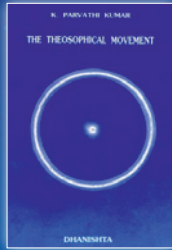


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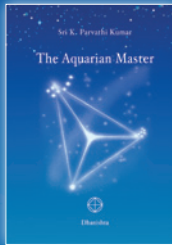
The Theosophical Movement
by Dr. K. Parvathi Kumar



The Theosophical Movement is an ongoing movement. It was inaugurated through the great Initiate H.P. Blavatsky during the last quarter of the 19th century. It continued further through Master CVV, who gave an Aquarian impulse during the beginning of the 20th century.

This book describes the qualities of the true Theosophist, the movement of Theosophy through them, as also the principle teachings of Master CVV.

The Aquarian Master
by Dr. K. Parvathi Kumar



This book speaks of a Master who anchored the new age energy on the planet and in the solar system as well. At the beginning of the 20th century, this solar system (and our planet too) went through certain grand initiations, via Sirius. As a result there is a sea change in life in and around

the planet earth. A Master steered the new age energy – called “Energy of Synthesis” – from higher circles to the planetary circles. An attempt is made in this book to give a brief – though sketchy – account of his work and the teaching.

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A clean life

An open mind

A pure heart

An eager intellect

An unveiled spiritual perception

A brotherliness for one's co-disciple

A readiness to give and receive advice and instruction

A loyal sense of duty to the Teacher,

A willing obedience to the behests of truth

A courageous endurance of personal injustice

A brave declaration of principles

A valiant defence of those who are unjustly attacked

and – a constant eye to the ideal of human progression and perfection which the Secret Science depicts...

These are the Golden Stairs – Up the steps of which the learner may climb to the Temple of Divine Wisdom.

Helena Petrovna Blavatsky, Collected Writings XII, p. 591



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Sri K. Parvathi Kumar

The Golden Stairs



Dhanishta

With the growing interest in esoteric and spiritual subjects in recent years, a person who has sown the seeds for this in the 19th century also has a renaissance: Helena Petrovna Blavatsky (1831-1891), called by her friends in short H.P.B.

More important than the events of her life, however, are the traces of her spiritual work in the service of those whom she dedicated her whole life: The Mahatmas, also called “Masters of Wisdom”. ‘Golden Stairs’ is one such contribution from her.

This book is an out come of the talks delivered by Master K. Parvathi Kumar in June 2008, at the Theosophical Society in Buenos Aires, Argentina.

Sri K. Parvathi Kumar

The Golden Stairs

Dhanishta

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Dhanishtha

Dr. Sri K. Parvathi Kumar
The Golden Stairs
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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life. Wisdom is disseminated by the Teachers of all times. Dhanishta works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K. Parvathi Kumar. Such teachings are published in English, German, French and Spanish.

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About the Composer

Dr. Sri K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. Sri K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a Teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. Sri K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him

“Wisdom belongs to none and all belong to Wisdom”.

The Publisher

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These are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

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Welcome Note

Hearty fraternal greetings and good wishes to the brothers and the sisters, who are gathered here this evening. It's a happy reunion.

There is a representation of brothers and sisters from Asia, Europe, Central America and South America. There are members from India, Denmark, Germany, Belgium, Spain, Puerto Rico, Argentina – and last but not least – Switzerland and England. It is a good union.

Crossing the frontiers (external) would also cause certain stimulations to cross the frontiers (internal), because in the subconscious layers certain good energies are unconsciously gathered. It helps to break the circumscriptions that we unconsciously build around ourselves. Living the daily routine life, we unconsciously build certain circumscriptions around us. So, when we move away from our familiar conditions frequently, it would cause de-crystallization. Otherwise we get totally crystallized, individualized and concretized and become prisoners of our own thoughts and develop our own strong viewpoints about things. This is contrary to what we call 'open mind'. That is why it is said: "From time to time change is needed." Change is refreshing, change is charming. It is a good union therefore, that we meet in such congregations coming from so many corners of the globe, to be together and

to experience something superior to the ordinary and normal thoughts of mental plane. Movement into subtler aspects of nature is also refreshing.

Man is fulfilled, when he has horizontal movement and also vertical movement. Only horizontal movement makes him get conditioned by material life. The horizontal movement should always be supported by the vertical movement. For a man, the vertical movement is from emotions to mental, mental to clean mental and clean mental to supra mental, which is called the *buddhic* plane and then to the *atmic* plane, which is our original abode. Vertical movement and horizontal movement should happen in alternation, otherwise man is stuck. That is why from time to time we gather to make an analysis of horizontal movements that we have in objectivity and also analyse to what extent we are able to move vertically and to what extent we are able to climb up the peak. At the peak of our personality is the soul. So, to what extent are we able to touch that which we originally are?

It is the urge of the soul that gives the impulse from within, and as a consequence we gather like this from time to time regardless money, regardless frontiers and regardless certain inconveniences. Everyone is comfortable at his own house, but why do we travel, accept certain inconveniences, expend certain money and energy? It is the impulse of the soul that brings

the personality to the altar of wisdom. Therefore we are gathered here. I always say, we 'are gathered', I don't say, we 'have gathered'. We are gathered due to the impulse of the soul. The soul brings personalities for a wisdom teaching or a wisdom practice. If the personality is too strong and does not listen to the soul, then we cannot come. That is why every act of goodwill, every act of wisdom is considered as the act of the soul, which prevails over the personality. If the soul prevails over the personality at all times, then most of the work is done. But the contrary happens mostly. The personality like a monster imprisons the soul. The whole work of 'The Golden Stairs' is to walk into the realms of the soul, whose other name is 'The Temple of Wisdom'.

The theme for this evening talk selected by our brothers is that I speak upon 'The Golden Stairs'.

Madam H.P. Blavatsky

Madam Helena Petrovna Blavatsky is as tender as a freshly unfolded white lotus. The tenderness of her being cannot be expressed in any language. In her case incompatibles have become compatibles. She is as fiery as she is tender. Her being is essentially and naturally tender and extremely motherly. But at work she is an embodiment of fiery Will. She was the chosen darling of the Hierarchy to inaugurate an era of enlightenment. She did her job ruthlessly, dedicating her life to the noble work of the Hierarchy. She has broken many distorted and crystallized concepts of TRUTH. She synthesized the universal wisdom; she presented afresh Cosmogenesis and Anthropogenesis, which are the world scriptures for posterity. She explained dexterously the story of man on earth. Through the key of *Manvantara* cycles and races she reintroduced the most ancient wisdom relating to globe chains, the seven rays and their universal application. She skilfully utilised the keys of astrology, etymology and cycles of time to unlock wisdom from the most ancient manuscripts of cave temples that exist in the *Himalayas*. She was as much in the subtle as she was on the physical and was therefore able to grasp the TRUTH in its variety of dimensions. She was a fully inspired lady who inspired many through looks, through speeches and through

mere presence. She was even seen as a reincarnation of *Buddha* in places like *Sri Lanka*.

She is regarded as the white lotus that unfolds afresh the beauty and fragrance of new age wisdom. She is respected as *Upasika*, the one who is in connection with the ruling light of the planet, which is said to be mysteriously posited in the subterranean regions of Gobi desert of Mongolia.

Inspired by her teachings ever since, thousands of groups sprang up in all the four corners of the globe, trying to find the way afresh with the help of knowledge that she unfolded for the forward march of the present humanity. Any praise or appreciation of her work would be inadequate. This teaching is offered at the lotus feet of Madam Blavatsky, who continues to be an inspiration in the heart of numerous beings all over the planet. The Madam stood by the Golden Stairs and her life is a demonstration of the Golden Stairs.

The image on the cover page is an effort to present the most beautiful and fragrant energy of the Madam with the white lotus and her countenance of effulgence. May her looks fix the aspirant forever to the path of truth!

The Golden Stairs

The Approach

The Golden Stairs upon the steps of which the learner may climb to the temple of divine wisdom

Once one enters the temple, then one is fulfilled. The stairs to the temple are called 'golden', because they lead one to a golden light and enable one to transform into a golden body. When this transformation is complete one stands immortal and does not suffer the event of death and birth. To such ones it is entering and exiting, but it is not termination. Death and birth are but experiences of transition. They are not terminal in nature. For the soul, however, they terminate the temporal aspect of life. It is the immediate step of transition for humanity and is therefore stressed in every teaching. In the teachings of the Tibetan Master it is called third initiation and is in fact the first initiation according to Eastern Scriptures.

The Masters of wisdom, who constitute the Hierarchy of Teachers, are those who have gained this golden body, adopting themselves to a specific way of life, which is called the discipleship. It is also called *Raja Yoga* practice. They lead one to a subtle life, which is golden. Within the mundane life, there is the golden life and within the golden life there is the diamond

life – the causal, the subtle and the gross. So, the first step for the learner is to grow into the temple divine by climbing up the Golden Stairs. The practices lead us to golden light, therefore the steps are also considered 'golden'. Unless the impulse comes from the soul, which we call the push coming from the soul to the personality, the personality by itself cannot climb up the Golden Stairs. It is the pull from above and the push from within. The impulse comes from the soul and is nourished by the Master or Teacher, so that the learner gets reinforced to climb up the stairs. There is a support coming from the Divine via the Master. Once an impulse comes from the Divine to a human, it is like dropping a seed into the field of personality. Then, what does the Teacher do? The Teacher tries to help that the seed is protected and nourished, and that no weeds grow around the seed and that the field is kept fertile. He acts as a gardener, who informs the cultivator (the aspirant). The personality of the aspirant is the field, which he is to cultivate with the advice and guidance of the gardener (Master). The aspirant is the cultivator, the field is his personality, the Master is the gardener, and the growing principle in the seed is the Lord.

This enables the seed to grow. No farmer/cultivator grows the seed. The seed inherently carries the impulse to grow. So the cultivator is not growing the seed, his job is to eliminate the impediments that inherently

exist in this field (personality). The impulse to grow is already there within the seed. That is what the Lord says in *Bhagavad-Gita*, "*Beejam Maam Vitthi Partha*" meaning, "I am the impulse in the seed that grows". So, what is it that the cultivator does? He makes sure that the field, where the seed is sown, is kept fertile. That means, thoughts contrary for the growth of the impulse are regularly eliminated, every day, so that the seed grows. So, make the field fertile, eliminate the weeds, and ensure that there is good water supply to the seed. Water supply is important. Health is important. Health is the water of life. If there is good health, it will contribute to good thoughts. Then good sunlight has to be supplied, not excessive sunlight. Excessive sunlight can burn up the seed. Some people make extreme practices and burn up. Extremism is not desirable. "Too much is always avoidable about every thing", says the *Veda* – "*Athi Sarvatra Varjayeth*". Too much sunlight burns up the plant. Too much water rots the seed. Too much thinking about health, all the time, is not good. People who think too much about their health will frequently fall into sickness. They should be dispassionate about their health. Neglect of health or too much concentration on health are equal impediments for the growth.

Too much sunlight means always meditation and not doing what is to be done during the day – no

service to the society, only meditation. Then the life will throw you into the depths of material. It is like swinging to the right side which will automatically bring the swing to the left side. A golden middle path is therefore required: It is neither too much, nor too less. It is as much as is required. In matters of food it should be so, in matters of speech it should be so, in matters of movement into objectivity it should be so, in matters of movements into subjectivity it also should be so. In every activity it should be so.

Samatvam Yoga Ucchathe, that is the definition of the *Yoga*. *Yoga* is equi-poise. A *Yogi* is equi-poised. When the impulse comes, it has to be nourished. That is what the Teacher does. Then the individual soul, which is imprisoned in the personality, grows. That impulse has to happen to every person from within. Only then he may think of climbing the Golden Stairs. If the person has no impulse, any amount of indoctrination will not help. It is like beating drums into the ears of a deaf man. What is the use?

So, when we have the impulse, from time to time, the impulse gets reinforced. That is where prayers help. That is where the biographies of great initiates help. That is where the books of practices help. That is where a group life of wisdom teaching helps. All this is to reinforce the impulse to grow. When once that impulse is strong, we start reorganizing our life. We

bring certain order to our life. We try to be ceremonial. 'Ceremonial' does not mean always doing some incantations and rituals. The daily routine is gradually transformed into a rhythm and a ritual. It is like tying a thread to the nose of the bull (personality) to utilize the bull for cultivation, otherwise the bull would be too strong to be regulated. The regulation in the field of wisdom is auto-regulation but not imposed regulation.

Religions tried to impose regulations, but it did not work. Imposing does not work, influencing does not work, impressing does not work, militant attitude does not work, it has to be self-generated. This should be known. We have to ask ourselves: Have we sincerely and seriously decided to climb up the steps? Have we decided or have we not decided? First we have to ask our own personality: Is it for the fashion we do it? Is it for the glamour we do it? 'Glamour' means to be known among friends and associates that we are great, we have wisdom etc. Is it for aggrandizement of personality we do it? The practices can be to sell ourselves in the surroundings – is it for that we are doing it? Each one has to ask himself: What for am I doing it?

Many times we have to question ourselves, because many times we may grow a weed thinking that it is a seed. If we are not careful cultivators, instead of eliminating the weed, negligently we will eliminate the seed itself. So, if we want to grow a mango tree,

ultimately some neem tree will grow. We want to make a horse, but it becomes a donkey. Is it not happening? Some people through long years of practice become impractical. Improper practice of wisdom can make one impractical. Is it not a paradox? It should make one more practical and more effective. It should enable one to be more useful to the society. If not, what happens is, that the waters are taken by the personality and not by the soul; the fertility of the field (body) is absorbed by the personality and not by the soul; the fertilizers are also more used by the body than by the soul. That is the danger, if we do not regularly and daily ask ourselves: What am I really doing? What am I to do? – because there can be an unconscious deviation, a drift. Instead of being on the right road, one may have taken to a left turn, not knowing. Then it takes a long time to come back to the right road again. Once one exits the highway, until one gets the sign ‘U-Turn’, one has to keep going on the same road. It happens in everyone’s life unless there is a daily introspection.

It happened once to a person in Visakhapatnam. In Visakhapatnam the trains that go to the north and the trains that go to the south, come at the same time to the station. From Kolkata to Chennai, from north to south, Visakhapatnam is the middle point (the Yoga point). So the trains that come from the north and the trains that come from south, they meet there. A traveller

who wanted to go to the north entered the train going to the south. After some travel he asked his neighbour, “Where are you going?” He said, “I am going to south.” Then our traveller said, “This is the scientific age, in the same train my (this) seat goes to north and your (that) seat goes to south.” Like that, within the group there can be persons who are regressing, thinking that they are progressing. Many times we are confused, are we progressing or are we regressing? Are we going up the steps to the divine temple or are we going down the steps into the temple inferno?

So, daily introspection is needed. What am I to do? Where am I? Am I in my personality and where in my personality? The personality itself has many grades: clean mental, prejudice and pride, jealousy and hatred, desire and aversion, ambition and fear. Where are we? Do we have fear? Do we have ambition? When there is ambition, there is fear. Do we have aversion? If we have aversion, we have also desire. If I say, ‘I don’t like this’ it means that there are certain things I like. So, not liking is a negative form of desire. See how it is. Are we with aversions? I see many group members suffering from aversion. It means they have desires unexpressed. They put up a spiritual face but are inside full of desires.

I am making a scanning of the human personality. Ambition and fear, desire and aversion, jealousy and hatred, pride and prejudice are commonly seen. When

we have prejudice, we have opinions about others. A person who expresses opinions about others is full of pride. Jesus says, "Judge not." When we judge, it means, we are proud. Whom are we judging? We are judging a son of man, who is also a son of God. These dualities spring up the moment we think of spiritual practice. They are the first to spring up like weeds. That is why there is much conflict in the groups. Why conflict in the groups when we have come to experience the soul? Why do we indulge into conflicts? Conflicts emerge, because they are deep down in us. They surface from within. It is better that they surface than remain hidden. In the presence of a Teacher all weaknesses surface, so that the aspirant knows himself or herself better. Is it not better if certain inherent weaknesses are surfaced? If they are surfaced, we can see and we can work to eliminate them. If they do not surface, they kill us.

Suppose a man is living with a cobra in his bedroom, and he does not know that there is a cobra in the bedroom. Is he not in danger? Why cobra? A cockroach is enough. Because today people fear even a cockroach as much as they fear a cobra. I know persons, when there is a cockroach, they shiver – and if they see a cobra? Instant death! So, if there is a cobra in the house and someone tells him that there is a cobra, he can find ways and means to catch it and restore it to the forest.

That is why the first spiritual impulse coming from the soul surfaces the weaknesses of the personality. If the inherent, hidden weaknesses are not known to him, he cannot set his first step on the Golden Staircase.

A Clean Life

The first step is 'a clean life'. How can there be a clean life when there are so many unclean things hidden in the personality? How to bring them out? A group helps; only a group can help. That is why the Hierarchy said, "Try to live in a group and see how you can fit into it." The hidden things will come out. The problems we see in others are our problems, not theirs. As much as we feel the conflict with the group so much is the conflict in us, which is surfacing. So, the first initiation is to be in the group, so that each one initiates the conflict in the other. When two opinions exist in the group and the two can find a higher dimension together, through cooperation, then there is a 'groupal' initiation. To rise towards the temple of the first initiation, the Masters say, "Brothers, cooperate!" As long as we know what is co-operation and adapt to it, we grow inside. If we do not cooperate and try to stick to our own viewpoint, we grow in terms of personality, but never in terms of soul. Personality viewpoints are therefore seen as a state of complete ignorance.

One says, "White is good", another says, "No, blue is good." Is white good or is blue good? The answer is: both are good. Does the obverse or the reverse side constitute the coin? The answer is: both sides. An opposite angle is nothing but a mirror image of ours.

When two lines (lines of consciousness) cut across each other, the opposite angles are complementary, isn't it? It is not enough if we read books. Let us practise! That is why, to have a clean life, we should first know what is to be cleaned inside, we have to see what is unclean. What remains, if we eliminate the unclean things in us? That which is clean remains, isn't it? To eliminate what is unclean, we should be able to see more within. For that we need to ask ourselves, "Where am I in my personality? Am I stuck with the dualities and the related extreme viewpoints, which cause inner unrest at all times? Inner restlessness indicates that there are things to be cleaned within. Worry or irritation comes from such restlessness. Until the inner disposition is resituated to poise, one cannot say, one is clean. One should know that one needs cleaning even if one is clean. There has to be daily cleaning to maintain that cleanliness.

An accepted disciple resides in the east. It does not mean, residing in India. It means, residing in the forehead. That is our east, that is where the light is, that is where the sun centre is. Orientals may be in the east, but most of them also remain in the west. Occidentals may be in the west, but a few could be living in the east. Our personalities normally revolve around the material life: the family, the economics, the society, the health. All this is west. So first we have to place

ourselves in the east and we have to put on the light of the east. The light of the east is the headlight. Are we not working here with ceiling lights? Without such light nothing is visible. That is why a daily prayer to enlighten becomes the first, preliminary step towards a clean life. We switch on the light when we pray. When the light is on, the chamber of the personality can be seen. What is desirable and what is not can be seen in the chamber. Eliminate what is not desirable on a daily basis. If this is not done, we cannot achieve the first step of a clean life. The light that we put on in the chamber is the light of dispassionate introspection.

Even a clean life requires so much of analysis and understanding. All that shines outside may not shine inside. Outer shine is no measure. All that glitters is not gold. So we have to see what is inside, in terms of our emotions, in terms of our thoughts, in terms of our speeches, in terms of our movements. Just observe! The flux of mind jumps in a zigzag way, like a rabbit. It keeps on jumping here and there, no definite coverage of path, no progress. So the flux of the mind has to be seen, how it is, how the mind is becoming every few minutes! It is like the bull that enters into the field. An untrained bull spoils the field. The untrained persons in the society or in the group bring conflict. So the trained persons should have the tolerance to include them and ensure that they also pick up a

training on themselves. An elder cannot get disturbed at the acts of a youngster. If he gets disturbed, he is no elder. What is our elderliness, if we are disturbed every minute by others? That means, we are not elder, but we are misleading ourselves to be an elder. If we get frequently disturbed, we are not mature. We remain an immature. So when we are getting disturbed, we have to accept that we are immature. Frequent disturbance means, very much immaturity. If we accept reality, we can start growing from there. Our problem is that we are not willing to accept the ground reality. We always tend to take a position higher than where we are. That is why, to maintain a position which we have not naturally attained, there is tension, worry and irritation. So, if someone regularly irritates us, it means that such a person is stronger than us, isn't it?

Normally in an etiquette society, when someone comes into my chamber, he asks, "Can I disturb you for a minute?" Why should he disturb me? It's a way of saying. Normally I answer, "You may try." If he has a program to disturb me, he may try. I may get disturbed or I may not get disturbed, but he can try. Etiquette brings wrong words into use. Someone coughs, which is a natural act, and says, "Excuse me." Who should excuse whom? Should the cough excuse him or is he excusing the cough, or should the others excuse him? Why should there be an excuse at all? It is

just said and the one who says it does not care if he or she is excused or not.

Wrong use of words will lead us to wrong usage of energy. Then we miscommunicate ourselves. Many people do not know that they are using wrong words to make an expression. There is no alignment between intention and expression. It is a state of non-alignment between mind and body. That is also a source by which we invite problems.

Harmlessness

The first step to achieve a clean life is 'harmlessness' known as *Ahimsa*. "*Ahimsa paramodharmaha*", that is how the *Veda* says, and *Buddha* strongly promoted it. Do not be offensive! Offence can be physical. Giving a fist is offensive. Offence can be vocal. A vocal offence is deeper than a physical offence. If I slap someone and say, "I am very sorry, I feel very sorry about it, please excuse me", after some years he will forget, though not immediately. He may not forget, but he will forgive. But if you once tell someone, "You are a stupid", and later, if you keep telling him every time you meet him, "I am sorry, I said that you are a stupid", you are constantly recollecting that you have called him a stupid. Can he forget? Can he forgive?

A vocal act of violence hurts more than a physical

act of violence. If our tongue is full of acid, we keep on offending others. They all get marked. We will get back the hurt. Every action has equal and opposite reaction. It may not necessarily come from the same source, it can come from some other source. We always tend to hurt a source, which is weaker than we are, but then, we receive the hurt from a source, which is stronger than we are. That is the law of the nature. If we hurt, we get hurt. Many people ask, "Why am I getting frequently hurt?" The answer is, "You have hurt others in the past or you are even hurting now." Hurt cannot come to us, if we do not hurt. Till yesterday I have hurt people, and from today if I have taken to *Ahimsa*, it does not mean that all hurt I have done in the past will not come back to me. This has to be accepted. Nature gives back the reactions of the past. If someone is pleased by me, I am also pleased by someone else. If someone is hurt by me, I am also hurt by someone else. That is the law! So if you wish to remain unhurt, as far as possible, do not hurt others. When it is beyond your possibility, you may hurt, but then be prepared that you will get hurt.

There is much hurt today amidst the humans. It is not only humans hurting humans, the humans hurt the animals, the humans hurt the plants and the elements; they pollute the matter, water and air. They also pollute the ambience with their unclean speeches and thoughts. Most of the sicknesses we receive today are

because of the offence we have done to the plants, to the animals and to the ambience. *Ahimsa* is not just trying to be pleasant. Our action should not cause a disturbance to the surroundings. It is not as easy as we think. That is the first step towards a clean life: *Ahimsa*.

We have to be truthful, while we are pleasant. We try to praise others to be pleasant. But in trying to be pleasant to others, if we don't speak the truth, we are misleading the others. '*Satyam bruyath, priyam bruyath*' – that is how the dictum is: "Speak truth and speak pleasantly." '*Nabruyath satyam apriyam*' – "Speak not truth unpleasantly." What many people think truth may not be true, but if it is true, make sure to communicate the truth with the most appropriate words, so that the listener is not hurt. Speaking truth itself is an accomplishment, speaking truth pleasantly is the higher dimension. Speaking truth using the right words would avoid even an iota of hurt. This is a still higher dimension. We think we are correct and we say things, which are unpleasant, unpalatable and hurting to others. Truth cannot hurt. Truth has no characteristic of hurting. So what one thinks is truth, is only a viewpoint, but not the truth. Truth is a vision, but not a viewpoint, and it does not hurt. So see *Ahimsa* in so many dimensions. Speeches, irresponsible acts towards the fellow beings, they are all causing the contrary to *Ahimsa*. As long as there is *Himsa* (aggression) with us

we cannot be clean, we cannot say, we are clean. That is why there is *Tapas* (fiery aspiration) relating to physical action, vocal action and mental thoughts.

I also can hurt mentally, without even speaking to someone who is around. By ignoring someone who expects me to communicate, I am already hurting him. If someone is coming to me and I walk away from him without saying 'Hello', he gets hurt. I should be the first to address others – that is part of *Ahimsa* – and then I can be silent. That means, I have contacted the soul and then I wait. Later, if there is something coming from them, I respond. But if I wait till they say 'Hello' to me, and then if they also wait, what will happen? They think I am proud, and I think they are proud. Then the game starts. From small things will spring up big differences. A round object does not hurt as much as an object with sharp angles. A football thrown at me hurts, but there is a difference in the degree, if you compare it with an arrow thrown at me. Opinions rounded up are like a football. Sharp opinions are like arrows. Rounded up opinions are visions. They are agreeable to all. A viewpoint is not a vision. It is truth fragmented.

In scriptures it is said, *Rama* was the best person to initiate a dialogue and then to remain silent. It means, I make a smiling contact and then become silent, so that the later action is based on the other's reaction.

In such a great detail is *Ahimsa*. Imagine conquering others' lands, imperialising and colonizing – all that is aggression. We also perform acts of aggression into others' activity. When we are getting into others' activity uninvited, it is aggression, it is *Himsa*. If we are entering uninvited into the frontiers of others' life, it is *Himsa*. "I rule myself and I let others rule themselves. I have no right to rule others." It is the fundamental aspect of a clean life. Otherwise we are incurring a lot of *Karma* by poking our nose into others' affairs. There are so many dimensions of harmlessness, which is a sub-step within the step of a clean life. There are five sub-steps for the step of a clean life.

To look for a clean life, we have to look inside. How clean is our personality? To be able to see our personality, we need to carry a certain light within us; otherwise we cannot see our strengths and our weaknesses by ourselves. As long as we have certain difficulties in the mental, emotional, physical and objective plane, there is something, which needs to be repaired and rectified in us. What is to be repaired and rectified can be seen with the light of dispassionate introspection. For that reason we regularly pray, so that the light of introspection enables us to introspect better. The introspection includes inspection of our own thoughts, our own emotions, our own speeches, and our own actions. This introspection is necessary

to see where we need to improve. Can we improve upon our thoughts? Can we improve upon our emotional relationships? Can we improve upon our speeches? Can we improve upon our actions? And can we improve generally upon our relation with the surrounding life?

When we make a very unbiased introspection and analysis of our own personality and find more or less pride and prejudice, jealousy and hatred, ambition and fear, desires and aversions, we have to see, what is the degree of these negative emotions in us. Until we have cleaned up these emotions, there cannot be a clean life. So when a man tends to improve himself, when he has decided to change himself, when he firmly takes to the decision that he should mutate his energy for better, only then the practice towards the first step of a clean life can be attempted. When we are not willing to change ourselves for the better, when the decision is not made, not much can be gained by collecting information about a clean life. Information has to be acted upon, only then the related harmony starts setting in, otherwise conflict continues. To walk towards a clean life, the *Yoga* gives certain steps. The first step is harmlessness, harmlessness in thought, in speech and in action.

Alignment

The second aspect of a clean life is alignment – alignment of thoughts, speech and action. What we think, what we speak and what we act upon, shall have to be in alignment. This is a problem in the modern society. There is a lot of tendency within the humans to manipulate what they think, what they speak and what they do; they are at variance with each other. They disagree with each other. They are not in accordance. Man thinks something inside that is his hidden agenda. He wants to achieve something, but he speaks something else – and then he acts in a different way. This is the triple distortion: What he thinks and what he speaks is generally not the same, because inside he has a selfish motive. Therefore, he cannot speak. He has to speak in a manner by which his selfish desire is not exhibited. But his actions are still different from what he speaks. So, he keeps on hiding certain things, speaking certain other things and doing still other things. This has been the game the humanity started playing right from the Atlantean time. And the tendencies continue even during the Aryan times.

People speak many things for etiquette and manners; they are very formal and pleasant. They do not mean much of what they speak through etiquette and formality. It is called lip service. It is not very deep in the being, it is only at the lips. This way one is not

straightening oneself. When one is not straight oneself, what one sees also appears not straight. When there is inner distortion then what one sees and what one hears is also received with distortion. It is like a distorted mirror. Therefore, there is more confusion. That is the reason why everyone firmly believes what he thinks, what he speaks, what he does is the only right thing. He genuinely believes it to be so. Unless he makes an examination of himself, he cannot find it. It is like you catch a rabbit by one foot, say by rear foot, you will be able to see only the other three feet. Then you will say, the rabbit has two legs in the front and one leg in the back. Another catches the rabbit by the front leg and says that the rabbit has only three legs, one leg in the front and two in the back. So, each one catches the rabbit by a different leg and declares that it has only three legs. That is because what he holds, blinds him, and he sees only the other things. Unless he leaves the rabbit and sees from a distance, he cannot see that it has four legs.

As long as we have a viewpoint, we cannot have a vision. That is what wisdom says. If we are climbing up a mountain we don't see the total mountain. We only see to the left, to the right, above and below. We don't see how the mountain is on the other side. The vision comes when all the viewpoints culminate. As long as there are viewpoints, there is no vision.

Master *Djwhal Khul* defines what vision is. Vision is nothing but completed viewpoints. In the vision, all viewpoints agree. That is vision. That vision can come if we align within. Then we speak of alignment, which is an important practice. When we are aligned, we have vision. When we are not aligned we have only viewpoints. The alignment is of the subjective and objective mind. Until this happens we do not have the right instrument to work with. We cannot reflect into objectivity appropriately and cannot receive reflection from the objectivity appropriately.

When we are in the street, we cannot see the street properly. But if we enter into a building and go up to the first floor and see through the window, we will see the street better. When we are part of it, we cannot see it. When we are away from it, we can see it better. To be away from the situation, we need to practise alignment, so that we enter into ourselves and move a little higher. From a higher standpoint we can see better.

To be able to see a group like this in its completeness, we should learn to be away from the group and overview the group. Otherwise we cannot see the whole group. So, when we are part of it, we cannot see the whole. “A part can never comprehend the whole”, says the *Veda*. Only by merging into it, one can experience. Therefore when we align, we have a different facility

to see, to listen and to comprehend. Only when we are aligned, we can move inside our being. Then we are called an ‘insider’. The insider can see the outsider better. When we wear a dress, we cannot see our dress from all sides. When we take off the dress, then we can see all sides of the dress. We have to be slightly distant to the situation to see. When we are involved with the situation, we cannot see. When we are very proximate to the situation, we cannot see. Proximity blinds. I can see you better from a distance. You can see me better from a distance. Suppose we place our face very near to each other’s face, we cannot see each other’s face. When it is so near, we can’t see. That is the reason why speaks of alignment: To move inside is the way to see the outside better.

We speak of alignment, but we do not know what the facility of alignment is. When the alignment is complete, the vision is much clearer. So, if we wish to clean something relating to our life, we have to see what is to be cleaned from a distance. For that we have to make sure that our thoughts, our speeches and our actions are aligned. That is where we have to make a very bold decision. What I think, what I speak, what I act should be the same. It is a very daring decision. Discipleship requires a lot of courage. It is not enough that we follow *Yoga* or discipleship. We should be able to dare, to dare with ourselves, because

we meet challenges with ourselves. When the alignment happens, then we can move deeper and thereby higher in our consciousness, and we can see it better. Then our comprehension improves. That is a step towards a clean life.

Purpose of Sex

Another step towards a clean life is to understand the purpose of sex and to have rhythm, regularity and hygiene about it. You know that the energy of sex is nothing but the energy of your awareness. When it moves downwards, it reproduces. When it moves upwards, it creates. Creativity comes when the energy is more utilized for its upward flow. When it moves downwards, man cannot be creative. Man cannot be a good thinker. He would live with the mediocrity, almost like an animal, only feeling the appetite of the body, but not the appetite of the soul. For this reason one has to regulate one's own sex activity.

When you understand the purpose of sex and reasonably fulfil it, then you have two possibilities, to move the energies either upwards or downwards. Just like the energies move downwards out of an orifice near *Muladhara*, the energies also move out from above through another orifice near *Sahasrara*. The energies move out of *Sahasrara* in a subtle manner. Many people

do not know that there is an orifice in the crown. When the energies move out through *Muladhara*, they appropriate reproduction. When the energies move out of *Sahasrara*, it is not reproduction, it is creation of oneself and one is born in light instead of flesh and blood. One can exactly reproduce one's form different from the physical form that one has.

That is how *Yoga* helps to turn the direction of the energies. The path of discipleship is the path of return; the return of the prodigal son. When there is the downward movement of energies, man tends to be more and more in objectivity. It is a state of waters flowing out. This movement is seen as horizontal movement. When you decide to move into higher states of awareness, you need to reverse the direction, from horizontal movements to vertical movement. Man has the facility to move horizontally into objectivity and vertically into subjectivity. Animals do not have this facility. They only move horizontally. Note that animals have a vertebra horizontal to earth. Man has a vertebra vertical to earth. When man does not utilize the facility of verticality, he remains a beast.

In the effort of return, regulation of sex activities becomes an important aspect. It is regulation but not suppression. As humanity suppressed it in the past, it now comes back with vengeance. The indulgence into sex is due to suppression of sex by the religions.

Moderate sex activity according to the biological need was never denied by *Yoga*. But if we arrange for a downward flow, we miss the opportunity to move the flow upwards. “Energy follows thought” is a profound occult statement. If we keep our thoughts directed to the subtle, the divine energy will move upwards. If we think of worldly things, we move into the world more and more. The ideal state is that point where the horizontal and the vertical meet. From that point we have the facility to move vertically and horizontally according to the need of the hour. This point is also called the midway point between objectivity and subjectivity. We need to stay at this point and exercise discretion for movement into objectivity, including sex.

That is how for a clean life, a proper understanding of sex and working with it becomes an important step. Master *Djwhal Khul* wrote hundreds of pages as to how this energy was not properly understood and misused, resulting in many sicknesses. Indulgence brings sicknesses. Total abstaining from it also causes sicknesses. Very rarely we find exceptions to the situation. We need to be very discriminative in matters relating to sex and ensure that the energies move up by contemplation in the *Ajna* centre. The teachings of the Hierarchy give techniques to hold this energy very high, to enable reformation into the body of light. Therefore

enough attention has to be paid towards our attitude towards sex. Understand that sex is an appetite of the body like food and drink, fulfil it with moderation so that the body stays healthy and cooperates for vertical movements. Do not starve it. Starving and indulging are equally harmful to the dweller and also to the man.

Not to Thieve

The fourth regulation for a clean life is: not to thieve. Thieving others’ lands, others’ wealth, others’ people – this is all the major activity of the human. Thieving can be crude, thieving can be intelligent, but thieving is thieving. There is an intelligent way of thieving today, much more than crude ways of thieving. In the olden days people conquered others’ lands and thieved their gold, their precious stones and their women, in a crude manner.

There is thieving of others’ properties and others’ belongings, which is the story of *Mahabharata*. The two grand epics of India, *Ramayana* and *Mahabharata*, speak of the way of total ignorant human activity. There is a small part of humanity, which is wise from the beginning. They gave the law, the *Dharma*. But the majority was indulging in thieving. Till very recently we had very crude thieving. What was the major activity during colonization, imperialism and

grand empires? It was thieving gold and other precious metals and stones. Now there is no crude thieving, but an intelligent thieving. That is what is called 'business'. Thieving has taken to a dignified form of business. It is an intelligent way of thieving. We don't feel that we are thieved, but we are regularly thieved. If we indulge in the activity of thieving, we cannot have a clean life. Today business makes us feel that we need many more things than necessary. The theory of economics has also changed. Originally the science of economics was considered as 'supply according to the demand', meaning, to produce according to the needs of the people. There is a difference between a need and a want. A shoe can be a need, but ten pairs of shoes is not a need. A watch can be a need, but ten watches cannot be a need. A television could be a need, but a television in each room is not a need.

That is why we always feel that we do not have enough money for good work. Where is the money? Much money is spent for desires and not for needs. If a new product comes out, there will be bombardment of advertisements. Then we feel that we have to buy. We open the newspaper; there is bombardment of advertisements. We watch television; there is bombardment of publicity. We move in the streets, everywhere we have big hoardings for publicity. So we are regularly hit with the suggestion to buy. Then

there are also advertisements: Buy one, get one free, or liquidation 50% off.

The classical theory of "producing goods according to the need" has changed. They produce much more and then bombard people through marketing media to make them believe that they need it. In olden days all machines like cars, motorcycles and watches were repaired, when they were defective. But now the motto is: use and throw. As much garbage is produced as products. So much garbage! What is all this? It is what is called 'international thieving'. Before Cola came in, we were drinking natural juices. But today?! It is a global phenomenon that people feel they have to drink Cola. Why all this? Because an average human mind can easily be bought! That is marketing. That is how crude thieving is substituted by intelligent thieving.

There is a small story from olden days: There was a businessman. He had a donkey. He used to move on the donkey to do business and used to earn good money. He did not store the money anywhere, but prepared bags and put his money into them. Whenever he used to move, he used to keep the moneybags on the donkey and used to sit on those bags so that the money was secure. One day he bought a very good goat, a black goat with a white spot on the forehead. It was very beautiful. He wanted to take it to another village and sell it. He tied a bell to the tail of the goat

and a rope around the neck of the goat, which in turn he tied to the tail of the donkey, on which he moved. While travelling to the other village, he moved on the donkey followed by the goat.

Three intelligent brothers saw the situation. They saw this man, very well decorated with jewellery, the donkey carrying bags of money and a good goat. One brother said, "I will thief the goat." The second brother said, "I will thief the donkey with the bags of gold." The third brother said, "I will thief the jewellery of the man." So, the first brother followed the goat, removed the bell from the tail of the goat and tied the bell to the tail of the donkey, so that it kept on ringing. Then he untied the goat from the donkey and went away with the goat. The second brother approached the man and said, "It is so nice that the donkey has a bell on its tail." The businessman was surprised, because he only knew that he tied the bell to the tail of the goat, but not to the donkey. So he looked back and found no goat. He explained to the second brother that the bell was tied to the goat and now the goat disappeared, and the donkey was carrying the bell. Then the second brother said, "Oh! You lost a goat! Is it a black goat with a white spot on the forehead?" The businessman said, "Yes, yes." So the second brother said, "I just saw the goat going in that direction, to that street, and it is not very far." The businessman requested the second thief to kindly take

care of the donkey till he goes and fetches the goat – and he went into the directed street. He did not find the goat. He had gone very far in search of the goat and when he came back, he did not find the donkey. He was shocked. He lost the goat, he lost the donkey, and he lost the money on the donkey.

He decided to return to his village. On the way, he found a man (the third thief) weeping at a well. He went and enquired, "What for are you weeping?" The thief said, "I am the most unfortunate fellow. I went all around and made business and ultimately earned a big bag of gold coins. As I was coming home, I felt thirsty and wanted to drink water from this well. When I was trying to fetch the water, my bag of gold coins fell into the well. I cannot go down the well as I cannot swim, and that is my whole wealth. Without that, I am a pauper. Do you know swimming?" asked the thief. Then the businessman said, "Yes." The thief asked if the businessman would help him. He said, "I will help you." The thief said, "If you help me, I will give you 50% of the gold coins." The businessman thought that he can partly recover his loss, and he removed his robe and removed his jewellery and kept it in the custody of the thief, who was weeping. He went down to the bottom of the well searching for the bag of gold coins, which was not there. He came up to the surface of the water and called out that there is no bag. Up

there, he could see no one. The businessman became very anxious. He came out of the well and found that his robes and his jewellery were also robbed; he was standing almost naked, only with his underwear.

That is how thieving is today: intelligent thieving. If we are engaged in this kind of thieving, we cannot have a clean life; a tremendous *Karma* comes out of it. Today major *Karma* for humanity is because of its instinct to thief. And now we are intelligently thieving. A more intelligent man exploits a less intelligent man. Intelligent nations thief the innocent nations. As long as we have such activity, humanity as a whole would continue to have great *Karma* coming out of it. That is why it is recommended in *Yoga* that you should have a clean intellect. Intellect has to be used only to help others and not to thief others' properties and people.

Our *Karma* is due to our lack of harmlessness and our thieving activity. Today thieving is present everywhere. We find thieving even through religions and through so-called spiritual activity. Spiritual business is considered most profitable, since that business does not demand any significant investment. All kinds of businesses are thieving only due to greed, which is the worst form of desire. Today education is business. Health and healing is business *Yoga* is business. It is business everywhere. Be cautious if it is genuine business or otherwise. It is only the ingenuity of human mind that distorts every

activity including the business activity. There is not a human activity, which is not touched by thieving. "Do not thief" exists mostly in the book.

Not to Receive Free Obligations

There is another dimension by which we accumulate a very heavy *Karma*: to receive obligations without serving others. How to receive more without working is the thinking of today. The law says: "Receive only that much according to what you have contributed." It is even better if you receive less than what you have contributed. But we think of receiving things free, from the surrounding people. If we start receiving services and goods without doing any kind of service, then we are incurring obligatory *Karma*. That is a big *Karma*. *Himsa* brings one kind of *Karma* (a lack of *Ahimsa* is *Himsa*), thieving brings another type of *Karma*, lack of alignment brings *Karma* (because we manipulate and we also get manipulated), and receiving free obligations also creates *Karma*. That is how we have accumulated heaps of *Karma*, which remain with us as the background heaviness. That is why for no reason, people become depressive, sorrowful, suffer from unknown fear, unknown disappointments etc. This is all because of the actions of the past, giving impact on us now. So we are trying to rectify that through these regulations of:

Ahimsa, alignment, regulation of sex, abstaining from intelligent thieving and abstaining from receiving too many obligations without proportionate service done. They have to be rectified in us, and then it becomes easy to develop outer purity and inner purity. If we have developed these faculties, we will have cheer in our faces, not otherwise. Otherwise we will be sometimes cheerful and sometimes sorrowful, like the phases of the moon. That is because there is no cleaning inside. If our pride gets affected, we cannot smile. When there is prejudice and opinions about people, we cannot smile. When we have aversion to certain things, certain places or certain persons, we cannot smile. When we have fear, we cannot smile. So, as long as we have impurities in us, we generally cannot smile. Once in a blue-moon there will be a smile on the face. Even if the books say, 'Maintain a cheer', it does not work in life. Humour is part of discipleship, part of *Yoga*. But humour is missing in life, because there are lots of impurities inside us. Hence we have very serious faces.

Julius Caesar was a great Roman emperor who was a very cheerful person. He had a team of thinkers. Among them there was one person, who never smiled. Marc Antonio was the youngest man of his group. Julius Caesar was in great comfort with Marc Antonio. He used to tell him who is who in the group. He told Marc Antonio to be careful of that man who never

smiles. A man who never smiles is suffering from inside. He is cooking something. Be careful about him. In the writings of William Shakespeare there are hundreds and hundreds of statements of wisdom. So, a face that does not generally smile, is suffering from something inside. *Patanjali* says, "Cheer is an important aspect for discipleship or *Yoga*." Cheer comes when there are no negative energies affecting us frequently. When we are affected by deep desire, aversion, fear, hatred, jealousy, ambition, or pride, we cannot smile. That means, when there is an unclean energy inside, we generally cannot smile. If we are not generally smiling, we have to make sure that we follow these instructions much more intensely. Then we would stand a chance to have a clean life.

An Open Mind

The second step of the Golden Stairs is 'an open mind'. With a cheerful mind, with an attitude to unfold the horizons of the mind, we are required to study the scriptures of east, of west, of north and of south, because in different places and in different times wisdom is presented differently. When you read different dimensions of the same wisdom, your horizon expands. We have to study the teachings coming from the great Masters, only to gain many more dimensions which we do not know. That should help to open our minds. *Rig Veda* says: "Receive wisdom from any direction." The motto of every aspirant should be: "Let me be ready to receive wisdom from all ten directions, let me be informed from anyone of the ten directions." We have to be open. We can receive wisdom from the east, the southeast, the south, the southwest, the west, the northwest, the north, the northeast, or from above, or from below – these are the ten directions. From all ten directions wisdom can come. People think that all divine things only come from above. It is not true. Great initiates came from below also.

Did you hear about *Kapila*, the first Teacher on the planet? He lives within the earth. There were so many white dragons, the divine serpents – they all have come from within the earth. We know about the Nazarenes,

because Jesus is a Nazarene. What is the meaning of 'Naza'? Naza is the sound that comes from *Naga*, and *Naga* means 'divine serpent', the divine cobra. The wisdom that it carries is stupendous. There are many great wise beings in the form of divine serpents. There are two categories of serpents. One category is called '*Nagas*'. Another category is called 'serpents'. In the language of Sanskrit, there are two different words for the two different categories. Cobras are called '*Nagas*', they are divine serpents. The other serpents are called '*Sarpas*'. The word '*Sarpa*' has been taken by other languages as serpent, serpent and so on.

There is a place called Nagpur, City of *Nagas*, which is in the centre of India. And then, up in the northeast of India, there is a country called Nagaland. It was filled with divine beings, who came from below the earth, through the holes, from *Patala*. They are also part of the Hierarchy, who are helping us. All Nazarenes of Israel are also *Nagas*. And there are great *Nagas* in the Mayan land, the land of Maya, Mexico. Likewise, men of great wisdom can come from below the earth, they need not necessarily be from east, north and above. All the Teachers of our system come from the south. The Southern Star, the Dog Star, Canopus, Cerberus, Sirius, *Dattatreya* – all these wise men are coming from the south. The Southern star is the Teacher of our solar system, while Pleiades is the mother and Great Bear is

the father*. All the Leonean Masters come from the south.

When we are open to receive, we can receive the wisdom in many dimensions and from many directions. When we are not open, we will not receive wisdom. We can receive wisdom in daily simple activity – the best messages come through simple daily routine activities; we need not be always in meditation or reading books. We can receive a great message from a small child's talk. We can also receive a message of a grand Master through a mad man, because all are channels to the divine. We can receive a message from a bird. There are stories about the reception of wise advises from birds, animals, from swans etc. Pythagoras was regularly receiving messages from a divine swan. And there are many disciples, who get messages through eagles. That is why an open mind is desirable. We have very closed minds and narrow minds. There is a saying in the east: "Listen to everyone with open ears, be attentive to listen, maybe the Lord sends a message!" We have thousands of examples in this aspect.

I will give you one example: A man from the south of India came to know about Master CVV, that Master CVV is a great *Yogi* and can give initiation to gain immortality. So he decided to go to the city of the Master, to Kumbhakonam. When he went there, the

* Refer to "*Esoteric Astrology*" by Alice A. Bailey.

Master was not in the city. He was in Chennai; in those days it was called Madras. Then he took the next train to Madras. He reached Madras and was walking towards the house of the Master. On the way there was a big drainage canal. When he was crossing the canal, he had a thought: "Is this Master so big to give me initiation which leads to immortality? Is it really so?" He got a doubt in his mind. And on the bridge of the drainage canal, he stopped for a while and was thinking. There was a mad man, who was speaking to himself, "Don't let the drainage into your mind." As this man was in a doubt, he let the drainage into his mind. Then again he listened, the mad man was speaking to himself, "You fool, didn't I tell you not to let the drainage into your mind?" Suddenly a hint came to this person, not to entertain doubts, and he went to the Master's house. It was already 10:30 in the morning and the Master was being shaved. In olden days in India, people did not shave themselves. The barber came into the house for shaving. So, the Master did not take bath even by 10:30! And on the top of it, he was getting shaved by a barber. So, this man again got a doubt. Then the Master said, "It would have been better, if you were a mad fellow, even the mad man has sense, but you do not have sense. Having come this far, if you are in doubt, you don't get it." Then the man prostrated at the feet of the Master.

If we have an open mind, we can receive the message of the Master from any corner. If we have a closed mind, we don't get the message or don't get any help. Many times the Master tries to help through different channels, but we close all channels and open only one very narrow channel, which is full of doubt. Then the Master is helpless to help us.

Why does it happen like that? There are many who miss to gain the presence of the Master, when the Master is around them – they fall into the shade of closed thinking. Therefore, one should carry a mind with antennas open to all sides. If one does not do that, one will be like a football player, who kicks the ball into their own goal. How does he win? Each time he kicks the ball into his own goal and asks why doesn't he win, what answer can be given to such a person? That is why the Madam said, 'an open mind'. Be with an open mind to get educated at any moment and every moment. Be open to get educated from any source and every source. Sometimes one gets a great enlightenment from a comic book; it can be a casual reading of the newspaper to get the hint. It can even be through advertisement in the television.

So, don't close the mind, try to keep it as wide as possible and be ready to receive wisdom from any direction and every direction. That is how it is! Then only, one is a good student. People have a wrong definition of studiousness.

People think those who read books are students. The real student is one who studies life, the book of life. How did Paracelsus learn so many herbs from nature? He moved into nature, and the nature taught. What he gained was not in the books. He gained it from life. He studied from the plants, from the trees, from the water etc. So, not all is in books. All is in life. Life is the living book, and every day is a page from this book. If we have not learned from life, we are not reading the living book. Think about it.

The group present here knows the term 'The World Teacher'. Do you know who the World Teacher is? The World Teacher is one, who looks to the Teacher in every aspect of the world. The World Teacher of today was also a student in the previous *Yuga*. He was fulfilled through the single principle of holding an open mind. He learnt from a spider, a serpent, an elephant, a prostitute, an arrow maker and so on. He learnt to observe the presence of divinity through every single object or being that is surrounding him. He thereby realised that all is Divine with varieties of forms. The whole world is but a multicoloured garment of the Divine. He does not miss to see the Divine in any form and at any time. He lives, he moves and experiences that his being is verily the Divine only. When there is such complete vision of the Divine, one stands as the World Teacher. Essentially there is nothing which is not Divine. It is the mind that divides. Mind knows division. Heart

knows union. The dividing mind goes on dividing and demarking. The more one is in mind, the more one is dividing. Today mind is being trained more and more to analyse and less and less to synthesize. Division helps to a limited extent. Unity and synthesis help at all times. An open mind is like an unfolded lotus. A closed mind is like a bud. Until the bud opens into a flower, the fragrance of the flower is never expressed. Bud or dud (stupid) is one who is not willing to change for the better. A fully unfolded flower is not only beautiful, but also stands in a position to offer fragrance to the surrounding life. Open minds have that ability to offer fragrance. Closed minds stink. The World Teacher should be an example for all those who do not resist learning from every form, every situation and at every time. Such should be the openness of the mind.

A Pure Heart

After a 'clean life' and an 'open mind' comes a 'pure heart'. Love is the language of the heart. If one knows how to speak from the heart, one will conquer the hearts of the fellow beings. The language of the heart is pure love and is therefore magnetic. It is a discipline by itself to speak with love. To speak with love is to think in the heart. If one thinks in the mind and speaks, it will not be so absorbing, not so magnetic, not so healing, and it will not soothe. That is the third step on the Golden Stairs.

Language of the heart is the language of the consciousness. The words have a direct impact on the consciousness of the listener. The listener feels in his own consciousness, 'yes this is true'. It is a direct communication from consciousness to consciousness. The vocabulary of the language of the heart is totally different: it has no questioning in it, it does not speak with a questioning attitude, it does not speak with a complaining attitude, it does not carry any judgment, it is just the flow of life that comforts others, that heals others, that elevates others, and that touches the portal of the consciousness of every person. All this comes from, what we call the heart, which is the centre of pure love.

To gain this, first you have to debrief yourself of your way of speaking. That is what exactly Jesus told

to his disciples, “Learn to be silent. Learn to get out of your way of speaking.” Unlearn the way you are speaking. All that learning was from the mind. To unlearn that, Pythagoras gave to his students three years of silence to forget the way they speak. That was the minimum discipline Pythagoras was seeking – not speaking from the mind, but speaking from the heart. Master *Djwhal Khul* says, “Learn to think from the heart, not from the mind.” When we think from the heart, our thinking is inclusive. When we think from the mind, it is exclusive. There is a great difference between the two. To be able to think from the heart, we have to bring the mind into the heart. There is a head centre within the heart centre. That centre has to be activated. To enable its stimulation, first we have to stop doing the contrary. Many of us do not know how to speak – especially the more civilized they are, the less they know how to speak. All civilized talk is from the polished mind. Heart requires no polish. When we know how to function from the heart, our speech carries fire. That is what Jesus promised to his disciples, “Maintain the discipline relating to speech, you shall give birth to fiery tongues”.

‘Fiery tongue’ is not a tongue, which burns others through speeches; it is said to be fiery because it is enlightening. Speech causes enlightenment. Speech causes unfoldment of the consciousness of the listener.

There is a lot of discipline relating to it and that discipline is called ‘the discipline of pure love’. *Patanjali* speaks of it as ‘*Ishwara Pranidhanani*’ – surrender to the *Ishwara*, meaning surrender to the ‘One Master’. Surrendering to the Master is not to a form or to a picture. *Ishwara*, the Master, exists in the hearts of the beings as the pulsating principle. He exists in others as much as he exists in us. We have to make contact with the *Ishwara* in us and in others. For that we need to get into the *Ishwara* centre in us. Master in me, Master in you – when that bridge is built, the talk has inclusivity, the thought has inclusivity.

The whole doctrine of love is a doctrine of inclusivity. It is not loving some person in preference to others. When we say ‘pure love’, it is the nature to include all. In our thinking all are to be included. What is good for all is thought of. What is good for a few, contrary to what is good for all, is not the way to think. It means, we are eliminating the circumscriptions that we have built around us and are able to include people distinct from those, whom we think as ours. Our thinking includes what is good for all. When we feel that there is no one called ‘other’ and when we feel oneness with the ‘other’, then as much as we think of ourselves, we will think of others. Otherwise we think about ourselves and our people. When there is no inclusivity, there is no accommodation. As long as there is no inclusivity, it is not an act of pure love.

Inclusivity is different from mixing up. We can't bring a dog, a buffalo and a cow into this conference hall, can we? Inclusivity is to think what is needed for each one and serve that need. One has to serve the need of the other. If you sit in a park and eat something and an animal comes and as it looks at you eating, it is but necessary that you offer something to that animal. That is inclusivity, not eating for oneself. When we move as a group, to be aware of our own needs is one thing, to be aware of the needs of every member of the group is another thing. Only a man of heart can feel the needs of others, much more than his own needs. A man of mind recognizes his needs much more than the needs of others. As long as we cannot feel others' needs, we are not in the kingdom of heart. We should be able to instantly feel the needs, the sufferings, the feelings of the persons who are around us and see what we can do for them. That is why heart is the only gateway for group consciousness and group activity.

When the Hierarchy decided to promote the concept of 'new groups of world servers', the idea was that they shall drive humanity from the mind to the heart. We should first think of all around us and later think of ourselves. But what we do is, we think of ourselves first and do not think much about the others. That is not the example given by the good shepherd. That is not the example given by the cowherd boy. When the

Lord came down as *Krishna*, he stayed behind and led the cows, he stayed behind and led the group. When the Lord came down as a shepherd, he stayed behind and ensured that every lamb is on the way. That is the leadership of heart. If it is the leadership of head, he will stand ahead of others and try to proceed. To him reaching the goal is more important, no matter what happens to the team behind. From behind, the group may be lost. When one is ahead of the group, one does not know what is happening behind. To be the first to reach everywhere is not the quality of the heart. To ensure that everyone reaches and later he himself reaches is the quality of the heart. That is what the Hierarchy does. The Masters of wisdom have great opportunity to move into higher realms, but they said, "Until this humanity moves into higher realms, we don't move." Unless we have that attitude, we cannot say that we are the followers of the Hierarchy. Even human beings are intoxicated with the energy of power; that is the poison, which is affecting them. The antidote to power is love.

Once we take to the path of love, the whole world looks different. Our program has no more the sense of achievement. There is no urge to achieve something. The sense of achievement is replaced by the sense of BE-ness. We are already there when we have the sense of BE-ness. But if we get into the loop of attainment, it

will be in eternal quest, never ending. The sense of BE-ness is a quality of the heart. We are the soul, don't think we have to become a soul. There is no need to become a soul, because we are already a soul. It is a matter of recognition, but not a matter of attainment. How can we attain, unless it is something different from us? How can we attain, which is not different from us? If I search for Parvathi Kumar in Buenos Aires, do I find him? I am Parvathi Kumar, so there is no sense in trying to look for Parvathi Kumar in Buenos Aires. I am the soul, I have a personality. This has to be recollected and recognized. That recollection is easy when we stay in the heart, because the one, whom we are searching for is ourselves only. How can we search ourselves at any place other than ourselves?

I tell you a story: There were two very great brothers. They have conquered every power. Power, however little it is, causes blindness. Power blinds. Absolute power blinds absolutely. Once somebody is powerful, he feels that he can do anything he wants. So, one brother started to displace the planet. He had the ability to come out of the planet and kick the planet out of the space. When he was about to do that, the Lord came down in the form of a wild boar and killed him. He killed the demon that was trying to disturb the creation. The other brother came to know about the death of his brother. He became much more furious.

He wanted to fight with the Lord and went to every direction to find the Lord. He went to the east, he went to the north, south and west, he went up and down, he covered the whole cosmos to find the Lord. He did not find him. Then he came back to his house and declared that there is no Lord. He then proclaimed himself to be the Lord and wanted his name to be chanted by the people.

One day a great initiate came to his royal court and asked the demon if he could find the Lord.

The demon said, "I have gone everywhere in the cosmos and I have not found the Lord."

Then the initiate asked him, "Why did you go all around?"

The demon said, "To fight with him."

"Why did you want to fight with him?", the initiate asked.

"Because he killed my brother", replied the demon.

Then the initiate said, "There is something wrong with your logic. You say the Lord, who killed your brother, does not exist, how can it be? On one side you say that he killed your brother, on the other side you say he does not exist. Do you think you are very wise?"

That is how we are. When we don't see something, we decide that it does not exist. We think, whatever we don't see does not exist. He is like us or we are like him. So, the initiate asked the second demon again, "What

is your answer to this question? The Lord, who killed your brother, does not exist! Does it stand to logic?"

Then the demon said, "If he exists, I must have seen him somewhere."

The initiate replied, "He exists, but you are not able to see him. Because he exists, he killed your brother who was irresponsible."

The demon asked, "Where is he existing?"

The initiate replied, "Maybe he is existing in your own house; you went all around but did not search in your house."

The demon replied, "It is impossible."

But the initiate insisted to search for the Lord within the house. So he searched within the house, but he could not find him.

Then the initiate said, "When I say 'your house', I was saying your own being. He is existing in you as you, so how do you kill him unless you kill yourself?"

This story says: "Don't look for attainments, look for realisation!" Realise what it is to BE. We are beings and BE-ness is our state. We are in present continuous existence. Realisation is more important than attainment. Attainment relates to the head. Realisation relates to the heart. When we are the One, who is the basis of all, attainments happen; and there is much labour to attainment. Avoid the labour, which is mind's illusion. Realise the BE-ness. To find God we don't have to

search, we have to recognize. We don't have to knock at the door. The door is always opening and closing. It is for us to recognize and enter. That is why the great beings are in that BE-ness of the heart, and through that BE-ness they permeate, and through permeation they are everywhere.

A Jupiterian permeates, a Martian moves crazily. All those kings, who conquered others' lands, have not been able to conquer the people. They could not conquer the hearts of the people even though they may have conquered the territories. And, there is always a fear of revolt because when they conquer others' land by power they are always in danger, because the people try to fight back to take back what is theirs. And no kingdom, which has expanded in that way, has remained so. As it expanded through time, it receded. It is all a waste of labour with power.

But see the initiates. They don't move; they are in their own place, and they permeate. Sitting in Kumbhakonam, Master CVV permeated all over the planet. Moving in the small nation of Israel, Jesus conquered the hearts of the majority of humanity. We can't forget him. They enter through the heart, and they conquer through the heart. It is not that they make an effort to conquer, it is the contrary, and people submit themselves to them. Jesus never told us, "Pray to me, worship me, kneel down before me." But

so many millions do it, not because he demanded, but because they feel in their heart to do so. There is a lot of difference between the work of the heart and the work of the mind. The work of the heart is eternal. The work of the mind suffers mortality. The teachings coming from the great Masters, they all come from the heart and hence they remain immortal. Novels and other books that we produce are from our mind. Those books which came out in the 18th or 19th century, we don't care about any more, but the scriptures survive centuries. What is the difference? We are in the area of heart, area of love. Heart has the ability to permeate, mind has no such ability.

There is another story in the scriptures. To Lord *Shiva* there are two sons, one is Jupiterian, the other is Martian. The Jupiterian one does not move, he sits prettily in himself. He is very stout, very heavy, and he has a very small vehicle, a rat. Imagine an elephant sitting on a rat and moving; it is very unimpressive and does not look very elegant. But no one knows how deep he is. Then there is the other son, a Martian; he is full of power, very elegant, and he looks very brilliant. He moves by the flying bird, the peacock. As he has a rod of power, no one can fight with him. No *Deva* can fight with him, no demon can fight with him. He is very swift in his movements and very much admired by the *Devas*. Once there was a task to form the sounds, group them

and enable the creation to happen with the help of sounds. At that time there was only one sound: OM. So one had to conceive many sounds out of OM and prepare groups of sounds so that there can be manifestation of planes of existence and also formation of planets. It is all the work of sound.

The *Devas* approached Lord *Shiva* and said, "Please entrust this task to anyone whom you think fit between your two sons." The Father looked at his two sons. The first one was silent. The second one said, "Father, give it to me, I will do it." He talked too much. People, who are shallow, talk hastily, whereas people, who are deep, have the last word. They can wait. When the younger brother said, "I shall take up the task and do it", the father looked at the first son and said, "What do you say?" The first son said, "Thy will be done. You know better, who should do it, you decide, don't ask me." Then the second brother, the Martian, argued with his father and said, "Dad, you know the elder brother, he is not so active, I don't think he can do it. You know me, how much I have already done, better give it to me." Then the father smiled and said, "I will give another task to both of you. Whoever completes it first shall be given the task of arranging the sounds." The Martian one said, "What is it?" Then the Lord said, "There are etheric flows of waters in the cosmos. Both of you shall have to go and take a dip in every stream

and then come back. Whoever does it first, shall be given the task.”

So the Martian, the *Kumara*, said, “Thank you”, and immediately mounted his peacock and took a flight. As he has the ability to move very fast with his divine peacock, he left in a matter of one or two seconds and disappeared. Then the first son, *Ganesha*, looked at his father and said, “All that big cosmos is but your reflection. So I move around you, I don’t have to move all around. Only those who do not know, see the cosmos different from you. You are the cosmos, the apparent cosmos is but a reflection. I therefore do not have to do the labour of going all around. I will just move around you.”

So around the Lord, *Ganesha*, moves one circle and sits prettily in his chair. The *Kumara*, wherever he went and was taking a dip in the stream, he found that his elder brother had already taken a dip and was going ahead. So, for the next stream, *Kumara* went faster. But then also, when he was getting into the stream, he saw *Ganesha* already taking the bath and coming out of the stream. Everywhere it was the same experience. Then *Kumara* was surprised. How could it be that his elder brother, who is seemingly so lazy, was so active? He was everywhere and always ahead of him. So he realised that his elder brother knows more and has the key. Men of mind cannot have the keys; they have to

break their heads. Men of heart get the keys, they have the intuition, they can feel, they get the revelations.

Revelations are only for those, whose heart is open and whose heart is pure. So when we think of pure love, we should think of BE-ness, we should think of the heart, we should think of thinking from the heart. The heart always trumpets the truth. The mind wanders. A wandering mind cannot gather much. Rolling stones do not gather much. That is why the step for this humanity is to walk more into the heart than to grow in the head. That is the difference between a Jupiterian approach and a Martian approach. All Masters permeate with Jupiterian energy and settle in our hearts. But powerful people cannot find place in the heart. Power is respected when there is no alternative. No one surrenders to power. Surrender is to love.

Julius Caesar was so powerful, and there was no way to conquer and win over him. Julius Caesar was a King Initiate. He was the one who conquered the entire Europe and gave civilization to Europe: the water system, the drainage system, the road system, how to construct buildings and live in them, the bridges, etc. He expanded the Roman Empire. There was no way to conquer him. Then there was a lady by name Cleopatra. She felt the danger of Julius Caesar, as she was the queen of Egypt. But she was wise. When power cannot be conquered otherwise, one can only conquer

it through love. So she conquered Julius Caesar through love and built friendship, so that there was no danger for Egypt. Love antidotes power. That is the way to conquer power. Power can only be conquered through love.

That is exactly what Jesus demonstrated. That is exactly what *Buddha* demonstrated. So we need to think how to get into the functioning of the heart. That is more important than gathering lots of mental fund. Reading this book, reading that book, collecting concepts and keeping them in the head, is like the loads of the donkey. Many human heads carry donkey loads. A donkey can carry a hundred books of our Bibliotheca (Library) from Alice A. Bailey and Madam H. P. Blavatsky, but it does not get any wisdom. People only know names of Secret Doctrine, Cosmic Fire, White Magic, *Bhagavad Gita*, *Patanjali Yoga*, Old Testament, etc. The key to open the wisdom contained in the books is in the heart, not in the mind. That is why a pure heart is a step of great importance. See how the third step is. It takes us very far; very far means very deep into our being. A clean life and an open mind are on the exterior part of the being. Without that we cannot think of a pure heart. Pure heart is inside. It is the inner side of the being. We get into the electro-magnetic field of the heart.

The third step is the key to the Golden Stairs and the aspirant has to work with it. It leads one into the realms of the heart. With a clean life and an open mind it

should not be difficult to enter into the temple. The temple is the temple of wisdom. The practice needed to enter into the temple is to apply the mind on respiration. When the mind is regularly applied on inhalation and exhalation, the mind for the first time finds that there is an activity happening within him. Generally the mind believes in doing and now it finds that something is happening, even in him, without his conscious doing. Here is the key. Here is an unfoldment to the mind, a revelation. There is an activity verily happening in him, of which the mind is unaware. Although the man believes in doing, now there is an activity happening in him without his doing.

The very word 'mind' comes from the word 'man'. We descend from *Manu*, *Manu Vaivasvata*. We are generally mind-orientated beings. Mind is but a bureau, but we are not just a bureau. A bureau is a place of work. Mind is the chamber into which we move, think and conduct work. When mind is a bureau, somewhere in us there has to be the home, the sweet home. When one is lost in the bureau day and night, at least one realises that there is a home, where one can rest in joy and in bliss. The respiratory path is the path that leads from the bureau of our mind to the house to rest. It is by the same path, we once again return to the bureau.

Men become workaholic, they forget the home, they even stay overnight in the bureau. They work, work

and work. The slogan is: more work, more money, more things to buy, more places to travel and so on. Man burns himself in the bureau of the mind and therefore dies in the mind. As said earlier, mind is but a chamber; the house is the place of rest. From the house to the Father's house, there is also the path. Reaching the Father's house from one's own house would be a later step. From the bureau there is no path to the Father's house. One has to come home and then go to the Father's house. That is how it is.

Man is essentially a being. He is not just a doer. Doing and being are intended to alternate. From the house to the office and from the office to the house is the game. But the story of man is that he goes to the office and forgets the house; he also forgets the path to the house. An aspirant is like the one who is in search of the way home; but the others have also lost the address. When the aspirant is restless to reach home, his aspiration becomes fiery. With fiery aspiration, when he searches for the house, a Teacher appears to show the way home.

The way home is through respiration. Through respiration one can reach pulsation. And pulsation is the door that opens and closes alternately. It has a centripetal and centrifugal function; one needs to wait at the threshold and move in at the appropriate moment to reach home.

Every night in sleep one is taken into the chamber of the heart by the Mother Nature. One therefore does not know how it is in the chamber. Even while crossing the threshold into the chamber, one is asleep. To consciously move into the chamber, the step of *Pranayama* in "*Patanjali Yoga*" is helpful. *Pranayama* is not doing respiration as an exercise. *Pranayama* is a happening as well. Observe the inhalation and follow it with the awareness, with the mind. Follow it slowly and silently. With inhalation you enter, then with exhalation you make a U-turn, and once again you move out – move out with equal awareness and as slowly as you moved in. Again an exhalation takes to a U-turn to become inhalation. Observe with full awareness, with mind. Follow inhalation and exhalation just like an alert detective. Be only focussed on the movement of air, in and out. What is important is total awareness. Be as alert as you can! Gradually when you follow the path of respiration with full alertness, you will necessarily slow down at the U-turn, where inhalation transforms into exhalation and exhalation into inhalation. Observe that U-turn of inhalation and exhalation. Observe the point where inhalation transforms into exhalation. Observe that point with keen interest. Remember you are observing. You are not doing anything. As you regularly observe the point, you meet the principle of pulsation, which is a centripetal and centrifugal action. Take

position at that point and wait! Observing and waiting are the two most important faculties mind needs at this juncture. These two faculties are also of great help in the objective world for peaceful living. Keep observing that point of pulsation as much as you can. When it unfolds, it makes a double sound. The sound is similar to SO HAM. Observe the threshold of centripetal and centrifugal function! That is the door to the temple of wisdom. Wait at that door, be patient. Wait as much as you can. Waiting there, observing the door recedes the mind from all its tensions. Reach this point in every contemplation! Wait and observe! Gradually you will realise that on the other side of the door there is a great chamber of light.

When your mind is clean and open at the appointed hour, the door opens and you enter. *Buddha* did so. Jesus did so. Every initiate did so. When once you move through, you encounter the golden light of the temple. It is a golden temple, your house, where you can rest, unmindful of the objectivity. In this temple you have subtle dimensions, you hear and see different from what you see and hear in the outer. It is a different world. It is the world within the world. It is subtle and not filled with gross matter as the objectivity. Learn to stay there! Staying there, you realise all the gifts of wisdom. It is not so much gathering of wisdom. When realised, it is around you. It is with the help of this wisdom that you move forward. When you have the touch of the energy

of purity that exists in the chamber of the heart, you tend to gain a pure heart. Your actions thereafter are one of love and purity. Love does not mean personality love. It is love that transmits itself unconditionally into the surroundings, regardless the beings and things that are surrounding you *.

In this state mind stays absorbed in its source and learns all from a different dimension. A lot can be said of this state, but for the moment this is sufficient.

This is the practice one needs to do for contemplation. One can also get into it when one proposes it while going into sleep. Sleep is an unconscious entry into the source of mind. Practice of this is a conscious merging into the heart. When one merges into the source of mind, the respiration ceases, but the pulsation remains. Therefore scriptures call this state as ‘*Prana* regulated’, which in Sanskrit is said as ‘*Prana – yama*’. So the outer *Prana* is regulated, the subtle and inner *Prana* is at work.**

* You may refer to the booklet “On Love”, by K. Parvathi Kumar

** Refer to the book “The Yoga of Patanjali”, caption on “Pranayama” by Ekkirala Krishnamacharya

An Eager Intellect

The intellect becomes much sharper, because it now sees different. Before it entered into the heart, it saw in a different way. After entering into the heart, there will be many reversals of inversions. Then we smile at ourselves. Whatever we have understood by mind before, we will realise that it is all upside down. All our understanding of the objectivity will turn out to be upside down. When we are upside down, the whole world appears different. In many of the teachings, it was shown how we think upside down. That is why the teachings always show the contrary. The intellect becomes more eager, because, for the first time, it understands things properly. Until then, understanding is no understanding. Until then, all understanding of occult subjects leads to misunderstanding. With the objective mind one cannot comprehend the subjective side of man and of creation. For all purposes the objective mind is to enter into the objective world. The equipment for occultism, for insight, has to be prepared. Without such preparation and the consequent development of the subjective mind, not much can be comprehended. Whatever comprehension of subjectivity that one tries to gain with the objective mind leads to misconception. Many experiences are but illusions.

An intellect that dips into the energies of the heart gains the glimpses of subjectivity. An intellect that did not dip into the energy of love cannot have spiritual perception. Because the intellect, which did not initiate itself, sees the world reflected. Reflection is always upside down.

Normally, when we see two pillars of an arch the eyes catch the two pillars. They do not catch the space in between. In Greece we frequently find temples with six pillars in the front. All are equally distant to each other. Many asked me, "Why six pillars, Master?" The answer was, "There are only five." Between the pillar and the pillar there is a pillar of space. Thus, between six pillars there are five pillars of space, as between the five pillars of space, the central one leads you into the temple. The objective pillars are even. The subjective pillars are not so. Objectivity is the female, subjectivity is the male. Unless one learns to see between the two, one cannot see the real portal.

Another example: When we see two peaks connected by a valley, in fact there are three peaks. The third peak is generally not seen. Mind is engaged with the peak on the left and the peak on the right. It cannot see the peak in between the two. The third is the peak of space in an inverted position. The peak of space is much more important than seeing the peaks of matter. It is this peak of space that offers the synthesised energy of

the two peaks. It is through a valley we get the breeze, which has a communication for us. The two eyebrows are but the two peaks and the higher communication comes from the brow centre, which is in-between the two.

In-between is important. In-between the lines a lot is communicated by the scriptures. There is a hidden invisible scripture of which an objective presentation is made. There is as much hidden, if not more, as it is written. What is written is but a sample piece that may lead one to proper discipline, to experience the hidden treasures.

The synthesis exists between the left and the right energies; it is the *Yogic* energy. When two persons express two different views, they are but expressing one view in two dimensions. At the base of the triangle, there are two angles different from each other. At the apex, there is only one angle. One becoming two is involution. Two becoming one is evolution. That is the reason why from the heart the opposite viewpoints are seen as complementary to each other.

In fact, Jesus expressed the same in a different way and it is ignorantly translated. The scripture contains, if one hits you on one cheek you offer the other one. Jesus did not use the word 'hit'. There was no violence in him. Therefore words of violence did not come out of him. He said that if one shows you a

cheek, you show the other one. Two cheeks together constitute the countenance. Neither the right side is complete, nor the left side is complete, only both sides are complete. Those, who deny matter for spirit, and those who deny spirit for matter, are incomplete – they are but one. Since mind suffers from division, it only divides to comprehend. But the comprehensions are not complete until both are respected with equal zeal. Those who deny matter in the name of spirituality are the most impractical ones. Denial has never been the path of synthesis.

Another example: When we draw a vertical line from the apex of a triangle, the triangle gets divided into two triangles. But they are three. Likewise, there is something hidden through all that is present. Whatever is presented is but a symbol of that hidden thing. The whole creation is full of such symbols. When three angles of the triangle are connected to the centre, the triangle gets divided into three, but in fact there are four. Each time the original gets hidden, when there is division. When there is division into two people, you only see two but there are three. When it is divided into three people, you see three, but there are four. This is the insight one needs.

Similarly with listening: there is a way to listen to the unuttered word or unuttered sentence. When people speak there is a way to listen to the unspoken side of

what is spoken. The centre of the heart is called *Anahata* centre' in the scriptures. *Anahata* means 'the sound that is', which is different from the sound coming from the contact of two objects. There is a sound beyond silence. That sound expresses through silence as audible sound. The audible sound is inevitably due to the contact of two objects. The two chords in the vocal chords produce a sound at the throat centre. That sound is modulated in the mouth with the help of the two palates, the tongue and the lips. The tongue can pronounce audible harming sounds. It is the cave of the mouth, which has the technology to modulate the sound into many sounds. Before the audible sound emerges from the tongue, there is the sound of silence down below the throat. There are a few, who can listen to the voice of silence. They are the ones, who can listen better. They listen beyond. They are alert to listen. Like a highbred dog.

Many do not even listen to the audible sound. When it comes to *Anahata*, I am speaking of inaudible sounds, subtle sounds – the sound the silence utters, the sound that can be listened to in deep silence. Too much silence itself is frightening. In the depth of silence there is the stillness. In this stillness one can listen to subtle sounds. When one enters the heart chamber, one learns to listen to the sound of *Anahata*, it sharpens one's intellect further. Seeing the unseen,

listening to the inaudible are great implements that help a student to the path of the TRUTH.

Once a student approached a Zen Master and begged the Master to initiate him. The Master said, "Go out, clap with one hand and listen." It sounds absurd. The student engaged himself for years clapping one hand in the air. Gradually he gained the focus to listen. He could listen to the clap of one hand in the air. He came back to the Master and said, "Master, I could listen to the sound." The Master said, "Continue further!" A few years later the student came back and said, "Master, I receive messages and advices." The Master said, "Follow them!" Strange are the ways of the Zen Masters. The Zen Master has put the student to a seemingly impossible task, but that is the way.

An Unveiled Spiritual Perception

Rig Veda says, “You listen to ME, but you do not listen. You see ME, but you do not see, while the Divine is omnipresent.” When He is not seen and not heard, what does it mean? One must be deaf and blind. Eager intellect enables coming out of this deficiency. It is only the eager intellect that enables unveiling of spiritual perceptions.

That is what we call an ‘unveiled spiritual perception’. Until then, the curtains are not lifted for us to see. We may go to a sacred mountain range and may find a cave; we may try to go into the cave and see what is there, and we find that there is no further entrance into the cave. But if we have spiritual perception, we will realise that the wall we encounter as we go into the cave, is not a wall but a door. But for a mundane intellect, it is a wall, so we cannot go inside. But for the intellect that went through the initiation of the heart finds the way to open the wall. That is how Madam Blavatsky entered into great caves. That is how Nicholas Roerich entered into very sublime caves. Even if the location is given, people cannot go there. What is the difference? The difference is seeing through the heart, not seeing through the mind.

So pure love leads to eager intellect, eager intellect enables spiritual perceptions, which are not otherwise

possible. That is how it is. When such conferences are happening, such teachings are happening, there can be some Masters in the invisible plane. They are only visible to those who have the unveiled spiritual perception. That is why the immediate need for all of us is to enter into the cave of the heart and to modify all our thinking processes. The Golden Stairs are not as simple as they appear to be. They are very profound.

The whole creation is a formation in layers of veils. There are veils after veils. Beyond every successive veil there are greater dimensions, there is greater light and greater joy. The veils exist until one touches the spirit. The first veil around the spirit is called *Maya* or illusion. That we exist is itself an illusion. When this veil is lifted, what remains is the spirit. That is the final veil between the Lord and the being, between the Father and the son. Most of these veils are self-imposed. They are now needed to be lifted up to experience one’s limitlessness and one’s eternity of existence.

The creation is said to be of nine veils. The first veil is *Mula Prakriti* or root matter, which is called ‘light’. The light itself is a veil that veils the spirit. From the first veil of light emerges the trinity, which represents will, love and activity. They too, are veils coming from the first veil of nature. Then there are the five veils of elements: *Akasha*, the fifth ether; *Vayu*, the air; *Agni*, the fire; *Apas*, the water; and *Prithvi*, the gross matter.

The five elements are but five veils, one emerging from the other. The three and the five emerge from the One, which is the original veil, the light, the Mother, *Aditi* in the *Vedas*, generally called as ‘World Mother’. The Spirit is the tenth one. Nine are the veils around. The eight veils bind beings with the creation. The ninth one is unbound when it is associated with the tenth one. The scriptures say that the eight veils cause eight varieties of bondages. The ninth is above and can relate to the tenth and become one with it; it can relate to eight and become one with them. This is mathematically explained in the scripture as under:

$$9 + 10 = 19, 19 = 1 + 9 = 10$$

$$9 + 8 = 17, 17 = 1 + 7 = 8$$

Nine is the number of the soul. When it associates with the veils of nature; it is bound by the eight-fold nature. When it associates with the Spirit, number ten, it remains in eternity of existence, blissfully unaffected by nature.

The whole practice of discipleship is to lift the veils, to gain the spiritual perception and with that perception return to the world. Then one is with the world and is not in the world, bound by it. This is the state described as standing free, while surrounded. When one is at all times associated with the Spirit, the veils of nature do not bind him, for one carries the spiritual perception.

When there is a true spiritual perception, one recognizes the truth that it is one Spirit in many bodies, functioning in varied ways and varied forms. When the spiritual perception is complete, one will not identify with one’s name, form, nation, or gender. One will only have the identity with the Spirit, with *THAT I AM*. *THAT* is the Spirit, all-pervading, and *I AM* is an inseparable part of that Spirit. When one sees the name, the form, the nation, and the gender only as a facility, one will also see the same in the other name, form, nationality and gender. One will only identify the Spirit in the other, as one is identified with the Spirit in oneself. Only such ones transcend the veils. Even the best students are stuck with their language, nation, gender, name, and form. They divide the whole nation into ours and others. As long as this division exists, one cannot attain or realise the beauty of the Spirit. Similarly one cannot realise the beauty when one separates himself from the Spirit. Being with the Spirit and recognising that Spirit in the surroundings is the only key to lift the veils and carry spiritual perception.

A Brotherliness for One's Co-disciple

To have 'a brotherliness for one's co-disciple', first one should know who a co-disciple is. It is by itself a task. A co-disciple is one, who follows the same ideals, the ideal of meditation for self-alignment and realization. He should further have the ideal of unfolding his consciousness through regular self-study and study of scriptures, and should consider helping others more than helping himself, which we call 'service'. That means the thought of others' welfare is primary and the thought of one's own welfare is secondary. These are a few ways to recognize one's co-disciples. The brotherliness for a co-disciple is more at the soul level than at the personality level. Normally we try to build brotherliness at personality level. The personalities of two persons are at variance. The personality programs are different, but the program of the soul is common. That means we have to associate more in our activity with the soul and not mix up the personalities. The programs of the soul are essential programs. The programs of the personality are non-essentials. There should be freedom in relation to non-essentials and there should be unity in essentials.

The person climbing up the Golden Stairs should have clarity in discriminating what is the personality aspect and what is the soul aspect. Meditating together,

studying together, exchanging understanding of spiritual matter together, and doing service together are the essential parts of the soul aspect. In the non-essential parts relating to the personality there has to be freedom for the persons. If one starts imposing one's personality life on others, problems will come. That is why the group members as they progress in life, they lose friends. As we move forward in life, we tend to lose those who came near. We gain new friends and we lose some friends. We may gain new friends but why should we lose? It shows the lack of understanding of brotherliness. There cannot be conflict in matters of meditation. There cannot be conflict in matters of study and service. Only when the personality is projected, problems come. Therefore each person has to make tremendous efforts to be able to stay in soul consciousness. Group consciousness is in relation to communion in soul consciousness. The individual soul should commune in the group soul.

The soul is able to take care of the system related to the body. The soul is the guardian of the whole body, it supplies life and it supplies consciousness to every part of the body. All parts of the body are connected to the soul and the soul is connected to every part of the body. All parts of the body commune with the soul. If you hear some music outside, the ears will inform, your legs will make you move towards the place of

music and your eyes will see the musician – is it not cooperation between the limbs? When you take food, the tongue and the mouth take food with the help of the hand. The mouth supplies through the oesophagus to the stomach. So the food is not for the mouth. The oesophagus receives it and gives it to the stomach; it does not hold it. The stomach contributes to digestion by giving it to the small intestine. The small intestine further digests the food and leaves the rest of the food material to the large intestine. Then the waste is sent out by the colon. So, who is eating the food? The hand is not eating. The mouth is not eating, the eye that sees the food is not eating, the nose that smells the food is not eating, the oesophagus is not eating, the stomach and the intestines are not eating? No organ is eating the food by itself. No organ is eating by itself, but all are energised and each one receives the energy. That is the nature. If the cow is eating grass, what is it eating and what is it delivering? It eats grass and gives milk. It is not drinking milk and giving grass. So what it contributes is much more valuable than what it takes. See the tree, it gives shade, it gives fruits and it gives wood. If one sees like this in nature, everything is offering and is therefore getting energised.

In a group activity each brother has to give valuable things to the group, not useless things. Critical talk about the group is contributing useless things to the

group. Speaking ill of the brother in his absence is contributing poison to the group. One should have courage and conviction to express what one feels about the other and clear the mist. One should not allow it to grow. One has to clear. Then only one will find through a cycle of twelve years a brother, a co-disciple. Twelve years! When one and one's co-disciple have associated so intensely with a good activity for twelve years, whatever may happen through time, they cannot disown them. That is a pact, a commitment. They should support each other and they should move together. Even if one loses something through friendship and through brotherliness, better to lose than to run away from commitment. To be together when convenient and not to be together when not convenient is a personality action. That is where we have the spirit of brotherliness. The Pythagorean groups demonstrated an outstanding spirit of brotherhood. The Master ensured that the spirit is always very high. Only the spirit of brotherliness enables one to contact the white brotherhood.

A member of the Pythagorean brotherhood was once on a travel. He stayed in a tavern for a night, but that night he became sick and he could not move away from the tavern. The owner of the tavern helped him for 40 days, but then the Pythagorean member did not survive. He incurred a great debt to the tavern

owner, because of the treatment. He was not able to pay him. But before he died, he made certain signs on the wall of the tavern. The tavern owner arranged for his burial and continued his work serving the travellers that visited his tavern. How great he was! After a few years another Pythagorean member came to the tavern and stayed there for a night. Next day morning before he left, he gave a huge quantity of gold to the tavern owner saying that this money was due to him. The tavern owner asked, "Why are you giving so much gold to me?" Then the Pythagorean member answered, "A brother of mine came here. You have served him and he passed away. Thereby he owed you a lot of money. That money I give you now, with some added money, considering how much the money would have grown in all these years, and I thank you for your help to my brother." The tavern owner was surprised, for he never spoke of this to anyone; he also gradually forgot about the related expenditure. Now comes the money. He asked the Pythagorean member, "How do you know all this? I never told anyone." Then the Pythagorean said, "My brother left some marks on the wall. Those marks gave me a message and it is my duty to clear his debt to you."

That is the brotherhood. Commitment to stand by – that is what is meant by brotherliness to one's co-disciples. A person who has such commitment is

more honoured in the subtle plane, but not those who escape from the situation. Such is the law relating to brotherliness to one's co-disciples.

A Readiness to Give and Receive Advice and Instruction

People who give advices are not generally ready to receive instructions. They freely advise others, unasked. People give lots of advices. If a person is giving many advices without being asked, note that he is not ready to learn. *Mahabharata* speaks, "Giving advice is the easiest thing, receiving instruction is the most difficult thing." People with a tendency to always advise people, are walking into the areas of pride. People, who receive instructions, walk into the areas of humbleness. It is a great responsibility to advise, it is not a privilege. So, don't advise without being asked! If someone asks you, then don't be anxious to give advice! But you have to wait, because a person may have asked you casually or he may have asked you sincerely. Don't immediately answer; wait for a while, but with a readiness to answer. You should have the readiness to give advice, but you should not just advise. That is the difference. To be ready to advise when someone asks is a good quality, but to advise in general without being asked, is not a good quality. Advices are most valuable when you have experienced what advice is sought for. When advice is sought with great sincerity, you have a responsibility to answer. Don't answer because people ask you. There are people who like to ask even for very simple things. If there is an adviser available, people tend

to misuse him for everything. "Master, what shall I eat today? Master, when shall I drink coffee?" You should not advise to what the other person is capable of thinking.

I will tell you a story again: There were a father and a son. The father was an enlightened man. His name was *Varuna*. He had a son, who asked his father, "You are so enlightened a person, you know everything, so tell me what is all this creation?" Do you know what the father said? "Meditate and observe!" Then the son was ready to receive the instruction, he did not question again. Many times people, who come for advice, and when advice is given, they start questioning the advice. So they have not come for advice, they have come for discussion. How subtle it is! But this son was a good son, he meditated. When he meditated and observed he came to his father and said, "Father, I have known." Then the father asked, "What did you know?" "All this creation is but matter." The father remained silent. Then the son asked, "Why are you silent, is it yes or no to my answer?" The father said, "Yes and no. It is material, no doubt, but it is not only material. Meditate." Then the son meditated again and said, "Father, all matter came from water." When the son said like that, the father listened to the son. That is all! To everything that one listens, there is no need to comment. We see the modern man, he has to comment. Is his comment asked? No one has asked for the comment.

A small story from out of this story: A Master was walking with his two disciples during the morning. When they were walking in the fields, there was the sunrise. The Master as well as the two disciples saw the sunrise. It was very beautiful. Then one disciple said, "What a beautiful sunrise!" The Master did not answer; the other disciple did not say anything. They came home. The Master told the silent one, "Don't bring the other fellow for walk tomorrow. He talks too much." It is beautiful, but should we say that? The Master has eyes, perhaps better eyes, the other disciple also has eyes. Why did this disciple talk? He has a tendency to comment. He has a tendency to judge.

The father in the story has no tendency. When his son informed, "Matter came out of water", he listened. No comment. Then the son asked, "What do you say?" The father said, "Yes it is so and it is not so. Meditate! How beautiful! Every time, when the son finds something, he comes to the father, and the father makes him to put more effort, so that ultimately the son finds the *Para Brahman* experiencing it. Seeing *Para Brahman* is only experiencing or recognising that he is himself *Para Brahman*.

That is how advice is given with responsibility, and instruction is also received with responsibility. There is a lot of responsibility in advising. There is a lot of responsibility when one seeks instruction. Don't advise because you are

just available and people ask. Because you are available people generally keep asking many things. "Master, what is CVV doing now?" I heard such questions. People come and ask me, "What is the work Master *Djwhal Khul* is doing now?" Why are they interested in what Master *Djwhal Khul* is doing, or Master *Kut Humi* is doing, or Master CVV is doing? If I say something, how does it help? It only helps curiosity. You know what I used to answer, when people asked me such questions? I told them, "He asked me to tell you to mind your business." It is bitter, but it is true. So never answer curious enquiries coming in the form of seeking advice. But, if someone is sincere and is burning himself to know, don't neglect. If there is fiery aspiration to know, give them the clue. But don't be hasty to share all that you know with people who casually enquire from you. That is where you have to use your humour and sideline the issue.

Likewise, when we seek instruction, are we ready to follow? "A readiness to receive instruction" is what is mentioned in the step. If it is given, are we really ready to follow? If we are not ready to follow, we should not seek instructions. It is irresponsible to seek instructions, if we are not ready to follow. We should think well before we seek instruction. We should think well, whom to ask for an instruction. We cannot ask everyone. If we ask everyone, we receive different instructions and we don't follow any instruction.

There is a story narrated by Jesus: A man with a field wanted to dig a well for water. He was thinking, where to dig the well. Someone came by the way and he asked him, where to dig. The man said, "Dig in the east." Then he started digging and when he dug three feet, he had a doubt. Then he found another person passing by and asked him, "Is it okay to dig here?" The second fellow said, "Hm, better dig in the west." So he started digging in the west, three feet. Then again a doubt and a third person! As one knows, no two professionals agree! Because, if one professional says like this, the other has to say something different just to show that he is special.

If I get a cold and a bad throat, I don't ask anyone. Someone gives Propolis, another gives a tablet, all with good intention only, the third person gives some medicine; the fourth one says, "No, no, not that medicine, this medicine." So, if I take all that they have recommended, what will happen to my throat? Ask somebody in whom you have confidence and follow it. Just don't ask anyone and follow the advice to some extent.

So, the man with the land made hundred pits in the land, each pit three feet deep. Then came a wise man, who was passing by. Again he questioned him where to dig. The wise man said, "You have dug at every place. If you had followed one, by this time you would have

had ten wells because you touch water at thirty feet. By digging a hundred pits, you have dug 300 feet. That means ten wells. You would have not only dug for yourself, but also for your neighbours. You would have done a great service."

One should be ready to follow the instruction when one wants to ask for an advice. That is why most of the times the Masters remain silent, because they know, people ask just for asking. One should be able to know the intent of asking, the depth of the intent - is he sincere or is he curious? So giving advice and receiving instruction need to be taken very seriously. What is the point in one's advising people who don't follow? Don't advise, speak general things.

Again a small story: Those who have knowledge of Theosophy know that there is a great being called *Mahachohan*. In his previous life he was an adviser to a king in India. The king was a blind king and the adviser's name was *Vidura*. Every day the king asked advice from the adviser, but he never followed. Never! It went on for 90 years. Because it was *Dwapara Yuga*, the longevity of man was 200 years. So this adviser was advising the king for 90 years, and he never followed the advice. If one's advice is not followed by the king, why should one continue as an adviser? Why? Is it only to have the title 'Royal Adviser'? It is only a title, but there was no real functioning.

Lord *Krishna* saw the situation. He once came to the royal court and asked the adviser, “How much of your advice is followed by the king?” The adviser had no answer. Then it came into the adviser’s mind: “Why am I giving advice here, when it is not followed?” He immediately divested himself of the crown of adviser, kept it at the feet of the king and left. That is how *Vidura* was saved by Lord *Krishna* to become the *Mahachohan* for this cycle. A man of knowledge, when his knowledge is not appropriately used, he cannot continue to stay there. These are all dimensions relating to giving advice and receiving instruction.

I give one more dimension: People come and seek advice in a particular way. The adviser should be alert to know that the seeker has already a way to do things and he was only coming to receive an approval stamp from the adviser. When the adviser is anxious to advise he will miss this hidden dimension in the seeker. Many would like to receive a pleasant answer through an advice, a convenient way, according to them. If the adviser’s advice is not so very convenient, the seeker will even try to suggest better things to the adviser, only to drive home what he would like to listen. So, not all are ready to really receive instruction. Many times the receivers win over their advisers in abstracting an advice according to their liking.

There is another dimension to this. Even if the advice is received, the receiver of the advice interprets it in his own way saying that it was how he was advised. Many great Teachers and Masters suffered with this kind of mutilation of the advice given. The adviser says one thing, and the seeker interprets and transmits it as something else. Indeed it is a difficult task for an adviser to advise. Innocent are those who do not see these dimensions of the seekers. There are many advisers who are anxious to advise, but the anxiety comes from the knowledge they have, which is not sought by the surroundings. When someone knows and is capable of advising, but no one asked him for advice, imagine the fight of such a one.

But the law is: Do not advise unless sincerely sought! Likewise the second part of the law is: Do not seek anywhere and everywhere! The seeker should also know where to seek, when to seek, from whom to seek. One should be fairly sure whom to seek. One cannot go to a bank and ask for a postcard. One cannot go to the post office and ask for vegetables. These fundamentals are generally forgotten. Do not ask for the sake of asking! Be sincere in asking! Be adequately thoughtful of whom you ask!

Then the next step: Where to ask? When somebody has decided upon a person from whom he seeks advice, he cannot seek it straight away, wherever he finds him.

One cannot ask advice when the adviser is on a market place or when he is talking or when he is in a saloon. One should know where it is appropriate to meet him and ask him.

Then the next step: When to seek advice, at what time? Note the hours, when the adviser is disposed for giving advices. Note the place, note the time! Meet him and seek! One should also inquire within oneself if one is really ready to follow that advice, especially when his consciousness decides upon asking from a particular adviser.

I conclude this again with a small story. A seeker who was hungry of TRUTH went to Tibet to meet a Tibetan Master. After long search he found one. He prostrated before him and said, "Master, I came to seek TRUTH. Kindly initiate me."

Master: "Are you ready for initiation?"

Student: "Yes".

Master: "Are you willing to do what I say?"

Student: "Yes".

Master: "If it is really so, go to the lake which is hundred kilometres away. Take bath and come back."

The student did so. The Master in the meanwhile went up a mountain. The student saw the Master on the mountain and went up there. The Master again asked for the third time, "Are you ready?" The student affirmed. Then the Master said, "Count all the stones

that surround this peak. If your count is right, I will give you instant enlightenment." The student was shocked but was determined to do so, knowing that it was the trick of the Master. He went on counting. The Master was asking the student once in a month. Years passed by. The student almost forgot the very purpose of his counting. When the question of "when would the Master initiate me" had completely died, then the Master manifested himself before him and touched the *Sahasrara*. The student was enlightened. Such are the stories of the east which seem to be too fictitious but if we analyse what happened to the student, we will find that he was completely aligned within by the instruction for years. When the alignment is complete, the light can descend instantly from another light.

Madam Blavatsky, who gave the Golden Stairs, was completely ready to receive instructions. Her life was full of hurdles. When she followed the instructions, receiving advice is one part, taking it as instruction, as commandment, is another part. Depending on the sincerity of the seeker he transforms the advice given to him into an instruction, into a commandment, and submits himself to it. Such was the demonstration of Madam Blavatsky. Through such demonstration one is fulfilled on the path. When someone sincerely seeks advice, one should know that one seeks a commitment. It could be a commitment for life. If it is accepted,

just one advice from a wise man may fulfil life. That is how many aspirants have fulfilled themselves and are functioning today as initiates.

A Loyal Sense of Duty to the Teacher

‘A loyal sense of duty to the Teacher’ is the step that enables the student to transform faster. The Teacher is the one who knows the TRUTH, he lives the TRUTH and the TRUTH is THAT I AM. THAT is the only identity the Teacher carries. He carries no other identities. Apparently it may look that he identifies with other roles. When I AM, the individual, is realised, verily THAT exists as I AM. Ocean exists as the wave. Wave may appear to be different from the ocean, separate from the ocean, but it is not true. The wave cannot exist independently from the ocean. It is verily the ocean that exists as ocean and also as wave. The difference between the ocean and the wave is in state, but not in essence. The state of wave is temporary and transient. It comes to pass by. It emerges and merges. But it is not so with the ocean. Similarly ice is formed from water in the Polar regions. The ice is but water only, but stands afloat as a separate entity. The ice block is but a different state of water. But it is not a truly separate formation other than the water. Likewise, the individual I AM is not separate from the universal THAT. It is seemingly so. The Teacher is one who appears seemingly as a separate entity, but he is at all times connected with THAT. In the Teacher it is verily THAT at work. The form of the Teacher is the means for THAT to work. In the Western

terminology THAT is called 'Father', I AM is called 'Son'. Jesus, the Son of God, frequently refers to the Father in the heaven. He says it is the Father in the heaven who is working through to glorify the son. The state of the great initiate Jesus is verily THAT I AM. It is in that state he taught. It is in that state he healed. It is in that state he did some smilingly impossible acts. It is so with every Master, every Teacher.

A Teacher is one, who reversed the inversions in him, and is the one in whom the objective and subjective are aligned. Further he is aligned with the Divine. The primary alignment is in one's own self. The final alignment is with the One, in whom we live, we move and have our being. Since he reversed all the inversions and also stands the realisation of THAT I AM, he cannot be comprehended by the student. The student is one, who is still in inversions. Therefore, what the Teacher sees, the student cannot see. What the Teacher says, many times the student cannot understand. It therefore does not help much when a student tries to grasp the Teacher. He cannot measure the Teacher. He cannot comprehend him. Sometimes the student feels that he understood the Teacher, but in the next moment he finds that he did not understand him. The student oscillates, many times he feels like following the Teacher and many other times he feels that it is all confusion with the Teacher. The Teacher

is like a mirror. He mirrors out the inner confusion of the student. He mirrors out the conflict of the student. When one looks into the mirror one sees oneself better.

Instead of trying to understand a Teacher, it is better for the student to follow the teachings of the Teacher. By regularly and consistently practising the teachings coming from the Teacher, a link is established between the student and the Teacher. Practising the teachings is the link. When the teachings are regularly practised without any change in vibration, the link transforms into a thread of consciousness. Through that thread the consciousness of the Teacher grows into the consciousness of the student, whereby the transformation happens faster. The *Upanishad* says that the Teacher is the preceding one, and the student is the succeeding one. The Teacher is anterior. The student is posterior. Then there is a flow from the Teacher to the student, in so far as the student continues to follow the teachings of the Teacher.

Following the Teacher essentially means following the teachings. Not crazily hanging around the Teacher as some do. The Teacher and the teachings are but one. What is the teaching? It is the outflow of the consciousness of the Teacher through sound. When the student receives it, assimilates it, and follows it, the link is established. Once the link is established, the Teacher is better understood. Intellectual students

want to understand the Teacher and follow. Devotional students follow to understand. But for both the key is following the teachings. Teaching is the bridge upon which the student merrily walks to the Teacher. If not, there is an abyss between the two. The Teacher helps the student in so far as the student has a sincere intent to know the truth. If the intent is fiery, the Teacher helps to nourish and to aflame it with the teachings. The Teacher subtly helps the student to comprehend the teachings.

A Teacher knows the student but the student cannot know the Teacher. The Teacher sees the fiery intent and the orientation and thereby helps. If one has fiery intent but not an orientation towards him, many times the Teacher suggests to the student to go to some other Teacher. This he does either subtly or obviously. In the modern world the students decide, who their Teacher is. We hear in the groups, my Teacher is Master *Djwhal Khul*, Master *Kut Humi*, Master *Morya*, Master CVV, Master EK etc. These are the ones, who do not know. In fact they even appoint someone as their Teacher.

Once I gave a conference in the city of Miami on the theme of how to enter the temple. A lady, who was inspired, sent me a mail a few days later that she decided to choose me and appoint me as her Teacher. I gently refused her appointment telling her that I am self appointing and that I am not available for any

to appoint me or to employ me. It took time for the student to take the implication. A few months later she redressed her situation and is now one of the good members of the group.

Teachers cannot be appointed by the students. Teachers know who their students are. They spot the students and train them even before the students know their Teacher. There are many dimensions of the Teacher. I have spoken a lot of them in relation to different teachings given, but it suffices to say that the Teacher cannot be known completely by the student. The Teacher is ahead in light, the student is behind. The student does well to follow the teaching.

Following the teachings is not already a loyal sense of duty to the Teacher. When the student follows the teachings of a Teacher and transforms himself with the help of energies that are transmitted by the Teacher, the student tends to become mature. He gets out of his immature activities and consecrates himself to the teachings. Such consecration of his life to the teaching helps him to enter into the aura of the Teacher. The aura of the Teacher is called 'the *Ashram* of the Teacher'. *Ashrams* need not be on the physical plane. Of late, very few are on the physical plane. The Hierarchy does not encourage the paraphernalia of a huge physical state *Ashram* or physical plane *Ashram*. The physical plane *Ashrams* become a source of problems. They are

like huge bodies, which demand greater attention for their upkeep and managing. They also become sources of power.

That apart, the consecrated student, who continues to work with one-pointed-ness with the teachings, offering his life to such teachings, enters into the *Ashram* of the Master (the aura of the Master). These are the ones, who have decided to dedicate their life and their resources to the teachings. To such ones certain tasks can get entrusted according to the Plan. The Teacher is also part of that Plan, working for it. That part of the Plan relating to the Teacher is already a huge one, into which the eligible student enters. He feels encouraged to do it. And the Teacher supports it. This is where a sense of duty emerges. Until then it is all training oneself in the aura of the Master with the help of the teachings of the Master. When a student finds himself working a bit for the Plan, it is a great commitment. The student is free to get into it, but once he has taken the decision, he should be loyal to the commitment. The Plan of work is carried out by the knowers through aeons of time, and into that work the student enters as probationer. He needs to conduct the work with commitment. As much priority is given to the commitment, so much the student grows thereafter. In such a state his personality life takes to a secondary position and the work to a primary position. Work stands first. It stands in priority to personality life.

The student has to mould his life in such a fashion that he is consistently available to work. At that moment he cannot say, “Master, it is August, it is holiday time with my family”, also he cannot say, “I am on Christmas holiday”, etc. Just as one has no holiday to breathe, there is no holiday to work, unless the work grants holiday. Even in the work relating to the grand plan there are holidays. “From work to refreshments and from refreshments to work” is the law. It functions according to the law of alternation. There are times to refresh even when one works for the Plan. One has to synchronise the holiday with the work. One cannot say, “I am not available for work for 15 days, for 30 days.” That is the loyalty demanded by discipleship. Note, it is not demanded by the Teacher. The Teacher does not demand anything. It is the demand emerging from one’s own commitment. One has to answer one’s own conscience if one is loyal enough to the work, committed enough to the work.

Madam Blavatsky committed to a grand work and fulfilled it. Madam Bailey did so, Master EK did so. Every disciple who manifests global work, committing oneself to the work, is the one who stands a fair chance to get transformed into a Teacher or a Master. It is like an iron piece getting transformed into a magnet in the presence of a magnet. It is this transformation that every student will face on the way to the temple

of wisdom. Vivekananda, the Mother of Auroville, Yogananda of *Kriya Yoga* are a few of many more who have manifested the work of light. Such is discipleship. It is this loyal sense of duty to the Teacher that plays a great role in one's transformation, which in turn enables one to walk further on the path.

The Teacher-student relationship is by far the most cherished one and the whole Hierarchy is built on this relation. The Hierarchy exists up to the cosmic plane, beginning with the *Kumaras* and ending with the disciples who are engaged in the work of service. To every member of the Hierarchy, the preceding one is the Teacher and the succeeding one is the student. Thus, in a Teacher there are two roles; he receives from higher circles and gives it to the lower circles. Even Lord *Maitreya*, the World Teacher, receives from higher circles, while he holds responsibility of being the head of the Divine Teachers on earth. The status of a Teacher or a Master is conferred on the basis of a state of BE-ness. That state of BE-ness is THAT I AM.

Seldom students know the process, the path, and the relation that they need to adapt to. They try to impose themselves upon the Teacher, suggest better things to the Teacher, and comment the Teacher. It is most important for a student to become an indweller of the Ashram of the Teacher. It is like boarding a flight, which leads to great heights with little effort. The one,

who gets the key, moves ahead with greater felicity. To him the path is joyful. As said earlier, there are many more comments relating to the Teacher-student functioning. But the clues given here are helpful.

A Willing Obedience to the Behests of TRUTH

The scriptures are the standards for the TRUTH. Scriptures are the recorded teachings of the Masters. *Mahabharata*, *Bhagavata Sutras* and *Bhagavad Gita* are scriptures of *Vedavyasa*. *Patanjali Yoga Sutras* is the scripture of *Patanjali*, who is an embodiment of Time. He is the Lord of Time who is born as *Patanjali*. These scriptures stand for every cycle of time. The Old Testament is also like that. The life of Jesus Christ is a scripture by itself. The lives of great initiates demonstrate the TRUTH afresh and the laws relating to the TRUTH. Whenever the scriptures are distorted through time, misinterpreted through orthodoxy, initiates incarnate and show the path afresh. It is natural that through time scriptures get misinterpreted, through orthodoxy, which imposes a dead routine. When someone demonstrates the TRUTH afresh, it becomes clearer for the truth seekers to follow the way. *Buddha*, Christ and the alike keep coming from time to time to transmit afresh the TRUTH. When they do so, they are seemingly contradictory to scriptures, but in truth it is not so. The distorted interpretations of the original scriptures are only contradictory. They follow the essentials of the scriptures and they do not give excessive importance to the non-essentials which come along with the essentials through time.

A truth seeker is recommended to read the scriptures along with the teachings coming from the great ones and find the way. He is cautioned not to comment or criticise the scriptures or the lives of initiates for he has not enough knowledge to do so. A blind man cannot comment on a sunrise. So are the truth seekers; until they have gained the truth, they cannot understand the Teachers, the teachings, and the scriptures. If things are not clear to a truth seeker, either with the Teacher or with the teachings or the scriptures, he would do well to wait and to restrain from comment and criticism.

Scriptures in their original form are different from their translations. Sometimes translations can distort. If one gets to the original scripture, TRUTH is very much in it. One should try to know the TRUTH and the instructions given to follow the TRUTH, even if one has not completely comprehended that. Never try to comment a scripture, instead try to know the deeper meaning hidden in the superficial sentences. Don't be quick to say that a scripture is now not valid. Don't say that! Saying that means, one doesn't know, that's all. We cannot be bigger than the scriptures and comment the scriptures. Don't try to be so big! Don't try to comment! Try to understand! If something is not to our liking, better we wait. What we don't like cannot be removed from the scripture. As we evolve we will know why it is so in the scripture. Have the willingness to be obedient – 'willing obedience'.

The written scripture is but a symbol of the unwritten scripture. Study of the scripture cannot be done without the related keys. If a language expert studies a book on chemistry or nuclear chemistry or nuclear physics, quantum theory, mathematics etc., he cannot understand. We cannot read scripture likewise. We need to know the symbols. One cannot just study chemistry without knowing the symbols of chemistry. Likewise physics has its symbols, quantum physics has its symbols, and mathematics too has its symbols. Every science has its related symbols – also spiritual science. When a snake is mentioned in the scripture, it represents the time aspect, it represents cycles of time. A lion in the scripture is not an animal, but an astrological symbol relating to lion. In scriptures one comes across many animal symbols, one comes across numbers, which are symbols of potencies. One comes across sounds, which are symbols of different vibrations. There are six keys to scriptures. Without these keys, it is like searching in darkness to find the objects. One would but tumble. Astrology, etymology, numerology, time cycles, metrical presentations, and colour presentations need to be understood before one dares to read scriptures. When a scripture says that the serpent came down the tree, understand that the tree is the tree of life and the descending serpent is the involution of time. When Adam and Eva are said

to have put on coats of skin, it means they developed bodies of flesh and blood. The apple that Eva eats is not the apple that we know. It indicates the desire. All initiates also speak through symbols and parables. Unless we know the symbolism of scriptures we will never understand the scriptures. Commenting without understanding is mere arrogance. Just like there is a right approach to the Teacher, there is also a right approach to the scripture. Unless one has the right approach one would not learn.

When a scripture is not comprehensible, the student has the facility of a Teacher. The Teacher knows the scripture, for he knows the symbolism as well. He will help the sincere seeker with the related keys and also introduce those keys to the student. “Secret Doctrine” for example is wisdom unlocked by Madam Blavatsky by using three keys of wisdom – the key of time cycles, the key of astrology and the key of etymology. People who read “Secret Doctrine” will understand the importance of the scripture, if they also happen to know these keys.

Scriptures unfold wisdom in layers. As profound as the student transforms, so profound the scripture is revealed. Scriptures are generally written in seven layers. The more one reads, the more one walks into light, the deeper one will find the meaning in the strictures. They carry the commandments of TRUTH,

the behests of TRUTH; the obedience towards them is deeply helpful.

Know, the scriptures are as eternal as the TRUTH. They contain the approaches to the TRUTH. The way containing them is as eternal as the TRUTH itself. Scriptures are another form of the Teacher. To this step and to the preceding step, Madam Blavatsky gives paramount importance.

When something is not to our acceptability in the scripture, firstly, what we have to do is to wait and secondly, to enquire about that aspect with persons who know; thirdly, to try to read again and again and meditate upon it, and hold in mind that the scripture is right but we have not understood. Don't say the scripture is wrong. Then, another discipline relating to it is our duty to defend, when someone comments on the scripture and criticises it. We have the duty to say that the scripture is right, and that we still need to understand it better and to understand it more. And if this criticism still continues, we should not associate with such persons. It is not good for us. Where divinity is insulted, there we cannot be. So we can disassociate or become silent.

When one wishes to read a scripture, one should have a very respectful orientation towards it. One cannot read it while relaxing in bed. It should be read in the same place all the time, as far as possible,

except when one is on travel. Whenever one reads a scripture, one should have incense and a candle. Pray for the cooperation of the author of the scripture, as the presence of the author is with the scripture. His presence is like a big light that can show the intricacies of the scripture. One cannot be casual in reading the scripture. Then the scripture will not open for him. If one shows respect for the scripture, the scripture opens its heart. Read the scriptures with devotion (the sixth ray) and rhythm (the seventh ray), then the author of the scripture will be pleased with our discipline of the seventh ray and devotion of the sixth ray. If we are regularly reading with the same devotion, the author will be pleased to explain the scripture to us. Don't think we have a mind and with that mind we can read the scripture. Never read a scripture the way one reads a novel. Novel reading is done on the poolside, in the bathtub and in busy travel places. Such reading is not so helpful. There is an approach to the scriptures. Adapt to that approach which is given above.

A Courageous Endurance of Personal Injustice

Endurance is the last word today in human activity. As man gets civilized, somewhere on the way he loses the ability to endure. A civilized man is more offensive than the one who is not so civilized. Tolerance is the first and fundamental commandment given by Moses, given to the west. *Kshama* is called tolerance; it also means endurance, forbearance and the ability to forgive. One cannot forget any injustice done to oneself, but one can forgive. Humanity is learning to be more and more offensive. Human communities are so offensive and the general rule is: offence is the better way of defence. With a premonition that the other may offend one, one causes the first step of offence. But discipleship works out the contrary. Be not offensive, be not defensive, too, endure! Endurance is a great key. The one that endures is the one who wins at the end. The one who endures is the one who gets stronger. Endurance of injustice done to oneself is to be accepted. That is the step here. It is an advanced step. Virtually, it makes man a Divine one. Who will endure these days? If you hit me once, I hit you down ten times. But it is not so in the occult world.

Yudhishtira in *Mahabharata* is a great example of endurance. His cousins caused hurt and did great injustice, for almost nine decades. He bore with it. It

was not easy. The success of *Yudhishtira* was his ability to bear, bear in silence. That ability has grown more and more to overturn the cousins. He was in fact the strongest one among the five, who could save his other brothers and wife twice when they were attacked by extraterrestrial beings. Even Lord *Krishna* appreciated, admired and praised the endurance of *Yudhishtira*. In the story of *Ramayana*, *Rama* also endured personal injustice done to him. The kingdom that belonged to him was taken away from him, his lady was stolen, he had unreliable friends, and was almost alone. Yet his strength was the ability to endure. These are the two great epics of India - *Mahabharata* and *Ramayana*.

Mahatma Gandhi followed this principle of endurance to win over the British and getting independence to India. The British were by far the largest empire during the 18th and 19th century. To fight with them for the independence of India was well-nigh impossible. Gandhi conceived a plan of *Ahimsa*. He protested the British role in India and was non-violent. This inspired the Indians. They too have taken to non-violence and went on protesting. There was no war, but there was a daily effective protest. Gandhi and his team of protesters were frequently humiliated, hurt and sent to jail. Such acts of the British resulted in greater protest by India. Many times Gandhi and his team of protesters served in jail in silence. Each time they were

in prison, they were getting more and more fortified with internal penance and outer protest. There was no violence, no huge loss by death, because the British did not know how to fight the opponent, who did not fight. The fight of Gandhi for independence was acclaimed as a peaceful fight, the first of its kind. In the last 20th century he was acclaimed as a *Mahatma*.

Endurance builds the will in oneself. Lack of endurance comes from a lack of strong will. The pain of endurance transforms itself into will. Therefore, bearing injustice silently is considered a helpful act for self-transformation and for fortification of the will.

There is a dimension of *Karma* to personal injustice. When injustice is done to one and one bears it without complaining, a good part of his past *Karma* is cleared. The present effect of an injustice is considered by the doctrine of *Karma* as arising from a past cause. The injustice that one has done to the other in the past comes back to him in the present. By accepting the present injustice one has neutralised the *Karma*. If one reacts to it, one will again create *Karma* for the future. It is for this reason Master *Morya* frequently says, "Be grateful to the ingrates." It is not easy, but it helps to cross the ocean of *Karma* faster. Jesus accepted injustice and turned out to be a great Son of God in the present cycle of time. Socrates accepted injustice. Galileo accepted injustice. Pythagoras' house was burnt

by ingrates. These are always the ones that surround the Master, that turn out to be the worst opponents. The key is silent forbearance.

I tell you a story. After *Buddha* got enlightened, he returned to the main land to share his enlightenment with the fellow beings. He was frequently encountered with criticism for his teachings, for his teachings were not acceptable to the orthodox. It is always like that. Orthodox authority and power develop and crystallise around the religion. When a truth bearer comes amidst a community the orthodox is uncomfortable. They try to attack. *Buddha* was not responding to the attack. It was so with many sons of God. The story is always the same. A follower of *Buddha* inquired the Master, why he is so tolerant? *Buddha* smiled and did not answer. After a few years the follower asked, "Master, have you completely overcome your past *Karma*?" *Buddha* said, "Not yet."

A few days later a stranger came to *Buddha* and went on accusing him, rebuking him with every possible insult. *Buddha* listened carefully. At the end he saluted the stranger and said, "Thank you." The stranger had no way but to leave since there was no discussion, no argument or counteraction from *Buddha*. The follower was unhappy. He said to *Buddha*, "Master, this is too much, why did you endure? Why did you bear all this nonsense that was done to you by the other. On

the top of it, I have seen you thanking the fellow that rebuked you for nothing.” *Buddha* smiled and said, “Yes, I thanked him, for with that rebuke of his, the *Karma* is exhausted. I was waiting for him. He came and did well. And I am cleared. Should I not thank him? Without this, my *Karma* would still have been there hanging around.”

The past *Karma* cannot be escaped even by the enlightened ones. Enlightenment helps one to meet the *Karma* with a neutral attitude. When one has learned neutrality, the past *Karma* almost disappears, for one has learned the lesson. For those, who read the teachings of Master *Djwhal Khul*, I may give some information. On the path of discipleship right from the 2nd initiation, the aspirant faces much *Karma* of the past, heaps of *Karma* come back to him. He needs to meet it without creating consequences. That is the game, that is the challenge and this process of *Karma* clearance continues until after the 4th initiation. For this reason one needs to know the doctrine of *Karma*, and in that knowledge one may evaluate this golden step of endurance of personal injustice. The seeming personal injustice is only settlement of past accounts.

Imagine that one drives in a Jeep on a dusty road. If one stops for a while on the road that dust cloud he has caused behind him will come back and paint him. Imagine that one now drives back the same way

immediately. Doesn't he get much more dust that decorates his whole body? The past *Karma* is but the dust and the dirt that we caused. This was due to our ignorance. Now with the help of knowledge we meet it, we accept it and we clear it. That is how it is.

Madam Blavatsky accepted it, she bore it, so she had the courage to give out this step of ‘courageous endurance of personal injustice’. Madam Blavatsky belongs to the first ray. She therefore adds the attribute of ‘courageous’. Courage is generally used in fights. Courage to endure is far superior than courage to fight. Those who fight are seen as those who do not know. Those who endure are seen as the knowers.

Therefore it is recommended that those who follow the path of light learn to tolerate, to bear and to endure. Many are the gifts of nature to the ones, who do so. Mother Nature is the grandest example of tolerance. Mother Earth is an embodiment of tolerance. The chief quality of Earth is tolerance. It tolerates all ignorant beings, all beings that come to the planet are known as ‘prisoners’. They are called prisoners for they are prisoners of ignorance. Mother Earth willingly received them, she bears them, she allows them to get trained and to evolve. In the whole creation, planet earth is considered as the most forbearing and enduring one, so say the scriptures. It is the noblest quality of the mother that bears the nonsense of the child.

A Brave Declaration of Principles

One should be brave enough to declare the principles of truth that are revealed to one from within. Timidity is harmful to the truth and also to the one, who is not brave enough to declare the truth. This is the test of the personality; one of the ultimate tests. A few examples would drive home the point better.

Let me start with the most ancient epic *Ramayana*. There were three brothers, who were Atlantean. They were at war positioned against *Rama*, the *Avatar*. One of the brothers, *Ravana*, abducted the lady of *Sri Rama* and hid her on an island called *Lanka*. He was not willing to give back the lady to *Sri Rama*. The second brother did not agree with *Ravana* in principle, but agreed to fight for him in case of a war with *Sri Rama*. The third brother declared that the two brothers were wrong and that they must give back the lady to *Sri Rama*. So, the first brother wanted to punish the third brother for his disobedience. As a consequence, the third brother left the land and all the belongings and took refuge with *Sri Rama*, for he felt that he couldn't support untruth. Till today he is extolled as a great being that was prepared to lose all for the sake of truth. He did not want to compromise about untruth and the related principles.

Yudhishtira in *Mahabharata* was asked to speak a sentence which was seemingly untrue. In the war there

was an elephant called *Ashwatama*. There was also a great warrior called *Ashwatama*. His father was *Drona*, the Teacher of *Yudhishtira* and the other *Pandavas*. *Drona* was invincible, when he held the bow in his hand. He was the best of the archers of the time. Even *Arjuna* was his student. A plan was conceived to inform *Drona* during the war that *Ashwatama* died. In fact *Ashwatama*, the elephant, died, *Ashwatama*, the warrior, was engaged elsewhere in the war. The idea was - when *Drona* listens to this, he would get the shock of death of his son and may put off his bow for a while to mourn his son's death. *Yudhishtira* was told to say, "*Ashwatama* died." *Yudhishtira* is known for truthfulness. If he says so, *Drona* would believe that his son died. *Yudhishtira* did not agree to the plan. His colleagues convinced him that since it was true that *Ashwatama*, the elephant, died, he would not speak the untruth by saying so. But still *Yudhishtira* did not agree. He emphatically said, "I am fighting this war for *Dharma*, for the law. I do not care if I win or lose the war. If I win, it is the law that wins. If I lose I have the satisfaction that I died for the law." Such was his conviction about the truth and the related principle.

You find in the life of Socrates the same golden step. Socrates was speaking of self-rule and it is in the human that humans are ruled by other humans. His speeches were irking the royal clan. But he was most respected in

the society. He was invited to the royal court and was told that he was a man of knowledge, highly respected in all quarters of the society, but that his public speeches were causing unrest. He was also requested not to give such speeches that would disturb the order of the society. Socrates was brave to say, "This is not the natural order for a society. It is not fair to all. I can but speak, what I speak, because I feel that it is the truth." The governing body of Greece stated, "But the truth you speak causes unrest in the society, it is therefore not acceptable. If you insist on this, for the sake of the law and order of the society, we have to put you to death. But we respect you, we do not wish to put you to death, we allow you to go away from Greece." Socrates did not agree, "If I walk away from Greece I am fading away from truth. I would rather prefer to offer my life to the truth that I stand by, than to save my life, running away from my motherland and from the truth." Socrates accepted death to uphold the truth.

Similarly we find Jesus Christ upholding the truth and the love against all rules and regulations that were prevailing during that time. By demonstrating truth and love, he broke certain crystallized rules and regulations for which he did not find much meaning. He thereby raised a lot of opposition. He was uncompromising and invited death instead of compromising with the authorities of the day.

The lady that has given this Golden Stair to us, Madam Blavatsky, has been a glorious example in recent times for a brave declaration of principles. She was under a constant threat of life, but proceeded with what she was to do.

To be timid of what one holds as truth works against us. One should be brave enough to declare what one thinks truth is. Mostly aspirants are frightened to speak of their practices of truth for fear of being branded as a cult or a sect. The path is not for the timid ones, it is for the ones, who have the will and are willing to dare if necessary. To dare comes from conviction and also from the veneration that one has for truth. While one doesn't have to exhibit one's occult practices, there is also no need of being timid. Timidity brings ignominy. Peter denied the Master three times only out of fear. Denial of truth for the sake of life and for the sake of well-being is seen as an act of very low quality.

Occultism is neither an activity of publicity nor an activity which is not shareable with the society. One should be able to share without fear one's views and one's understanding of truth, when asked. One need not stay away out of timidity or modesty. But for Madam Blavatsky's quality of courage, the cycles of *Manvantaras*, the seven rays, the universal wisdom, the universal laws and the truth beyond religion would not have dawned, especially in the west. When she came, she brought the dawn with her. Soon it will be midday of light.

A Valiant Defence of Those who are Unjustly Attacked

This is an aspect of self-sacrifice when required. In these days, when people try to save their skin, “a valiant defence of those who are unjustly attacked” means, to think of saving someone, who is weak and who is unjustly attacked. It is only the weak people, who are attacked by the strong, all the time. That is the history of humanity. The weak are attacked by the strong. To stand by the weak, is not easy. If one stands by the weak, one is also attacked, but by doing so, one has the opening into the Golden Temple.

Two stories come here. One is from *Mahabharata*. At the end of *Mahabharata*, the sons of light walked towards the north, ready to leave the body, when it falls. No food, no drink, just walking towards the north. Wherever the body falls, it falls. How much courage one should have to do that? So, the five brothers were followed by the wife of the first brother and also a dog. As they were moving, after some days, the lady fell. Some more days later, the fifth brother fell, then the fourth brother fell, then the third brother *Arjuna* fell, and then the second brother fell. Finally the first brother and the dog kept walking, and nowhere they were falling. It was many years since they took water and food. You can imagine the power of their soul. So,

the King of the Heavens was pleased and sent his Divine chariot with his charioteer. The Divine chariot came to the earth. Then the charioteer invited the first brother, King *Yudhishthira*, to get into the chariot. The king looked at the dog and made a whistle so that the dog could enter the chariot. The charioteer said, “No dogs in heaven. We only have Divine elephants and Divine horses. Dogs are on Sirius, they are not in heaven. So no dogs please.” Then the king said, “If the dog cannot come, I will also not come. This dog is greater than all my four brothers and my wife, and I don’t think it is a normal dog. As it is coming all through with me, I have a duty to protect it. It came with me. It came for me. I have to protect it. I don’t want the heaven, if you don’t accept this dog.” A valiant defence of the weak! The charioteer was perplexed. Then the dog appeared in the form of the Lord of *Dharma* and blessed *Yudhishthira* for his *Dharma* of defending. You have to defend a just cause.

One more story: Once a vulture was hunting for a dove. The dove was a special dove and the vulture was also a very special vulture. The vulture was trying to catch the dove and the dove was flying for its life. The dove entered the palace of a king and landed on the lap of the king and said, “Save me!” The king said, “Yes, I will save you.” Then the vulture came through the window and said, “This dove is my food and you

cannot take away my food from me. It is not justice. You are a strong man, and I cannot fight with you. But I need my food. You are a king; you have a duty that I am also protected. I will die if I don't eat my food." But the king already gave a promise to the dove. Then the king told the vulture, "I will arrange a very precious meat for you."

The vulture did not agree and said, "This dove is a special dove, its meat is very, very tasty. The meat you give cannot be as tasty. I want meat from this dove or the meat which is as tasty as that of this dove."

The king asked, "What is the specialty of this dove?"

The vulture replied, "There is no being as pure as this dove and I only eat pure food."

The king asked, "How do you see me?"

The vulture looked at the king from head to foot and said, "Yes, you are also equally pure."

The king said, "I will give meat from my body and you should leave the dove."

The vulture agreed, "You have a lot of muscles in your body but I only want so much meat, which is equal to the weight of the meat of the dove."

So the king arranged a balance and kept the dove on one side, cut off one muscle from his body and put it on the other side of the pan. The dove was weighing more than the meat of the muscle of the king. Then the king took out another muscle; still the dove was

weighing more. The king kept on taking out his muscles from his body; still the dove was weighing more. Very surprising situation! Then the king put himself on the balance and the pans became equal. The vulture said, "So, now can I eat you?" "Yes, if you leave the dove." Then the vulture transformed into the King Celestial and the dove into the Lord of Fire. The Lord of Fire praised the king for defending and saving the dove. The King Celestial and the Lord of Fire blessed the king to experience the bliss of eternity.

When one saves the weak the reward is far higher. We see how Mahatma Gandhi fought for the weak with the strongest empire. He did not fight. He said, "We want independence, if you want to kill, you kill me first." He was beaten so many times on the head, he was beaten left and right, he was imprisoned, but for thirty years he valiantly stood and in a peaceful way he brought independence to India.

So, this is what "a valiant defence of those who are unjustly attacked" means. That is the final step for entry into the Kingdom of the Heaven. There is a statement in the *Veda*: The quickest way to immortality is sacrifice. *Tyagenaikena Amrutha Manasuhu* – through self-sacrifice for a noble cause, you reach the state of being eternal. Death will no more touch you. Sacrificing money is nothing, sacrificing people is nothing – *Na Prajayam Na Dhanena, Thyagenaikena* – through self-

sacrifice you settle in immortality. That is the ultimate step of the Golden Stairs for entry into the Golden Temple.

When the initial steps are accomplished the later steps become accomplishable. If one looks to the later steps without ascending the steps before, one will find that this step of the Golden Stairs demands too much. Aspirants get discouraged when they see the whole path ahead, but when they walk step by step, the related inspiration also grows. Then one would do sacrifices as effortlessly as giving small donations. Giving a small donation is effortless to many. They do it for a good cause. That is due to inspiration. As the inspiration grows in strength and vigour, one offers more and more donations. Later one offers time. Still later one offers oneself. That is how the steps are. Little practices of service, when continuously done, inspire one up to self-sacrifice. Sacrificing oneself for a noble cause is seen as the highest form of sacrifice. It is called the ritual of man sacrifice '*Purusha medha*'.

A Constant Eye to the Ideal of Human Progression and Perfection, which the Secret Science Depicts

Progression and perfection is the ideal towards which every human being tends to walk in his own way. It is the inner impulse to grow that exists in every human being. Each one tries with one's own limitations to move forward, the basic ideal being progression. What one sees as progression may not be seen by the other as progression, but the will to progress is with all. From the ordinary worker to a high intellectual there is the urge for a better tomorrow. It is with this hope humanity moves on, hoping for better health, better economics, better living conditions, better family conditions, better social relations, and so on.

In matters of progression, each one sets his ideal. They vary from the most mundane to the most spiritual. All humans are striving in their own way with their own limitations. They learn from their mistakes and move forward. If they do not learn from their mistakes, they remain stagnated. There are varieties of stagnations, just as there are varieties of goals of progression. Each one visualises individually and seldom sees the need for collective progression. But as one progresses, one cannot progress much, unless one's fellow humans also progress.

This knowledge of collective progression dawns upon the human being in his advanced states of understanding.

It is an aspect of love that dawns upon him that his brothers also need to progress along with him. His individual progress is no progress when some progress and some do not progress. It sets in the community certain demarcations and barriers. The barriers are generally drawn between the rich and the poor, the powerful and the powerless, the strong and the weak, the intellectual and the innocent. The former class needs to realise to help the latter. The human history is that the former progress and progress further at the cost of the latter. When this happens enmity emerges between the two, between those who have and those who have not. If we consider the former as elders they have a responsibility for the latter, who are younger. They are younger in talent but they too are humans, they too need to progress. The elderliness is in completing the youngsters. If not they are no elders. When the rich cannot accommodate the poor, when the powerful cannot accommodate the weak, when the intellectuals cannot accommodate the emotionals, conflict emerges. The rich form their theories; the poor too, form their theories. Capitalism is the doctrine of the rich and the able. Communism is the doctrine of the poor. Socialism is an improved version of communism but is based on communism. Democracies today are but hotchpotch. Democracies are no democracies. All this has become power games ultimately. Will to power

exists in humanity right from Atlantean times. Will to love and light is not yet. It is only demonstrated, from time to time, by great initiates.

The will to power has been the curse on the humans: firstly to survive and secondly to control others. The instinct to control others and dominate others disturbs the harmony. To live and to let others live is a refined thought. This is rarely found even among the civilized individuals. They are more interested in neighbours' affairs than in their own affair. Love their neighbour remains a fallacy, it is seen as utopia. The will to power exists even in the so-called spiritual groups. "I am great, others are not." "I am good, others are not." It is the other, who always creates problems. These are the general thoughts. One tries to ace in a certain group and when his ace fails, he sets up a counter group. This is how group and groupism begins. 'My group' is the concept. One is stuck with the concept of 'my'. 'Me' and 'my' are the words that circumscribe individuals and groups up to a point of self-suffocation. 'We' and 'ours' are the words that need to replace 'me' and 'my'. It is better one learns to say 'we' but not 'I'. 'I did this' should be replaced by 'we did this'. Good works cannot be achieved singularly. There is always a team behind. To say 'I give', 'I help' and 'I did' is an incorrect understanding. 'We did', 'we gave' and 'we help' is a better thought and expression. Unfortunately

and unconsciously the human ego grows and expresses itself. When the ego expresses, it is not accepted or received kindly; it is protested; it is opposed and then the infight starts. When there is infight there can be no insight. Groups small or big, have the same problem. The urge of the human to show up a little more is a problem. If one is really a little more than the other, the other naturally respects the one, but by showing up one is not respected.

Coming back to the theme of human progression, the stagnation cannot be cleared, unless there is collective thinking, a thinking that includes all. A thinking that includes the welfare of all is the only way of progression. In the 21st century this thought is decided to be promoted more emphatically than before, a collective progress, but not an individual progress or an individual group progress. Aquarian energy aims at the progression of the humanity as a whole. It does not enable separatism and separate progress. Personal progress shall have to be sacrificed on the altar of collective progress. As much as one progresses, one should think and act to help the progress of the others surrounding him. That is why the whole emphasis has shifted to serve the less fortunate, the weak, the disabled, the poor and the innocent. A charitable disposition toward the younger members of the society and sympathetic consideration of their plight is important.

If not, the progressive ones get chained by the ones, who are not progressing.

The human consciousness is one. Therefore the entire human consciousness needs to move forward but not in bits and pieces. The whole human consciousness is becoming, is changing for the better. Just like in a body, trouble in one limb impedes the activity of man. When a part of the society is stuck, the humanity as a whole is also stuck. This can be seen only from the point of synthesis. In a big machine, if one part is ineffective and inoperative, the whole machine stops. If one link fails in a chain, the chain cannot move. You see with your bicycle, if the chain is broken, the bicycle does not move. Thus the human chain needs to move as a whole. Only the seers see this. They therefore strive for the progression of humanity as a whole.

Madam Blavatsky gained this dimension in the presence of the Hierarchy. She realised that the Hierarchy is working for the progress of the whole humanity, with no bias neither towards east nor towards west. It inspires the able ones to help the weak. When the strong give a helping hand to the weak, all progress together, if not, the strong are also stuck along with the weak.

Lord *Maitreya* and Lord *Buddha* embarked upon the plan for progression and perfection of humanity as a whole. Lord *Maitreya* was the first and was later followed by *Buddha*. The two great ones were offered

to move into higher circles for the alignment that they achieved with the Divine. They could have easily moved up into higher circles. The higher circles opened for them. The two of them respectfully and gently denied entering the higher spheres and stood at the threshold. They were thoughtful to stay at the threshold to keep that threshold open for the humanity to move through. They decided to stay back, inspire beings and enable them to move forward. Their work is enabling human progression. They have a constant eye on it. For that purpose groups of enlightened beings gather around them. That is how the Hierarchy is constituted right from the advent of *Kali Yuga*. The Hierarchy consists of four layers of workers. One layer works at the physical plane. Another layer works at the subtle plane. The third layer works at the mental plane. And the fourth layer works at the *buddhic* plane, presided over by the adepts, who are at the blissful plane. The Hierarchical work simultaneously happens at all planes. From the smallest worker relating to the Hierarchy, to the highest one, all have one purpose, enabling progress of human beings. If humans progress the other kingdoms also progress. They are guided by nature, while the humans are guided by the Hierarchy. This step is the ultimate of the Golden Stairs, and to be able to do this better, an ordinary human being is recommended to work out all the preceding steps in him.

Madam Blavatsky, who gave out these Golden Stairs, is a limb of the Hierarchy. Through her a grand work was initiated in the 19th century, which is bearing fruits now. It will bear many more fruits in the 21st century, helping humanity in the needed direction. With the advent of the Aquarian Age, the human progression has taken rapid strides through science. Eventually the impact of Aquarius and Uranus (the presiding planetary energies) enable quicker transformation of the humans also. May the Plan prevail, may good will prevail, may the humans progress as for the desired Plan.

This talk is but a humble garland of words that may decorate the Lotus feet of Madam Blavatsky.

Thank you!

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