The Medica", 'that he who does not know astrology and palmistry, and he who studies only about diseases and medicines, however intelligent he may be, however intricate his scientific knowledge may be, he is bound to be a quack, and a fool.' That is what Hippocrates has written long ago. And the age which was dreamed by Hippocrates is coming in the 21st century. We are going to have real doctors in its true sense. And now it is too pre-mature for us to understand how things will be. And a real doctor will advise the fellow personally to take his ephemeris and find out the four dates on which the Moon stands on the four corners of his horoscope and calculate the previous dates. That is, if the Moon is going to be there on 4th of next month in

opposition to his birth Saturn, the fellow should remember the third of that month and live on liquid food on 3rd. After one year or two years of such observations and careful practices and behaviours, the fellow finds gradually getting cured without medicines or sometimes with least medication which is sensible. And then he is asked to study what is desirable and what is not for him in food. He makes an intensive study and comes to certain conclusions.

For example, he should not eat potatoes. The fellow stops potatoes for life. That means he has entered into the third plane. But before that he knows things and still lives in his world of ideals. For about six or seven or eight years he says I should stop potatoes. So, he repeats the Sermon on the Mount without following the foot steps of Christ. See, then one fine morning, he just stops to eat potatoes. Then what about the aspect in his birth horoscope? No colic here after. No digestive troubles four times a month; at least thrice or twice a month. And finally, he is quite free throughout the month. But his friend who is existing in the first plane says it is not possible. Because when once the Saturn and the Sun are in square in your birth horoscope, you are doomed to have the same troubles throughout your life until you go to the tomb and wait for the doomsday and the Day of Judgment.

This fellow says, "No, it's not the case." There is no communication between the two fellows. This fellow can listen and understand what this fellow says. But this fellow cannot listen and understand the voice of this fellow. So, here the planets come to a third type of relationship with the fellow.

The same planets which gave him colic during the first 35 years, they began to instruct him as to how to heal the colic. And at the end of 38 years, now they advise him, 'I think you know my boy. You should not eat potatoes.' They change their language. They change their face. Because here they are with us with their own faces, original faces of the planets. Here they were under masks. And here they were only under masks and never removed their masks before us. That is what the ancients used to teach us through what they call mystery plays. In the form of ancient dramas they used to have masks. It was not something just funny but there was something profound in what we call the mystery plays. They were intended to serve the purpose of very high initiations to the disciples. That's why there used to be so many mystery schools in the ancient spiritual organizations.

Now the next stage is helpers. The planets positively do help us when we enter into the plane of the soul consciousness. Then Krishnamacharya says, 'let us go to the soul consciousness.' It's not so easy. I am asked to take everything and give it away, not only what I have in my pocket, but what all I have in the banks without your own knowledge. And if I own a house, I am asked to leave it away and I have to give my wife away to her own will, my sons, their own will, and all those people whom I used to possess, those whom I expected that they should obey me, and those whom I wanted that they should understand me and follow my philosophy of life, and those whom I believed to be my would have been disciples. I should give them to themselves. And if they want to follow me, it is

up to them. But if I want them to follow me, I am stopped at the gate because, narrow is the path. An elephant may have the possibility of passing through the eye of the needle, but into the kingdom of God, it is not possible to pass. If at all we have something else with us, because the real "I AM" never allows anything 'mine.' Not in the physical sense but in the mental sense. If I have something 'mine' in my mind, I am stopped at the customs because you know how difficult it is to pass from one country to another country through the customs gate. And here is a customs check created from one plane of existence into another. If at all we have to hide certain things, we have no bags and boxes; we have to hide only in the shelves of our mind. And there are experts who check the shelves of our mind in the customs gates. They say 'Oh Master! sit down and go home.' That is the old home. Not the new home. Many times, we are sent back because we have high ideals. We love our ideals. Here we are asked, 'Do you leave off your ideals and enter?' We say, try next time because our ideals are valuable to us. And next time when we come, they ask, 'whom do you know most?' Suppose Krishnamacharya says "my wife", he suggests better go to your wife than to this place. So, we have thousands and thousands of occasions when we approach the customs gate and go back. And finally, when they find us really free from anything 'mine', then they allow only the "I AM" through the gate, only after that the planets work as helpers. Otherwise we would all have the help of the planets and big recommendations from very high personages. We may ask some great man to telephone to Saturn and do favours to us. Not possible.

So, these are the four relationships. You can ask how the planets help the fellow in the soul consciousness. If you leave everything here, and begin to walk on the streets, everyone begins to follow you and everyone tries to bring something which is useful to you. Many people bring lots and lots of money and dollars to you. Understand that there are planets in masks fully to test you. If I profess that I don't want anything, then many people begin to follow me as disciples. They are all persons to themselves, but they are the masks to the planets inside. You should be very careful. These planets are very dangerous fellows. When these fellows are bringing favours to you, a good residence, money and gifts, from within those persons, the planets are looking at you telescopically and microscopically. If at all there is some glamour in you about these things, they don't object you, but they ask you to close your eyes. And when we open, we are once again in our old house. So, there are elevators which take us once again to the other apartments. With the help of the automatic electronic system, we find ourselves again in the older houses.

So, the planets never help us. Many times, they try to help us, but we will go back. After many tests, the real help comes. When you want to do something to the humanity, it will be done through you because the planets help you. How? Is it by way of money? No! By way of opportunities? No! These planets bring you in touch with persons who are greater than yourself and also persons who want your guidance and help. Now you find some people ahead of you and some people behind you. If you are to go to New York tomorrow for their work, you will be sent.

If your ship is going to sink in the oceans, there will be somebody who brings a life boat and saves you only when you have no glamour for yourself to protect yourself. Because when the ship is sinking, you are expected to think of the other passengers, when you are at this level of not thinking about yourself and If you are really thinking of other passengers only, you will be saved because you have to save other passengers. Suppose I believe in this and say to myself, let me think of only other passengers, so that I may be saved. Then there is nobody to save me.

There is a little story narrated in folklore of South India. In the caves of a mountain in the midst of a forest, there is a temple of Mother Goddess. A person wanted to go there and practise meditation and know the future of everyone. There he found a big stone and a big sword which was very heavy. He took the sword and saw something written on the stone. It was written that "Whoever cuts his neck and offers his head to the Mother Goddess with that sword, will have his head once again back safe upon his neck. And he will live. Since then he will know the future of everyone on this earth."

And then he took it out and he tried to cut his own neck. But in the meanwhile a thought came to his mind, 'if someone has written here for mischief, my head would never return to my neck. Then what happens to my sweet wife?' Then he returned home. And after six months, someone assured him that it was correct. And once again he went there. And he just lifted the sword and upon another stone it was written that 'One who has any doubt about

the greatness of the Mother Goddess, will lose his head forever.' Then he placed the sword once again and went home safe. After six months, his wife called him and said, 'You fool, don't have any doubt. Go and try.' So, he went there and took the sword for a third time. And he was sure that the head would return to him because he had no doubt now because he knows he should not doubt. If at all he doubts, his head will not be back. So, he was just taking the sword to just put it on his neck, then he saw on a third stone another sentence, "Those who are sure that their head would return safely will lose their head. Those who are really prepared to lose their head, and then their head will be safe."

The fellow went home safe and till the end of August 19, 1982, he is coming and going. So, such will be the tests of the fellow who is in the Soul level. The planets never test him, people never test him and the God, the poor fellow He never tests him, but at every step, his consciousness tests him. Now, he has the help of the planets. If you read the life incidents of such people, you will know what it is.

One of those who was called Cheiro in the end of the previous century and the beginning of this century; he was there as the modern seer, who was famous for his world predictions who for the first time predicted three Global wars. In 1913, he predicted and published his predictions. Next year in 1914, the First World War broke out according to the date given by him. And for the first time he predicted the possibility of a third world war near the oil fields of

the Muslim areas. He predicted it in 1913 and he was going round from country to country and many times he was in danger of life and he had the helpers around him who always helped him and saved him. For example, when he was travelling in a train, some unknown stranger advised him to accept anything given by anyone out of affection and not to reject it. And when he had been to India, one of the notable personalities presented him with a golden cigarette case. And he was not a smoker. Just he wanted to say 'excuse me, I am not a smoker.' but he recollected the words of the stranger who advised him, then he accepted it and kept it in his pocket always in the memory of the person who has presented it. One night in London, a dacoit stabbed from through a curtain to kill him for money and he was stabbed on the cigarette case. Because the case was there in the pocket, it received the stab and he could catch the dacoit and handover to the police. You will find not less than fifty or sixty such incidents in his life. Every time it was so mysterious.

Astrologically you will see that the Sun is working in you as your own "I AM"; the Moon as mind, Mercury as intellect, Jupiter as your wisdom, Venus as your pleasure and Saturn as your discipline and Mars as your continuity of purpose. That is your capacity to endure and do some work. The planets are only symbols, but these are the tendencies which we have inside, the seeds of our personality. Instead of using one language, we are using another language in astrology. So, every one of us is a packet of these seeds and that which differs from one to

another in the proportion of these capacities. According to the permutations and combinations of these seven qualities, we differ from each other. And when we have no discipline, we differ on the plane of our appetites and animal tendencies. After much pain in our experience, we differ only in our ideas and consciousness. And after some more experience, we know that others differ. And we stop differing from others. And then finally, we understand that this is all a game and a play of the planetary tendencies.

So, according to our level of mundane life, these planets change their terms of relationship with us and they work in the four capacities with us. They make us understand the real meaning of what we call happiness and unhappiness. Good and bad. For example, in the horoscopes of all great people who have gone high above the level of common herd of humanity and who have come to the level of helping and working for humanity, we find planets in horrible relationships. Like this, any two planets in this relationship are enough to kill and smash the one who is in the individual level.

If there is Sun square Uranus in the horoscope, exactly in one of the four corners or cardinal points in his horoscope, automatically his life is marred forever. I know one who had Uranus in the Seventh house, and no bad planets at all at the other three corners of his cardinal points. He married once. His wife died of small pox. He married for a second time. His wife committed suicide. And he wanted to marry a third time. There was a police case due to that lady and he was imprisoned. And for the fifth time

he wanted to get married, and there was no opportunity and that is the present position. But more horrible horoscopes you can see in those who live in the plane of will and soul. They are very happy with wife and children. The wise wife is not at all an eccentric or a crank as it is written in the popular text books of astrology. If you open a market text book of astrology, and read the results of Uranus in Seventh house in opposition to Sun, you will find that the astrologer uses all types of foul language about your wife. He calls her an idiot, a crank and she will be miserable to you lifelong. Like that he writes. But they are wonderfully happy. I have seen not less than four horoscopes. This is because they try to understand what the planets want to speak. So, without the so called bad aspects in the birth chart, no one has gone above the level of the common humanity and became great enough to be of some help to humanity in some way.

If you find the horoscopes of all the noble men and internationally notable fellows who proved progressive and helpful to humanity, let it be in the religious or spiritual levels or political or commercial levels, or on the levels of international economics or sociology or ethics, they have unfailingly in their horoscope what we call the bad aspects. Bad aspects are very strong and prominent in their horoscopes. That too the bad aspects touching the four corners of their cardinal cross. That is the first house, fourth house, seventh house and tenth house. According to popular astrology, these fellows were to be marred forever and damned forever. But what about people like Albert

Einstein? Nobody could mar him. What about Mahatma Gandhi? What about Abraham Lincoln? Nobody could mar them. They stood there for humanity. So, this is one aspect of Spiritual Astrology. Unless there are what are called bad aspects in the horoscope, one cannot soar high above the common tendencies of human beings. And the real meaning and interpretation of bad aspects is like this by the esoteric astrologers.

I will explain you a little. The Sun is the Lord of expansion of consciousness. Saturn is the Lord of solidifying and materializing. So, when viewed from the first angle, the Sun is the Lord of heat, Saturn is the Lord of coldness; Sun is the Lord of love and Saturn is the Lord of misanthropy. That is love of oneself, not accepting the presence of others. So, if there is a square aspect between the two, the fellow will be a crank of the first waters. He cannot fit in with any type of society. If he happens to be a student, he calls his professor a fool. If he happens to be a professor, he calls his students fools. If he happens to be an employee, he calls his boss an idiot. The result is, he is a failure everywhere, driven from house to house. He cannot tolerate others in the false name of discipline. He shows cruelty under the false name of purity, misanthropy in the false name of philosophy, heartlessness in the false name of unique nature. But this is all to find out an expression between the two. To find out an expression, you have to descend to this level.

Then when you are in the second layer, you will compromise with great difficulty and put up with the

persons and environments whom you still call idiots and fools. But you will consider yourself tolerant and noble and great because you are excusing them because you have to find some reason to live and earn and eat. The key note is, *virtue becomes a necessity*. You are pushed into the corner of virtues. But, the philosophy is that everyone in this world is a fool, an idiot but I am just putting up with them because I know more than what they know. The result is life, living through great misery like a donkey carrying much luggage. Life is a great burden, but the fellow carries this entire burden on his back as long as he lives. Once again, these two teachers or instructors ask us to find if there is a better compromise and a better expression. Then we change the position of our camera, take it to a better angle and try to find out if we have a better angle of the landscape. See, the landscape never changes but if the photographer is to be an artist, he finds a better angle. Now you will find for the first time a wonderful photographer. Your friends ask you, how is your wife? Your answer is 'just as all other wives are.' You can ask how your job is. His answer is 'as happy as I can make it happy.' And if he asks how your boss is, the answer is 'everything depends upon my behaviour with him.'

So, the first expression is, it was an explosion because it was like a flaming ball of iron thrown into a bowl of muddy water. There was big explosion and there were many horrible sounds. The second thing, the second relationship is the sound and expression of a kitchen because in the kitchen also, we will throw cold things in fried oils, etc.,

but we prepare tasteful sauces. In the third relationship you will find that everything is already beautiful provided we do not spoil it. This may be very hard, flaming but we ask the fellow to sit in the bowl in the form of water. And the result is we will have good boiling water for coffee. Previously when we were here, we placed the fellow in the bowl of water. Here we found an expression where we could boil our water with the heat of this fellow for our coffee. So goes the preparation of our life through these steps, when the planets begin to work in our kitchen for us to give us good boiling water for coffee, etc. And then the planets are there to help at every step.

If you show this aspect to the astrologer, an astrologer on the first step says, "Oh, it is horrible." The astrologer of the second step says, "A life of mixed results. Sometimes you will be happy. Sometimes you will have difficulties." If you ask this astrologer, he says, "Believe me, you have a purpose in life and remember that you have to lead your life according to a purpose which you have to detect for yourself. When once you can understand the purpose of your life, he says, "You will be qualified to lead a section of humanity."

See how the mundane astrology differs from Spiritual Astrology. Don't have any fixed ideas and wrong impressions about planets. Don't call some planets gentlemen and some planets scoundrels.

There are certain rules given to the spiritualist about the planets. The first thing is the phenomenon of the cross. At your Sunrise the cross starts in the morning and you

have six hours before it is Noon. It is called the first quadrant of the day. You will have then the second quadrant from Noon to Sunset. You have the third quadrant from Sunset to Midnight (zero time) and fourth quadrant from zero time to next Sunrise. Understand the mystic language of the ancient geometricians. The ancient geometricians were quite different from those whom we call geometricians in the 20th century. The ancient geometricians taught us that the vertically opposite angles are equal. They meant something more important. They only mean that your first and third quadrants will be in one manner during the day time during the diagonal rotation and the second and fourth quadrants will be similar to each other. If the first six hours of your day is favourable to you and if you are getting things done very easily, understand that from 12 'O clock, it will be opposite. It has nothing to do with your personal birth horoscopes, but it is the same with every one of the mankind. Observe the trend of things after you get up from sleep. If you find things encouraging, if you find your friends whom you wanted to meet, telephoning to you by themselves, or somebody whom you wanted to meet coming to your house and saying hello, understand that the first six hours is favourable and complete as many items of your business before it is 12 noon because it is just the opposite during the next six hours. Again, the next six hours, it will be favourable. Like that if the first six hours when the trend is not encouraging and in the language of this astrologer, if it is unfavourable, when you have an important business and telephone to a friend and they say that he is out of station. You understand that up to 12 noon

thing will not be favourable to you and don't waste your time. And from 12 onwards before it is sunset, you begin to do. Everything will be ok. You can verify it. You will always find it true. But this fellow calls it favourable and unfavourable. But these two fellows they find it the period of expansion and the period of consolidation. If period is not favourable to you that means you are doing the wrong thing in the wrong moment. When the period is a period of expansion, then you can do all everything outdoor.

You can meet your friends and get things done. You can telephone and get your business done. You can meet people and get contracts signed. In the so called unlucky period, it is not unlucky or unfavourable, but it happens to be a period of consolidation work. Attend to your correspondence. Answer all the letters you have in arrears and make dispatch work and packages, or do some repairs to the house somewhere if there is something. Attend to the garden work, and set things right. And then you will have once again the period of expansion alternating with the period of consolidation. This is the difference between the spiritualist and the mundane fellow in understanding astrology. And always the planets indicate us if it is time of expansion or consolidation. Then we give an opportunity to them. That is when we allow things to come to us, and when we do not run the things to do. When once something comes to you, you should not delay. You should attend immediately. But you have no business to run to something or propose anything before it proposes to you by way of environment. In every occasion when you propose and

begin to do something, you will be involved and you will get into troubles. You have to pay the penalty in terms of money or energy or in terms of your goodwill. But when you wait, things come to you, that means you are called by the planets to do the work. This is the one top secret about which we are trained by the planets every moment. And by following this precisely and carefully, you will wonderfully square up all your accounts of the past karma. And the horoscopes will be audited wonderfully. And you will be always fresh without any brought forth of karma from the previous acts. So, that you are not conditioned or involved. At the same time, you are not idle or lazy to postpone. Be dynamic, positive but don't propose. Let things propose themselves to you. If you know the precise way of doing this, be sure that always the planets propose the right thing to you. And they never mislead you. And always you will have only what others call success and not the other alternative. To you it is not success because your work will be the work of humanity and not yours. But in the eyes of others, you are a wonderful success. To you, you are a worker and one of the disciples of the planets who are the helpers. This is the outlook we are expected to have in mind and practise when we want to be spiritualists in astrological sense.

Thank you all.

The Seven Keys

I am very happy to be with you once again after one year. I feel once again fresh to have our gatherings here. The subject you have chosen is very intricate. It requires a more attentive and intricate study on the part of the listeners, about whom I am very much confident. The six keys and the seventh - the text of the scriptures form the common application technique to all the scriptures in the world. First of all, let us try to understand what a scripture is and how scriptures came into existence. This requires an inevitable introduction without which we are apt to understand scriptures according to our own way of understanding, but the scriptures have their own way which we have to understand.

For example, many people understand the scriptures from the light of some religion. No doubt, through many centuries, religions are much benefited by scriptures. Each standard religion has taken a scripture as its standard and on the basis of that scripture, the religions develop. And remember that the scriptures are much older than any religion in this world. Religions try to explain scriptures to us, but in trying to do so, they explain the scriptures

in their own way, not in the way of the scriptures completely. So, to say, the religious study of scripture is bound to be a bit narrow than the study which we are expected to do.

For example, if we take the Old Testament and the Gospel, if we understand through Christianity, we will understand only very little about it. But if we try to understand it directly, we can understand the splendour of the scripture. We can understand the Light of the Lord that is the Christ far greater than Christianity. Same thing with every scripture also. If we take the Indian scriptures, they are explained by Hinduism and Buddhism. We try to understand them through Buddhism or Hinduism. We will understand only very little because these scriptures are much older than Hinduism or Buddhism. So, if we try to understand the scriptures independently, we will be able to understand the whole splendour of the scriptures. The technique of their composition and the technique with which we are supposed to approach, all these things will be understood. So, let us try to understand to which date the scriptures belong. If we imagine the days when the first group of human beings were there on this earth, it is not so scientific to understand that they were primitive because the very fact that they were created by some intelligences and the very fact that such an intelligent process like evolution was taking place, that the mineral, plant and the animal kingdoms were conducted without the help of the human being. We can understand the infallible intelligence of Nature's intelligences.

If we examine the achievements the human being has made, we also understand the intelligence that is embedded

in the human constitution and the capabilities that are embedded in the human being. And also, we can understand the intelligences that have created the human being. These intelligences of Nature who have made the atoms on this earth, the plants, the animals and the human beings, they are responsible for the wisdom the human beings receive. The first group of human beings was in direct contact with these intelligences of Creation whom we call the beings of the *Deva Kingdom* and they enjoyed the direct presence of the *Devas*. Of course even to us also, the presence of these *Devas* is as much as it was to the primitive human beings, but we feel very less than those people felt.

The clarity and the intensity with which the ancient human beings felt their presence was much more than what we feel for the simple reason, we are very busy in our own way. We are always busy creating our own environment with the many positive and negative achievements. We are busy with our strong creations as well as the much pollution that are killing us. We are busy in making our time busy and finding wonderful that we have no time or leisure for our own thing. The result is we do not remember that Nature exists as much as we remember that you and I exist. If at all we remember Nature, at the most we remember once in a day or once in two days or three days, that too for a few moments. Even though we are in contact with Nature, we are very busy in our mind. Though Nature is making its presence felt by us, though the beauty of Nature is imposing its presence upon us, though the *Devas* of sunrise and sunset, the day and the night, the consciousness and the sleep, they are all working with us, though they are

making us respire and make our hearts beat, when we are awake or when we are asleep, yet we have no time to remember that. Just we have no time to remember that we are breathing unless there is a blockage in the nasal passages. For this reason, the presence of these *Devas* is not so much to us as it was to the ancient human beings. We are intelligent in our own way and we cannot realize that our intelligence is the secondary and the tertiary of the intelligences of Nature. We start with our own intelligence to do our own actions and as long as we are successful, we remember our intelligence and our own programme.

Unless we fail, we do not think of other forces. But, there are human beings who are reasonably trained in the right direction, enough to feel the intelligences of Nature to establish a contact with them, to try to know the language of these *Devas* and to learn the alphabets of their language and to know the difference between the man-made languages and the language of the *Devas*. The language of the *Devas* is common to all human beings, irrespective of the language we speak whereas our languages differ from each other, so that an Indian cannot understand a German and you Germans cannot understand an Indian speaking. But the language of the *Devas* is common to all, if we can understand. For example, if we are pleased we smile and laugh sometimes. You can't laugh in German or in English. Everyone has to laugh in the same language.

When the child is hungry, he cries and weeps. He cannot cry or weep in French or German or English. He

has to cry only in one language. Whether it is dog or human being, when there is sorrow, the being can be sorry only in one language. When the living being is happy, it can be happy only in one language called happiness or satisfaction, whether it is a dog or a cat or a cow or a human being. This is only an example of the language of the *Devas* which is different from the narrow human man-made language.

Now imagine the first batch of human beings, who were not very much well equipped with man-made language. They had only the language given by the *Devas*. When they spoke to each other, they spoke only in the language of the *Devas*. Just as even today, dogs talk to dogs, cats talk to cats and a bull talks to a cow. Like that, the human beings also talked in the same way. The *Devas* transmitted wisdom to the human beings in a more significant way than which we understand it now. So, about the Creation and about the human being, about the environment, about time and space, about the Solar year and the Lunar year, about heaven and earth, about Sun, Moon and the planets and stars, about all these things, the intelligences of Nature have transmitted their language to the first batch of human beings. And the first beings received it directly.

That was the origin of the scripture. It was an oral tradition. If you can just understand the concept of the first human being, he was not yet in his physical body. From him, the physical human beings were created. He was in his subtler bodies, for example the etheric and astral bodies,

the mental, the *Buddhic*, etc. He did not have his physical body and he was hermaphrodite in the beginning. From him, the first human being male and the first human being female came out and from them both the physical human beings came.

So, it was this first hermaphrodite human being who is called *Manu* in the scriptures from which the present word MAN etymologically derives. The first *Manu* came on this earth as the prototype of humanity. And he was not completely an individual. He was present to himself both as an individual and also as a group of *Devas* because he was not yet an individual completely. In the scriptures, he is called *Manu* the son of the self-born Creator. The Creator does not mean God, but it is the next stage of God. Many people mistake that the God is the Creator. But God is the Background but not the Creator. From God, the Background, the secondary God comes who is called the God the Creator who is described as four faced or the cross within the square. From him, the *Manu* comes. So, the Creator is called self-born from the Background God who is called the God Omnipresent.

So, we have now three concepts of God according to the scriptures. One is God Omnipresent. In Sanskrit, he is called *Narayana*. He is the Background. Two is the Creator *Brahma*, the four faced. The third, son of the Creator, the *Manu* who is described as hermaphrodite. He is also called the first *Manu*, because from him six *Manus* will evolve in the form of six other races of humanity. So, there will be seven waves of humanity through very big

periods of time. Each period is called an interval of *Manu* or *manvantara* in Sanskrit. *Manvantara* means an interval between two *Manus*. So, we have seven *Manus* starting from the first *Manu* and another set of seven *Manus*. So, we have in total fourteen *Manus* in one unit Creation. This total period is called one *Kalpa* or one unit Creation.

So, we are talking about the first *Manu* as the hermaphrodite. From him, the first oral tradition of the scriptures came. It is about him we study in the opening pages of the Old Testament whom we call Adam and Eve. It is described that from his rib, she was created; that means he was hermaphrodite, the male and the female potentialities in one existence. In Sanskrit, he is said to have bifurcated. He became two longitudinally. The one is called the husband *Manu*. The second part is called the wife, whose name is *Satharupa*, meaning hundreds of forms. *Satha* means hundred or cent. *Roopa* means form. So, from his wife, he had hundreds of forms of living beings. At the end of the Creation, at the end of the evolution of these forms, he had the human body. So, this is the tradition of the first prototype of the human being.

So, he gave to the human beings the first lessons of wisdom and the human beings received them and developed them and kept them as oral tradition. Not only because they had no writing or script in those days, but also because after the human beings discovered the script and writings, they maintained only oral tradition. Just as even today, the real scriptural tradition is only oral tradition because the scriptures can be transmitted only orally and it is not at

all possible to transmit through any book. You can ask me now, we have many books of scriptures. Yes, you have the books of scriptures. But the scriptures are only with people transmitted from person to person, never to a book. Through a book, you can know everything about scripture, but you can never receive a scripture. "About a scripture" is different from "a scripture". To know about a scripture is, just as a book on magnetism can teach you everything about a magnet, except a magnet. If you place a piece of iron on the table and rub it with that book on magnetism, the iron piece can never become a magnet. For that only a magnet can do it.

Another example is, if you have a book of musical composition and poems composed by a great musician who has produced hundreds of musicians and suppose he has composed a book of songs and made a musical composition of it and suppose that book is published with musical notes, can the book make a beginner sing? The book can tell you everything about the musician and everything about the songs and the music, but it can never give you the music. Another person should come and train you in the music. Then only he can give you that book. In the same way, no scripture can be received through a book. Everything about the scripture can be received through a book and the scripture should be received from person to person.

This is the reason why from the ancient times till today, the scriptures remained only an oral tradition. So, the primitive man transmitted it from person to person and afterwards when man discovered script and writing, each group of human beings translated the scripture into their

own language. You know, some people have language writing from left to right horizontally. Some have language horizontally from right to left. Some have language vertically from above downwards. Some have vertically from below upwards. We have even today languages written in four directions. So, scriptures are translated into and travelled to four corners of the earth and then there is the inner meaning of the story of the Tower of Babel. That is everyone had the same scripture, but the man of one language could not communicate with the man of the other language. This limitation is what the scriptures call, "The Curse of Babel".

So, we have many scriptures in the world. Afterwards human beings became intelligent and the intelligence replaced fresh intuition. When intelligence becomes more, it becomes self-conscious and then the automatic telepathy will be lost. Because the more we are self-conscious, the less we will be telepathic to the ideas of others. This is because when you are busy with your own ideas and when I am busy with my own ideas, we cannot feel the ideas of each other, unless we have a compulsory method of vocal language. So, this change took place when the intelligence increased. So, what we call telepathy has become rare. We began to live only with intelligence. Now, if we try to understand the scriptures in our own way, it is only with the key of our intelligence that we try to understand. Intelligence is not a reliable key because it is purely personal. You have your own intelligence and I have my own intelligence. You have your own logic and I have my own logic.

If both of us read the same book, you have your own ideas and I have my own ideas about the book. Such is the defect of the poor human logic. Even about truth, everyone has his own or her own ideas and no two persons' ideas about truth are the same. So, everyone has his own idea of truth which is evidently false truth. Because, if it is truth, all people should have the same opinion and the very fact that I have my own idea of truth and you have your own idea of truth, it easily proves that our ideas of truth are false truth. So, there are the many world scriptures now. But, since they contain the same content, the background is the same. The import is the same, that which we are to understand is the same and the technique with which they are given is the same. And the technique is kept in each language in a different way. No doubt, some of the techniques have been lost when the scriptures are translated into different languages. But, if we make a comparative study of all the scriptures, then we will understand the total technique.

There is a symbolism. There is a method of composition, there is an allegorisation, there is a science of parables and there is science of using Nature as data of the book. So, essentially the scriptures are esoteric in nature. So, when we try to understand the common import of the scriptures, we find the same thing in all the scriptures. Now we have scriptures somewhat affected by time, they are not in their fresh original form. Sometimes, when they are translated, there are places where the human being misunderstands and wrongly translates. Sometimes, we

have our own way of interpretation and even then, we have a wrong way of translating. If an unbeliever translates, he translates in his own way. If an emotionalist translates, he will translate in a different way.

For example, when an atheist translates the first words of the scripture, "God said, let there be Light. There was Light." These sentences, the atheist cannot understand them. He has no method of knowing the technique. Therefore, he disbelieves the sentences with ignorance and he comments that it was the ignorance of the primitive human being. If an emotionalist of a religious fellow translates them, he imagines that God is a very big human being playing with the Sun, Earth and the Moon and he thinks that God suddenly said, "Let there be Light" and there was Light. Like this, in his own way he translates. If we compare the two translations, we have conflict of ideas. So, we have such difficulties with the scriptures, especially with the people of religions. They explain in their own way. So, when we try to understand the scriptures in a correct way, we should try to imagine how the first man received them. If we examine the many scriptures that are available with us, many of them are parts lost and parts gained.

When we make a comparative study of these scriptures, each is in a way mutilated in time. For example, if we take the Old and the New Testaments, many of the parts are cut off, taken away by the missionary Christians and changed in some places. For example, if there was a description about Christ, that he was a pure vegetarian,

he never ate meat, he never took wine and he never killed anything. These lines are taken away from the scripture for the convenience of those who spread the religion and what we read is only the pieces of the scripture left by the religious fellows. So, we are forced to understand Christ only through Christians. So, we are forced to understand Buddha only through Buddhists. We are forced to understand *Krishna* through Hindus. Now, even then there are people who know the scriptures in their original way. They take the scriptures' texts directly and they teach us directly and teach us what there are in the scriptures.

They teach us about the three aspects of God and about the first prototype of Man, about the seven races of the human being and afterwards a second set of seven races and the time keys of these periods and the sub divisions of times in these periods. Also, they teach us about the Cosmic Creation in which a space globe separates from the total space and it becomes an Egg to hatch the whole Creation in itself, just like the chicken is hatched in the egg. The Egg contains Light which is described as the Golden Light which is the child of the Egg. It is described as the Golden Bird. The details of that Cosmic Creation are given in the scriptures. And then, this Light becomes Lights. That is what we call the Star Dust. And then, it becomes the Stars. Each star develops into a Solar System.

So, the next step described is, the solar creation. Then planets develop in each solar system. So, the planetary creation is also described in the scriptures. Upon our earth, how the planet formed, how the poles of the earth are

formed, how the equator formed, how the rotation along its own axis is formed; all these forces and intelligences of Nature, which we call the North pole and the South pole, the equator, the earth's geometrical centre, they are described as the first rulers of this earth. So, we have the planetary creation also. *Then we have the creation of the elements on this earth that is solid, liquid, gas and fire in space; how these things make a cyclic process on earth and how the secondary creation takes place. It is called the creation of the elements and then birth of life and then the birth of mind and then the birth of the senses and then the birth of matter and the birth of the forms.*

Then the birth of the human being, called anthropogenesis. How the first human beings were, how the first race and the second race and the third race existed and how the third race came into hermaphrodite existence and how the fourth race separated into two sexes and had the physical bodies and then how the fifth race came, that means, the present human race. We belong to the fifth human race. This entire story is given in all the scriptures. So, when we want to study all these things, we have to know the technique of the scriptures. And as far as the consistency of the scriptures is concerned, we find that the ancient Indian scriptures, which we call the *Vedas*, the *Upanishads*, the *Puranas* and the *Ithihasas*, they are luckily the least affected by the religious people.

They are the maximum records that escaped the danger of time. So, we have an example of the original form of scriptures in the present Indian scriptures. Luckily, we have

a sample. But, the keys are known only to some people. And only those people can explain us the scriptures. These are whom we call the Masters of Wisdom, for example, Master Morya, Koot Humi and Djwhal Khul and all the others read them only as story books or some adventure books.

So, now let us try to make an approach to the technique of the scriptures by taking the Indian scriptures as example, taking one original piece of the Indian scriptures and how to make an approach to it. First of all, let us try to know the divisions of the Indian scriptures, what we call the *Vedas*. The word *Veda* means Wisdom. And we have four books. The first book is called *Rig-Veda*, that is, the wisdom of light and sound. That is what the word means, wisdom of light and sound. The second is called *Sama-Veda* which means the wisdom of life, not only life, but life music. I will explain you what it is. The third is called *Yajur-Veda*, wisdom of the work of the universe or the plan of the universe. I will explain you. The fourth is called *Atharvana-Veda*, wisdom of worldly application. That is mundane application of the Nature sciences. This is the division of the *Vedas*. Of course each explains a different esoteric aspect.

For example, if we take the first one, we will explain a little more. Sound of voice is called Rig. So, here you are made to understand how the sound is produced, how voice comes out, how it becomes the syllables, how they are framed as words, etc. and your method of following the origin of the voice and your process of meditation by

following the voice and the consciousness following the path of your own voice, trying to discover the birth point of voice. That is what is given in the first *Veda*. And also, what is light, how light comes from darkness. That is also explained. Also, what is objectivity, how it comes out from subjectivity. It is also explained. This is what the first *Veda* contains.

Similarly, the second one is what we call the song of life which we call respiration. So, how the respiration takes place even though we do not remember it very much; how the automatic process goes on, what is that part of our consciousness that makes the respiration, quite different from the present consciousness which we know. And how this song produces this voice, how both of them construct what we call the word. The third is what we call the birth of the mind. So, when respiration takes place, there is the first cry of the child which is called the voice. So, it is said from the song, the voice comes, or from the *Sama-Veda*, the *Rig-Veda* comes. Again, from the *Rig-Veda*, *Sama-Veda* comes, that means with the voice, we again practise song. So, how from the song of life, the voice comes out and how from the voice, once again the music is practised, how there is the word and the meaning. The mind arranges what is called meaning, the word and its meaning, the sentence and its meaning and it is what is called the plan, how your life is planned with your mind and how the plan is spoken with your word. This is what these books contain.

This is roughly the texture of the scripture. There is a little more to be explained by way of introduction before

we go into the six keys, how to interpret them. Tomorrow we will enter into the six keys and how to interpret the seventh with the help of the six keys.

We explained something about the Vedas yesterday. We saw that there are four Vedas, the *Rig-Veda*, the *Sama-Veda*, *Yajur-Veda* and *Atharvana-Veda*. We have these four volumes differently. Each volume contains its own *mantrams*. This is the exoteric aspect of the *Vedas*. There is the esoteric aspect. The word Veda means wisdom. It also indicates "*The Book*" which is many times mentioned by Blavatsky in her "Secret Doctrine" and "Isis Unveiled". It is also called the "*Manuscript*". It is also called "*Archaic manuscript*". It is described that it is the oldest book of the world. It is also said that only one copy of it is now in existence. You will find translations from its stanzas in the beginning of the book "Secret Doctrine". You will also find some more stanzas translated in the beginning and ending of the book "Treatise on Cosmic Fire".

"The Book" is also mentioned as "The Book of Dzyan". It has an esoteric aspect. In the Vedic tradition, "*The Book*" indicates the reader or yourself and the *Rig - Veda* indicates your word and your utterance. This is the esoteric and the real meaning of the words. So, once again I repeat. "*The Book*" means your existence or your life that is, the reader or the disciple. That is what is meant in the Vedas. The *Rig-Veda* means your voice and your utterance. It is called your word. The *Sama - Veda* means your respiration which is called the song of life. Here you are expected to read

the *Sama-Veda* in yourself. You have to read out the *Rig-Veda* from yourself.

That is what you are expected to practise in the name of reading the scriptures. That is given as instructions in these volumes. That is why these volumes are also called by the same name. But *Veda* does not mean this volume, but it means something which is described in this volume, that is the reader or the disciple whose life is described as one book, whose voice and utterance is described as *Rig-Veda*, whose pulsation of life and the respiration as the song of life are described as *Sama-Veda* in the second book and your mind is called the third one, *Yajur-Veda*. So, the Plan of Creation is given in this volume *Yajur-Veda*. It is also said the plan of your life is planned through your mind. So, your mind is described as the third volume which contains the work or the plan of your life. This is also called the ritual or the sacrifice because your life is the result of the sacrifice of the *Devas*. And also your existence is due to the sacrifice of the omnipresent Lord. He has sacrificed Himself into all of us. We are born out of Himself. We live by taking His flesh and blood. We live by eating Him as our daily food. Therefore, the Creation is called His sacrifice. And our first duty is also expected as sacrifice in His work. This sacrifice is described in the third volume.

Then the fourth volume is called your mundane life which includes your economic, professional and social activities and the sciences that are required to live that life. So, the fourth volume includes the wisdom of healing and medical science, the administrative sciences, the economics

and the political science. So, this is the syllabus of the four scriptures in India. All these exoteric volumes have their original volume in every one of you. By reading these volumes, you are expected to read the original volume. If you read all these volumes carefully and if you fail to read the original volume that is if you fail to put these things in practice in your life, then you will be a very great scholar without any real use at all; Just as a dinner is served on the table, many delicious dishes and a nice photograph taken of all these things.

If you invite your friends for dinner on your birthday, ask them to sit at the dinner table, and distribute the copies of these photos to them, the result will be the same. They will have a nice photograph of the dinner, but poor fellows, they have to go home and eat. Similarly, if you make a thorough study of all these four volumes, fail to read them in the original volumes that exist in you, it is a big failure. You have to make the real dinner once again in the next birth, because no use at all. Therefore, it is called, "The Manuscript" by Blavatsky.

Esoterically manuscript means the script of Man, that means, that which is written as the life of the human being. It is also described as the biography that means the science of life. She also describes in the "Isis Unveiled" that there were two biographers to the book. The one started to compile the whole book. But he died without completing it. His son had to complete it. That means, the whole Creation as a book is complete only as being handed down from father to son, in the form of the Creation and the

evolution through generations. From the consciousness as the father, through Nature as the mother, into the Creation as the generation of the children. This symbolism is common to all the scriptures in the world. You know how God is the father in every scripture and how Nature aspect is the mother and how the father comes down as the child into the Creation in the form of the spirit that descends into the soul and then into the psychological vehicle and then into the matter of our bodies.

So, this symbolism is common to all world scriptures. This is the meaning of "The Book". Blavatsky describes that it is written on palm leaves. It is also esoteric. Here palm means hands. It is written on palm leaves means, our life is written in the form of the work we do, which we create as our future, which the science calls the Karma. It means, our life is our creation. *Though we are God's creation, we are created by God, but we create our own careers, the good and bad. God created only good. We create good and bad. So, we create problems and we create solutions. God created neither problems nor solutions, but He created the heaven and the earth, the day and the night, the Sun, the Moon, the stars and the planets and all the beings on this earth. That is all what He created.*

He has created the potentialities of food from the earth. So, all the other problems we have created. Therefore, we have the necessity to solve our own problems. So, that is what is called the script on palm leaves. Blavatsky also says that "The Book" is made impervious to water, fire or air. That means, the indweller of our bodies who is called

the permanent ego, is indestructible. These bodies come and go, but the ego is evolving and the one who is present in these bodies can never be destroyed by fire, because fire is made up of Him, can never be destroyed by water or air because the presence of Him is in the form of water and air. This is what He says. "The Book" is said to be the only copy of it now in existence. It has also its esoteric meaning. You are the 'I AM' in you and it is always in a singular number and not a plural. So, the Indweller of all these bodies is only singular and is Only One always. He has no second one.

That is what the Old Testament says. When God appeared before Moses, He said, "I have no one except myself. I do not accept a second presence." It is wrongly translated into English in the following words. "I the Lord God am a jealous God". That is wrongly translated unfortunately. But God is never jealous. But the truth of the original verses is, that God presence is only one and it never accepts a second presence. That means there is only one person in all these bodies existing. So, Blavatsky describes that only one copy of it is in existence. This is about the esoteric aspect of the Vedas.

"The Book of Dzyan" is the name given to this book. It is a surprise to know that the word in Sanskrit means, meditation. You see, in *Patanjali Yoga Sutras*, the words *Dharana*, *Dhyana* and *Samadhi*. The second one *Dhyana*. So, here the meditation means not the meditation of created individuals, but the cosmic entities or cosmic individuals who are found in the body of the eternal existence. Suddenly

they find themselves awakened, just as we wake up in the morning from sleep. They are said to awake in their morning and they find themselves already working according to the Plan meditating to bring out the Cosmic Egg. And in the Cosmic Egg, there are some more such little beings who meditate the existence of the solar system. In each solar system, a group of such beings are awakened once again and they meditate the existence of the planets. On each planet, again another group of such beings awake and they begin to meditate for the creation and evolution of the planet. Yes, they are called the *Dhyani Buddhas*, some of them, the *Dhyanis*.

On the third plane, they are called the *Buddhas* of activity. On the Cosmic Plane, they are called the *Pithrus* and on the Solar Plane, they are called the Seers or the *Rishis*. So, this is something about the meditation or the *Dzyan*. So, these stanzas on "The Book of Dzyan", they contain the process of meditation of these eternal beings, how these beings make their periodical meditations at equal intervals of time. Whenever there should be the beginning of a Cosmic Creation, that occasion is called their Morning. So, they meditate every Morning, just as we meditate every morning. But, their interval between two Mornings will be our millions and millions of great cycles of time. So, that is the meaning of the word Dzyan, the meditation of the cosmic meditators. The same eternal beings are described in the Old Testament as the patriarchs Abraham, Jacob etc. They are not little beings who ruled on our earth, because they have established the ladder from earth to the

heaven and from heaven to the earth. So, we should gradually learn the language of the scriptures and get into the habit of reading the scriptures in the language of the authors, not in our language.

Another interesting thing is, if you find the original book of the Gospel of Saint John, his name was not John like English but it was Dzyan which is equal to this. That is why the Revelation of Saint John in the New Testament contains all the top secrets of Creation and Destruction. It is an archaic book, one of the top scriptures of the world. But unfortunately, what we get now as the Revelation of Saint John is much cutoff and mutilated by the Christian missionaries who are not at all capable of reading such books. They have mutilated the books simply because they could not understand them and they feared that people would question about the science of the book. Then they have to accept the ignorance. So, they cruelly cutoff many important parts of that book.

This is about "The Book of Dzyan". It is said to be the existing one in the cave temples that means the inner layers of your own consciousness. No doubt, these books exist outside also as volumes, but the one book that is described in all these books, it exists within yourself and around yourself as the microcosm and the macrocosm, as the individual and the universe. So, it is also said that it is written in two volumes. The first volume is the macrocosm that is the origin of the cosmos and the universe. The second volume is yourself, the reader of the book who exists in this universe. This is the key to read the esoteric

language of the scriptures. Blavatsky has much explained about this key in her two books "Isis Unveiled" and "Secret Doctrine".

She has written her books also in two volumes. "The Isis Unveiled" is written in two volumes. "Secret Doctrine" is also written in two volumes. Volume one is called Cosmogony, volume Two is called Anthropogenesis. See, all these scriptures are written in the same texture and division. So, during initiations, they will give us these esoteric secrets. Another author describes this book as follows. *"That book belonged to a very great ancient age and it is written on pages of human skin in a red liquid. It could survive through many thousands of years, that means, the story of life and evolution is written on the human physical body. The details of the story are given in your blood, as your tendencies, your faculties and your capabilities, the psychic and psychological, spiritual abilities that make you understand.* This is something about the examples of the esoteric nature of the book. It has a symbolism of its own into whichever language it is translated and into whichever religion it is adapted, if you translate it as it is, it carries all this esoteric nature. It is enough if we do not use our intelligence in translating it. This is something about this book.

Now, we go into the next detail. Each of these four *Vedas* have the following divisions. Stanzas that are the original *mantras* and then we have the oldest commentaries which contain the keys of application. They are called *Brahmanas*. So, the original literature of the Veda is

different and their practical keys and commentaries are different. See, the next one we have, the science of God, that is collected from the *mantras* and made into little edition. They can be called the anthology of the *mantras*. They are called *Upanishads*.

The word *mantra* means a sound and a meaning to be meditated upon. That is the meaning of the word *mantra*, a sound and a word to be meditated upon. The word *Brahmana* means expansion, that is an explanation of the meaning of the *mantra*. Literally it means expansion. The word *Upanishad* means, an approach, near. Here it is an approach near to God. Your direct approach to God is given in these books. For example, how to meditate upon God, how to live as God's consciousness, all these things are given in these books. They are only collections made from the original *mantras*. And then there is the fourth branch of literature which includes the science of cosmology. Cosmology and Embryology put together, it is called *Aranyakas*.

So, every *Veda* has these four divisions of literature. The *mantra* literature, which is the original archaic stanzas which are made into a collection and protected through generations across many thousands of years. Then the *Brahmanas*, the commentaries of the *mantras*. And then the *Upanishads*, collections and discourses from the *mantras*. And then the *Aranyakas* which contain the science of cosmology and embryology. The name *Aranyaka* is very esoteric. It means, discourses in forests. *Aranya* means forest. So, Gurus and disciples used to gather in forests

and they had their sessions of teachings about the origin of the universes and the origin of the individual. They are highly scientific. This is the exoteric meaning of the word. The esoteric meaning is the science of an instrument called *Arani*. *Arani* is one of the implements of the holy sacrifices. It is made up of two wooden pieces, one fit into the other. One wooden piece is fit into another and a string, a rope, is tied to the upper one and they will rotate the upper stick and there will be sparks of fire from it. They will gather the fire with the help of cotton soaked in ghee (clarified butter). Then they kindle the fire in the sacrifice. So, this instrument is called *Arani*. It is taken as a symbol in these lessons.

Each lesson is explained with the help of this symbol. For example, the heaven is described as the upper wood. The earth is described as the lower wood. And the atmospheric friction is described as the rotation. And the life that manifests on this earth into the various bodies is described as the fire. This is one chapter. Under this chapter, a science is explained. Similarly, another chapter, for example the Guru is the upper wood. The disciple is the lower wood. The speech communication is the rotation. And the illumination in the disciple is called the fire. Under this heading, a second chapter is described.

Then the example of a third chapter. The father is compared with the upper wood. The mother is described as the lower wood. And the sex life is described as the rotation of the woods. And the next generation is described as the fire. This is a third heading under which another

chapter is described. So, this book is called *Aranyaka*. So, every *Veda* has these three parts. So, we have seen four Vedas, each having the four parts. This is something. And then we have to make an understanding of the original stanzas. We should know the esoteric keys to make a proper study of the original stanzas.

Then only we can understand in the way in which Madam Blavatsky understood and in the way in which the Tibetan Master understood. Otherwise we can understand only in the way all the other scholars have understood, for example, the many university professors. Even the most glorious professor who has conducted great researches on these books, that is Professor Max Muller, he has understood only as a scholar, but he could not understand even a single sentence. That is the reason why in the "Secret Doctrine", you will find many direct attacks by Blavatsky upon the faulty statements of Max Muller. So, it is only two or three whom we know, who have correctly interpreted the stanzas. All the others remained only as scholars. We have many universities in India where these stanzas are studied. All they remain only as scholars. And they cannot enter into the esoteric nature of these stanzas. But there are people who know them correctly whereas the university professors are only scholars.

So, unless we know how to approach the stanzas, we cannot make a study just as Blavatsky has studied. Even the closest disciples of Blavatsky failed to study the stanzas once again. For example, if you examine the books of Annie Besant, Lead Beater, Colonel Olcott and William Q Judge,

Robert Crosby, they are all living with Blavatsky for a very long time. She tried to teach them about the keys but they remained as only good scholars. They could explain many aspects of the science of Theosophy, but they could not conduct the same work after Blavatsky. That is, no one of them has taken any one of the archaic stanzas and made any commentary of it. They have taken a few sentences from Blavatsky's works and have written many books on those sentences. That is what they did. They could not make a tradition of the work she has done. So, it was a bit failure and the Master Djwhal Khul had to wait to search for another person and when he selected Alice A. Bailey, even then he was not satisfied.

In the autobiography of Alice A. Bailey, you will find that he could not rely upon her originality for writing any work. He had to prepare everything and give it to her verbatim and dictate everything for himself because there was a difference between the magnitude of Blavatsky and the magnitude of Alice A. Bailey. Blavatsky was an enlightened disciple whereas Alice A. Bailey was not fully accepted disciple for some time. She was not willing for the work sometime. So, that is the degree of perfection the Masters expect. If the Master felt Alice A. Bailey herself not to his satisfaction, where can Lead Beater and Alcott stand before her? So, Alice A. Bailey stands on a very higher pedestal than Lead Beater or Alcott. But still the Master was not fully satisfied as much as he was satisfied with Blavatsky. So, unless these keys are popularized, the Masters find it a great difficulty to transmit the wisdom because they have to do the work of the fundamentals again

and again. But strangely the keys are very popular and kept open for everyone. In the ancient centuries, these keys were popular in every nation. They were the same keys always. For example, Pythagoras had the same keys. He was a past master of these keys. Plato has the same keys.

So, we will proceed to the keys. They are six in number. We will proceed to the six keys. ***The first key is called the science of scanning, that is, "The Science of Meters".*** It is also called the esoteric prosody. That is if you take a poem, what is the difference between a poem and prose? The poem is metric in its composition. It will have its own number of syllables and grouping of syllables. So, it is called the science of meters or science of scanning that is making division and giving the arrangement of the composition of the poem.

For example, we have in every language, its poetry. If you read the works of Goethe, they are written in verse and they are divided properly and the intonation and the sounds are properly arranged by Rudolf Steiner to be enacted into the mystery plays. So, the composition of these poems in every language is called the scanning of the meters. We have the science of the scanning of the *mantras*. The *mantras* are written in various meters. And we are expected to know the meters. For example, if we take the *Gayathri mantra*, it is written in a meter of eight syllables in each line and three lines in the poem. So, daily in the morning, we are uttering, chanting the *Gayathri mantra*.

"Om Tat Savithur Varenyam" - first line, "Bhargo Devasya Dheemahi" - the second line, "Dhiyo Yonaha

Prachodayath" - the last line. Like that, the Gayathri meter contains three lines. Each line has eight syllables. So, it gives the formula, three multiplied by eight equals to twenty-four. Then, we have to go into the solar year which has twenty-four nodal points, that is, the twelve new moons and the twelve full moons. And understand the whole year into one song and divide the whole year into three equal parts.

The next secret to understand the meaning of the stanza is, to apply the meaning of this stanza to the astrology of the solar year and the functions of the full moons and new moons that produce the periodicities of the biological kingdom on this earth. And then we go into the lunar divisions of the months where Moon makes a round in thirty lunar days or twenty-eight solar days, which is called one period of menstrual cycle produced by Nature for the purpose of reproduction to conduct the creation on this earth. Like this, we are expected to apply this science to this stanza. Of course, we will go into the details a little later. This is the first key called, "The Science of Scanning". *In Sanskrit, it is called the "Chandas"*.

Then the second key, "The Science of Rituals" that is the various rituals in the Vedic literature, the practical procedure in the rituals, how to conduct these rituals. For example, where the Master of the ritual should sit down, where the other two officers of the ritual should sit down, what are the positions of the seven important officers of the ritual, what are the implements they have to use; how to make a beautiful drama of all the procedure of the ritual?

This is given as the second key. So, it is the science of the ceremonies of the rituals. **In Sanskrit, it is called Kalpa.** *Kalpa* means the practical procedure. So, you have to apply this to each stanza. Of course, we will go into the detail a little later. There is something esoteric about these keys also.

About the third key, the Vedic grammar, that is how many types of words are there, the parts of speech, the construction of the sentence and the parts of the sentence. So, you have to analyze the stanza according to the rules given here. Of course, this also has an esoteric sign which I will explain. First of all, let us know the names of the six keys. The third one is called **Vyakarana or Vyakaranam**, either way that means the grammar. **The next is, “The Science of Pronunciation”, or science of utterance, that is, how to utter sound, in how many types you have to utter, the difference of the tone in music and their application. It is called Shiksha.** And then the Vedic astrology that is the structure of the year, the divisions of months, the new moons and full moons and the divisions between one new moon and one full moon, and the duration of the day and the various methods of dividing the time of the day, the units of the seven days into one week and the two weeks into half month, that is the interval between one full moon and one new moon and then two half months as one lunar month, twelve lunar months as one solar year and twelve solar years as one Jupiterian year, thirty solar years as one Saturnian year and the least common measure of these two, that is the sixty years cycle as the Jupiterian, Saturnian cycle.

Then the bigger cycles of three hundred sixty years and the bigger cycles which we call the *Yugas* and the *Kalpas*. So, this is about the astrology. We have to apply this science to the stanzas before we get the real meaning. ***Then the next, “The Science of Etymology and definition.*** So, the etymological key, astrology is called in Sanskrit ***Jyotishya***. Of course, here it is only esoteric astrology, not the market astrology we see. The sixth one is called ***Niruktha***. That is if we take a word, the science of analyzing the word into its different parts and the capability of going into the history of the word and through which meanings, the word has passed in the past centuries and then using that knowledge to bring out the meaning of the stanzas. So, this is the sixth key. ***Then the seventh is the stanza itself.*** The seventh is the stanza. But here the stanza is said to be the esoteric seventh key whereas the reader of the stanza, the disciple is defined as the real stanza. This is in short about the six keys and their names. Tomorrow we will complete the esoteric meaning of the six keys and from day after tomorrow, we will take an example how to apply.

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So, we were speaking about the six keys. We named them simply yesterday. The names are as follows.

- 1) The science of scanning the meters or prosodies called *Chandas*.
- 2) The second one, the science of rituals called *Kalpa*.
- 3) Third one - Vedic Grammar called *Vyakaranam*.
- 4) The fourth - the science of pronunciation or utterance, called *Shiksha*.
- 5) Astrology - called *Jyotishya*.

- 6) Etymology or definitions, which we normally call the science of dictionaries. It is called *Niruktha*.

So, we go into the esoteric aspect of each of these six keys.

Chandas or scanning the meters. It gives the time divisions and space divisions of this Creation, that is the time divisions in the cosmic scale, solar scale, the planetary periods and the divisions of *Yugas* etc. It gives the various methods of division. According to this, the whole Creation is called a poem and a song. A poem has number of lines and number of syllables. There are many meters described in this.

The first is called the one syllabled meter, that is, it is a poem with one syllable which is to be sung in a prolonged way. It is what we call the Cosmos. The whole Cosmos is said to be a song of one syllable. It comes into existence as a solar system. That is the Sun as the centre and the whole world as the rotating circumference forms the one syllabled song. This is called *Pranava* meter and it is represented by the syllable OM. So, it is described in the archaic verses that the whole cosmos comes out as the utterance of one syllable. Each solar system comes out again as a second utterance of the same syllable. The planetary existence comes out of the utterance of the one syllable for a third time. So, every one of us comes into existence according to the potency of utterance of that one syllable. Therefore, in the book "Treatise on Cosmic Fire", you will find many pages about the science of utterance of OM. In four or five other books of Djwhal Khul also,

you will find this topic very important. We are also expected to practise the utterance of OM.

I think you remember Djwhal Khul discusses the art of breathing as the practice of the utterance of OM. That is your heart and the lungs form the centre of your existence and therefore OM is said to be forming the centre of your existence. And from there, the potency of OM is creating the capacity for you to breathe. So, this is about the first *Chandas*. Its meaning, the meaning of this poem is called "I AM". Every poem will have its meaning. The meaning of this poem is described as "I AM". This is to give you an example of the science of meters, how they consider this science. It is only to give you an example.

The second one is called the two-metered syllable. It is figured like this. It has two syllables, each syllable forming a line. That is, the poem has two lines. This is what we say night and day; not only to our earth, but to the solar system and to the whole cosmos also; also our birth and death, our sleep and awakening and all the pairs that exist. They come out due to the potency of this song. It has two sounds to utter. "*So*" and "*Hum*". Your respiration is singing these. It starts with OM and becomes two syllables. One is your exhalation and the other is your inhalation. The sound potency for your inhalation is "*So*" and the sound potency for exhalation is "*Hum*". If you close your eyes, put your body in comfort and begin to establish rhythm in your respiration, when you practise breathing according to the comfort of the rhythm, then when you observe your respiration carefully, you will understand how

these two sounds are uttered in your respiration. That is while you are taking in respiration, this sound "*So*" is being uttered inside. While breathing out, the sound "*Hum*" is being uttered inside you. For example, when you are breathing in, it is regulated in the nose. And the sound "S" is produced in the nose. And when you are breathing out, the breath is regulated in the throat pit. And the sound "H" is being produced in the throat pit, when you are breathing out. Gradually, when you go on meditating upon your respiration, you will fully discover that these two sounds are singing in your respiration. This is called the two-syllabled meter.

Then the three-syllabled meter. It is understood by the triangle. It is constructed in the form of the triple principle of Creation. It is called the three-fold wisdom in you. That is your respiration and then your voice and then your mind. That is, first your respiration starts and then your voice comes out because of your respiration. And when your respiration and voice are working, then the mind begins to work. So, when the respiration is stopped, the mind is stopped. Generally, at the time of death it occurs. But, in the practice of yoga also, it occurs without death. That is when you are capable of stopping the respiration, the voice will not be used and the mind goes into yourself. The only difference between death and yogic state is, in the yogic state you are present to experience it, whereas in death, you are not present.

In sleep also, you are not present. But, respiration is taking place. So, these are three different states. The yogic

state is the stage of full mastery. That is what we described yesterday as the fourth state of consciousness, that is, the consciousness of the Aquarius. So, this is called the three-fold wisdom; that is respiration, voice and mind. So, they are the three Vedas which come out from you. The respiration is the second one, *Sama-Veda*, that is, the song of life; then the voice is *Rig-Veda*, that is, the utterance of life; then the mind, the *Yajur-Veda*, the plan of life. So, it is called the three-fold existence. It exists in us in the form of time. Time is divided into three and is understood as past, present and future. Also, our existence in the future is divided into three and understood as the three persons in grammar, that is, the first person, the second person and the third person. That is "I Am", "You are" and "He is".

Like that, we have three persons coming out of our consciousness. Therefore, grammar has three persons. It is also expressed as yourself in the form of a sentence. That is the subject, the object and the predicate. That is whatever you do, there are three things existing, the doer, the deed and the process of doing. For example, if you are eating, you are there as the eater; food is there as the thing eaten and action is there in the form of eating. Without this triangle, nothing happens. In grammar, it comes out in the form of subject, object and predicate. So, it is called the three-syllabled meter. It is expressed by three sounds. "A", "U" and "M" (UM). That is the first syllable is made into two syllables in the second meter. That is the "I AM", is divided into the two respirations. Here the same "OM" is split into "A", "U" and "M" (UM); or the "I AM" is

divided into "I AM", "You are" and "He is"; the past, present and future; the subject, object and predicate.

While doing so, it has created the triple Creation. Before the origin of the solar systems, it has given the triple Creation which is called the three fires. An explanation of these three fires is the only thing that covers all the pages of this book, "Treatise on Cosmic Fire". It is only an explanation of these three fires. Each fire created its own world. The first is called "The World of Light" or what we call consciousness. The second is "The World of Energies". The third is "The World of Matter". So, World of Light, World of Energy and the World of Matter, these three are represented by three different syllables. Not like this, the three different syllables are "Om", "*Bhu*" and "*Bhuva*". So, this is the three-syllabled meter. Like this, there are meters up to twenty-four syllables. That is called the first set of meters.

The second set of meters contains forty syllables. All the archaic stanzas are composed in different syllables. For example, the composition of the book is also made according to the number of syllables. You know, what they call, "The Book of Dzryan" has seven stanzas on the first page. And then, each of these stanzas is taken as the heading of a chapter. Under each heading, there are seven stanzas again. D,Z,Y,A,N - DZYAN, Book of Dzryan. That is the syllables you find translated in the beginning and the ending of this book, and also in "The Secret Doctrine". That book is called "The Book of Dzryan". The first chapter contains seven stanzas. Then each of these stanzas forms a heading

of a different chapter. Under each heading, there are seven stanzas. So, in the second section, there are forty-nine stanzas. You will find the translation of the forty ninth stanza in the ending of this book.

The whole thing is condensed and translated. In the third section of the book, you will find each of these forty-nine stanzas forms a heading of a chapter. So, you have forty-nine chapters in the third section. Under each chapter, there are forty-nine stanzas. So, that is how it is divided. Mainly, we have the four-syllabled meter and the three syllabled meter as the most important meters. We have the seven-syllabled meter represented by the three and the four, geometrically represented by the triangle and the square. This is one meter. And another is formed by multiplying these two meters. That is the twelve-syllabled meter. The seven-syllabled meter is expressed as the "Seven Rays" of Creation and the twelve-syllabled meter expresses as the twelve months of the solar year and the twelve zodiacal signs.

Finally, we have the twenty-four-syllabled meter. It is called the song of the soli-lunar structure. It is called the song of the year or *Gayathri*. So, we have twelve full moons and twelve new moons in alternation in the solar year. And the whole year includes twenty-four lunations. The full moons and the new moons put together form the twenty-four lunations. They are called the nodal points of the year or the syllables of the song of the year. So, this is only to show you how the first key works and how it is applied.

Let us take up the second one - *Kalpa*. That is the practical detail of the ritual. The whole Creation is described

as the first twelve. So, the detail of the Creation is given as the science of the ritual. Here, the time keys of the first key are taken and the time that takes for the ritual is given. I will give you only one example. Thirty human days on this earth forms one month. The ritual takes place in the month as the meeting of the Sun and Moon and the separation of Moon from the Sun. And in between, the ritual takes place. There are many phases of moon in between. The month is divided into two half months, the half month of increasing Moon and the half month of the decreasing Moon. Like this, the astrological ritual takes place. And, the consciousness starts from the Sun in the form of the "I AM" of Creation and it reflects upon the Moon in the form of the mind of this Creation. So, our mind is a reflection of our "I AM", Sun's rays and they are reflected to the earth. In ourselves also, the "I AM" is said to be the Sun inside. The mind is said to be the Moon and our physical body is said to be the Earth. So, the activity of the whole month is described as the detail of the ritual.

Twelve such months become one biological year, which is different from the solar year. Solar year includes 365 and 1/3rd days whereas biological year includes only 360 days. Pregnancy and reproduction take place according to these numbers, not according to the solar year. Then you find twelve such years form the Jupiterian year. So, there are the rituals done by the planet Jupiter in this Creation. Thirty years make one Saturnian year. You have the rituals made by the Saturn in this Creation and you

have the least common measure of these two planets. That is the LCM between twelve and thirty, least common measure between twelve and thirty. It is sixty years cycle. LCM means, this number has least common measure that is the smallest number that can be divided by these two numbers. So, you have sixty years cycles. The bigger cycle is sixty multiplied by sixty years. And this is the base number of the number of degrees around a point. This forms the basis of the division of degrees.

Why do you divide the circle into 360 degrees at the centre, why 360 degrees, can you tell me? Why the ancient mathematicians divided it into 360? We should understand why we have taken 360 in all? For the present, you remember only one point, that all calculations of circular motion repeatedly give out number six and thirty-six. Again, and again, they go into the same two numbers. They do not go into any other number. Of course they go into three also, but three is included in six. Thirty-six is the biggest of the numbers. So, to facilitate the calculation of the circular measure, the ancients divided into 360, all other measures we will fail in calculating. Unless it is divided into 360, we can never make an approach to their calculation.

Even now our decimal system is a thorough failure to calculate the circular measure. That is why the value of 'Pi' is not exactly located because the decimal system and the circular measure are not reconcilable because the circular measure is an operation of these numbers, the decimal system is an operation of these two numbers. So, there is one number difference between these two. And

that one number is the content of the whole Creation. That is divided into day and night. That is divided into past, present and future. So, that one number is divided and divided and divided. Still there is something remaining. And that is what we call the continuity of Creation. So, the Creation is a mathematical equivalent of the equilibrium of Nature's forces. As long as there is the mathematical remainder, the Nature's forces permit the Creation to continue. The moment it is complete and when the calculation does not allow any remainder, that is called the end of Creation. At the end of every period, there will be an ending. That is what we call the zero. So, when the Creation has made a calculation with the numbers in their succession, one, two, three, four, five, six, seven, eight and nine and after nine, there is something else and then when it comes to an end, it is called ten which is the beginning of the next cycle.

Therefore, the same numbers repeat after ten in the decimal system. So, the operations of numbers should be carefully understood. Modern mathematicians have no idea of this. Therefore, it is a different branch of mathematics which should be borrowed from the ancient scriptures. Especially, Pythagoras has taught all these things and the arcane stanzas have all these teachings. During these two centuries, 19th and the 20th, there are only three people known to mankind, who can teach this ancient branch of mathematics. They are the Master Morya, Koot Hoomi, and Djwhal Khul. You must be knowing that Koot Hoomi is a reincarnation of Pythagoras. So, he is the only perfect Master in these calculations existing now.

As far as the known persons are concerned, we know only one person that is Madam Blavatsky, a person who could know all these things and compose them into a book. Even then, she has done only one third of the Secret Doctrine. The remaining two thirds of the passages are directly dictated by Djwhal Khul. Blavatsky could understand everything he had dictated. So, these figures belong to the ancient mathematics. Just as we have the decimal system, in the ancient days, they used to have the "**System of one ninth**". Now we have no mathematicians who can explain that system. There was one Indian mathematical scientist about 100 B.C., about 96 years before Christ. He was in India. He wrote a book on this branch of Mathematics. It is called the "**System of one ninth**". He said that is the only system that is fit to make circular measurements.

So, the details of the ritual of Creation are given like this. And again, this three thousand six hundred is taken as a month of a group of *Devas*, who make the ritual of Creation. Twelve such months make one year to them. We will see what it is. This is the number. So, this is called the year of a group of *Devas*. Multiply this by ten. It is called the decade of the *Devas*. It is what we call *Kali Yuga*, the magnitude of *Kali Yuga*. The word Kali means, a unit. You should take this as the first unit of bigger periods of time. Based on this, the still bigger periods of the ritual of Creation are described. For example, if you multiply this with two, you will get *Dwapara Yuga*. If you multiply it with three, you will get *Tretha Yuga*. If you multiply by

four, you will get *Kritha Yuga*. They occur in the reverse order.

This *Kritha Yuga* occurs first, that is four times. Then “*Tretha Yuga*” occurs, three units. Then “*Dwapara Yuga*” occurs, two units. Then *Kali* occurs, one unit. So, this figure of dots is given as the time key. You will find this figure in the "Secret Doctrine" of Blavatsky. It is called the Lotus of time. It is also called the navel of the Great Lord. The story says that the Lord is lying on a big serpent. The serpent called Eternity of time. The serpent is coiled in eternal coils. And the Lord is lying on it sleeping. And the serpent and the Lord are floating on an ocean called the Ocean of Existence. That is the Pre-cosmic Existence that is before the Egg is born. Then from his navel, the Lotus comes out. And from the Lotus, the Creator comes out like a little fellow with four heads. This is the symbolism. So, this is called the Lotus.

In the Buddhistic symbolism, this figure is called the gem Lotus, Lotus of gem stone. Gem stone is called *Mani* in Sanskrit and lotus is called *Padma*. *Mani* is gem stone, *Padma* is lotus. *Mani Padma* is a great Buddhistic mantra that contains all the clues of the time cycles. Buddha initiated his disciples, the first word of utterance "OM", comes out as *Mani Padma* and then it ends in the form of “Hum”. That means, the breath ends with "H". Similarly the whole Creation starts from "OM", expands in the form of the gem stone and the lotus that is in this formula and then comes to an end with the sound potency of “Hum”. So, among the Buddhists, this is one of the secret initiations. There are many people who meditate upon this *mantra*.

But without knowing how to use it, if we meditate, the energies in us will be enormously stimulated and it will be dangerous.

The vehicles go into danger. So, many cautions are given, nobody should do it indiscriminately. There comes a time when everyone has to meditate this *mantra*. It was given by Buddha but not at all a Buddhist *mantra*, because remember that Buddha was not a Buddhist. Also remember Christ was not a Christian. These are universal truths, which do not belong to any religion. Every religion can be benefited by it but no religion can contain them. So, the total is one plus two plus three plus four- ten such units. So, this occurs first in time. It is called the Golden Age. The second one then occurs. It is called the Silver Age. The third one then occurs. It is called the Copper Age. The fourth one occurs in the last. It is called the Iron Age which is called *Kali Yuga*. Now, we are existing in *Kali Yuga*, five thousand and six hundred years past. Still there is much *Kali Yuga*. But don't worry. There are sub periods in it.

At the end of each sub period, there will be a big change and also a re-establishment of the ancient wisdom. We are very near to such a sub period. So, the total put together comes to ten times this number. That is the same figures with one more zero. This is called the total period. It is called the great age or *Maha Yuga*. Seventy-one such periods, it is called the span of one *Manu*. That is one wave of humanity runs during one *Manu's* period. We have fourteen *Manus*. So, when the fourteen *Manus* are completed, it is called the day of the Creator, one day of

the Creator and three hundred sixty days of the Creator will be one year of the Creator. Hundred years of the Creator is called the span of the Creator.

But, you have to add the nights also. You have added only days. So, if you add an equal number of years, you will get the full span of the Creator. This is called one full formula of the whole ritual of Creation. Hence this period is called the *Kalpa*. You have all these figures tabulated in this book. So, now I understand that all of you have read this book. On Page 39, you will have all these figures given in the foot notes. In the "Secret Doctrine" also they are given. So, this is what is called the detail of the ritual and the whole thing is summarized into a little ritual. And it is enacted as a little drama that is what we call the rituals in the Freemasonry. But, they do not try to understand in Freemasonry. It has become only a formality. So, the Freemasonic halls today are centres of the rituals of talking.

Again, there will be the next Creator. From the same Background, the next Creator comes. The Background is called the Father whereas the Creator is called the Son, the four-faced Creator. "*Purusha*" concept. Everything will be completely, totally destroyed from our point of view but absorbed into subjectivity from the point of view of the Background God. So, when we are taking a bath, the upper layer is destroyed from its point of view, but from your point of view, it is made fresh. Similarly on the Background, everything is absorbed. And again everything comes out in the same identical way just as it has come out in the Creation. So, it is like a wave coming from the ocean and going into the ocean.

Then we will go to the third key. It is the Vedic grammar, the grammar in the archaic stanza. *All sounds are divided into vowels and consonants. Vowels are called energies. They are also called vital activities. Consonants are called elements of matter. So, vowels belong to the plane of energies. Consonants belong to the plane of matter, material plane.* Every vowel has its short form, its long form and continuous form.

That is, every energy in this Creation has its starting and its alternation, that is acting and stopping and the alternation forming into a continuity of application. That is how existence comes into Creation. For example, there is inhalation with the help of a group of energies and exhalation with the group of another set of energies. So, this is the representation of the alternation of inhalation and exhalation. And then our span is a continuity of respiration. Everything in this Creation comes into existence according to the formula of this grammar. For example, there is darkness and there is light. They begin to alternate and there is the span of the universe. We see how in magnetism, there is the polarity of the opposites, polarity of the like poles and the continuity in the form of magnetism. Also, in the electromagnetic phenomenon, there is the alternation of currents. The current starts and it stops. There is what we call the electric current.

The same thing occurs in the existence of everything in this Creation. So, this is called the pronunciation of the vowels, short vowel, long vowel and very long continuation vowel. And vowels, consonants join together to form the

utterance of sounds. So, without a vowel, you cannot utter consonants. If you write continuously the consonants, you can write them on a paper, but you cannot utter the consonants, but yet they have to pronounce only some vowels in the middle, otherwise they cannot pronounce it. They may write like that, but they cannot pronounce it together. Maximum three we can pronounce. We can say that there is no free flow of energies through matter. That is, there is much difficulty and blockage between the people of that language. That is relationships will be very formal and very tough. They have many formalities to understand each other. And they cannot so very freely come together as others do. In one sense, we can say they are more orthodox than other people. So, there are difficulties in easy flow of thoughts among them. So, this is something about the grammar of the Vedic stanzas.

There is one class more about this which we will finish tomorrow. So, we were speaking about the grammar, important points about the grammar. The word is divided into four divisions in the Creation. That we have seen previously. According to it, the words are classified into four groups in the grammar.

The first group or substantives, that are nouns, adjectives, numerals and pronouns put together. Numerals, these groups are called substantives. The Second group is called verbs. The third groups are called conjunctions.

For example we use 'and', 'but'. All these things also come as next group, prepositions and postpositions.

Prepositions are parts of little words used before words. Postpositions are little words used after words. They are there only in Sanskrit and in one or two more languages. You do not have them in English and other languages. In Greek, they are there. In ancient Hebrew, they are there. I think in Latin, there are some according to some people. I don't know if they are there in German or not. Relationship words or case endings come under postpositions. But, every word has its characteristic case ending in Sanskrit. As I understand, in German also they are like that. And in Hebrew, there are always case endings. So, these case endings come under post-positions. Now we are concerned with them only when we are learning Sanskrit. Now, we are concerned only up to that much to know the texture of the grammar. It has to do with the esoteric aspect of these scriptures.

These four correspond with the four stages of Creation, which we have discussed previously. We said that, on the fourth stage the whole Creation comes out. In us also, in the fourth stage the word comes out. Therefore, the Creator is symbolically described as four faced. And here also you will find the substantives as the fourth stage because they complete the meaning. They will have self-sufficient meaning in them. Verbs represent action. Therefore, they are called creative energies. The conjunctions are like the divisions of time in Creation. And the prepositions and postpositions are like the succession of events.

So, like that we have four classes of vocabulary in the scriptures. This is after the four-fold division of Creation

where God is said to have expressed himself in the form of the four-fold word. His image is called ‘the substantive’ that is what we call the name and the shape of each thing in the universe. And the verb is called his flesh and blood which we call the action taking place in the Creation. It is also called the undercurrent which we call time. So, it is our own background existence. We cannot know it. We know it only in the form of our incidents. Our incidents are not time, but we cannot know time except through incidents.

So, this is how it is discussed in the scriptures. Now all the substantives are divided into seven cases. For example, the nominative case, the accusative case, the instrumental case, like that there are seven cases. Now, let us not be bothered **of** the details. But remember, that they are having each substantive has seven cases. That decides the esoteric nature of the language of a nation. It speaks of the esoteric nature of the language. See, the more number of cases in a language, the more esoteric the language is in its nature. Till now, seven is the maximum number of case endings. Only two or three world languages have seven case endings. The Sanskrit is the oldest among them. Each case has three numbers. Generally, in all languages we have two numbers, the singular number and the plural. Here we have the singular number, the dual number and the plural number.

So, in the languages of the scriptures, you find the number indicating one; the number indicating pairs of things like night and day; creation and dissolution; male and female; birth and death; like that you will find. Just

as we find in the ancient Chinese and the Japanese, the Yin-Yang principle, we find the same thing in the dual number in the scriptures. For all these things, which are used in pairs, the dual number is used. And afterwards for more than two, it is the plural. This is because the Creation exists in one unit, two polarities and plurality. So, we have twenty-one forms for each substantive. This has something symbolic and esoteric.

The Creation comes first in three creations called the first three fires. And then it comes into seven rays. You see, it is called the seven fires. And we have the seven rays of the Sun forming the spectrum which is the base of all vibrations to form matter on this earth. So, the three fires and the seven rays put together express in our Creation as the seven rays in three planes. We have twenty-one groups. So, your constitution has the physical, the vital and the mental. So, there are seven layers on the physical called the seven tissues, the seven potencies or energies in the vital, each forming an energy centre and the seven layers of your consciousness on the mental. So, according to this structure, the substantives in the scriptures exist.

Then about the verbs. Each verb exists in three persons; that is, first person, second person and third person. Each person exists in three numbers, that is, singular, dual and plural. So, we have a form in first person singular, dual and plural; then second person - singular, dual and plural; third person singular, dual and plural. So, we have nine forms in each tense. So, we have three tenses in verbs. That is the past tense, present tense and future tense. So, in each tense, we have nine thoughts.

We have the moods also apart from the tenses. That is, the imperative mood, the indicative mood. Verbs have moods, that is the imperative mood, the indicative mood. For example, 'will', 'shall', etc. "You will do, you shall do, you may do", like that. In English grammar they are called moods. If we say, "You should go", 'go' is verb. If you say, "You shall go, you should go"; you see under mood; if we say, "You should go", 'go' is the verb. The word, 'should' decides the mood of the verb. If I say, "You bring that chair", 'bring' is the verb. Then it is called imperative mood. That is ordering. If I say, "You may bring that chair". That means indicative mood. Like that we have moods in verbs. So, there are tenses and there are moods. That is, times- past, future and present.

The tenses and moods put together, they are ten. So, the nine forms are multiplied by ten forms. We have three multiplied by three multiplied by ten, ninety forms of verbs. And the original word for verb is called root. Every root has ninety forms of verbs. For example, we take 'go'. That is a root. Going, gone, they are the verbs. So, there is one root. When it is made fit to be used, it is called a verb. A verb is ready to be used in a sentence. A root is not fit to be yet used. So, for every root we have ninety verbs. Similarly, in substantives also, there is the original word for each substantive. It is called the stem, like tree. These two are root and the stem. See, this is the root, and this is the stem. So, for verbs, the original words are called roots. For substantives they are called stems. So, each stem has twenty-one forms. Each root has ninety forms. This is symbolic.

If you take the lunar month, the Moon starts from the Sun and makes the full Moon and then again meets the Sun. So, from the new moon, he starts and completes half of the month. Then it is full moon. Again, he completes the other half of the month. So, it has the four quarters once again, just like the four stages of the world. Just as the Creation is made in four steps, the lunar month is also made in four steps. You have the half moon and then the full moon and then again, the half-moon, and then new moon. Understand, seven days for each. So, from the day of new moon, you will find the seventh day, half-moon; and then the seventh day, the full moon; and then the seventh day again the half moon; and then the seventh day, the new moon. Each seven days, you have ninety degrees. So, the relationship between substantives and verbs is seven cases and ninety verbs. This is the esoteric aspect of the grammar.

Then the next key. It is called the training of utterance or intonation. That is called *Shiksha*. We gave the name previously. So, this is the fourth one we have to deal, *Shiksha*. It is called the training of the utterance. Every sound is to be uttered as a short sound, a long sound and a much longer sound. We have seen previously also. Here it is applying. If you say, "a" that is, time taken for that sound is called the first sound. The sound taken for two is called the second sound ("a a"). It is called the longer sound. The third is called the song. That is three or more. That is the time taken for three sounds like this ("a a a") or any number of sounds, like that. So, it is called a song,

the short sound, the long sound and the song. Just like in grammar, we have the singular number, the dual number and the plural number.

We are expected to practise "OM" in the three forms. So, close your eyes and begin to utter "OM", you will find that you cannot utter in the first letter. You can utter only in the longer way, so when this is divided into its three sounds, each of them can be uttered short. It has a symbolic significance. Only when the word is split into three, you will have the time divisions in Creation. That is, God as word is beyond time. If only He comes down into Creation, splitting Himself into three, that is, God as father, God as Nature and God as child. Then only He will come as the divisions of time.

So, it is said you are expected to utter other sounds only in short. You can utter the other sounds in short, but not the original sound. So, you are expected to utter it either in the second or in the third model. So, you are made to practise by the teacher how to utter it. First you are asked to sit down, close your eyes, put every muscle and nerve in the body in comfort, make it relax and then observe your respiration. You will find how the word is uttering itself in two syllables. We have seen it. "So-Hum". So, then after making an observation, try to use your mind to make the respiration uniform, that is, begin to breathe in slowly and with uniform speed and in a prolonged way as long as you can breathe. And then in the same way, begin to breathe out. Like this, you have to meditate upon your breath.

By breathing in, continuously you have to meditate upon the sound "So" and while you are breathing out, you

have to continuously meditate upon "Hum". So, you should spend some time in this meditation. Then only, you will be able to utter "OM" correctly. So, every day after practicing for a few minutes "So-Hum", you are asked to utter "OM" while you are exhaling. That is as long as you are breathing out, you have to breathe out with the sound "OM" continuously until the breath is fully out. This is called one full breath. Now you are expected to meditate that the Creator breathes out and his breath is one Kalpa. You have seen the period of Kalpa. As long as you are breathing in, it should be considered as the absorption of Creation into the Creator. This is the method in which you have to practise the utterance of "OM" and then you should understand that the "OM" is divided in your respiration and it is conducting your respiration. That is, it is giving you the energy and the potency to breathe. So, the word is divided into two and fixed up in the two respirations. You are expected to understand it and meditate upon it.

The method of understanding is like this. Separate the "O", the vowel from the consonant and separate the "H" from "Hum" and then bring the "O" separately and the nasal separately. So, both of them put together, there is "OM" in your respiration. This you are expected to meditate after uttering "OM" for some time. So, for about five minutes, you can utter "So-Hum"; then for five minutes you can utter "OM"; and then for next five minutes, you can meditate upon how "OM" is making you respire.

So, you will understand how the potency of the *mantram* "OM" is making you live because it is the biological potency

which is giving you the respiration. So, it is the very centre of your life. This is the next you have to practise and you have to do.. Only you have to make it uniform speed. That's all. There should be no jerks in breathing. No *Kumbhaka* business. This has nothing to do with the *Pranayama* of the many schools. This is the *Pranayama* of *Patanjali* and *Bhagavad-Gita* which is directly taken from the scriptures. There are other types of *Pranayama* for which the scriptures are not responsible. To understand that "OM" is divided and distributed in the two respirations; to understand, it makes you understand that "OM" is made into two and distributed in your respiration. Therefore, three times I told you. You have to do it many times. For five minutes you have to do it now. If it is only for the sake of meditation, for health and for the ease of living, it is enough if you do three times.

If you want to go into the scripture, you have to increase the time. Now, you take five minutes for each practice. Fifteen minutes in all. You can open your eyes, if you feel like opening. But if you are really observing your respiration, then you will never remember to open your eyes. But if you remember, you have to open your eyes once. Otherwise there will be some mind resistance which will disturb you. We will not go anywhere. We will be here. It is only to realize that we will not go anywhere, we will stay here, even after the body is dropped, it is only to realize it, this practice. *Generally, we believe that we go away with the body. But to realize that we are not going away, we are there in the air and space as the potency of*

respiration after this body is dropped, that is our Eternal Presence. It is only to realize that we practise this. So, we are not going anywhere.

Then, the next thing to know about this is, understand you have three parts in you; the matter in you, the force in you and the consciousness in you. Now consciousness is the indweller yourself. The energies in you are the life; the matter in you is the body. So, you should visualize the position of matter and force in you that is life and body. Life is force, energy. Body is matter. So, you should find the formula in this. See, the consonants are bodies. Vowels are life. So, this is the body part. This is the life part. So, they are linked up. So, they are linked up as the four syllables of your word or four steps of the Creation. So, you have to understand it.

The meeting principle, it is called the nasal sound. It is like the cement in a building. It is linking up all these things. And then you have to find out *mantrams* from this. *Mantram* is nothing but understanding yourself as the potency of sounds, that is uttering a sound is the same energy which makes you utter the respiration. So, you have to identify the utterance of sounds with the energies of your life. Through each sound, you will be able to identify in a different manner. And finally all the sounds will be identified as all the modes of your life energy. Because of the various modes of your life energy, so many sounds are being uttered and so many syllables are being framed. So, through the energy of life, with the help of the mind, both united together are framing the various sounds and various syllables.

The original and the oldest is, it is this name - "So Hum". So, you have to make combinations of those sounds and make *mantrams* to meditate two months each. You can take the other combination also and make another *mantram* like this. "So-Hum". This is another combination. It can be uttered only like this. "Hum-So". This *mantram* is called the bird of life. It is milk white; it is described as a milk white bird. From this the word Swan comes. Etymologically, the word swan comes from "Hum-So". That's why in the scriptures, the white bird is described as the vehicle of the Creator. The Creator sits on a white bird and comes down to Creation. So, this is only to give you examples of the *Shiksha* or the Science of Utterance. We are expected to practise how to utter these things. This branch is also called the science of *mantrams*.

Then astrology, all the astrological items from the above keys should be gathered. For example, the time division of six hours each should be separately understood how the day is divided into four equal parts, having six hours each, each having 90 degrees angle. The same is to be understood in the month. That is seven days each of 90 degrees, 28 days. This is the second application. It is called the diurnal cross. This is called the cross of the month.

Then you have to understand the cross of the year, the four cardinal points. Aries - starting with March 21st; then Cancer, that is June 22nd. That forms the first part of the cross. Then September 21st, that is Libra first point. So, this is the second quarter of the cross. Then December

22nd, first point of Capricorn. This forms the third quarter of the cross. And then the remaining is fourth quarter. And then next you have to understand the minute divisions of the day. It is not only the hours and the minutes, but there is the other type of division also.

The whole day is divided into sixty equal parts. That is from sunrise to sunrise, it is divided into sixty equal parts. These parts are called ghatees in *Sanskrit*. Each is divided into sixty equal parts again. So, you have the base number 36, the astronomical number, all the calculations of the year and the bigger cycles, the Yugas and the *Manu's* periods and bigger periods. So, the next thing to be known is the Soli-Lunar Calendar, that is, we have what are called the seven moon phases. For example, in seven days, we have eight moon phases. So, from new moon via full moon, again to new moon, we have thirty moon phases in twenty-eight solar days. The Solar days are twenty-eight, but the moon phases are thirty. Just we need not go into the details.

In each Moon phase, we have an angle of 12 degrees between Sun and Moon. So, from new moon, up to 12 degrees angle, it is one Moon phase. So, the next 12 degrees it is the next second Moon phase. Like this, we have the astronomical Moon phases, which give us the cycles of the flood of water on this earth. For example, the Noah's flood, the flood at the time of the Noah. So, there are periodical floodings on this earth. These Moon phases will give us a time key to calculate the periods of flood, both. We have to wait for a very long time. We need not be worried now.

The floods of rivers and oceans will be known by these by using the formula of thirty lunar days or twenty eight solar days and also the reproductive cycles of the female physical mechanism. They are also called the floods, that is what we call the menstrual cycle. They are between twenty-eight days and thirty days. So, we can know the key between the individual cycles and the earth cycles. All these things are given in Blavatsky's commentary to the archaic stanzas. That is what we call the "Secret Doctrine". So, this is about the fifth key. Tomorrow we will finish the sixth key and then take an archaic stanza to explain.

We were just completing the fifth key, called *Shiksha*. Only one more point is there in it. And with that we will finish the fifth key - *Shiksha*. Every vowel we have seen is said to express in three different lengths- the short, the long and the continuous and all these three types are produced in two different varieties. One is nasal, the other is pure oral. For example, if you take the sound "Vu". You have short "VU", long "VU" and the song "VU"; just as in the end of a song, the musician goes on singing the sound. And these three are in the form of nasal. That means, if you utter this as "VU", you utter this as "VU", "VU", "VUU", "VUUU", Like that, with the nose, you will utter it. So, non-nasal - three sounds. And nasal three sounds.

You have it as three types again. That is the low tone, the normal tone and the high tone. Mark this under a sound like this. It means it should be uttered in low tone. If you do not mark anything that means it is the normal tone of

your voice. If you mark vertically above the sound that means you should utter it in your high tone. The normal tone of everyone is taken as standard. Lower to one's own normal tone, it is marked as low tone. Higher than one's own normal tone, it is marked as the high tone. So, we have three multiplied by three, nine, nine multiplied by three - twenty-seven. So, each sound is uttered in twenty-seven different denominations. Do not be afraid that you have to utter all the twenty-seven just now. There are no scholars, not many even in India who know the utterance of the all the twenty-seven sounds. There are there but are only very few and in the ashram of the Masters, still there are people who utter these sounds scientifically. So, if you utter an archaic stanza from the scriptures, you have these differences of utterances. So, as a third division, we have the low tone; when we mark under a sound, in horizontal way, it should be uttered in a low tone.

(One has to listen to these sounds when one utters. Then only we can understand what Master is explaining.)

When nothing is marked, it should be uttered in your normal tone. When a vertical mark is given above the sound, it is to be uttered in your high tone. There is lower than your normal voice, your normal voice and higher than your normal. So, when we are uttering any one of the *mantrams* from the Veda or any one of the archaic stanzas of "The Book of Dzyan", of course not their translations in English, when you want to utter them in their original language, you have to observe these intonations.

For example, daily we make the utterance of the *mantram*, "*Shanno Mitraha*". That is an invocation of the consciousness of the teacher and the disciple. That *mantram* was invoked in the ancient days in every school in the beginning of the school. That is the opening of the school in the morning and at the time of the closing of the school in the evening. If you utter that *mantram* you have to observe all these things. For example, if we utter, you know daily "*Shanno Mitrassham Varunaha. Shanno Bhavathvaryama*". Like that. "*Shanno*" means this one. "*Bhavathvaryama*" means lower tone. "*Shanna Indro*"- like that. "*Bruhaspathihi*". So, we should learn it from a person uttering until we can independently reproduce it with our own voice and then learn the intonation in the mind. And you can make a notation of the *mantram* on the paper but you are strictly prohibited to read looking to the notation because the notation should be remembered as sound but not on the paper. So, he is said to be the worst student if someone wants a notation on the book to recite it.

There are four or five types of worst students described here in the science; those who make the short vowels long or long vowels into too long, to help him to utter the intonation is also called one among the worst students; one who changes the sound to make the intonation; or one who speeds up the utterance of words, utter the intonation is called a third type of worst student. And a student who makes his head like this in his attempt to utter the sounds that is, to remember intonation with the movement of the head, whose head moves with his utterance, is also called

one among the worst students. So, these are some of the intonations. And these intonations can be marked in the book to keep the tradition of intonations, not going away from our mind that is to keep the standard of the text.

But learning and recital should never be made with the help of a book. That is why in Sanskrit, this is called as ***Sruthi***, which is the science of scriptures. In Sanskrit, it means from voice to ear. So, it should be learnt from voice to ear. The voice of the teacher should lead us. And our ear should receive us and then we should practise uttering it. And when we teach, once again we have to follow the same process. And it should never be learnt or taught through a book. That is what is meant by *Sruthi*.

You know the word Kabbalah, what does that mean? What is the meaning of the word Kabbalah? It is learning and receiving through oral tradition. But it is not through the book. Exactly the same thing is meant by the word Kabbalah. And also, in the ancient Arabic language, you find a word called Kaba. Now the Muslims utter what is called Kaba. What does that mean? It means 'the word given' the same thing. So, it was a universal tradition in the ancient days.

This sound is considered to be the first sound to be uttered, because it is the first sound of your utterance, that is the sound of inhalation. So, there are two basic sounds, one "S" and the other "H". So, the name of this tradition starts with the same sound "S". You have a language called "Senzar". It also starts with the same sound. Now, these are the only two languages left in the world whose sound

key is not dead from the tradition. All the other languages including the ancient Hebrew, the tradition of uttering it is almost lost. So, we have only the texts of the Old Testament. We don't find the people who sing the text, one sixth of the key is lost. So, Blavatsky has taken care of the stanzas in the Senzar language. So, the archaic stanzas exist with all the seven keys now in these two languages, Senzar and Sanskrit.

We should recollect the traditions of other scriptures also. Then only we can get the complete idea of what the world scripture is. That is what Djwhal Khul instructed Blavatsky when she was writing her first book "Isis Unveiled". And apart from these two sounds, there is a third sound also in the archaic stanza which is not there in other languages. It is the sound "R" which is different from the sound we utter now. So, you have to understand two different sounds of "R". When you go into the archaic stanzas of any language, you can mark the one like this to differentiate from the one which we use now.

We should not utter this, but it is being uttered by us whenever we utter any sound. For example, you have your vocal cords and the sound vibrations are given from the vocal cord. When your voice is heard by you and others, it is this sound that is being produced in your vocal cord. So, what we call voice is understood as the first arc. It is compared in the stanzas with the flour of bread that is prepared with the help of two stones. You know in some countries, the bread flour is prepared with the help of two stones. So, the two vocal cords are described as the two

stones with the help of which we produce the wheat flour which is the arc. And with that, we produce bread in the form of the alphabets and then we eat the food in the form of the meaning of the words we use. This is the concept of the stanzas, about this sound of the vocal cords.

Now we go into the sixth key. It is what we call the Etymological key what we normally call Dictionary. *That is the etymological key. Two main things are initiated in this key. One is to be able to interpret every word, not according to the meaning you know but according to the meaning the word conveys.* So, there are two meanings to every word, that is the one meaning that is popular and the other esoteric meaning with which the word was born. So, you are expected to be aware of two meanings to every word. The popular meaning may also be very correct in some cases, but often it conveys impressions through centuries which are not actually true with the birth of the word. So, you are expected to know the method with which you can filter the popular meaning and gather the original meaning. For example, if we take the word "original meaning", it leads us to the word "origin". So, if we remember the word "origin", you can know the correct meaning of the word "original". Like that, you are expected to remember. Every word has its original word, either its own root in the verb we use or its own stem.

So, the two meanings, one is the popular meaning and the other is the true etymological meaning. This is the first point in the science of etymology. Second point given is, the popular meaning is always rather unscientific though

it carries the history of centuries. The original meaning when traced, leads you to compare many languages, because the ancient words of these archaic languages are distributed in all the parts of the world because of the distribution of the types of humanity on the earth. For example, if we study the Old Testament, we see how the Hebrews were distributed into twelve tribes. So, it is natural that each group made a merging in the other races and nations. After 1000 or 2000 years, you will find that every language includes the original roots of the words from other ancient languages. This is the second proposition that is given.

For example, if you take the word "*Mathru*" in Sanskrit, you will find the form in many occidental languages, meaning mother. In Sanskrit, "*Mathru*" means mother. Now you can compare the many languages where you find the same sounds for the meaning mother. Similarly, you have the word "*Pithru*" for father. Similarly "*Bhrathru*" for brother. Here is a root "*stha*" which gives the meaning of stability, no movement and establishing. You will find not less than sixty words in sixty languages with this word as the base. For example, if you add this suffix, it means stone in Sanskrit. So, the word stone in English, the word "stein" in German; you can compare Latin and Greek also. You will find the undercurrent of language.

You will find three basic global languages that existed in the ancient days. So, you will come to three languages. One is the basis of the present Hindu language, called the languages of the ascending node and the descending node

in astrology. They are also called the languages of the equinoxes because they are written from right to left. And the equinoxes travel anti-clockwise in the zodiac. And the ascending and descending node also, they travel anti-clockwise. So, these languages also are governed by the equinoxes, and the ascending and descending nodes. And the races and the nations are also governed by, that is one group of languages that are written from left to right.

Another group of languages for which Sanskrit is the base, that are written from left to right. These are normal. And then a third group of languages that are written vertically and that include picture writing. For example, the Egyptian, ancient Egyptian language, the classical Chinese and Japanese language and the Senzar Language. So, we come to the existence of four basic languages of the ancients. So, with the help of our knowledge of these four languages, we are expected to know the meaning of the stanzas. Just as we have applied the above five keys to each stanza, we have to apply the sixth key also to come to the proper meaning of the stanza. And whenever the meaning is doubtful; because the stanzas belong to very ancient days, sometimes the tradition might have been lost and we find great difficulties in understanding the meaning of the word; then you are expected to apply the sixth key and try to elicit the meaning of a word. That is, to interpret, take out and apply it to the context with the help of the previous keys.

So, these six keys when applied, they help us to understand the stanzas not according to our imaginations,

but according to the oral tradition of the ancients. Now, if we want to apply the six keys to any stanza, it is very difficult at first. You have to learn the ancient Sanskrit. When you are sufficiently familiar, the real nature of the language, then only you can apply all the six keys to the seventh key called the Master key which is the reader himself. The meaning of each stanza is only the reader himself and no other thing in the world. That is how it is instructed in the beginning of the stanza. And in many stanzas, it is directly indicated, "This stanza is written about him who wants to know this". That is how many stanzas exist. In the stanza itself it is written that it is written about the one who knows it. That is, the student is the subject matter of every stanza.

So, the seventh key is the "I AM" in you.

But at present, you cannot apply all the six keys simultaneously. You can apply two or three and then learn the method at first. That is what we do now. Otherwise you will be confused, if you begin to apply the six keys to each stanza. What Blavatsky said in "Secret Doctrine" towards the end of the book, "There is a bunch of seven keys and out of the seven keys, we have learned only two keys in many places and sometimes three keys". That is what she wrote. We have that much of volume, what we call "Secret Doctrine", it is only an application of two keys and sometimes a third key. She says, the seven keys should be turned seven times each, that is, forty-nine layers of understanding each stanza is given as training by the Masters of wisdom to the disciples.

So, we will try to take a few examples and find out how we try to understand it. You should be knowing a little Sanskrit. I think some of you who came from Geneva know Sanskrit. Of course, we will give the meaning in English. We take the *Gayathri* mantra. The first triangle is given in the first *mantra*. "*Bhur Bhuvah Swaha*". So, the first line of the first stanza of *Gayathri* is a *mantram* which is different from the remaining *Gayathri mantram*. This is called the *mantram* of the three utterances. Now let us try to know the meaning of it. The "OM" in the centre means the word which is in yourself and the word which you cannot utter completely, that is what you understand as the "I AM" in you. So, the same word is also in the Sun who is uttering it in the form of the solar system.

But, even the Sun is not able to utter it completely because when one utterance is complete, the Sun will not be there and the solar system will not be there because the whole solar system is duration of the utterance. Similarly, it is the same case with us also. Let us not try to complete the utterance. Let us be uttering it continuously. It is described, we start the utterance at the time of the fertilization in our mother's womb, all the life is uttered as one utterance of the word, and the utterance is complete by the time we leave the physical body. That is why Master Djwhal Khul warns many times to be very careful about the utterance of "OM" because it is yourself. If you are not a master of utterance, sometimes you may come out with your own utterance and the body may fall dead. Such

a possibility is always there when we make all sorts of experiments with the word. But there are methods given by the Master.

For example, you read the paragraphs given by the Tibetan Master under the heading, "The Art of Breathing". So, the first syllable, and then it is divided into three syllables. Om *Bhuhu* means Intelligence and Creator. *Bhuvaha* means Existence or Poise. *Suvaha* means *Pralaya* or Dissolution. The first represents intelligence. The second one represents wisdom. The third represents sleep and awakening, that is sleep of the individual and the awakening of the Background Lord. When we sleep in Him, that is what is called *Pralaya*, similarly a solar system sleeps in Him while He is awake. That is what is called *Pralaya*. This gives you the formula of mind, energy and form, that is matter. So, you have the consciousness, energy and matter. They are called the three utterances of Creation. So, this is uttered in the beginning of *Gayathri* whenever we have to utter *Gayathri*. But, this is not *Gayathri*. The next *mantram* which we are going to understand is *Gayathri*. This is uttered daily. I think you have heard.

It is like this - "**Om Bhurbhuvassuvaha**". That is how we are uttering. So, this is called the first triangle of Creation before the seven planes of existence came. The first three steps to come down from the temple into the world that is from God consciousness, the consciousness of the Trinity into the objective consciousness of the world. So, it is called the three-fold word and when the fourth point, i.e. the objective existence is located, then you have

the figure of four sides when the Creation of Brahma is completed. That is why the triangle becomes the four-sided figure when there is a point of objectivity. And then there is the four stages of Creation. So, this is the triangle before the four stages. It is only the fourth stage that comes out as the seven planes of existence. This is about this *mantram*. We have applied two keys. One is the etymological key, because the word *Bhu* means the germination of a seed into a plant. That is what we call Creation, from the seed to the tree of Creation. The word *Bhuvaha* means a plane of existence and the word *Suvaha* means merging, that is the lower consciousness merging in the higher consciousness.

For example, when you are singing music, if your mind disappears in your music, then you are said to be in the plane of *Suvaha* because the music is existing and you are not existing. That is how the worlds go into dissolution. So, we have applied the etymological key and we have applied the fifth key, that is, how to utter them. Then we have to apply it to the astrological key. When you understand the whole figure as three multiplied by nine equal divisions that is twenty-seven equal arcs. Like this, you have to go on applying the six keys. So, we have applied three keys very roughly. For the present, it is enough.

We will go into the study of the *Gayathri* mantra.

*"Om bhur bhuva ssuvha Tat
savitur varenyam
Bhargo devasya dheemahi
Dhiyoyonaha prachodayat"*

The word in Sanskrit "*Tat*" means in English 'That'. "*Savitur*" means 'Deliverer'. There are two meanings. Here it is applied in the two meanings because the *mantram* is addressed to the Sun God whom we call the Solar Logos. Through the Solar Logos, invokes the cosmic person. So, here the word 'deliver' is used in two senses. One is giving birth to the second is to remove the bondages. In the second sense, delivery means liberation. It is what is called deliverance. So, the Lord is addressed both as the Creator and the Liberator. That is what the word "*Savitur*" means. It comes from the root "*Su*" in Sanskrit which means the mother giving birth to a child and also to liberate from a narrow existence into a broader existence.

That is how the concept of liberation is understood. The All Consciousness is contained into a Cosmos in the form of an Egg and again liberated from the Egg in the form of the Solar Systems. The Lord in the Solar System enacts the drama of liberation into the planetary kingdoms and other kingdoms. And every atom undergoes the same liberation from its narrow existence to the broader consciousness. *Every living being is liberated from the mother's womb into the wider world; then liberated from the limitation of his mind into the spiritual consciousness; then liberated from his spiritual consciousness into once again the All God consciousness.* So, all these stages are conceived in the root "*Su*" and from that root, the word "*Savitha*" comes. That is one of the names of the Sun God.

It indicates the Solar Logos. The word means who gave birth to the millions of living beings. So, this is the

same word with the case ending for the sentence. It is used in what is called the dative case which indicates relation to something other. The next word "*Varenyam*" means, 'to be embraced'. The next word "*Bhargo*" means, 'the light'. "*Devasya*" means, 'of the Lord'. Both put together, that is, 'the light of the Lord'. "*Dheemahi*" means, 'we meditate'. It is the verb. "*Dhiyo*" means 'wills'. That is plural. That means, that is, 'the wills of all'. The word '*Yo*' means, 'who'. The word "*Naha*" means, 'our'. "*Prachodayat*", that is 'illumination'. (Relative pronoun that is the deliverer who is the illuminator of our world.) This is the word meaning. Of course, we can apply all the six keys to them.

For example, if you apply the dictionary key to this, it comes from the root "*Div*", *Deva*. We know the word *Devas*. All these words come from the root "*Div*". That means, brilliant, shining and self-luminous. That is the meaning of the root. That is why they are called *Devas*. The *Deva* kingdom begins to shine forth in Nature and they begin to work for themselves. That is why they are called *Devas*. The word "*Bhargo*" comes from the root "*Bhru*". That means the colours of the light. We have the seven colours of the rainbow, the colours which are existing in the white ray. They are called the seven colours of the seven rays. So, there are seven *Devas* called *Bhrugus*, described in the scriptures. Each *Deva* is separately described in the archaic stanzas. Each fellow is described as having seven sons. So, the "*Bhrugus*" are described as a very big family. It is the story of the colours that make our Creation.

They are described as being produced by the utterance of another family of Devas. For example, one family of *Devas* utters sounds and the "*Bhrugu*" families of *Devas* are born. That means the utterance of sounds in space produces the colours in space. And these colours are divided into seven. Each colour has its own seven subdivisions. So, the whole Creation is made with a septenary scale of mechanism. So, this root is very significant, indicating the seven fundamental lights of Creation. These seven fundamental lights come down from three utterances called "*Bhuh, Bhuvaha, Suvaha*" which we have seen yesterday. So, at first there are three utterances. And then there are seven utterances.

Therefore, at first, there are three colours; then there are seven colours. The first three colours are the Golden yellow, the Indigo and the Blue. The Golden yellow is called the colour of the Creator. Indigo is called the colour of Vishnu that is the Lord of existence and the Lord of pervasion. The blue is the colour of Shiva. It is understood as darkness. But, in fact it is the brilliant white light which is beyond the capability of our eye. That is why Shiva is described as milk white in the scriptures. In some places, he is described as dark. In some places he is described as milk white. That means, when we try to understand him, he is darkness to our understanding. To himself he is all light. Like this, we have three cosmic colours in the beginning. And then there are the other four. All these things are indicated in the stories described about the Bhrugus in the scriptures. Like this we can go into the

etymological key of the *mantram*. The word key means, the *Buddhic* plane, that is the fourth plane of Lord. "*Dheemahi*" means, 'we meditate in the *Buddhic* plane.' Unless we are in the *Buddhic* plane, it cannot be called meditation.

Many people meditate in the mental plane. They close their eyes. They think of their own God or an idea of God and say that they are meditating. It is not meditation. It is only a mental thinking. What is the difference between meditation and mental thinking? In mental thinking, we have three different aspects, the thinker, the object of thinking and the process of thinking. The three are different. That is what is called objectivity. Except in objectivity, we cannot think on the third plane of consciousness, that is, the mental plane. So, there is always a gap between our God and ourselves. The mind is the gap. But when we go into the Buddhic plane, we will work as the central point of our consciousness into which all the three other points dissolve and merge. So, on the Buddhic plane, the meditator, the object of meditation and the process of meditation, they dissolve into one.

Just as if you take a glass of water, place some sugar in it. If you place three different lumps of sugar in the water, they dissolve in the water. There is only sugar, but there are no three. There is only one. That is what happens in the Buddhic plane. Then only it is called meditation. So, the word "*Dhee*" means, *Buddhic* plane. That is why the process is called "*Dharana*" in Yoga.

You know, there are eight paths in the Yoga practice. The last three steps are called "*Dharana, Dhyana* and

Samadhi". So, the term "*Dharana*" indicates absorbing the three into the one "*Buddhi*". So, that is the etymological meaning of the word "*Dheemahi*". Here also the same root. Like this, we can go into the etymological key of all the words. Now, we can take only some samples. Now, we try to know the whole meaning. We meditate the light of the *Deva*, that deliverer to be embraced. That is about the same *Deva* it is described. The *Deva* himself is the deliverer who gives birth to all the living beings through his light. According to science also the sunlight is the cause of all life. According to ancient spiritualism also, it is the same.

Therefore, the Sun is the deliverer of all living beings. The next thing is 'to be embraced'. Generally embracing means with the arms and the hands because it is physically understood. But, physical embrace is not at all the embrace. Because, however tightly two people embrace each other, they are only different from each other. They cannot become one. We see husband and wife embracing each other for twenty or twenty-five years and then divorcing. So, that is not the real embrace. *The real embrace is the lower principles of our consciousness should embrace the higher principles. That is, the matter of our body, the emotions of our astral plane and the thoughts of our mental plane should embrace this Lord in the form of our prayers, meditations, attitudes, aspirations, decisions and our proposals. All this effort is called the process of embracing. So, that Lord is to be embraced.*

Something more about that Lord is given here. The Lord who wills our illumination, that is when he makes

a will that we should be illumined, then we get illumined. Generally, we think that we are thinking our thoughts. But, when properly understood, there is something which permits us think our thoughts. Before that permits us, we cannot think our thoughts. This cannot be easily understood. Normally, we believe that we can think whenever we want. But the secret is we do not want to think, when we cannot want to think. Only when we want to think, we can think. Before that, we cannot think. So, we have to carefully understand that we cannot think unless we are permitted to think by the higher ourselves. It is called the deliverer here. So, this deliverer exists in every one of us in the form of our higher existence. That is what is called Lord of the planes from the fourth plane onwards. Up to the third plane, we are the lower principles, the mental, the emotional and the physical. And the mental has its own aperture through which our thoughts come to us. And the higher principles in us are existing as the background of our three lower principles. Unless the higher principles permit any thought, the lower principles cannot think. The mind cannot think and the concept cannot have its shape in the mind and it cannot be translated into our language.

Hence it cannot be uttered out as our word. He is said to illumine our wills. When his illumination comes through the opening, then we call it His will. The remaining is our mind. Because the will does not belong to us, our mind belongs to Him. So, this mechanism is to be understood. And every day we are expected to meditate the light of the *Deva*, who is existing in us as our own higher existence or as our own background. The second point is, the lower

existence embraces this higher existence as our Lord. The third point is, this higher existence illumines the lower existence and then it is called the Will or Buddhi. Then we are said to be willing to do something. So, he should illumine us in the three worlds, that is the physical, mental and the cosmic. That is the paraphrasing or summary of the mantram.

The actual translation according to the words is given still below. It is like this. ***"Let us meditate the one, who is to be embraced as the one, who causes awareness as light of our Creative Will"***. That is actual translation of the sentence. Every day we are expected to meditate the *Gayathri mantram* because it is the most universal prayer. First of all, it does not prescribe any form to us. God is not enforced to appear before us in any man-made form. So, everyone looks at God according to his present state of understanding. From that point onwards, his progress is made. That is one advantage of this *mantram*. Of course, there are forms prescribed to meditate upon the *Gayathri mantra* also. But they are found to be forms of the mental plane.

For some time, if we want, we can have the form which we like. For example, we can have the form of the cross or the Christ or Buddha or *Krishna* or *Maitreya* or any one of the Masters. We can take it as our starting point. But actually, the *mantram* prescribes that we should meditate upon the Lord of our higher existence, who is the Logos of our Solar system. So, until we can do that sometimes we can have a fall. But that is not the ultimate

stage of our meditation. And this is one aspect of this *mantram*. The second aspect is, our attempt to reach the Lord gives a beautiful process of retracing, a scientific retracing of all our inner vehicles beginning with the grossest and ending with the subtlest of the vehicles. So, the path of our vehicles from the man consciousness to God consciousness is cleared. The vehicles are made pure and the passage of the consciousness is facilitated. That is what happens when the *Gayathri mantra* is meditated upon.

Another remarkable thing about *Gayathri mantram* is, it does not belong to any religion because no specific religion is indicated in the *mantram*. This is how the archaic stanzas exist in any scripture you take. Even though you study the Old Testament, you never find Christianity or Hinduism. In no *mantram* of the Old Testament, you will find the bishop or any holy brother or father. You will find only the Lord and the scientific approach of Man to God. This is the case with every scripture in the world. But each scripture is possessed by a religion and this gives us a wrong impression. This is another unique aspect of *Gayathri*.

The Father in heaven means, the Lord in two stages attempted to be understood by man. Jesus indicates Lord the Christ by praying the Father in Heaven because the Christ lived with Jesus as the over cloud of Jesus. Hence he is referred to as the Father in Heaven. And also through the Christ, the Cosmic Indweller who is the Lord beyond our understanding is indicated by the word, "My Father" in Heaven. Father indicates Creator and also his father from whom the Creator comes. There are some archaic stanzas

that describe the fatherhood of God. Stanzas describe that just as we have our father and our father has his father; all this Creation has its father in the Sun God. The Sun Gods have their father in the Cosmic Father; the cosmic father has his father in the All God who is beyond our understanding and just as the bird gives birth to an egg, and the egg again gives birth to bird, the all God gives birth to one Egg of Cosmos and each Egg of Cosmos gives birth to the same Lord in the form of the millions of lives and each living being is an expression to find the All God's presence in himself.

That is how the archaic stanzas describe. So, the Father in Heaven is the Christ as well as the All God. For every one of us, the Father in the heaven indicates one's own Master and the All God who can be reached through one's own Master. That is what the formula indicates. Especially when he is understood as our Master or the Christ, he is called the Father. When he is understood as All God who cannot be understood, the same one is called the Voice in the Wilderness. So, two terms are used in the scripture. One is my Father in the Heaven. The second is the Voice of the Wilderness. So, this is the meaning of the *mantram*. We have completed the meaning of the *mantram* now and we try to know why it is called *Gayathri*.

In Sanskrit, the word "*Ga*" has two meanings. One is 'to go', that is to move and to expand. The other is 'to sing a song'. The word "*Gayath*" means, one who goes on singing. That is the consciousness that expands by singing. And there is also the root "*Thra*" in Sanskrit which

means protecting. The total put together, becomes *Gayathri*. It means, as long as you sing this *mantram*, you will be protected. That is, you will receive protection through it. That is the meaning. There are some people who mentally meditate this *mantram*. Even in India, we have many people who do not sing it out. They sing only mentally. This is only because they can do it very speedily with the mind because they have very big busy programme. They have to dispose of with the God quickly. But no use of doing like this. The very word *Gayathri* indicates that you have to utter it out. And also, there are injunctions and imperatives in the scripture. That is, the OM and the *Gayathri* should be uttered only out with the voice. So, it is to be uttered. This is the name aspect of *Gayathri*.

In Sanskrit also, the word ends with *Gayathri*. That is feminine gender. It is used in feminine gender because energy is the female aspect of consciousness. And the energy that we receive through the Sun in the form of Sun's rays and our consciousness is described as a female deity. So, it is called the Goddess *Gayathri*. So, in Sanskrit also it is feminine gender. And there is one meditation also prescribed for this which you may or may not use it.

If you can make a direct approach, you can sit down and close your eyes and then begin to utter 'OM' for some time after meditating upon your respiration. So, first make a relaxation of all parts of your body and then make your respiration uniform and then meditate in your respiration the mantram "So-Hum". Then utter "Om" for a few times while you are exhaling. And listen to your own voice. And

then utter Gayathri and meditate upon it as your own voice of utterance because the Lords of utterance who are working in you will indicate their presence to yourself.

In every one of us they are working. Unless the Lords of utterance do not permit us to utter, our utterance mechanism will never work. Our utterance mechanism exists in three planes. It has a physical plane mechanism which we call the lungs and the heart and the throat. Through this mechanism, we utter and there is the respiration which is the force expressed through the energy centres. This belongs to the second plane of our existence, that is the plane of forces and then the idea to utter which belongs to our mental plane. So, we have the physical, the astral and the mental apparatus. The Lords of utterance exist in all these three planes. Unless they permit to utter, we don't have the idea to speak anything at all. So, this process of utterance makes the apparatus rectified. Then a communication is established between yourself and the Lords of your utterance. Gradually, the intelligences who are working for your utterance will initiate to you their presence. That is what happens when you begin to utter this daily.

Now, we go into another key of *Gayathri*. That is the astrological key of *Gayathri*. I will first divide it into the twenty-four syllables according to the ancient Sanskrit syllabic division. It is like this. "Om-tat-sa-vi-tur-va- re-nyam", you can ask me why there are three letters in the second syllable and two letters in the third syllable, again three letters in the fifth syllable and four letters in the eighth

syllable. These number of letters are according to English sounds which has nothing to do with the syllable division. One syllable means one group of consonants along with one vowel.

So, according to Sanskrit and according to Senzar, this is the division. So, this is called the first line of *Gayathri*. Then the second. Bhar-go-de-va-sya-dhee-ma-hi. The Sanskrit and the German, they belong to the same background language. There was one ancient language to which these many languages belong. Therefore, we have many basic similarities between Sanskrit and German and also Latin. So, this is the second line of *Gayathri*. Once again eight syllables. The third line Dhi-yo-yo-nah-pra-cho-da- yat.

Indo-Germanic family of languages. Of course, they could not trace the actual ancient language, because they have no basic belief in the archaic stanzas of the scriptures. But the linguists suspected the existence of one basic language. Now, we are going to the third line. Dhi-yo-yo-nah-pra-cho-da-yat. This is only to explain. When we separate it, it is a facility to utter.

When we separate conjunctions, sometimes we get additional sounds according to grammar. But they do not belong to the original text. This is the original sounds of the texts. For example, here we say "*Nah*". Here we wrote "*Naha*". Here this "a" is only for the facility of speaking. So, we have three lines having eight syllables each. This is to indicate that the Solar Logos produces three-fold Creation. That is the Cosmic, the Solar and the Mundane

which we call the Planetary Creation. That is why the year contains three equal divisions of four months each. Each month having two nodes of time, that is lunations that are one full moon and one new moon. So, we have the four full moons and four new moons, the total eight divisions of time, each of the three divisions of the year. So, we have in the total year 24 lunations, that are twelve full moons and twelve new moons.

That is why in the archaic stanzas, the solar year is described as the song that is sung by the *Deva* of the Sun God. It is called the song of 24 syllables. So, this is another key about *Gayathri*. So, it is the song of the year sung by the Sun God and then repeated by the Goddess earth in her process of rotating on her own axis and producing the solar year. And also, one rotation which we call the one day forms the fundamental unit of time, the astrological fundamental unit. And according to the law of correspondences with the divisions of the year, the day is also divided into 24 equal parts. That is what we call the hours. So, the reason why we divide the day into 24 hours lies in the fact that the year has 24 equal divisions. This is another key to the *Gayathri* mantra.

There is a little more to be explained about *Gayathri* which we do tomorrow. So, we have known something about the *Gayathri mantra*. I think you are practising how to sing it. And now, *Gayathri mantra* is different from *Gayathri meter*. *Gayathri mantram* is the sentence which we have understood yesterday. *Gayathri meter* is a sentence of 24 syllables, divided into three lines of eight syllables each. And in the *Gayathri meter* there are many stanzas.

But, since the one which we have learnt is the most famous, it is called the *Gayathri mantra*. There are many stanzas which give prayers and ethical sentences that are given in the *Gayathri* meter. Let us try to learn two more stanzas.

This is one line. It is, "*Asathoma Sadgayamaya*". That is the pronunciation. That is how they pronounce it. This is the second line. "*Thamasoma Jyothirgamaya*". That is the second line. "*Mrithyorma Amrutam Gamaya*". That is the third line. So, now we go into the meaning of this prayer. This is also used as the Morning Prayer and Evening prayer in the schools. The first line, the first word is "*Asatho*". That means from non-existence. Ma means 'me'. The next word *Sath* means 'existence'. The word "*gamaya*" means 'lead', that is 'make me go'. So, it is one sentence, which means, "*Make me go from non-existence to existence*". Here now the second sentence. First word is "*Thamaso*". That means from darkness. "Ma" is 'me', same thing. "Jyothir" means 'light'. "*Gamaya*", same thing 'lead'. This is the second sentence, that is "*Make me walk from darkness into light*".

All these are very familiar to all of you, those who have gone through Djwhal Khul's books. Now just we are giving only the original archaic stanzas. Now the third one. The first word is "*Mrithyor*", that means, 'from death'. "*Ma*" means 'me'. "*Amrutham*" means 'immortality', that is infinity or eternity. "*Gamaya*" means lead. So, this third sentence means, "*Lead me from death to immortality*". All these three sentences refer to another great stanza where the seven

planes of existence are defined. The first three planes which we call the physical, astral and mental, they are called non-existence, darkness and death. The planes from four to seven that is the *Buddhic*, *Nirvanic*, *Para-Nirvanic* and the *Maha-para-Nirvanic*. They are described as existence, light and immortality. So, the three sentences mean that we are living in the first three planes of consciousness, either for the physical body or for our desires or for our thoughts and impressions. Therefore we are in darkness, non-existence and death. But if our consciousness is taken into the fourth plane of existence, then we travel in the eternal planes of consciousness. That is the meaning. This is also one of the wonderful prayers that are used as the invocations of the dawn and the sunset. In all the hermit schools, ashram schools, these lines are used as daily prayer. This is also in *Gayathri* meter.

(We got the recordings up to this point only. If we find further recordings of this lecture, we will update latter).

Thank you all.

Yoga and Attainment

Brothers and sisters! Thank you all for the happy presence you have given me today. It is the continuation of our previous topic we are going to take up today as I promised you. I have tried to explain to you the first four steps of the yoga path and now I will try to explain you the second set of four steps of the yoga. We have seen that the attempt to practise yoga has its object to make yourself experience and live in your original state of existence. Since every moment the mind and the senses are reacting to the environment and the reaction is not natural to you, because it is conditioned by the environment. As long as you are in the awakened consciousness, your mind is influenced by the environment and the result is generally you are living in the reaction towards the environment.

Our whole attempt in the yoga practice is to see that the reaction is neutralized and action is established. Then only you will know what your activity is in its true sense. That means you will know yourself. "Know Thyself" is the oldest of all the axioms of spiritualism. When you are surrounded by parallel mirrors, you can see your images

hundreds in number but they are only your images and not yourself. When the mirrors are removed, then you will come to remember your own existence; your real existence.

Similarly, there are some five mirroring phenomena around you which we call the five senses. The mind is working through the five senses. It is every time distributed among one, two, three, four or five of the senses and the result is, it is experiencing only reflection and not existence. When I stand before you in your presence, I behave according to your presence and not according to myself. When I am sitting at the dinner table, I behave in terms of dinner, not according to myself. But, can you tell me the time when we behave according to ourselves?

As long as the senses and mind are reacting to the environment, it is not possible. The mind and the senses stop reacting to the environment only when we are sleeping. Since, we cannot experience ourselves during sleep, it is of no use though the mind and the senses are not working. It is only a sleep to the mind and senses. For a long time we are habituated to know things only through the mind and senses. The result is, when the mind and senses sleep, we feel that we sleep and we cannot gain any experience of ourselves during sleep.

We should have another type of state of consciousness different from sleep where the mind and senses are not reacting and where you are awake. Such a state is to be established. The scientific process of establishing this state is what is called Yoga. The yoga includes eight steps. The first two steps are regulation and rectification as we have

seen previously. The third step is called Asana which includes the process of your observing your respiration. Then your mind begins to observe the movements of your respiration and gradually it begins to come closer and closer in the process of respiration. After that the process is to regularize your respiration. *That is the respiration is controlled by a pulsation which is working for you and this pulsation is working in you day and night. It is making you breathe. It is making your heart beat.*

There is a double pulsation working from birth to death in all of us and this double pulsation is inherited by us from the space in which we live. Space has the nature to pulsate, that is expand and contract. Wherever it can find a centre, wherever a created entity is placed in space, it forms a temporary centre in space and around the centre the space begins to pulsate. Each of us form a centre in space around which our own space begins to pulsate. According to this pulsation, all the parts of our body are pulsating and the vital pulsations which we call the prana form a part of these pulsations. Influence of this pulsation makes our lungs respire because it expands and contracts the muscles and nerves of the lungs.

Similarly it makes our heart beat and our blood circulate. While we are sleeping, this pulsation makes our digestive organs also pulsate as a result of which the digestive organs make many movements, many expansions and contractions and the result is digestion of food. Like this, all the vital organs in our body are contracting and expanding alternately and this process is called the “Double

Pulsation". This depends upon the pulsation of our subtler vehicles, vehicles that are not physical; vehicles that are called etheric and astral etc.

All these pulsations of these finer vehicles put together are called prana in Sanskrit. The double pulsation is called *prana* and *apana*. By the power of the pulsation of *prana*, we are able to take the air inside; we are able to take the food and drink into our digestive system; we are able to listen to others and understand what they say; we are able to receive everything that we receive mentally, physically and vitally.

When the second pulsation that is called *apana* is working, it is making us breathe out the respiration. It is making us excrete that which is not required in our body like the perspiration, the stool and the urine. Also this pulsation is making us speak and express ourselves. We are giving out to the world whatever we give through this pulsation which is from within to outside. So, these two pulsations put together are called *prana* and *apana*.

The respiration is only a result of these two pulsations and the health of the respiration depends upon the equilibrium of the pulsations. As long as the equilibrium of the pulsations is maintained by us, the health of the constitution will be maintained. But, when we grow old in age, we will disturb the equilibrium of this pulsation. As I told you, for example whenever we are in a hurry to do something, then our respiration rate is disturbed. Whenever there is fear, suspicion and anger, the equilibrium of the respiration is disturbed and the heart beat is disturbed.

And many times, many thousands of times in our life, we create situations where we express jealousy, fear and other disturbing emotions.

When every time the respiration and the heart beat are disturbed like this, they establish a habit of getting disturbed because in the beginning, it is only the strength of the habit that establishes the respiration and heart beat in us. Among all the psychological and supra-psychological powers, we have inside; the power of habit is also established in us when we are born. The habit to respire is established and we are respiring. The habit of beating is established in the heart and therefore the heart beat and the circulation are automatically going on. So, when we once again establish a different habit in us, that is the habit of disturbing the already existing habit, then there will be once again a habit of disturbance. As a result, disease and untimely death occur to the human constitution.

After a certain age, when we observe ourselves, we find that our respiration and the heart beat are not as natural as when we were children. This is because we have made a disturbance in them many thousands of times. This is because we have established a new habit of disturbance. It is the purpose of the yoga student to establish once again the original habit. He should engraft a new habit of making them original once again.

The attempt is called *pranayama*. It is a process which regulates the respiration, but it is wrongly understood as something to control the breath. Many people try to control breath and call it *pranayama*. If we directly begin to control

the breath, the result is only suffocation and not *pranayama*. We should know a specific process which makes the respiration regular. This process also was described in our previous lecture.

When we begin to observe the movements of our respiration daily, gradually the new habit of making it equal is being re-established. And then we should use our conscious mind to make it regular once again. That is by trying to breathe in slow, soft and deep, and at the same time observing the movements of the respiration; again by breathing out slow, soft and deep, at the same time observing the movements of the respiration. We should regulate the respiration by making the respiration slow, soft and deep and at the same time the mind should be observing the movements of the respiration. If this one step is missing, everything becomes missing. Our entire attempt becomes useless. So, the key note of the whole process is to observe the movements of the respiration, the muscles and the nerves.

Then the mind comes closer and closer to the pulsations of the respiration. And there comes a stage when your respiration will be very soft and very sweet. That is like music. Just as the notes of music have their symphony; your respiration also begins to re-establish a symphony which was not there in you. The symphony was there at your childhood but in the middle, it is disturbed. But now, once again when you want to practise yoga, it is to be re-established. This process is called *pranayama*.

Within a few weeks, incredibly short time you will experience a wonderful thing. You will experience the stage

when you need not breathe for some time. When once you breathe in slow, soft and deep and observe the movements of the respiration, the mind goes nearer and nearer to the respiration activity and finally disappears in the process of respiration. You will find that the senses and the mind disappear in the process and you need not breathe out for a very long time. There comes a stage of experience when your mind and respiration stop in poise. This is what is called *kumbhaka* in *pranayama* but unfortunately people try to control their breath and call it *kumbhaka*.

Some people control their breath in the throat. Then the upward impulses will give a damaging effect to the cerebro- spinal system. Some people try to stop respiration by closing the nose. This is worse still. This may cause sometimes deafness or blindness or both. Sometimes it may cause some humming sounds being heard in the ear. There are people who practise violent practices of *pranayama* and they begin to hear the sounds in their ears. They believe that they are yoga sounds. But, unfortunately they experience headaches and other things. Anything that is painful and uncomfortable is against the practice of yoga. ***So, respiration should not be directly controlled in the name of pranayama. Respiration can be controlled only by the control of the mind and control of the mind can be got only by a regulation of the mind. Regulation of the mind can be got only by making our routine regular.***

When we observe our official and domestic duties and make a convenient programming of these duties with allotted timings to each programme and if we begin to follow these programmes according to the timings exactly

to the hour and the minute and that too without any mental tension to observe these timings, then our mind begins to get regulated. By making the work regular, the mind can be regulated. It can never be regulated by asking it to become regular. You can never control the mind directly. You can never discipline the mind directly by asking it to get discipline. When you apply the mind to the work that is regularized in its timing and placing, then only the mind gets regularized. When the mind gets regularized, gradually the respiration and the heart beat get regularized.

So, always remember, unless you regulate your daily routine and programming, unless you gain a mastery over your time of the day, it is highly dangerous to practise pranayama directly. Don't control the breath directly. Let the controlled mind control the breath directly. Just begin to regularize your daily routine while observing for fifteen minutes every day how the respiration is going on, you will find the change taking place in you. It is a change on the practical affairs of things which can be very easily observed.

It is not a change which is in the imaginary plane or which should be supposed by you. Within a few weeks, you will find that you are changed. Then *pranayama* is achieved. The first four steps are achieved. Your mind and the respiratory process will come together and become one and you will have a beautiful muse of comfort and happiness. When you forget your respiration and it stops. Again, after the practice is finished, you will begin your respiration. In the meanwhile, there is no suffocation. There is no trouble to the mind or senses. That is what is called real *Pranayama*. The necessity to breathe should stop and the

breath should not be stopped directly. Having achieved these four steps, you have to make an attempt towards the next four steps.

The next step is called *Pratyahara*. You will find that the mind is now free from the senses. The senses are suspended. They do not function unless you make them function. They will obey you and they will sit with you until you order them to function. Just as when you are discussing something important, though you have opened your eyes and looking forward, you will see only the person with whom you are discussing and the other things on the background will not be apparent to you.

Even though your eyes are open, your eyes cannot see the other things until you permit them to see. This is what is happening in our daily life also but we are not observing it. When you are after some important business, when you direct the eyes towards a person, the eyes will see only that person and nothing else. When you hear to a particular person, your ears can listen only the words of that particular person and not the conversations of others. This is being observed by you daily in your daily routine also. But, you have not made a special observation of this phenomenon. But as a student of yoga, you have to make a special observation of this phenomenon and understand that there is a possibility for the senses to get arrested along with the arrest of mind.

Until you permit the mind and senses to work once again, they do not work. You should see this possibility from your daily life and you should make the best use of this possibility. This is possible only when you practise

observing your respiration and then the respiration being stopped automatically without your knowledge and then the senses are automatically withdrawn from the environment.

If you propose something inside to meditate now, then you will see that. Prior to this practice of the four steps, it is not possible for you to meditate upon something. Whenever you want to meditate upon something, your mind leads you somewhere else which you did not intend. Suppose you want to meditate upon a picture of Buddha or Christ, you try to recollect to your mind the picture. Then your mind goes to a person who has presented to you that picture. Then the person begins to talk to you in your mind. Then a past situation which has happened between you and your friend will come to your mind and then you will meet your friend on Sunday in the market where there are hundreds of people and the street is very busy. This is the picture which comes to your mind when you want to meditate upon the picture of Buddha or Christ.

You proposed the picture of Christ, but the mind proposed the picture of your friend who has given you a picture of Christ. And then mind took you to the market. And then it has shown you thousands of people in the market. Now, once again you will recollect that you have to meditate upon the picture of Christ from the market once again. You have to bring your mind home again; it will go away; again you have to bring it back. This will be your trouble if you begin to practise directly meditation without practising the first four steps.

Many people close their eyes and try to think of an object and call it meditation. Only when you have finished the fourth step called *pranayama*, you can practise the art of withdrawing. Withdraw the behaviour of the senses into your mind by not trying to withdraw but proposing something in your heart. You propose heart beat. The mind comes to the heart. You propose the movements of your respiration. The mind comes to the movements of the respiration. The heart beat and the respiration are the only one item which can withdraw your senses and mind to you.

Generally the mind has the habit of receiving the impressions of external objects. When you think of the light, the mind becomes light. When you think of the voice of your friend, the mind becomes the voice of your friend. When you begin to think of bread, the mind becomes bread. When you begin to think of the taste of beer, the mind becomes the taste of beer. So, the mind gets the taste and the smell of whatever it thinks.

It is like a handkerchief where something is placed. If you place some camphor in the handkerchief, keep for some time, then take away the camphor. Your handkerchief smells like camphor. Afterwards take another handkerchief and place an onion in it. Press it and take the onion. The handkerchief smells like onion. Whatever you place in the handkerchief, the kerchief gets the shape and the smell of that object and sometimes the taste of the object also. Similarly, whatever you think with your mind, the mind takes that shape and it is what we call reaction. Now, you take a piece of fire and put it in a handkerchief for some time and then take away the fire. Does the handkerchief

smell like fire? The handkerchief goes into the fire. So, fire is something different from any other thing. You cannot make the handkerchief smell the smell of fire.

Similarly, it is only the respiration and the heart beat which is something different from all other things to the mind. Whatever object you think in your mind in this world, the mind is bound to get its shape or smell or taste. But when you begin to practise thinking of your respiration and the heart beat, the mind can never get the smell or taste or the impression of the heart beat or respiration. Instead of doing it, the mind disappears into the respiration and heartbeat and the result is the one unit after the two disappearing.

That one unit takes a new birth of your personality. Now this unit can withdraw the senses and the mind into itself because it can exist in itself. Previously, it was the mind that was existing, not you. Previously your existing in the heart and the lungs and the mind is existing in the brain cells. Now, after you have completed the practice of the fourth step, the two are not existing separately. The mind has come closer and closer to the heart and the bigger mind which is in the heart has absorbed the normal mind which is working in the brain cells. The mind that is working in the brain cells is objective in nature. That means, it is only like a mirror. It can reflect the inner light outside. But it can never give you any illumination. If you place a mirror in this room, it can reflect the light of all these bulbs in this room and make you feel that there are double the number of lights in this room. Similarly, the mind is being felt by us as something which is really existing.

A higher mind is shining from the place where the heart and the lungs are functioning. And this light is reflecting upon the mind in the head and it is reflecting outside through the five senses. This process will be absorbed into itself by the fifth practice. Then, the mind which is working in the brain cells gradually comes to the heart through only one process of practice. That is by thinking of your heart and lungs and no other thing at all in this world. Then, after achieving this, when you begin to think of the respiration and the heart beat, the senses stop functioning; the mind stops functioning and you will be fully conscious. You will be functioning as long as you are meditating. This is the true meaning of Meditation.

This is the fifth step which is called *pratyahara*. During this process, the senses are withdrawn into the mind and the senses follow the mind. Previously the mind was following the senses into the outer world and reacting to the external stimuli. So, the process has changed. If the whole process has been reversed, instead of the mind following the senses, the senses begin to follow the mind from outside within.

They cut off their connection with the environmental effects. Light stopped to appear to the eye from outside. The wall before you stopped to appear to your eyes from outside. And then you propose your heart and respiration which are appearing to you from inside. It is not the physical heart and the physical lungs that are appearing to you, but it is the functional heart and the functional lungs that are appearing to you. In this process, this step is called *pratyahara*. When you are experiencing this step, you will

experience the absence of all other things; absence of everything around you. Previously even though you tried to experience the absence of other things, it was a waste.

Even though you shut yourself in a room separately, even though you do not allow your wife and children to come to your meditation room and bolt your door inside and sit down, everything from outside is entering through the walls, the walls of your mind. When you sit down and begin to meditate, you will recollect a person who was disturbing you previously. You will recollect how he was talking to you and not allowing you to make meditation. You will recollect how your wife was talking to you when you were meditating. Now in the room the wife is not there physically. She has been to the market. She is physically absent in the house but she has entered the walls of your mind and she is disturbing you now because you are recollecting how she disturbed you yesterday and day before yesterday. This is what happens when you began to meditate previously.

Once a teacher of yoga asked his new disciples to come and begin the practice of yoga. The yoga teacher came from India and the new students belonged to Belgium. They asked him, "Sir at what time should we be present"? The Indian Guru said, 'it is 4:30 in the morning'. He never understood the difference in the climate between India and Belgium because in India 3:30 am will be very comfortable and calm. We all of us get up, take our bath and sit in meditation by 3:30 am or 4:30 am. So, he asked the new disciples, poor fellows to come by 4:30 am. They asked

him if they could take coffee. He said, "No, it is very sinful, very unholy". One of the disciples asked, "Can I take my breakfast and come"? He said, "No, you are not fit to be a student of yoga. You have to take a head bath and then come to me directly".

Then, poor fellows they came very carefully and with great devotion. Then the Guru asked them to close their eyes and asked them to meditate upon the rising Sun. Then he asked, 'what are you seeing'? The first disciple said, 'a beautiful cup of coffee with a saucer'; the second disciple said, 'two slices of bread with butter in between'. Then a friend of this Guru advised him, 'if you allow the fellows to eat and take coffee, the physical coffee and physical bread will appear before them only for a few minutes. But, if you do not allow them to drink coffee or take bread on the physical plane, they will be eating the mental bread and drinking the mental coffee continuously for hours and the breakfast will never be finished.'

That is the case with the mind. So, unless we know the art of withdrawing, even if we close our eyes and shut ourselves in a room, things do not stop coming to our mind. Our mind can never be withdrawn. Our senses can never be withdrawn. But, when you have finished this fourth aspect of yoga practice, whenever you propose the movements of the respiration of the heart and lungs, the mind and the senses will be gradually withdrawn towards your heart and even though you open your physical eyes, it is not the lights and the ceiling of the room you are seeing, but it is only the centre of your heart and lungs you are seeing.

See, when a person is sitting on top of a house that is on the upstairs, second or third floor and asked to take a dinner, and someone tells him that a fellow is waiting down stairs with a pistol to kill him; the person can see only a person with pistol. He can never see the dinner table before him. This is the power of the mind. When properly used, it becomes yogic power. When the heart and lungs are proposed by the mind, you can be in the *pratyahara* state, even though your eyes are open, your ears are exposed to big noises. You will allow the ears hear only when you permit them. Otherwise you will find the whole unit withdrawn into yourself. See, when you are attending to the television, when you begin to witness a movie, do you remember the frame of the television set? If the picture you are seeing is absorbing to you and interesting to you, you will forget that it is a television set and soon you will enter into the story of the movie you see.

This power is there in you which is working daily. And, it is this power you are expected to utilize in yoga practice. In your everyday life also this power is working in you. Whenever you are seeing a drama, when the drama is interesting to you, do you remember that it is a drama? You will forget that it is a drama and you will soon enter the story. You will forget the name of the theatre where you are attending. You will forget the name of the street and if your friend was talking to you in the chair before the drama started, your mind will drop off the existence of your friend by your side. That is your friend will not exist anymore as long as you are witnessing the drama. This is our daily experience.

That means, the inner mind which is called the supra-mental consciousness which never sleeps in you, which is working in you day and night, which is making your lungs respire and heart beat even though you are sleeping. That has the power to absorb the ordinary mind and the senses within itself. It has the power to live and make the mind and senses function according to itself. This change occurs in the fifth step of the yoga practice. This change is called pratyahara.

Then you will know by yourself that the mental unit is existing in yourself as long a time as you order and as much time as you want. If you are engaged for one hour or two hours or one day or two days, the mind and the senses will not exist for one day or two days even. Not only that, the metabolic functions of your body also do not exist as long as the mind and senses do not exist. When you are able to arrest your mind and the senses in yourself, two days or three days is no question at all because time stops for you. *Don't believe that time exists in the watch. Time exists only in your mind and it is only to measure your mind, you have a watch. So, when the mind stops to exist, time stops to exist to you.*

Then if you allow the mind and senses to get absorbed in you for two or three days, then the body requires no more food or drink for the three or four days. There will be no necessity for stool or urine or perspiration also because *the human constitution is a three-fold unit having Matter, Force and Consciousness. Matter is in the form of your body and tissues, Force is in the form of your respiration*

and circulation and it is expressed through every centre of force as the activity of your physical body.

Your consciousness is there in your heart and lungs making the heart and lungs work. That is why it does not sleep when your mind sleeps. You may think you are sleeping but you are not sleeping. During sleep, it is your mind and your senses that are sleeping. If you are really sleeping, how is it possible that the lungs and the heart are functioning? So, understand the difference between yourself and your mind and senses. When once this mind and the senses are absorbed in yourself, until you let them out work again, there is no work. There is no activity of the senses. There is no activity or the combustion of the human constitution. But you will be living. The body will be living.

After practicing this, you need not verify by practising it three or four days without eating or drinking; you will be able to know very easily when you get at this power. When you order your mind to get itself absorbed in the heart and when you begin to observe it, the mind will never go out into the senses until you order. As long as you keep it like that, the mind exists like that. This is what is called *Pratyahara*.

The next step is, you should do something with this newly born mind. You propose something new which is different from the activity of your respiration and heart beat. For example, you can mention the face of your friend now. His face will be before your eyes for as long a time as you want. It may be one hour or two hours. It stands

there. If you propose the picture of Christ or Buddha, now the picture will be there for hours or days together. Your mind will never go to the Sunday market unless you permit it to go. So, now it is your duty to propose something new to this controlled mind. If you propose anything which is really auspicious, for example the idea of Buddha, the idea of Christ or the idea of Krishna or anything you like, anything you think holy and elevating.

It may be a beautiful piece of art. It may be a combination of colours. It may be a musical note. It may be a statue. It may be a sunrise. Select something and propose it to the mind. Then, it stands there. When you practise this, gradually the mind gets the nature of the newly proposed something. ***Instead of the mind getting changed, the mind gets elevated. The mind becomes the higher mind.*** The thought becomes sweeter and sweeter because there are no thoughts, but there is only thought. Previously you have thoughts; now you have only thought and not thoughts.

This practice is called *Dharana*. That is the sixth aspect of yoga practice. You can take a sentence from a scripture and practise for some time. For example, take the sentence of Christ, "I am the way". If you put your new mind on that, you will understand the real meaning of that sentence because it is not the words that you are reading; it is not the grammar of the sentence that you are reading; it is not the relationship between the meaning and the word that you are reading; but you are reading the author directly. Whichever book you begin to read, you will read the author directly but not the meaning of the sentence.

Normally before this practice when we read a book, we will be able to understand the book only partially. The result is we have some difference of opinions with the author of the book. Now, after this change has taken place, you will not have any difference of opinion with the author of any book on this earth. Let it be even a bad book of a bad author because you will read the author, not the book. You will understand why the author has written that book. Then there is nothing bad in the book. This is the state which was experienced when Emerson said, "***That there are no bad books in this world. There are only badly written books. There are no bad people in this world. There are only badly behaving people***".

That is what the great seer Emerson has said. You will understand from what level he spoke. Normally when we read a book, we begin to judge the book of its merits and demerits, so that we may have an opinion upon the book and the author. Even we read the book of great people like Vivekananda or Aurobindo or Shankaracharya or even the Holy Bible, we begin to have our own dirty opinions about them because there is a gap existing between the book and ourselves when we read them.

When there is no possibility at all to have an opinion over those books, when the books are given as lights for us to get enlightened, we may be utterly foolish enough to express our opinions about those books. I may say, 'the author of the Old Testament has written like this, but I think there is some defective thinking here. Here the author is mistaken'. Like that we will have our dirty ideas about every author.

That is the result when we read books before we practise yoga. The result is not the benefit of reading the books, but only the labour and the trouble of reading the book we get. Whatever book we read, we will be having only the trouble of reading it and the additional trouble of having our own dirty opinions about every book. Now, after this change has taken place, if you begin to read a book, the author speaks to you. If it is a bad book, the author will explain you why he has written that book. This is the stage you will get in the next step.

This step is called *Dharana*. When you see a person, you will not see his face. Your eyes are seeing his face but you are not seeing his face. Your ears are listening to his voice, but you are not listening his voice. Your mind is listening to his sentences and conversations, but you are not at all listening to his sentences and conversations. Your logic is attending the good and bad of his conversation, but you are not at all attending the good and bad of his conversation. You will be seeing him and nothing else.

Who is 'he' in fact? He is the same as yourself inside. Then you will begin to see the same light in everyone. This is what happens when you begin to experience *Dharana*. When you see a cheat, you will see the person why this fellow is living like a cheat. Your presence transforms him gradually because as you begin to see him through his eyes, ears and heart, he begins to see himself. Previously he refused to understand himself, therefore he is living as a cheat. Now, he will begin to understand himself. When he lives with you for some time, he will know himself and he will be like yourself and he will be yourself.

This change takes place if you are really practising the scientific path of yoga. You will no more argue with him. You will no more call him a cheat. You will no more discuss with him that doing like this is very bad. You will calmly permit him to do what he wants and will keep your own distance from him not to be affected by his deeds. He does not know why he is being transformed. It is not your logic that transforms him, it is not your power of argument that transforms him, but it is what you call your presence that transforms him.

Presence is not physical. Presence is something more. If you find and understand the magnetism in a magnet, if you compare your physical body with the weight of the magnet, then the magnetism in the magnet is like your presence. It is your magnetism that works as your presence and after some time he need not be in your presence. Even in the absence of your physical body, he will be in your presence. See how people are in our mental presence when we like them. I can sit here but I can think of my wife and children in India because I like them. Like that, presence is not physical. Presence is something more than mental and supra mental.

This fifth state called the *Pratyahara* state makes you give your presence to everyone. It is a matter of tuning that makes others feel your presence just as the radio or the television in your room, though it is ten miles or fifteen miles away from the transmitting station, it is receiving the programmes that are being transmitted. Similarly your presence will be received by those who are tuned to you. This is the practice of *Pratyahara*.

When you begin to meditate upon any sentence in a scripture, you will become that. Do it for some time. Take another sentence, do it for some time. Take another sentence. It is for this purpose our scriptures are given, our Gospels are given. It is not for logical understanding that these books are given. It is not to discuss and give our dirty opinions about the scripture. But, when we once begin to practise yoga, we will understand that every sentence in every scripture gives you light and not logic. It gives you only presence and not ideas and thoughts. When you practise this, you have to go to the next step.

When you propose a sentence in your mind, the sentence should disappear from your mind and the person who has written should stand in your mind. But it is not the face of the person that should stand. It is not the name of the person that should stand. It is not the photograph of that person, but it is that person who stands before you. Where is the person without a body and a photograph and a face and a sentence? An author will be present to you without his picture, without his name and without the name of the book you are reading. The moment you read the sentence, the sentence goes away from your mind. The name of the book never exists in your mind. The impression of author will never exist in your mind but the author exists in you. Author means, the person while he was giving this sentence.

You imagine the moments when the sentence was being born from the author. Before he has translated the sentence into his own language, the sentence exists in him before he writes the sentence on the paper. It exists in him before he translates it into French. First of all, the sentence comes

as idea. Then the sentence is translated into his known language. Then the sentence is transcribed on paper.

You are reading the sentence on the paper. You are leaving it. Going into the sentence in the language, then you are leaving it. Going into the sentence when it was born, imagine how a sentence is born in your mind. If I say, this is a watch, it is a vocal sentence. Before I utter this, I should have an English sentence in mind, this is a watch. And before there was an English sentence, there should be a sentence before language. It is thought sentence. Before it is translated into any language, and before that sentence exists, 'I' exist without the sentence. Therefore 'I am' the origin of the sentence. From me, the sentence takes birth. From the sentence, a language sentence takes its birth. And from it, the vocal sentence will be uttered forth. It is written on paper or printed on paper.

We are reading the sentence on the paper and trying to understand the author. While doing so, we are gathering the meanings of the words used in the sentence. Whenever we are defective in understanding the meaning of a particular word, we understand the author only in our dirty way. Suppose the meaning of one word is doubtful in my mind, suppose I have to refer to the dictionary for the correct meaning, even then I am trying to understand the meaning of the sentence blindly. Then I am trying to express my opinion about the author.

All these steps will disappear. A direct step of direct perception will be given to us. The moment one sentence we read from the author, we will read it only as the author

and not the sentence. This practice is called *Dharana*. Then the next step. It is called *Dhyana*.

You propose in your mind anything in this world. It need not be a sacred thing. It need not be a sentence from a scripture. It need not be the picture of Buddha or Christ. It may be the face of your husband or your wife. Then begin to apply your yoga on it. You will understand your wife. Previously you had your impressions about your wife and you thought it was your understanding. Now you will directly understand the person as she is. The name of the person will drop away from your mind. The shape of the person will go away from your mind. The voice of the person will go away from your mind. Your ideas and impressions about the other person will go away from your mind.

If you put your mind upon bread and coffee, then the name of bread goes away from the mind. The smell of the bread and butter will go away from the mind. Then the substance remains there. What is that substance? It is nothing but the atomic and the supra-atomic existence of everything. So, when you see the substance and want to see it, the atoms in space will appear to you as that substance because the substance never binds you. When you put your mind upon some new science, the nature of the whole science will come to your mind as a seed and the seed begins to germinate in you. The result is, you will learn that science within days; whereas it takes five or six years for others to learn it.

If you place your mind upon someone, you will know everything about that person. And, even after that you will not have a critical mind about that person. When we know

a person, it is impossible for us not to have a critical estimate of the person. But when you have come to *Dhyana* state, then it is possible for you to see a person completely and to know him who he is from birth to death.

To know everything about his own nature and still you exist without having a critical opinion about the fellow because it is benevolence and sympathy you have towards him. It is the pure love you have towards him and nothing else. Only one state you have towards anyone in this world. That one state is called the truth level in the yoga science. With everyone and in everyone you will see that truth level. If anyone is misbehaving, you will know the truth why he is doing it. Upon any subject in this world, let it be an art or a science, if you bring the science to the focus of your mind, your mind will be no more in the head and it will be in the heart.

So, bringing the subject to your mind means not to the head but to the heart. The moment you bring the subject into the focus of your mind, then all the nature of the science will be received by you just as the fertile soil receives the seed of the whole tree. Then, the activity during your sleep and awakening also expands that science into you. You will have only one experience throughout the twenty-four hours.

It will not be a sleep or a dream. It will not be the normal awakening where there are thousands of thoughts coming and going. It is only one existence and one thought and it is an experience of continuous sweetness of life. You will live only happily and not otherwise. There is no aberration to the feeling of your existence. That is what is called *Dhyana*.

The last step is *Samadhi*. This step is perfection. All the sentences used by others in the world will not be heard by you. You will hear only one thing from all these sentences that is the truth of their existence. For example, if a person says, my wife is coming to Brussels by the aeroplane today and but for the past twelve years his wife and himself separated, still he uses the word my wife. What does it mean? Has this word any meaning, wife? Twelve years ago, he divorced her and she divorced him. Now he calls her wife. People use words like this. Now, when he uses the word wife, it means only the word and not the object. In the daily routine we use many hundreds of words like this.

For example, the word happiness we use like that. We say, I want to be happy. We work day and night and we are fatigued and exhausted. If your friend asks, "Why do you work too much?" We say that we want to be happy. The only one thing is missing, that is happiness. It seems once a boy was fishing in a river and an old man came there and asked him,

"Boy! Are you studying in the college?"

The boy said, "No Sir".

Then the man asked him, "Don't you want to be happy?"

Then the boy asked him, "What are you doing Sir?"

He said, "It is a big story. I studied in the college very well."

Then the boy asked, "What was the result?"

He said, "I came first."

"What was the result?"

"I was selected in a big job."

"Sir, what was the result?"

"I got big salary every month."

"Sir, what was the result?"

"I saved much money in the bank".

"Sir, what was the result?"

"I started an industry in my middle age."

"Sir, what was the result?"

"I got big profits in my industry."

"Sir, what was the result?"

"I could purchase a big house to every one of my children."

"Sir, what was the result?"

"I got my children educated."

"Sir, what was the result?"

"I got them married. They are very happy with themselves."

"Sir, what was the result?"

"Now, I am free. I am happy."

The boy said, "Without doing all those things, I am now happy. I am quite as free as yourself. That's why I am fishing."

So, the old man had to search and search and search for tens of years for happiness. To be happy, he had to do many things. Similarly, we do many things to be happy. We go on doing things to be happy and suddenly we die

and there will be no time to be happy because death never informs us that it is coming. So, many times we use the word happiness only for the meaning of postponement. Instead of using the word postponement, we use the word happiness because many times we lack in commonsense. But this eighth step brings you happiness and removes every other thing.

The whole world is an experience of happiness. Anyone who wants to follow him will be happy. If you go to a person who has attained *Samadhi*, with many ideas in your brain, with many questions and many problems to put before him, you stand there, talk to him happily for one hour or two hours and come home and wonder why you forgot all your thoughts! Wonder why you could not ask your questions. A second time you try to meet him, you will forget to ask any question at all. A third time you try, the same thing happens.

Why? It is because as long as you are there, his mind is your mind. He has not changed your mind, but your mind is changed in his presence just like the iron piece near a magnet. As long as it is near a magnet, it behaves like a magnet and not an iron piece. Since you have also having the mind of yogi, it is quite natural that you do not have any problems at all when you are with him. You will immediately understand that there are no problems at all. His happiness is your happiness and afterwards you will wonder why you forgot all your questions. This is our regular experience whenever we spend some time with great people.

It was the experience with Aurobindo and it was the experience with Ramana Maharshi, to the people who went to them and spent fifteen or twenty days with them. They expected great initiations from them. And there was no such ceremony at all. They spent happily, returned home and wondered over what happened. They talked to themselves and said, "They sent us home without giving anything at all. We had no mind to ask them anything at all. But it is not true that they have not given us anything at all. It is true that they have given our existence to ourselves."

Our true existence includes no thoughts and ideas and no problems. It is our Totality of Existence which does not include any environment and its effects upon us. That is what happens when you are in the presence of a person who is experiencing Samadhi. He will be walking and talking. He will be smiling and joking. He will be listening to what all you say. The only one thing he is doing, that is, existing. You may think that he is talking but he is only existing. He is eating but he is existing. He will never do anything; just he exists. That is the state of Samadhi and this is the ultimate goal of yoga practice.

The last three steps are simultaneously practiced, not one after another because as a student begins to approach the fifth and the sixth steps, he will experience the simultaneity of existence in all planes. When we are existing on the physical plane, the mental plane is not visible to us. But, when we are existing on the mental plane, physical plane is very well understood by us. Every higher plane

makes us understand all the lower planes. Every plane is not making us understand the next higher plane. But when once the top light of the tower is on, all the steps of the stair case down to earth will be illumined. There will be simultaneity of existence in all planes.

For Samadhi, one need not close his eyes because for a man who has attained Samadhi, the difference between the outer and the inner world goes away. The difference between the inner and the outer mind is only to the mind. Objectivity and Subjectivity are only our thoughts. They can exist only as thoughts but only one world exists to him in which everything is real. There is nothing false in it. The levels of truth and false will go away from his mind and he will experience the truth of every existence. He has nothing to criticize. He has nothing to say that this is not good. He will find the meaningfulness of the whole creation. Since he exists in all the planes simultaneously, he can live with you and spend time with you in your own terms. So that he has no aristocracy of his yoga state. He never expresses to you that you are not fit to talk to him.

"He is a great yogi and you have no stature to talk to him", such things do not exist to one who is in *Samadhi*. With a child, he is a child. With a saint, he is a saint. With an intellectual, he is an intellectual. With a litigant, he is a litigant. With a politician, he is a politician. With a pure dry selfish intellectual, he is a greater intellectual pure dry but not selfish.

Same thing you observe when you study the character of Krishna in the Indian scriptures. With cow herds, he

lived like a cow herd. With the politicians, he lived like a politician. When there was an attempt to murder him as it is usual before the elections and he was invited for a dinner where food was poisoned and he understood everything. He said, "You are not to invite me for dinner today because I came here to represent your enemies. All other people will think otherwise if you call me for dinner. And suppose something happens to this physical body after eating in your house, people will never believe that you are sincere. They will suspect that you have killed me. Therefore, it is not proper for you to invite me to dinner at this time. Therefore, I decline with thanks."

That is what he answered. The enemy in the elections was not successful. So, he can live with anyone in his own terms and at the same time, being only positive. This is the ultimate goal of existence. ***It is only full of action and no reaction.*** You will find from him anything that is useful to anyone and nothing harmful to anyone. From him, nothing harmful in this creation occurs to anyone at all. Night and day, all his life will be only usefulness to anyone. This is the culmination of the eight-fold yoga and after achieving this step, it is our purpose to live a yoga life.

Yoga practice is not an end in itself at all. Yoga living is the end. And, this yoga practice culminates in our yoga living. The Yoga Sutras of Patanjali will give us instructions about yoga practice. The Bhagavad-Gita will give us not only the instructions for yoga practice but also guidelines to yoga living. So, the two books are supplementary to each other and all the other things described in the other yoga

text books may be practised but the authors of *Bhagavad-Gita* and *Patanjali Yoga Sutras* are no more responsible for what we practise and what we experience.

Only when we practise according to those lines, the real science of yoga will be known and its experience will be experienced. If we practise all other things, the safety of our results may not be assured by anyone at all. This is about the eight-fold yoga path. And, about the second half of the lecture that is healing, we will take up another opportunity. I thank you all for the opportunity you have given me today.

Question : What is Shakthipatham?

Answer : *Shakthipatham* is a word used by a school of yoga practitioners. The Masters of some path will create the flow of the yogic power in the disciple through their will in many methods, either by touching the head by their hand or looking into the eyes or giving a sound for us to utter. That will be the beginning of a new flow of force in us which gradually leads us into perfection and gradually leads us for the awakening of the consciousnesses in us. That is the real meaning of the *Shakthipatham*.

Question : Can we see the planetary deities?

Answer : We can see the physical bodies of those planets, but we cannot see the planet; Just as our physical eye can see only your physical body and it cannot see you. When I am talking to you, it is my mind that is seeing your mind and not the physical eye. Similarly, with our physical eye, we are seeing only the physical planets, but the real functional planets are not physical planets, just as we are not our physical body.

Question : *Can we get psychological powers when we attain Samadhi?*

Answer : It is neither a flash nor a state but it is our own real state of existence. Therefore, when once started it exists as long as we exist because it is ourselves fully awakened. It is an awakening from within and not any psychological power or force. Psychological powers or forces are only layers of our consciousness, whereas the *Samadhi* state is our own existence in its fullest awakening.

Therefore it exists as long as we exist. Even though our mind and senses are sleeping and we know it that our mind and senses are sleeping. So, you will experience conscious sleep after attaining *Samadhi*.

Question : *Which is good to practice, the longer Mantram or the shorter Mantram?*

Answer : The necessity of a longer or a shorter *Mantram* is decided by the Guru to the disciple. Just as the dosage of a medicine to a patient is decided by a doctor, sometimes the same Guru gives only one sound to one disciple and a sentence to another disciple. I can tell you the broader principle that is based. When the intellectual mind is more alert, it requires some food for thought. Then a sentence and its meaning is also required along with the mantra.

The intellectual activity will have the satisfaction of the meaning of the sentence and then the consciousness will receive the yoga awakening through the sound. When a short *mantra* is given for a great intellectual, his intellect will be working upon something which it requires.

Therefore, a longer *mantra* is given to a greater intellectual. Another example is, a person who has less of intellect and more of devotion and when a sound is given to him, his intellect is not interested in any meaning. Therefore, it finds greatest satisfaction upon that particular sound. It gets the same awakening. But, the more the activity of the intellect is, the more difficult it is to get into the real consciousness of the *mantram*. That is why Gurus decide the *mantram* according to the psychological structure of the disciple. *Mantra* does not exist in the meaning of the word or sentence.

Suppose there is a wonderful musician who is giving some notes without any literature, you are enjoying the music but there is no literary composition at all. What is it that you are enjoying in the music without a literary composition? A similar enjoyment is called the *mantra*; whereas the meaning of the words in the *mantra* is secondary. The meaning side of the *mantra* keeps our mind engaged until the required awakening takes place.

Question : When will the astral body be burnt?

Answer : Within the first two steps, the astral body will be burnt because there will be no desire body at all after the practice of the first two steps. The mental body also will not be there. It will be absorbed by yourself. The intellectual body is also not there because it melts away into yourself. It is only pure yourself who exists and no plane at all. Yet you will be awakened in every plane of existence with anyone, but the astral body will not be there because during the first steps, it will be burnt to ashes.

That is what is described in the scriptures about the yoga practice.

The finer vehicle exists which we call the etheric body. It is required for us to act in this world and also because our physical body is created by the etheric body every second and every moment. The biochemistry of the tissues of our body is produced and maintained only by the etheric body. Therefore, it exists pure and crystal. So, if it is the finer body, it exists. But, if it is the astral body, it is different. What we call astral body is nothing but the desire body of ourselves. And, it will never exist when we begin to practise real yoga.

Question : What is Projection of the double?

Answer : What we call *pratyahara* means, absorbing the senses and the mind in ourselves which we have described as the fifth step of practice that creates the projection of the double. While projecting, we will project astral matter. There is no astral body to our self. We will project the planetary astral matter of this earth because there is nothing bad in the astral plane of this earth. The astral plane is different from the astral body. And even some standard authors have committed mistakes in confusing the astral body with the astral matter of this earth. The mistakes are corrected, rectified and clearly explained in the books of Alice A. Bailey.

The eight-fold yoga path student will work with the astral plane of this earth and he does not have any astral body at all. That is what happens when he projects his double. This is possible in the fifth step *Pratyahara*. *Patanjali*

himself answered to this question. He says, *Theevra samyogath arambhaha*. That means, the more devoted your attempt is, the shorter will be the period.

Question : *How much time will it take to get perfection in Yoga practice? Is it same to both Occidentals and Orientals?*

Answer : That is, when all other activities become part of our yoga practice, it will be very short. But, if yoga practice forms one of the items of our daily routine, then it may take births and rebirths. Generally, an average time is seven years. When we take up yoga as the ideal of our life realization and make our vocational and domestic activities part of yoga practice, then the average time is seven years according to the scriptures.

It is for anyone because yoga practice is not for the body but for the consciousness. The difference between the Orientals and the Occidentals exists only on the psychological unit. Whereas the yoga practice is not an experiment conducted on the psychological unit, it is a practice which is to be conducted upon ourselves directly. We are always higher than our psychological unit. And the difference between Orient and the Occident doesn't exist to ourselves, it exists to the psychological unit. It is true that the psychological unit of an Occident is stronger than the psychological unit of the Orient.

The result is, it is more individualistic and more personal in its strength. The advantage of it is to perceive a thing against any disturbance. The disadvantage of the

occidental psychological unit is, it offers great resistance to the change that should take place because the personality never submits to something which is not understood. Unless you understand, you will never accept to submit yourself. But, you are something beyond your own understanding. Therefore, you can't understand yourself before you submit. This vicious circle takes a longer time. When once the awakening begins to take place, it is the awakening of yourself and not the psychological unit. That time, the difference between the Oriental and the Occidental doesn't exist because the fact that we are born either in the Orient or Occident is intended by Nature. It is not an accident. Always Nature intends only in a positive way. It is only according to our states of evolution and according to the needs of our future evolution that we are placed in a particular nation or a country.

Question : At what stage do we need a Master to guide us?

Answer : Up to the fourth stage, a Master is definitely necessary. Until we attain the happiness of *pranayama*, a Master is necessary. Even afterwards, a Master is necessary in some other sense. From within ourselves, we will be receiving our own instructions from the fourth step onwards. But since verification is necessary for our own confidence, our Master is still necessary even after the fourth step. During the first four steps, he will instruct us because we do not know. But afterwards he will give his verification to what we receive from within. Our verification is the only guide which gives us information that we are going on the right lines. For that purpose, the

Master is necessary up to the stage of the *Samadhi*. During the first four steps, Master is absolutely necessary. During the last four steps, he is necessary for verification.

Question : *Can you explain about conditioning of Karma?*

Answer : When a person is dreaming a horrible dream, night mare that a murderer is trying to kill him, running behind his back and he is trying to escape running and running; suppose that a person is dreaming like this, you will know at every step the person fears. But the fear is only conditioned by a dream. But it is as true as anything to the one who is dreaming. What is the influence of his awakening from sleep upon his dream? The whole dream disappears. So, the whole of his karma will be made a null and void and a zero because he will be awakened into his real living. All the layers of self-conditioning will disappear immediately.

The karma results are only self-conditioning. There will be no karma to him at all. But, yet there is one thing. When a boy is throwing stones on the electric lights, when you go and catch his hand, stones will be stopped. But, the stone that was already thrown cannot be stopped. Similarly, the results of his past karma upon his physical body, all the other results can be neutralized. This is because, his *physical body is not a body at all, but it is only a resultant of many thousands of forces at work*.

Just as a soap bubble is not an independent item, it is only a resultant of soap, water and air though it appears as an independent item. Similarly our physical body is also a resultant of equilibrium of thousands of forces of work.

When a disturbance is created, it is bound to reflect upon the physical body. Therefore, except the physical results upon the physical body, everything becomes null and void as a dream about the past karma. It is only very late that wisdom dawns.

Question : Is it possible to heal the deformity?

Answer : A deformity can never be healed but what best can be done can be done. And, when a surgical operation is required, when it becomes inevitable, it should also be conducted and then healing should complete the process. And there are still some cases where the defect is either congenital or irreparably damaged. In such cases, damage can never be restored but health and hope and magnetism can be restored. Deformities generally cannot be totally restored. Homeopathy is suited for any constitution, but we cannot claim that homeopathy can cure every disease.

Question : Is Homeopathy suitable to everyone?

Answer : Yes, it is a fact that homeopathy is suitable for anyone in this world. There is no one to whom homeopathy is not suitable. According to the science of healing and according to homeopathy and according to every system except allopathy, it is the evil force that is called disease. And all the other parts of the disease are called the manifestations of disease. And homeopathy is discovered only to dispel that evil force which is called the real cause of the disease. Similarly in healing also, the evil force is understood as disease and not its manifestation. In a magnet, where there is a mixture of some other non-magnetic

substance, the defect is the existence of the impurity. And the result is the lines of force and the magnet becoming ugly. The thing to be cured is not the ugliness of the lines of force but the impurity of the metal. When the impurity is removed, and when the magnetism is restored, then the lines of force are orderly once again.

Similarly in all of us also, disease is an evil force which exists in the form of impurity of thought. And when a true healing takes place either by homeopathy or spiritual healing, the disposition of mind is rectified and then all the physical evils are rectified. So, it is the evil spirit that is first rectified without which there is no real cure.

The medicine in a homeopathic dose is not material. But, the pill we use is material and the medicine exists only on the vital plane and it works only on the nerve of the tongue and no matter goes into the stomach. The stimulation of the tongue nerve gives the required vibration to the cerebro-spinal nervous system and then the cure starts. That is how in homeopathy cure is expected to take place. Just as man is a spirit and to convey him there is a physical body, similarly medicine in homeopathy is the dynamic dilution.

The pill is used only as a physical body to carry that dynamism. It is only sugar pill upon which a spirit solution is poured and the spirit solution contains the dilution of medicine where no medicinal substance exists at all except the quality of the medicine. So, there is nothing physical in homeopathy except in the vehicle of medicine.

Question : Is it a must to maintain regular timings for any practice?

Answer : According to the convenience of the constitution and according to the routine and the works we can choose our own time either in the morning or in the evening; not much difference. But, what helps us most is to keep up the same time. That is the only most important thing. Some people to whom it is not possible in the morning due to their professional activity or something, they can choose the evening hours and for those who have the evening hours not convenient, they can choose the morning hours. But, the regularity of the same time is the one thing which counts because the intelligences and the forces of Nature will be ready to help us when we are regular.

Just as when you fix up a previous appointment and then make people know of it, then they can come easily there before the time, make themselves available by the time. So also the various intelligences and forces of Nature should find their place and time to help us. It becomes possible when we maintain a place and a time. Even with the vital functions, it is true. The digestion works very well when we have definite times to eat. For those who have no time to eat or who go on frequently eating, the forces of Nature working in the body cannot find the time when they can be ready. Hence digestive irregularities occur. So, on all planes, the intelligences and forces of Nature find a convenience when you maintain a time.

Question : Is it so important to sit in a length wise when we meditate?

Answer : It is because the dimensions of length and breadth exist in our mind, not around us and the uniformity

and proportion of the concepts, length and breadth find their comfort in having such a proportions in the hall. By sitting in the hall length wise you try to experiment and find out the difference for yourself. When you sit down like this, length wise in the hall and meditate and for one month you do like that. Again, for another month you sit down there and face that side and begin meditation, you will clearly find the difference in the progress. When you sit facing length wise, the progress is very rapid and uniform. Even in a lecture hall, you can find that difference. When you face the audience length wise, the communication on the mental and the psychological planes will be most comfortable.

If you sit breadth wise and ask the audience sit like this, and face them breadth wise, the communication is most inconvenient. It is like the relationship between the poles of two magnets. I will give you another example also. We can ask all these people to face that wall and sit down. We can stand behind their back and give lecture for one hour. Is it audible or not? But is it psychological? Can they receive with same comfort as when they are facing us? What makes the difference? It is the comfort of communication. Similarly, a hall which is length wise gives the greatest comfort for communication.

Question : Why many temples face towards East? Please explain about the science behind the directions.

Answer : Not only the churches and mosques but all the temples of all major religions are oriented towards the East. The word Orient means towards the East. It is a great

tradition that gives us that word Orient. That's why we automatically use that word because of our relationship with the rotation of the earth and apparent rise and set of the Sun.

When an insulated wire is coiled around an armature and when electric current is passed through that insulated wire, the armature behaves as a magnet. And suppose we do not make it a coil, we use the wire as a lump and use the armature and then the armature does not behave like a magnet. What makes the difference? It is the arrangement of the wire. Similarly, the apparent path of the Sun around this earth makes its coil around this earth a big line of force to all the beings living on this earth. In accordance with that line of force, it is better for us to face the East. People who could understand this, they arranged that every temple should face the East.

If you go into the scriptural traditions of the ancient nations, for example ancient India, ancient Egypt and ancient Hebrew tradition, you will find the directions for sleep also. It is said that one can sleep very healthily and comfortably with the head towards the south and most unhealthily and uncomfortably with the head towards the North. And towards the East or West, it means nothing. That is neither advantage nor disadvantage. Basing on this, there are allegories which convey great truths in the scriptures.

For example, in the Indian scriptures, it is said that God cut the head of one of His children and the Mother force of Nature, the wife of God grieved after it, felt sorry of it and wanted that the son should be made alive once

again. Then, the Lord ordered that 'whoever is sleeping with his head towards the North may be marked and his head cut and brought and we will attach that head to the neck of this boy'. Then the angels of God went on all directions on this earth and could not find anyone sleeping with head towards the North. At last, they could find an elephant sleeping like that. They cut the head of the elephant and brought it and God had attached that head to the neck of this boy and it is whom we call *Ganesha*, the elephant God with the body of a human being and the head of an elephant. Of course, this story is only an allegory of some truths concealed in it just as all the allegories of all the scriptures. It includes the fact that it is not desirable for us to sleep with our head towards the North.

It is positively said that it is very good to sleep with the head towards the South. It is described that our vertebral column is compared with a magnet. And the axis of our earth is already a magnet and if you place one magnet upon another with like poles, they repel. If you place them one upon another with unlike poles, they will not only attract one another but also work as one magnet. Similarly, our vertebral column is in tune with the axis of our earth when we lie on the earth horizontally with our head towards the South. And this much is described in all the scriptures.

Question : One Master teaches one thing and another Master teaches another thing. Why is it so?

Answer : I practise my Master's path, eight-fold path of Raja Yoga, *Patanjali* and *Bhagavad-Gita* path. But each of the Masters covers a portion of the field which is not

covered by the others. For example, Master C.V.V. has given the methods to go into the consciousness of the various planets. Any student can experience and gather the information by himself. Any student who follows Master C.V.V.'s path can travel through all the planes of the planets and gather information and take down notes by himself. And anyone doing the same independently gets the same information in the same way with the same experience. That part of the work is covered by Master C.V.V., whereas the teaching of the wisdom to the 20th century man is covered by Master Djwhal Khul.

So, the same work is done by each Master in a different field of action. Yes, definitely there is supplementary aspect also. The one which is not covered by one Master is clearly covered by the other Master. As far as I know there cannot be incompatibilities between two Masters. I am teaching Djwhal Khul's teachings and C.V.V.'s teachings for the past twenty years. I have trained many batches in India and till today, I did not find any incompatibility anywhere. And I think it is not possible also.

Thank you all

Yoga and Healing

I thank you all for the happy presence you have given me this evening also. I thank the hosts of the evening who have created this occasion. According to the programme, we are expected to talk something about yoga and something about healing today. This is already a yoga school and we feel it very happy to speak about yoga in a yoga school. When we find yoga schools here, we have the great hope of the physical fitness of the humanity in the future. The *Asanas* are regularly taught and practised in the yoga schools. Practicing of *Asanas* regularly, first of all it minimizes the inequalities of the physical health and makes the physical body fit more and more as time advances.

As age advances, the physical body shows its inequalities but as the *Yogasana* practice advances in years, these inequalities are minimized year by year. Many people find that healing starts with themselves when they practise the *Yogasanas*. In fact, healing should start from oneself. Unless one is perfectly healthy, one cannot claim to heal others because the confidence upon healing and the self-confidence upon the healer will not be there if the physical

body is not fit. The circulation becomes more brisk by the *Yogasanas* and the respiration becomes more active according to the standards of the ancient yoga system.

The number of breaths will be decreased and the volume of breathing is increased by practicing the *Yogasanas*. It is a fact observed and accepted even by doctors, 'that the more speed the respiration is, the more number of breaths will take place in each minute and the quantity of breath and the length of breath will be minimized.' When we practise the *yogasanas* in a systematic way along with some *pranayama* also, then the speed of the respiration will be controlled and the magnitude of each respiration will be increased. This increases the span of life and the health of the body during the span.

Every part of our body and every muscle will be under our control. Every nerve will work with responsibility. And especially the cerebro spinal nervous system will be stimulated daily and the ductless glands become more and more active. The whole endocrinal system will become meaningful and it will have a link with our conscious mental body. Then the moments of our daily routine become more and more meaningful. Gradually we begin to do only what is significant, what is useful to us and others. And gradually we minimize things that are not so very significant. The time spent in daily pleasures will be minimized and the time used for some utilitarian aspect will be increased. The daily routine becomes more and more significant so that the span is filled with some meaningfulness. This is the

starting point of yoga practice and also the starting point of healing. The power to heal comes only from the power to utilize time and opportunity.

One who is automatically a master of his daily routine, one who has the capacity to conduct his routine exactly in the same manner as he has done yesterday and to keep up his timings regularly without any strain and effort, then one gains mastery over one's life span. A mastery over the environment is also automatically achieved. Mastery over forces within and without will be simultaneously achieved. The magnetism in the human constitution will be increased. The lines of force that are working through our body become more and more regular just like the lines of force in a magnet; the lines of force that are working through our body or our intentions and thoughts, our hopes and our intentions and also the work we do will be increased. The quantum of work we do will increase with practice of yoga. Though *Asanas* form only a part of yoga, they will form the basis to practise yoga in future.

First of all, we become more and more self-conscious and less and less nervous. Nervousness leads us into a crazy way of living, whereas self-consciousness leads us into the magnetism of life. This is the point where we achieve mastery over healing powers.

Healing is nothing but establishing health and it is the arrangement of the lines of force that makes the difference. When the lines of force are ill arranged, it is what we call ill health and it causes disease and it causes the various symptoms on the physical and mental plane. What we call

nervousness and irritability, what we call restlessness and impulsive nature are only signs of ill health and sickness. The more and more we have sickness in us, the more and more we grow nervous and over sensitive of others. Then our behaviour will be distorted and conditioned according to the presence of people around us. Our behaviour changes with the persons present around us and the nature of the persons around us will alter the nature of our existence. This is the cause of all diseases in its true sense and when man begins to live in confusion and hurry and always feeling that his time is not enough for the daily routine, then he gradually goes into disease and this is what we call the opposite of yoga.

The lines of force in us when ill arranged cause all these evils. They make us think that people around us are disturbing us. That the people around us are forming competition for us and gradually we begin to fight with the society. This is the first sign of ill health and disease. When this begins to dwell with us, then the production of the tissues in the body will be altered. And a disturbance in the production of tissues causes the clinical disturbances. That is the cause of what we understand as physical ailments. Especially a busy way of living, a great tension under which we live and an over sensitive nature towards other people will cause insomnia and headache and sometimes metabolic diseases like constipations and diarrhoeas, disorders of liver and pancreas and more commonly the disorder of the kidneys.

All these bring a crisis at a particular stage and when we begin to use medicines in a large quantity and regularly, the medicinal substances also begin to play their havoc in us, just as in an industrial city the air is polluted, the water is polluted, the roads are polluted and the whole atmosphere is polluted. Similarly in a body with full of medicines the blood is polluted, the nervous system is polluted; the kidneys, the blood vessels, the heart and lungs are polluted. Every functional organ will be polluted and the whole human constitution becomes a big industrial city, when life becomes impossible.

We begin to live suffocated in this body just as we live suffocated in a big city. When once you go to a real country which is not polluted, you can take a bath and you can drink the water in the river and then you will feel very happy.

Similarly, when you begin to practise yoga, you will begin to feel the freshness of life more and more. As the circulation becomes more and more equal; when the cerebro-spinal nervous system begins to work more harmoniously; when the two vagus nerves work simultaneously, when the kidneys begin to function in a harmonious way, then the psychological forces will be harmonized. The freshness of life will be experienced and you will find that you are already being healed.

So, a practice of yoga should start with a yoga school like this, but it should not stop there. A practice of yoga is only a beginning and the advanced practices of yoga should also be practised afterwards. But everything will

be made possible only if you take daily *Asanas*. The incentive to take *Asanas* daily will be given by the presence of a yoga school and a group of people, who are practicing yoga with you, begin to give you health. Health exists in living as a company and loneliness gives disease. Sometimes people think that they have to practice yoga in loneliness. But neither healing nor yoga is useful when it is practised alone.

The great Masters of yoga teach us one essential aspect about the fundamental practices. They teach you that you should be functioning like a string in an instrument of music. When it is in harmony with the other strings, then only it is called a musical instrument. Similarly when you begin to establish a harmony with other people around you, you are fit to practice yoga and your yoga practice will continue. Otherwise you will feel after some time, that you are having some impediments and then your incentive to practice yoga will go down and after some time you will stop. Only those who can keep company with others with right relationship and proper human relations can continue to practice yoga until its culmination. Others who practice only *Yogasanas* and who do not care for the other aspects of yoga, they will practice *Asanas* for health for some time and then they feel like stopping it. They lose interest gradually and someday they drop off.

More than two years they cannot practice. Those who can practice for more than two years are those who are really interested in the advanced steps of yoga. They will be able to keep company with others and right relationship

with others. Our relationship with our parents, our brothers, our friends, our classmates and wife and husband and children, neighbours and our colleagues in our office, all these relationships form part of yoga practice. When we keep all these relations in a proper way, then only we are called students of yoga. Then only it is possible for us to heal in its true sense.

If we ignore the other aspects and begin to practice yoga singly, disease begins to take its origin in our mind, making us think that we are practicing yoga and therefore we are greater than others. This is the origin of disease. When we begin to keep company and social relationships with others and a good spirit of service, then the real yoga practice starts with us and it makes us continue the yoga practice.

Every day after practising the Asanas and after taking a bath, you have to sit down in a comfortable posture, make your body comfortable, relax every muscle and nerve, relax the mind and for some time begin to observe your own respiration, meditating upon the mantram 'So-Hum'. Then you will go into meditation gradually. The mind begins to get itself absorbed in respiration and the process of respiration gets absorbed in the mind. The two become one. A great ease and comfort and relaxation will be experienced.

A change will be observed in all the parts of the body. The change will be like that of a magnet which is different from that of an iron rod. Just as when an iron rod is being magnetized, every molecule of the iron rod is awakened

into magnetism. Similarly this change will occur in you and you will feel that every molecule of your body will be awakened. You will find yourself different. And all the discomfort and the burdensome attitude of your mind will go away.

When you feel any part of your daily routine burdensome in the mind, that means your yoga practice is not correctly going on. It is the right test to see if your yoga practice is going on right lines or not. Only when you find that you are not impatient with anyone and if you do not dislike anyone in the daily routine, if you do not feel inconvenient in the presence of everyone, then only you should understand that your practice of yoga is going on right lines. If you find that some people are not liked by you, if this idea continues and if your impressions about them continue, and if you have unfavourable thoughts about others and continue for a long time, and if you remember your unhappy experience with others for a long time that means your yoga practice is not going on right lines. There must be something wrong in our practice. We should know it and rectify it. Then once again the change begins to occur. You will begin to feel pleasant with everyone because you will begin to feel pleasant with yourself. There will be a pleasant muse twenty-four hours in you and as long as the pleasant muse with you, you will find the presence of anyone pleasant to you.

Just as when your spectacles are coloured, you will find everyone through that colour. Similarly, when your mind is pleasant with you, you will find everyone around

you pleasant. This is the right type of test to test your progress in yoga. And this is the starting point of healing. If you are pleasant in your mind all the twenty-four hours, if you are not irritable and wild with anyone, if you are not nervous with anyone and if you do not experience fear, suspicion, jealousy- then your mind is healed. And that mind heals your body.

So, in your daily practice of yoga, when your body begins to take this change, you will be able to observe it in the form of a beautiful colour also. Mentally you will begin to feel that there is something blue around you or something golden yellow around you. Some harmonious colour will be felt mentally by you when you are doing your work and duty regularly. You will be able to read books continually or do your office work continuously and you do not feel bored. The monotony will not be found by you. Every work is found fresh by you and you will feel every moment fresh in life. This is the result of meditation.

Meditation will be practiced along with pranayama. Right type of pranayama is relaxation of breath. When you practice a harmonious way of breathing, when you begin to breathe in a slow, soft and deep manner and at the same time thinking of your breath, you will find the exact coincidence of the prana and mind. The pulsations of your life will absorb your mind. The mind becomes harmonious and the respiration becomes uniform. The uniformity of the respiration keeps harmony of the mind. When the mind is harmonious, your body is gradually healed, your nervous system is healed and all the nervousness will go away. You

will find everything pleasurable. Your appetite increases and the metabolic activity increases and diseases will rectify themselves day by day and diseases disappear finally. The usage of medicines will be minimized day by day and it is your duty to see that you do not over drug your constitution and it is enough if you use medicines only when it is an emergency.

This magnetism will be flowing out from your body and people begin to feel it just as pieces of iron begin to feel the presence of a magnet from a distance. The people around you feel your presence and the presence of healing magnetism. It will be experienced in the form of some happiness. Your friends begin to discover that they are happy in your presence and that their minds are calm in your presence. Their thoughts are suspended as long as they are in your presence. Suspension of thoughts marks the beginning of healing. When the speed of the mind is controlled, when it is made harmonious, then people begin to get healed even without their own knowledge. Sometimes when people with great headache and heaviness of head meet you and talk to you for five minutes, they will find that their headache disappeared. When they go home, they go with great energy and all the fatigue is gone.

When they experience it twice or thrice, they will begin to talk to you about this. The topics that are being discussed with you begin to heal them because they do not have the critical nature with them. Nobody will be able to argue with you because your argumentative nature has gone from you. A nature of revelation and nature of intuition begin

to dawn from you and a nature to understand how things are correct dawns from you. The capacity to discover the goodness in others gains in its candle power and all people will have their goodness stimulated in your presence.

This is the real practice of healing. Without such a practice of meditation and the *Asanas*, healing cannot be properly practiced. Healing practiced by a neurotic and an over sensitive fellow will not have the same comfort as it is practiced by a yoga student. He may heal sometimes other patients, but he himself becomes a patient. Every time he heals others, he becomes sick and he gets the auto-suggestion that he is taking their diseases. It is utterly false. It is correct that you can heal others of their troubles, but it is utterly false that you take their diseases. Is it a fact that when a doctor gives medicine to a patient, when the patient is healed, is it true that the doctor becomes sick? The doctor is there only to convert the patient into a healthy man by power of his medicine. Similarly the healer is there to convert the sick man into a healthy man by the power of his own magnetism.

The difference between the doctor and a healer is only the medicine and the magnetism. The doctor uses the medicine on the physical sense, whereas the healer uses the medicine on the spiritual sense. Both the things are medicine in two different forms. And there is no necessity for the healer to become sick. Still there are some people who believe in it that when they are healing, they are becoming sick and that they are taking the diseases of the patients. They think that it is a great service. It is not true.

It is a dis-service to the society because their presence increases the nervousness and restlessness in others also.

A healer is essentially a healthy man and it is always a great pleasure for him to heal. The more number of cases he heals, the more pleasurable his constitution is. Just as the right musician is not fatigued after giving a song, so also the right type of healer is not sick after a healing. Is it a fact that the musician who makes the audience please with his music goes into great sorrow after the music and believes that he has taken all the sorrows of the audience. It is only fooling oneself. Same is the case with healing also. If people get sickness after healing, it is only by the power of their auto-suggestion. It is because they strongly believe that they take the diseases of the patients. As they begin to believe this daily, it becomes true with them.

This is what is called the power of auto-suggestion. The power is there with us to use in a right sense and not in a negative sense. So, everyone should not rush so hastily into the art of healing. One should be positive at first before one becomes a healer. He should know and realize the positive nature of healing and understand that all the negative nature is created by himself and not by the healing. This is an essential step which is to be taken before one becomes a healer.

The real type of healing requires a good sense of cleanliness also. Of course, there are certain elements which are not so very readily possible in the Occident, but it is necessary for us to know those things. So that someday we may be able to practice them. The one thing is, to have

a daily bath in abundant of water to keep all the parts of the body clean. The second thing is to take as much water as possible. Fruit juices will be helpful but without water they will not give any health at all. A major portion of water drunk daily is necessary to become a good healer and a good yogi. Alcoholic drinks should be left off and prohibited to become a healer or a yogi.

Among the food materials also, rich dinners should be avoided. Green vegetables and raw uncooked foods should be taken more and more. Spicy and costly dishes should be minimized. Quality of the food should be increased and quantity should be reduced. The carbohydrates and the starches should be reduced and proteins and vitamins should be increased. All types of narcotic nature, that is the cannabis, opium etc. should be completely avoided.

One room should be separately maintained in the house where himself and his family members can practice either healing or yoga. The room should be kept clean and pious. His traditional way of prayer should be conducted there regularly at the same appointed time. The prayer should be according to his family tradition or according to the initiation of a Guru. The uniformity in prayer should be maintained. The type of prayer should not be altered often. This is one aspect.

Other aspect is, you should change your clothes when you enter your shrine room. When you have a separate set of clothes in the shrine room, it is the best way to practice healing because impurities are not only physical; they are

also astral, etheric and psychological. All these should be prevented. They can be prevented by only changing the clothes before you enter the shrine room and wash your hands and feet before you enter the shrine room. If it is not possible to maintain a shrine room in every house, you can make it possible by having one hall for a group of practitioners. There may be a hall where healing and yoga can be practiced. But, the same purity should be maintained.

The hall should be kept pure. Some perfume and incense should be there in the hall. It should be a little ventilated so that air comes into the hall. Otherwise you know what happens? When we begin to practice yoga or healing in a hall, after half an hour the oxygen in the hall will be exhausted and we will be breathing out and breathing in the same foul air again and again and the result is vertigo, not healing. When we close our eyes, and begin to practice meditation, we will feel some strange vertigo in our eyes and we may deceive ourselves by illusions, that it is *Samadhi*. Insufficiency of oxygen leads into a toxic type of *Samadhi*. So, there should be a continuous supply of air into the room and people should be able to breathe oxygen even after they sit in the hall for a long time.

There should be an altar on one side in the hall and the hall should not be a square or an irregular shape of room. It should be in the form of a rectangle. The most useful method is to have $1 \times 1/3^{\text{rd}}$ length and breadth. That is, if the breadth is one unit, the length should be three units. In such a hall, practice of meditation and practice of healing will be conducted in a very ideal manner. After

taking all these precautions, then only you should begin to heal.

In the beginning stages, you bring the patient into the hall. Ask the patient to sit before you at a distance not less than six feet from you. People should not sit close. The healer should sit separately and the person to be healed should sit before him. You can heal a number of people also at a time. In fact, it is easier to heal a number of persons than to heal one person at a time. It is only an arrangement of the magnetism of the various constitutions. See how it is easier to arrange a set of electrical cells into a battery either in the AC arrangement or in the DC arrangement either in parallels or in series.

You know that a group of generators arranged will give a greater energy than a single generator. Same is true with our human constitutions also. If you make people sit in rows uniformly, so that one sits at the back of the other in a perfect row and then another row, a third row, so that the vertical and horizontal rows are uniformly arranged. Then they are ready to allow healing magnetism flow.

If you daily make a group of people to sit like this and meditate or pray, they begin to get healed. The secret is you need not heal them. They begin to get themselves healed. It is because of the arrangement in which you made them sit. You have to sit at a distance facing them, a bit higher than they sit. Your head should be in a higher level than the heads of those who are to be healed.

If you sit horizontally in a line with others you will not be able to heal. Even an expert in hypnotism cannot

hypnotize a person who is sitting on a higher level from himself. So, just as in hypnotism, you have your method of ease and comfort. Similarly in healing also you have your own method of ease and comfort. The best way for you is to have something to sit upon such a seat which is a little bit higher than others who are to be healed.

Then you close your eyes and ask others also to close their eyes. Then you practise your own daily practice. That is observing your own respiration and invoking the mantra "so-hum" in your respiration. This is the process in which you have to make others sit and then the best process to heal is given by the ancients. I will explain it here.

When you sit in prayer daily, you turn to East and sit down, close your eyes, make yourself comfortable at the time of Sunrise. Imagine that the energy is flowing from the Sun to the centre of your eyebrows. Then imagine that it is entering into your head through your eyebrows and then it is gradually descending into your heart centre. Then from the heart centre, it is expanding into all parts of your body resulting in an experience of comfort and relaxation. This is the practice you have to do when you want to become a healer.

Then when the person to be healed is before you, you should imagine that the same force is travelling from you from your heart centre to the brow centre of the person to be healed. And, from his brow centre it enters into his heart centre. And from his heart centre, it expands throughout his body causing comfort and relaxation to all parts of his body. This is the process with which you have to heal.

So, the healing magnetism starts from the Sun. It enters into you through your brow centre from your brow centre, it enters into your brain. From your brain centre, gradually it descends into your heart. From your heart, it expands into every part of your body. And from your heart centre, it forms a line of force again and enters into the brow centre of the person to be healed. And from there it enters into his head centre. From there it descends into his heart centre. From there, it expands into all parts of his body causing relaxation and comfort. And this heals the person.

Healing is possible in the first steps only when the diseases are nervous and mental. Temporary ailments will be easily healed. Fever and headache will be very easily healed. Hypertension will be healed. Any pain or discomfort in any part of the body can be very easily healed. But diseases having deep seated causes cannot be healed. As you gain experience in life in later years, you will be able to heal those diseases also by creating a healing centre in the person to be healed. It takes one year or two years in such cases to get healed, but that's no dis-qualification. Even in the case of medicines, sometimes treatment takes ten years and fifteen years or twenty years. Even then there are cases that are not cured by medicine. So, when the doctors are helpless about that, you have no business to get discouraged.

Know the art of creating a healing centre in the person to be healed himself. The one thing you should practice in the positivism of healing is, 'don't develop dependency in the person to be healed.' See how the professional doctor

tries to make the patient dependent upon him; see how the professional doctor has an art of making the patient always doctor addicted! You should not have the same mentality with the person to be healed.

If the patient learns to believe that he has to come to you every day to get healed, it is not a healthy type of healing. First of all before you can induce confidence in him, you ask him to come and sit with you for about a month or two or three. For some people, one week will be enough. For very sensible and sensitive people, two or three days are enough. But there are people who want two or three months before they gain confidence in themselves. They feel cured and they get cured, but anytime whenever they have any discomfort, they feel like running to you or telephoning to you. Such a mentality should not be encouraged. You should make the person believe and understand that the healing centre of magnetism is within himself and not within the healer. That is called the right type of healing.

Confidence is the one which heals. The ideas sent through a line of confidence form the line of force which rearranges all the forces in him in a correct way. Every thought current rearranges the forces of the body. Our everyday thoughts are also changing the directions of our forces in our constitution. Our everyday thoughts are also forming lines of force that are changing the direction of force in us. But, since our thoughts are not regular and organized, the lines of force we produce are suffering cross currents. One line of force comes in the way of the other

and the result is a fighting of lines of force in us and we feel fatigued.

Work never gives us fatigue but our idea of working too much gives us fatigue. Our auto-suggestion makes us sick of our work. Every one of us by birth has an amount of self-pity which should be expelled. Everyone feels, 'poor fellow, I am working too much. I require being encouraged. I want that other people also should work for me'. Such dirty ideas will be working in us and causing discomfort, fatigue and disease. If there is real fatigue to the body, automatically the body indicates by sleep and immediately you should go to sleep. All the other types of fatigue are only an auto-suggestion and the result of self-pity.

All these things will go away when you become a healer and you should induce the same thing in the person to be healed also. The greatest type of healing is to prepare healers and not to prepare patients just as the professional medical practitioner does. It may be the daily prayer of a medical practitioner every morning going to the altar of God and saying, "My Lord! May the number of patients increase for me." Your prayer should not be like that. The prayer of a healer should be in such a way that the number of healers in this world should increase. The best way of getting healed is to become a healer.

For the past fifteen years it is the experience of our doctors in India who are working in my clinics. As they begin to work in the clinics dealing with the poor people and sick people, they begin to forget about their own

maladies and at the end of one year they find themselves more than half cured of their chronic diseases. At the end of two years, they feel they are almost cured. At the end of three years they are in perfect health. They are wondering how they are cured because they never take medicines. It is only very rarely they take a dose of medicine when it is an emergency. Still when you visit India, you can see how the doctors in our clinics are healthy; how they are gradually cured of their chronic diseases without medicines.

So, a real healer should make a patient, a healer. That is the ideal of healing. And if you practice healing on these lines, you can practice according to any method of healing. You can use any formula to heal according to your instructor, but the positive attitude is most important.

Question : Some people believe that they are getting the diseases of the patients after they give healings. Is it true?

Answer : The absence of any negative attitude should be first practiced. The auto-suggestion that you are getting the diseases of your patients should go away. And also, the auto-suggestion that you are spending your energy when you are healing should go away. Many people believe that they are using their energy to heal. The result is, they feel very weak after healing. It is also a result of auto-suggestion. It is not a fact that anyone uses his magnetism for healing. Healthy magnetism comes from the solar rays and enters into us every minute, day and night. Therefore, healing magnetism is no one's property to be personally used. It is a foolish idea, if we think that it is our energy that we

are pouring. This idea gives a great cause of sickness and ill health. So, this idea should also be removed.

The fact is that the healing magnetism comes from the Sun and our body is absorbing energies from the space, from the air and from the Sun's rays. It should be remembered and maintained. The healing energy passes through us, not from us. If the electric wire thinks that electricity is supplied by it, it is wrong. Electricity is supplied through the wire, not by the wire. Similarly, healing magnetism is supplied through us, not by us.

This is the sum total of healing and the last point I want to impress upon you about healing is, *"We need not make a demonstration of healing while we are healing. We need not produce many gestures and postures like a dancer or the gestures and the postures of a high-priest. You can sit down in an aeroplane and silently heal the passengers. Because, it is through you that the energy flows. If you find anyone fatigued in the aeroplane or the train or the bus, you can heal him. Anyone going in the street and if he is weak, you can walk behind him at a distance and silently heal him. In your experience, you will find many miracles and wonders."*

A real healer never makes an advertisement of his healing. Of course, a professional healer, he has to make an advertisement of his healing because he lives upon it. But, for all of you, people like you; you can do the healing service without any noise. In the routine of twenty-four hours, you can heal any number of people in this busy world. Especially those whom you meet daily, like your

colleagues in your office or your teachers or your students, you can heal them at first. After one or two years, you will find them quite healthy. They need not know the cause. They need not give you a diploma. It is Nature that confers upon you the real diploma because you are not a professional healer. This is all about healing but in short because our time is short.

Question : What is the relationship between Karma and Healing?

Answer : Any sickness, little or big is karmic. When the sickness is temporary and of a little nature, it is the result of a little karma. When the sickness is of a prolonged nature, it is the result of a prolonged karma. If the karma is so much prolonged, that the tissues of this body are not capable of getting completely healed, then the healing will be only partial. Sometimes if you find a person who is very old and the disease incurable, the only healing you can do is to make him not to suffer. You can make an anesthetic effect upon him, but you can never cure some diseases. We can cure only as much as we are permitted by the Lord Almighty. So, it all depends upon the maturity of the karma and as a result, the curability or the incurability of the disease.

One thing is certain. If the age is reasonable, diseases that cannot be cured by any type of medicine can be cured by healing method, provided the healer and the healed are in tune with each other and have the same amount of confidence upon healing and confidence upon each other. Then only a complete cure is possible. There are certain

diseases where even a healer cannot do anything. It is enough if we meditate the light of the Sunrise. It carries all the colours of healing.

Karma means scientifically speaking only something wrong done and the results being experienced. The science of karma teaches us that good karma is also done by us just as bad karma is done by us. And just as bad results are experienced, good results are also experienced. Healing is a good karma and it does not require any inquiry because human welfare is God's first thought. The moment we have the pious idea to heal or relieve somebody from suffering makes us enter into the kingdom of God and work as one of his vehicles.

So, all the karma is subordinate to God's will. Unless God permits the other fellow to have his good karma done, unless he has a good karma done in the past, he cannot come into the presence of a good healer. And with its result, he comes to the purview of a good healer and nothing needs to be doubted about it.

When we begin to practice in a group, after some experience we can heal people sitting with us even without their own knowledge. When we complete our meditation of healing daily, we invoke healing of all those who are unhappy on this earth.

Lord Maitreya has given that *Mantram* to be uttered by all healers.

The *Mantram* runs like this.

Loka Ssamastha Sukhino Bhavanthu.

Loka Ssamastha means, "All planes of existence on this earth and the beings that are on the planes."

Sukhino Bhavanthu means, "May they receive happiness, comfort and health."

It should be daily uttered when we get up from our meditation. So, that is the duty of a healer to send a healing invocation to all those who are living on this earth. At the same time, some people require some confidence to get themselves cured. They come to you and they ask you to heal. In their cases, you have to conduct a ritual like procedure. It is not for you, but for them to invoke confidence in themselves. So, you have to provide whatever is required for the psychological plane of that person to be healed.

Thank you all



Master E.K.

Overseas Menages-VII

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Basics of Spiritual Astrology

The Seven Keys

Yoga and Attainment

Yoga and Healing



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