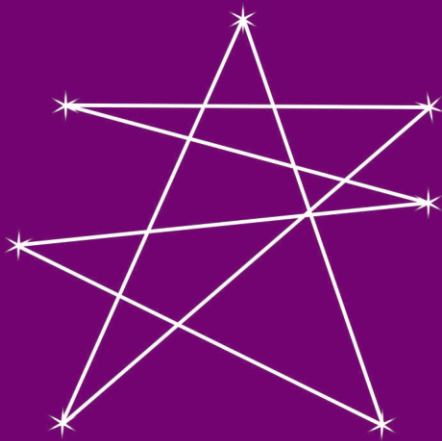
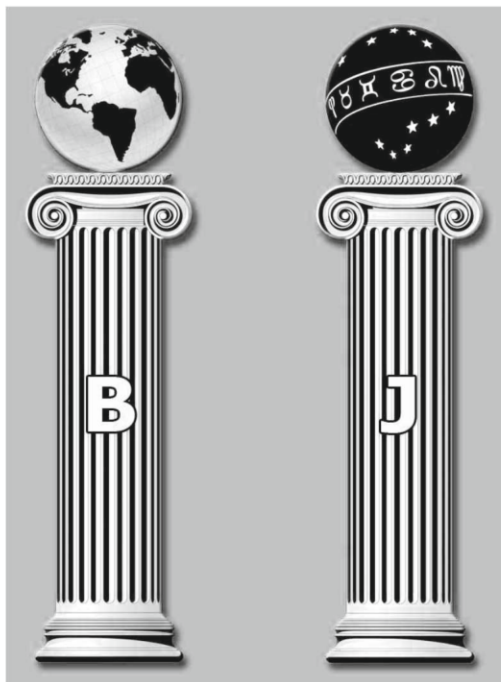


TEMPLE SERVICE
AN INTRODUCTION



Dr. K.Parvathi Kumar



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Dhanishta

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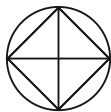
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Dhanishta

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. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

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About the Composer

Dr. 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. 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. 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

Foreword

The content of this booklet is a brief outline to satiate the hunger of aspirants who are keen to know the work of Temples on the planet and to gain the knowhow to enter into such temples and perform Temple Service.

The talk was given in September, 2007, during the equinox days at Miami, a magical place in the American continent. As said before, it is an outline of Temple and its Service. The detail cannot be given and can be known by adopting to initial steps of discipline which are also given herein.

May the book do its service, touching the needed ones. This little publication is realized through the humble efforts of a group within the World Teacher Trust, Sadguru Tapovana, Bangalore. May they be blessed into deeper service and the related light.

Sri. T. Jagannatha Reddy and Smt. Sarojamma from Davanagere made the needed contribution to realize this work in print. May their family be blessed.

Master K. Parvathi Kumar
December 24, 2017

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1. INTRODUCTION

Group life is meant to experience Group Consciousness. Group consciousness is a reality to those who have overcome the individuality and separativity in their consciousness. It is a process of submitting oneself to the good of the group. The group that we are referring to is the humanity at large. The smallest group that we can think of is the Family Group.

The individual, in order to grow in his Consciousness and to find an expansion of his consciousness needs to concede his likes and dislikes, comforts and discomforts, profit and loss etc. He needs to concede all this for the good of the group. Be it a

family group or a Spiritual group or any kind of brotherhood, it becomes a reality when the individuality is sacrificed on the altar of group Consciousness.

We cannot have strong individualities and personalities and also have group Consciousness. Individuality is a strong self-conditioning and then comes the personality circumscription which is at varied levels.

All these circumscriptions have to be dissolved to experience the ONE consciousness and ONE life that functions through all. No individual has the consciousness and life as his own property. He is given life as his own property but it is not really his property. He is given life; he is given consciousness; he is given the ability to think and he is given the ability to speak and ability to experience in togetherness. All is given!

It is God given intelligence with which we work out the life. It is God given health with which we continue to work. It is God given body with which the work is manifested.

Nothing that is with us, is ours. To all of us, it comes from the same source.

ONE SOURCE

The life and the awareness come to all beings in the planet from the same source. The varied energies come to all of us from the planets. The physical body that we hold comes to us from the planet Earth. The mother Earth gives all its five elements. Sun gives life and awareness, Moon gives ability to reflect and to think, Mars gives the ability of force; Mercury gives the ability to discriminate; Jupiter gives the ability to expand in Consciousness; Venus gives the ability to experience life; Saturn gives the ability to manifest and establish; Pluto gives the required discipline; Neptune gives the ability to get into trance and experience the beauty of higher Earth and Uranus gives us the electrical functioning of intuition.

All is given; None is ours!

2. SEPARATIVITY AND SELF-CONDITIONING

All that we hold is given to us to experience in togetherness and is not acquired by us. This togetherness is forgotten and the person feels circumscriptions around him and feels ‘mine’ and ‘others’. He tries to improve, that which he thinks is his, even to the point of being a source of discomfort to the surroundings. With all his intelligence he builds a life, which is a prison, from which there is no escape and then he cries out not knowing that it is his separative attitude that has put him to that suffocation. Then he looks for a solution.

The solution is to gradually come out of this self-conditioning and to think for all. It has to be –

‘One for all and not All for one’. *‘All for one’* is what man has learnt and with this, he has learnt how to build his own prison. In the terminology of the Masters of Wisdom, humanity is the prisoners on the planet. We are the prisoners on the planet. The rest of the beings on the planet are evolving. Humanity has reached a state of imprisonment. It is their own intelligence that has imprisoned them. Their own clever attitude has imprisoned them.

Among that multitude of prisoners, some started to introspect. For example, they saw that the tree grows without any difficulty. It grows taller than man and it also permeates, gives shade, fruits and flowers. Man started observing nature and he found that there is a way to live for others. As much as one lives for others and for other’s benefit, so much the imprisonment is reduced. So, the way to liberty and to freedom as seen by the seers is to come out of oneself, utilize the body, the senses, the mind, the intelligence, the intuition, the experience and the strength for the benefit of others. When this happens to an individual,

slowly he finds that conditioning, which he has been suffering from, is not so much as before. It is to such people that Wisdom is an aid. To them, the life stories of great Initiates are a source of inspiration. There are stories as to how the seers could come out of this imprisonment and also as to how such very great beings conditioned themselves. There are stories relating to both in humanity. One path is to proceed more and more towards freedom and the other path is to find oneself imprisoned in a cell.

Group consciousness is considered a step towards liberation from the imprisonment of individuals. When a man meets a lady, already there has to be sharing for co-existence. Co-existence is not possible unless we share, unless we share other's view, unless we respect each other's likes and dislikes and unless we share at all levels – at the physical, emotional, mental and intellectual levels. By such sharing there is a mutual flow of energies between two persons. So, group consciousness is through conceding the individuality in favour of others comfort.

The progenitor of humanity is Manu Vaivasvata and we are all the products of Vaivasvata Manu. He gave a challenge to humanity. It is also an opportunity to humanity. He suggested to the prisoners of the planet to try to live together. Try to live in a family. Today there is increasing breakage of marriage system, and growth of strong individualities and related daily fighting. Somehow, we have become experts in fighting than to reconcile and live. What happened to the system of family, is happening to the group. There is nothing wrong in the tradition of family or tradition of group living. It is our ability to give comfort and thereby feel comfort. If we give comfort, eventually we will receive comfort. It demands patience and tolerance.

Three thousand years ago God gave the Commandments to Moses and among the Ten Commandments, the first commandment was 'Tolerance'. The first commandment in *Mahabharata*, which was pronounced 5000 years ago was tolerance. The ability to bear; forbearance is seen as virtue. We are

all here as units of Consciousness. We have to realise that it is One Consciousness in many forms and then there will be no difficulty wherever we go. The One Consciousness is what we call the Master Consciousness. Master Consciousness means God Consciousness. Master in Sanskrit means Iswara. So, it is the One Consciousness belonging to the One Master that exists in all of us. When we tune up to it, individuals exist only apparently. Speaking to the group means speaking to the Master and speaking to the Master is always pleasant. It is interaction with the Master, the Master that you like most. Then everything will flow. So, in the Group Consciousness what is important is that we try to concede and to make effort to concede our individuality. As long as the individuality is strong, there is no way to come out of the prison.

3. TEMPLE WORK - A GROUP WORK

The theme for this Group Life is 'Temple and the Work'. Temple work is a group work. One person cannot run the Temple. Even God needed *Kumaras*, the Seven Seers, the Fourteen *Manus*, *Adityas*, *Rudras*, and the *Vasus*. He had to prepare a team and conduct the work. When we cannot form Groups, it is already an inability. If we try to fight in the Groups, it is working contradictory to what we feel as freedom. **'Not much intelligence is required to get separated'**. The time itself is a strong energy that separates two persons very easily. This is the age of '*Kali*'. If two persons join together with good intentions, the energy of time touches them and tries to separate them. The

Master says, “*If there are three persons who agree at all levels up to mental plane; just three persons who have no disagreement at any level up to the mental, the Master can become a Centre to them and conduct splendid work.*”

Beyond the Mental level, there is no problem. The problem is from the mental, emotional and physical levels only. So, if three persons are together, the Master can become the centre to them and conduct splendid work.

There is a saying in English, “*when more than two persons come together, it is already a crowd!*” It means that there are lots of different opinions and everyone would like his opinion to be pushed through. So, the other person also thinks that he has to push through his own opinion. Where is sharing! Sharing is a principle, conceding is a principle and tolerance is a principle, if we are to get into the Temple Work. We need to share our thoughts, concede if necessary some of our thoughts to accommodate others and be tolerant to see the value in others’ thoughts enabling us to find a completed view point which can be called a Vision.

As man grew more and more with his technology, he has become less and less tolerant. So very intolerant that he cannot wait ten minutes beyond the appointed time for breakfast, lunch or dinner. Impatience comes if things do not happen on time. India teaches a lot of patience. Nothing happens as we time it. People cannot stand hunger for one hour, thirst for one hour or they cannot bear cold or they cannot bear heat – these are all symptoms of intolerance. With intolerance we continue to be a prisoner. We see tolerance in the lives of the Great Masters. Just like a child tries to play with the toy, we are toying with the idea of Group Consciousness, which enables the Temple Work. This Group Consciousness demands patience to start with. Without patience nothing can be done.

The purpose of Group Living is to see how one can adjust in a Group Life. A life dedicated to the Groups always thinks of the Group ahead of oneself. Group needs are first and our needs are next. When family head runs a family; he is supposed to see the

needs of the family than his own needs. 'my needs are first' is a way to imprisonment. Others' needs come first, others' welfare comes first. This reversal of thought is fundamental to gain group consciousness. This would form the basis for the work of the Temple.

4. KNOWLEDGE

Knowledge is the means for purification. Knowledge gives fulfilment. In the scriptures it is said – “*nahi Jnanena sadrisham pavitramiha vidyate*” meaning “Verily there is no purifier in this world other than knowledge”. As much as humanity gains knowledge, so much we find peace within. That peace enables him to pursue further with the knowledge into the subtle aspects of creation and that would lead man to experience bliss. The man living on this planet is always engaged with the sky, the stars and the planets. Always something in man wanted him to explore that which is above and beyond. This is because in man there is essentially something, which relates to the

above and beyond. If we are all gathered, it is due to the interest that we have about the unknown. What is already known gives happiness to some extent; what is unknown engages man more.

When man does not know what wealth is, he pursues wealth. When he does not know what power is, he pursues power. When he does not know the experience relating to living together with the other gender, he pursues to live in togetherness with the other gender. Once it is known, he leaves it behind and pursues further. Till man and woman marry there is something that attracts each other much more. When they come together and live together after marriage, the pursuit of happiness drifts elsewhere. After marriage, there is not much of excitement but before marriage there is lot of excitement. Before one becomes wealthy, there is lot of excitement in working out for money. But after he becomes wealthy, he sees how problematic it is. Likewise, he pursues many things on Earth. There is 'something' in him which is not satisfied. It is that 'something' which engages man to

pursue that happiness which causes fulfilment. So, he is looking for an experience of happiness where he continues to be happy thereafter without any further pursuit.

Until then every morning he wakes up with a hope to experience something beautiful. As much as he experiments with life, he experiences and gains necessary knowledge. That knowledge remains with him as basis with which he pursues further knowledge. This gives us a clear picture that there is a hunger for knowledge in man. Birth of hunger for knowledge is already a step towards the dawn. He tries to wait and see the dawn. Likewise, all those who are pursuing knowledge continue to satiate their hunger for knowledge. If there is no hunger for knowledge, we would not come to a group life. It is like, if there is no hunger in our stomach, we do not go to the dining hall. From time to time to satiate that hunger, we meet. To satiate the hunger for knowledge, a percentage in humanity keeps meeting again and again and again. In entire humanity, the percentage of people who are

hungry for knowledge is very small. It is already an advanced stage to feel the hunger for knowledge. It is in this context that we approach the theme – Temple and the Work.

5. HUMAN BODY, THE TEMPLE

The ultimate truth is that every human body is a Temple and the image of God is himself. In fact, every human is an image of that God. The Path of knowledge is to know this. For experiencing how God exists in us and to know that we are His image is the Path given by the knowers from time to time. The path is One. The knowers give it in different ways. They are not different paths but are different expressions of the One Path. A German would say *autobahn*, the Indian would say *Maarga* (in Sanskrit, *Maarga* is the path). So, if one says *Maarga*, another says Path, the third one says *Sendero*, they are speaking of the same thing but the expression is different.

There is one truth and the One Path is explained in different parts of the globe differently. We need to understand that the ultimate truth is that man is a prophecy fulfilled in creation. In the creational process, advent of man is the fulfilment of the creation. Intelligences called *Devas* in their creational work have ultimately conceived man and they felt fulfilled because the advent of man is advent of God himself in its completeness. Every man is seen as a mobile Temple with all the potential of Temple energies. The smallest Temple is a human being.

We know about the four *yugas*. The first *yuga* is the *Krita yuga*. In that *yuga* there were no Temples, because man could experience Temple in himself and other human beings. It was so even in *Treta Yuga*. During the second half of *Dwapara yuga*, man could not see God in himself and in a fellow human being due to pride and prejudice. Before the pride grew, he had the third eye. Once pride manifested, the eye gradually got closed. So, to him, experiencing God in himself and in the fellow human being was not

possible. He then started building Temples. Temple was an agreeable concept to man because he could not see God in the fellow human beings and in himself. So slowly the Temples came so that we can speak to God about whatever we want but there is no need to hear, because if he says something, which is not pleasant, we are not willing to hear. For example, if he tells us, “don’t talk much” – do we listen? We don’t listen! So, we created a God who just listens to us and rarely He speaks to us. He also does not speak because He also knows that we do not listen.

To enable experiencing God, came varieties of rituals, worship and prayer. Before that there was alignment with God. When we are in alignment with God, no prayer is needed. When we are one with Him, we are in the bliss of fulfilment. It is just like when we are fulfilled of hunger we don’t think of food. So, prayers, rituals, worships and varieties of them have come and then different prayers, different rituals, different Temples came. Man was engaged with differences than with the Temple and God. They were

fighting with differences. Like this, there is digression. So, be it a Temple, church or a mosque or a synagogue, the Path is not so much evident but the path has been kept intact from the beginning.

6. ESOTERIC TEMPLE

From time to time great initiates like Krishna, Buddha, Pythagoras, Jesus and many other initiates came and tried to restore the humans to the Temple in the human being. . It is that Temple we speak of now and not the Temple that has more of an exoteric understanding than an esoteric understanding. There are human beings with knowledge who have realised the Temple in them and collectively do the Temple work every week. So, knowers conducting a Temple work is different from others conducting the Temple work. Today man is looking for that kind of Temple. A small percentage of humanity is looking for such Temple to find a lasting solution.

This Temple is an esoteric Temple, esoteric in the sense that it is within us. There is a process of learning to build this Temple in each one of us. That is what we call as Discipleship.

The Temple is having an outer compound – the territory. Beyond the territory it is the World, and within the territory it is the subtle world. So, there is what is called OUTSIDE and what is called INSIDE. Outside activity is totally different from the inside activity. When we are inside the hall, the activity we do here is different from the activity we do outside the hall.

TURNING SUBJECTIVE

Outside activity is called as the OBJECTIVE ACTIVITY and the inside activity is called as the SUBJECTIVE ACTIVITY. Every man knows that there is something within him and something outside him. In his lonely hours he thinks more inside. Man has two minds – a mind that functions in Objectivity and a mind that functions in Subjectivity. The mind that

functions in Subjectivity is the mind which can relate to the Inner Temple. Objective mind relates to the senses and moves out. Subjective mind appears when the senses are withdrawn and turned inward. The senses always let you go out. They are compared to horses, which draw you out. Five horses move the chariot called the body and therefore we go out to see, to listen, to taste, to touch and to smell. We keep moving out. This movement is with the help of the five senses and we keep moving into objectivity relentlessly. To bring back the outward moving energy to its source is what is called “home coming”.

Coming home means, if we close our eyes nothing in objectivity should come to us. As we close our eyes and if we think of our family, our profession and all that is relating to our outer activity, it means that though we wish to turn subjective we are getting into the objective world. Just as when we come home, we park the car and get inside the house, we have to park all the senses in one garage. The source of the senses is the mind. This mind when it turns subjective,

the horses stay put. In other words, the horses are stabled.

When the senses are withdrawn then they can be put to rest. So, the eye will not recollect anything relating to objectivity. The tongue will not recollect anything relating to the objective food that is taken. The ear does not recollect the sounds that were listened before. Likewise, all senses are at rest and the mind turns subjective. This turning of mind to subjectivity is also referred by *Patanjali* in the very first aphorism. He says, “*Now, the instructions of Yoga*”. Same is the case with the Temple activity. *Patanjali* says *Yoga* begins with the suspension of sense activity. That is the second aphorism. It says, “*Yogaha Chittah Vrittii Nirodhakaha*” meaning *yoga* enables suspension of the activity of the senses. Unless the sense activity is suspended, the inner activity cannot be commenced. Unless the outer activity is closed one cannot get into inner activity.

There has to be training for the mind to open the outer activity at Will and close it at Will. That

means as we complete the activity at the end of the day and go home, nothing relating to objectivity should be with us while we are at home. It is just taking rest in its true sense! Many people carry their bureaus in their mind even into the bedroom. Even while on bed they keep thinking about their bureau or things relating to the objectivity. The Temple work is possible only for those who can suspend the objective mind and turn subjective.

The subjective activity is much more than the objective activity, because the objectivity is not even 1/7th of the human activity. Only one-fold is outside, the other six dimensions are inside. It is in relation to these six dimensions that we have six *chakras*. How can we experience the inner side unless we are able to close the outer side at Will? In the Temple work First Initiation is seen as the ability to suspend the mind from getting into objectivity and turn to subjectivity. This has to be daily practiced to be able to turn inward. Initially, it is recommended to be done in the name of meditation. When the mind can close the thoughts

relating to objectivity at Will, only then the Inner Temple will be opened.

When the Outer Temple is open, the Inner Temple would not be opened. We may come into a hall and close the outer door and we may feel that we are already in the subjectivity. But sitting inside the temple, when we close our eyes, do we think more of objective things or the subjective things. Because the door is no obstruction for the mind to go out. Even if we are kept in a thick-walled prison, the mind can go out! And even if we do not hide ourselves in between the four walls, if we are able to go within by suspending the sense activity, the Temple opens to us – then and there! The Temple exists at all times; it exists to those who can turn inward. So those who can turn inward are the ones eligible to enter the Temple. If we are given an entry to a Secret Temple, we do not find anything there unless we know how to turn inward. In the world there are many who conduct Secret Temples because they are told to be secretive.

Secrecy is a happening but not a doing. Secrecy

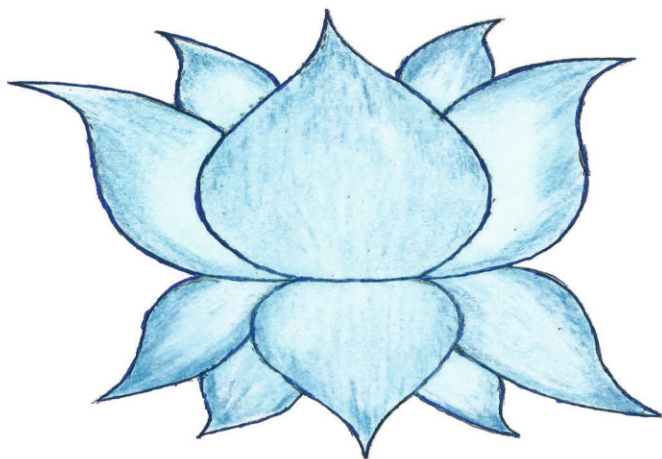


Illustration - Solar Plexus

Five petals facing upward and five petals facing downward

comes from Silence. The man who turns inward is silent as far as the outside is concerned. Silence is seen as a means to turn inwards. Objective mind is for objective work and subjective mind is for subjective work. Objective mind helps us to conduct appropriately in the objectivity. Likewise, the subjective mind is the means to experience subjectivity. The Temple activity is done by the subjective mind and not by the objective mind.

The subjective mind which conducts the Temple work, is a great strength even to the objective mind. That is why in the books which are truly esoteric, we find the Solar plexus with the five petals downwards and five petals upwards. The five petals which are depicted downwards represent the objective mind and the five turned upward represent subjective mind. Man should be able to train himself to turn subjective. There is no other way to enter the true temple.

Techniques are given to turn subjective, like trying to look within and see how long we can remain

looking within. We can look within in the Heart Centre or the Ajna Centre. In the beginning the mind goes out, but if we regularly practice, gradually the mind learns to turn subjective. That is a great labour and it requires lot of patience.

7. SUBTLE SLEEP

To turn the mind inward, requires a lot of effort because from the childhood we have trained it to go outward with the help of the senses. It only goes out and does not know how to come back. The only way for it to come back is through sleep. For those who cannot come back by themselves, nature helps bringing them back through sleep. Just like when a child who keeps on playing till he falls asleep, then the mother brings the child into the bedroom, removes the shoes, changes the dress and puts the sleeping child to a comfortable bed.

For all those who cannot turn subjective the nature does it for them during sleep. Sleep is the means

by which the human beings are brought into subjectivity. If we do not even get sleep, it is a dangerous situation. Not being able to sleep is due to hyperactivity of the mind in objectivity. If a man cannot get sleep easily, it means that he has to re-organise his mind quite a bit. Man needs much sleep because he moves so much in objectivity and spends so much energy during the day. The one who works in objectivity in an organised manner, would not have problem to sleep. On the contrary, the sleep becomes subtle and it is not a very deep sleep. There are some, when they sleep, they are like the logs of wood. Even if we move them they don't get up and they have gone deep down into the slumber of sleep.

All the knowers only have a subtle sleep and not such a slumbering sleep. Even animals do not sleep deep! In the night while an animal is seemingly asleep and we move by its side, it opens its eyes and sees us. Because its sleep is very subtle. Its sleep is subtle because during the day it has neither hyperactivity nor conflicting activity.

More conflicting the activities are, deeper is the sleep. For the ones who have subtle sleep, they do not need an alarm clock. There are persons who put on the alarm clock but cannot even listen to the alarm and in the morning, they complain that the alarm did not ring! The alarm does its job but there is no alertness in him to listen to the alarm.

Subtle sleep enables subjective activity. Subtle sleep is a semi-awakened state where we can experience the subjective activity. It is in this subtle sleep that we experience the subtle world. It is in this subtleness that we experience the Subtle Temple within us. We find the Temple within ourselves. Until then, subtle Temple is not a reality to us. Until the subjectivity is opened, objectivity seems to be everything to us. We need to know that a man has a subjective side in him. If he is totally engrossed with objectivity, he would not know the subjectivity. But to the one who has awakened towards subjectivity, one finds a lot of subjective activity in oneself.

8. PULSATING LIFE

As man turns subjective, the first activity he finds in him is the pulsating life. There is a pulsating life which keeps us on during the day and during the night. Without that, there is neither subjective activity nor objective activity. The inner activity we encounter first is related to life. With life as the basis, there are subjective activities and objective activities. Getting engaged with the life activity in us enables us to see how the life activity is incessantly working. In sleep, in dream and in awakened states, it is pulsating. Whether we notice it or not, it is happening. On account of such pulsation of life, there is inhalation and exhalation. The respiratory activity also continues whether we are

conscious of it or not. Our very existence is based on that activity. This pulsating life causes circulation and purification of blood, respiration, heart beat and enables us to live in our wakeful hours dreams and in sleep. As long as life is pulsating in us, so long is the activity. We need to know what intelligence is conducting it in us and this intelligent principle is vital both for subjective and objective activity. The principle has its linkage at the gross level, subtle level and the subtler level.

RHYTHM

By engaging with the functioning of life principle in us, we gain one good virtue, the virtue of Rhythm. The mind that is engaged with the pulsating activity gets magnetised with the rhythm of the pulsating activity. Continuous rhythmic association with any energy enables reception of energy from that source, which is a very natural process. If an iron piece is in continuous association with a magnet then the iron piece gains magnetic impact. Frequently, we say

that the energy we carry is an aggregate of the varied energies that we associate with besides the primeval energy that we are. . If we are always moving in the circles of power, we are also inflicted by the energy of power. If we are engaged with men who are predominantly living with the thought of money, we also get affected by it. Likewise, if we are with gamblers we too would become a gambler eventually, because a bigger energy system has an impact on the smaller energy system.

When we associate with the pulsating principle in us, it belongs to a bigger system than our state of consciousness because it works in us whether we are conscious or unconscious. In our conscious and unconscious state, the activity of life is present. Therefore, when we associate with it subtly, we would gain the rhythm of functioning and that rhythm brings better order in us.

Nature has a rhythm. A life that is not rhythmic would be out of natural order. The Earth moves around itself in a rhythm. It moves around the

Sun in a rhythm. Therefore, we know when the sunrise happens and when the sunset happens. We know the seasons. The Moon moves around the Earth according to a rhythm. The planets in the Solar System also move according to a rhythm. There is a rhythm in the plants. The animal has its rhythm. All is rhythmic in the nature's functioning.

Man, to gain knowledge has to adapt to a rhythm. Otherwise, gaining knowledge is very unrhythmical and irregular. And such knowledge cannot be retained since it does not integrate into our energy. The life activity in us teaches many principles. As the mind gets engaged with it daily for some time, the mind also gains that rhythm.

A mind that gains such a rhythm is fit to know the greater system. Until this rhythm is gained, no knowledge is possible. A man who has no rhythm whatsoever cannot understand the intelligences functioning through the nature. Until knowledge grows in oneself, many details relating to life are not understood. Birth and death are not understood;

working with senses is not understood; working with a fellow being is not understood and working with the society at large is not understood; how to interact with the animal is not understood. Today, man does not know much! He knows not, that the effect of his unrhythmic functioning with the surroundings comes back to him as conflict and ill-health. When we disturb the rhythm, we get disturbed.

One has to turn from objectivity to subjectivity through a specific process. Contemplation upon a centre of life or a centre of light is helpful. When man turns inward, the subjective side of being gradually opens to him.

On the subjective side, the first activity that he encounters is the rhythmic functioning of life in oneself. When the rhythm of life is gained by the mind, mind also functions rhythmically. A mind that functions rhythmically in the objectivity would not go out to the extent of disturbing one's own sleep. Sleep would not be like a slumber. Sleep for such a one turns out to be a subtle sleep. In that subtle sleep, we have the

awakening of the subjectivity. In slumber, there is no awakening.

If the sleep is subtle, we will know any little sound that happens around. Yet we are not so fully awakened. This subtle state of sleep we experience when walking into sleep or coming out of sleep. It is a transit station. This transit station is very important. Every day we have the activity on the planet when the night transforms into the day and the day transforms into the night. Day gradually transforms into night. During that time when it getting transformed, it is neither day nor night. The transformation is so gradual and so subtly continuous that we cannot say this is exactly the point when the day ended and the night started. It is neither daytime nor night time. Likewise, during the morning, there is gradual transformation of darkness into light. We cannot say as yet it is day and we cannot say it is night. So, darkness and light meet twice a day. That junction is a transit point. It is a point of transformation - transformation of darkness to light and from light to darkness. In that transit period all the

magic happens. That is why man understood that the dawn hour and the dusk hour are very important to tune up to this subtle experience.

Drawing the analogy from the above, Man's dawn is awakening hour and man's dusk is the hour when he slips from awakening to sleep. In those transit points there is an interlude through which one can escape into the subtle world where there is neither dawn nor dusk but light. Such light is also in gradation commencing from violet.

Drawing further the analogy, the centripetal and centrifugal functioning of pulsation also has its interlude. When man's mind deeply engages with pulsation it can find the moment of interlude through which it can escape into the subtle side of his being.

Thus relating to respiration and pulsation, functioning with them in rhythms can lead one into the subtle side of his being. The vital force of life through its pulsating principle enables entry into the temple and exit from the temple into objectivity. The one who is interested in temple work should know the

vital importance of rhythmic life principle. *Patanjali*, the Master of *Yoga* gives the clue that only when *prana* rhythms are realized, yoga leads to subtle side.

9. ENTRY DOOR TO THE TEMPLE

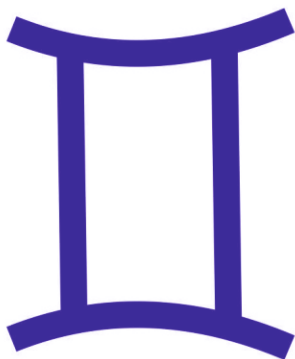
To reiterate, for us, daily there is an individual dawn and individual dusk. When the awareness gradually slips into sleep, there is a kind of unconsciousness. But before it slips into that state, there is a semi-conscious and semi-sleep state. Likewise, in the morning, from deep sleep to semi-sleep and semi-consciousness will come, which is very subtle. So, this subtle consciousness is a very important state of awareness. That which is known and that which is unknown in us meet at this point. Sleep is an unknown state. We cannot say how we slept. It is only by inference that we say, we slept. But how did we sleep and what happened in sleep? It is a super conscious

state yet we are not conscious of it. So, from super conscious state to conscious state, there is a semi-conscious state and it happens when we are getting into sleep or coming out of sleep. That transit is what is given in the Temple terminology as the 'ENTRY DOOR'. It is an entry door between the two pillars of Gemini. It is the door between CASTOR and POLLUX. Castor and the Pollux are the two stars in Gemini. The Jewish scriptures call them *Yakin* and *Boaz*. In India, they are called *Jaya* and *Vijaya*. It is subjectivity and objectivity. We need to walk through the two pillars and that is when we enter into the Temple for learning. That Temple is opened every morning and closed every night. During the day, it is the Outer Temple – objective activity. During the night it is subjective activity or the Inner Temple.

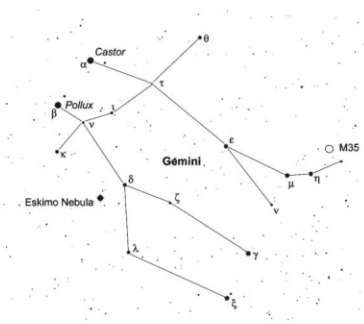
When subjective activity is happening, we can participate in such a Inner Temple and we can enter into it. There is a time during which it opens in us, before sleep hours. So, we should be able to prepare ourselves to get into it. The subjective Temple is

opened during the night and is closed by the morning. The objective Temple opens during the morning and closes by the night when we go to sleep. We should be able to work in such a fashion that we consciously walk into objective Temple and consciously walk into subjective Temple. Just as we know the activity in the objectivity, there is a facility in us by which we would know the subjective activity that happens in us. It is in this subjectivity that all the wisdom exists. Only a sample of it is available in the objectivity.

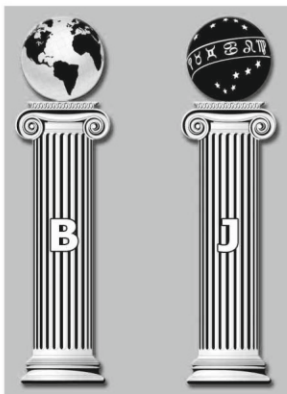
The unwritten wisdom is far too vast and profound compared to the written wisdom. In subjectivity, we get an access to that wisdom. We gain access to the laws relating to gaining that wisdom, of which the first law is the 'LAW OF RHYTHM'. It is in this subjective side that we can find how man is enlightened, how man is an embodiment of Will, Love and Light. Within man, the trinity exists. It exists as the Divine Will, the Divine Love and the Divine Intelligent activity and there is also a connection between the inner side and the outer side.



Sign of Gemini



Constellation of Castor & Pollux



Entry Door
Symbol of Yakin and Boaz



Entry Door
Symbol of Jaya and Vijaya

A lot can be known once man knows how to turn subjective. To the one who has not awakened to this subtle life not much is known and he thinks what he knows is everything. It is like the man in objectivity does not know how it is in the night. He looks to sky during the day and says there are no stars. Where are the stars and if they are there, why are they not seen! He has to wait till night falls. Only then he can see the stars. **“All denial arises out of a non-awakened state”**. It looks very childish to those who have seen the stars if someone says there are no stars. So, when we think of the theme of ‘THE TEMPLE AND THE WORK’, the first and the fundamental eligibility is the ability to turn subjective and to enter into the subtle.

When we enter the subtle, gradually the unknown becomes known. Until then, man keeps thinking, what he knows is everything. The humanity has Knowers and the non-knowers and all the in-betweens. From ignorance to knowledge there are gradations. As much as he knows, he walks into light. As much as he does not know, that part is dark in him.

Remember, the entry door is available twice daily during the semi-conscious state as we awaken from sleep and as we slip into sleep. But these two points of time are not the only occasions when one can reach the entry door. When one reaches the pulsating principle through respiration and notice the interlude between the centripetal and centrifugal functioning of pulsation, the door is found for an entry. The seers as per the demands of time enter through this pulsating door at will and conduct subtle work. And at will, they get back into objectivity. This entry door is available 24x7.

10. IN-FORMATION

Gradually through a series of lives, nature enables everyone to know because nature is all love and compassion. It is like the mother who does not like her child to get stagnated. The mother likes the child to grow. The effort is there from the side of the nature to help and nature has its teachers who help those who seek to grow. Those are the ones who know the Temple and they give it to those who seek it. It is not just informing about the Temple. They make an effort to form the Temple in us. Informing has two meanings – one is giving information another is in-forming i.e., form the Temple within. They work to enable every human being to form the Temple. That is the esoteric

understanding of information (in-formation). That should happen by adapting to the right technique. Technique here means Discipline.

Every science has its discipline. Unless we get into the discipline, we cannot realise it. To understand computer software there is a discipline, to understand chemistry there is a discipline, to understand physics there is a discipline; likewise, for mathematics or psychology. All subjects have their related disciplines. As one puts himself to that discipline, he gains the related knowledge. There is no other way. If we do business without knowing the discipline of business, we would land ourselves in loss. Likewise, the wisdom science also has its discipline. The moment one adapts to it, the knowledge or science reveals itself.

Adopting to rhythms of daily life, setting up rhythms to relate to respiration and pulsation, one can gradually develop the will to enter into oneself and start rebuilding the temple in tune with the inner rhythm. When one enters through the entry door mentioned before and starts relating to the four centres

above, namely the heart (*Anahata*), throat (*Visuddhi*), the *Ajna* and *Sahasrara*, the in-formation starts happening.

The student thus finds seven lights of consequence in him. Namely, the objective mind, the subjective mind, the vital principle, *Anahata*, *Visuddhi*, *Ajna* and *Sahasrara*. The first three enable entry within. And the next four enable rebuilding in the subtle plane, a subtle form of light which is in right proportion. The outer form may not be in appropriate proportions, but the inner form is shaped in a proportionate form just like from out of a mass of stone, a regular brick is chiseled out. Once the inner form is chiseled out to be an orderly brick, it gives its impact on the outer form too. This building of the inner brick is referred to in the scriptures as building of *antahkarana sareera*. The fourfold light of the four inner centres brings forth an orderly inner form which is subtle and hence is of light.

The brick is an example of right angles and also of the complementary nature of opposite sides. The

right angles indicate right thought, right speech and right action in all the levels and the complementary nature of opposing sides indicates synthesizing that which is seemingly opposite. In other words, one attains right actions unaffected by the dualities. Such formation within is vital for the temple work. Unless the temple forms, temple service cannot be experienced.

11. OBJECTIVE, SUBJECTIVE & VITAL LIGHT

We have to understand that there is Objective awareness, a Subjective awareness and an awareness called Life. To understand the Temple and its constitution, we should get familiarised with these three states of awareness. The objective mind is called the 'Objective Light', the subjective mind is called the Subjective Light, and the life activity is called the 'Vital Light'. Awareness of subjectivity conducts subjective activity; awareness of objectivity conducts objective activity. Right at the moment, man knows only the objective activity. He knows about the life, but does not know how it functions in him, from where it comes and where it goes. He also does not know about the

subjective side.

Once in a way accidentally, he gains the subjective experience through dreams. In a dream the person has no control over it. He is only swept away by the dream. There is no anchoring energy for him in the dream, but dream gives a sample of the subjective side which seems to be untrue during the wakeful hours. The ability to consciously walk into subjective side is the first step towards realisation of the Inner Temple.

We are trying to comprehend the Temple that exists within every human being. To experience the inner Temple, we need to turn inward. When we turn inward, we stand to slowly gain the vision which is different from the sight that we gather. Sight is to see in the objectivity; vision is to see the subjective side of the objectivity. The vision reveals the subtle existence which is the basis for the gross existence. As one turns inwards and contemplates upon the resonance of pulsation and as he gains the rhythm relating to it, there would be the presentation of the Violet Light.

The violet light is the most proximate light to

this Earth. So, when we turn inward, the first encounter is with the violet light. The vision of the violet light engages the subjective mind for a while. As he gets the Presence of the violet light, impulses come to the subjective mind to re-organise the outer life much better. The basic quality of the Violet Flame is to bestow freedom. It gives freedom to man from the conditioning of the outer life.

As much violet light is perceived, so much rhythms gets set in life with respect to all objective activity. In as much as during the hour of rest (including sleep) there would be subjective inflow of understanding and information. Association is gained gradually with the four inner lights with the three outer lights as the basis.

The tripod of the objective, subjective and vital light, when set well the four-fold angel within manifests speaking out the oracle. All those who heard oracles in the temple of Delphi (Greece), were the ones who had set their tripod right. The tripod for the angel is within. The tripod outside is but a symbol reminding

of the inner tripod.

The student of rhythm is rest / sleep hours appropriately utilizing the Objective, Subjective and Vital lights sets himself as a base for the angel to manifest and give needed guidance. Pythagoreans were taught of this by the grand initiate, Pythagoras who was a master craftsman in the field of wisdom.

For the one who intends to visit the temple within, the sleep hours are as valuable as the hours of contemplation and meditation. Care should be taken well for the sleep keeping the bed and surroundings serene.

12. TRIPLE BONDAGE

Man is bound with the objectivity in a triple bondage. Mostly men are engaged with the economic activity to make a comfortable living. Economic activity is the major activity of the mankind. To get freedom from economic activity is not so easy. Men are mostly bound by their economic activity and they cherish it, the most. It is rare to find at least one person out of a hundred, who is free from personal economics. The second is the family bondage; the bondage of the near and dear. It is not that the near and dear bind us. We weave ourselves around them and feel that they bind us. This is an inversion. We weave around those whom we like with our emotion and as a consequence

we feel that they are binding us. When we hold an object, the same object is also holding the hand equally. When we hold a pen, the pen also holds the hand. Unless it is released, we cannot carry out any other work with the hand. To interact with it and then to restore it to its proper place is what is called right relationship. It should be so with economics and it should be so with people also.

The third bondage that man has is the body in which he lives. It grows from the point of birth; it continues to grow until 35 years and then thereafter due to our attachment to our body, we get bound. Only in sleep we do not find these three bondages. In sleep hours, one does not remember the body, one does not remember his economics, nor does he remember the person sleeping by his or her side.

When these three do not bind man in sleep, he wakes afresh in the morning. Every person who has a good sleep wakes up afresh and during the day he keeps on binding himself with all these three activities; self-propitiation, emotional attachment to the family

members and to the economic activity. These three activities are essential activities. But our attitude towards them causes attachment. If we cause certain adjustments in our psyche we continue to carry out these three activities much better and we experience certain freedom and the related happiness from the three activities.

13. FREEDOM FROM FAMILY BONDAGE

We have to work in such a fashion that we do not bind others and others do not bind us. To be together, one need not possess the other. If we possess, it tries to run away. We also tie down the tamed animal but the moment we release it, it runs away from us. The tamed animal can be with us even without it being bound to a rope. It is a matter of orientation. If you give freedom to people around us, we also get freedom. When we excessively monitor, control and possess, which is an aspect of the sign of Cancer, then the persons feel discomfort in our company and they run away given an opportunity. To hold, we should know how to release. The wisdom says, "If you wish people to

be around, give them enough space”. Give them enough comfort; give them enough freedom so that they do not feel any discomfort in being with us. The discomfort will come when we neglect them or when we hold them too rigidly.

The whole humanity came through Cancer. They should learn the quality of Leo. Leo holds the quality of self-rule and letting others rule themselves. To rule oneself and to let others rule themselves is a noble quality. Parents possessing children; elders possessing youngsters, rulers possessing the subjects, exercising power and authority would not let people breathe easy.

To work with those around us in such a fashion that nobody around feels the discomfort is a process of fine emotional balancing. When this is done, there is a comfort of co-existence.

In a family system, this comfort can be gained by letting others rule themselves and by demonstrating self-rule in ourselves. The lion rules like that. The cubs that are around the lion do not go away from the lion.

They keep playing independent of the lion but within the protective aura of the lion. The protective aura is always there. The possessive aura should never be there because it is no comfort to the possessed one. This fine balance takes place when the Violet Flame visits us.

Freedom does not mean breaking all cordial relationships which is seen as a failure from the higher circles. As much as one learns to co-exist, so much he would stand to get freedom. As much as one breaks the relation and tends to separate, this psychology continuously exists with him and consequently, consistently we lose people. In some people, their energy functions in a magnetic manner and people gather around them. There are others in whom there is an anti-magnetic energy. When we are with anti-energy, we dispel people. They get dispersed. When dispersal happens, it means that the psychology is anti-magnetic. Possessive attitude is the wrong key for holding people. Letting people have the comfort of some freedom is the required adjustment to emotional psyche. Then there is the comfort of co-existence.

Likewise, economic activity is generally felt to be the heaviest activity in one's life. Many do not even like what they do but they feel compelled to do since they need some money to live. As long as man thinks that he is working in the society for money, he gets bound by the economic activity. Here also there is a psychological adjustment that needs to happen.

14. FREEDOM FROM ECONOMICS

Whatever work we do in the society, if we see it as our contribution to the society, it takes a different psyche. Whoever is working in the society – is contributing to the society. A cobbler is contributing to the society; a tailor is contributing to the society; so is a carpenter. Any profession is a contribution to the society and by this contribution, the society is getting benefitted; be it a teacher, a doctor or an accountant. A barber also contributes; a housewife who takes care of the family members is also contributing to the society; All employments are to be seen as the opportunities given for contribution to the society.

Business is a contribution in a large scale to the

society. People think by doing business they get more money. More money has the other possibility of more loss. The other face of profit is loss. It is not for profit or loss that the business is done, it is to serve the society that business is done. When we have the social well-being as the main objective of our activity, slowly a change will happen in us. We would not become a slave of our economic activity. Instead, we would become a volunteer to serve the society through the profession we do. We cannot find any activity in the society which does not contribute to the society. Every employment is an opportunity given to serve the society. By such contribution to the society – big or small, one deserves to be in the society. Otherwise, we are a burden to the society.

The man who retires from work in the old age cannot be seen as a burden. They have earned that place through hard work over three to four decades. Likewise, the children cannot be seen as a load for the society. Those are the ones who will hold the future responsibility of the society. Only those who do not

think of contributing to the society during their prime age are the ones who are a load to the society. They should also be given opportunities but unwillingness to work for the society through one employment, profession or business is seen as the social evil. If there is willingness, every man can find some kind of usefulness or the other. So, all employments ultimately tend to serve the society. All governance is for the well being of the society. Any profession is a contribution to the society.

When we are contributing to the society, the society contributes to us. That is the social law. As much as we live in the society, so much we have to contribute. The work that we do in the society is not for money. Money is incidental. It comes now and then. Once in a month we receive, but throughout the month we work. Thirty days of work and one day of remuneration! Work is with us all the time. The remuneration comes and goes. The day we receive, the same day we distribute to the bills. So, money comes and goes while the work is permanently with us. It is

the same with business. Businessmen try to see monthly how much is gained but the gain is seen only on paper. The activity goes on day and night.

The ultimate purpose of all human activities is the well being of the society and each one contributes his ability and skill to the society. If we see our work as our humble contribution to the society, then we get the joy of contributing to the society. That gives self-esteem. If we see ultimately how many dollars we receive every month, we are never satisfied because the dollars we receive are never sufficient to us. The person who gets thousand a month is not happy and those who get ten thousand a month are also not happy. Even millionaires are not happy!

When the activity is seen as an activity for money, we can never be happy. When the economic activity is seen as a contribution to life in general, the happiness results in psychological state of self-esteem. That is the spirit of work. The nation gets benefitted with our little contribution. If our attitude is towards money, you always find excuses for not working. If we

have the right spirit, we are not bound by the economics. That is why it is said that all work should be seen as service because in every work that we do, there is some benefit getting passed on to the others. Normally, an average human being sees what is the benefit flowing to him. Such ones are bound by the economic activity. But, if we see what is the benefit flowing out of us to the larger whole, to such ones, the economic activity does not bind.

Reach out to as many people as possible through profession or vocation. Do your best. This leads to freedom from economics!

15. FREEDOM FROM THE BODY

The potential of human body is beyond one's comprehension. It has a self-surviving mechanism. It has the power of health in it and the power of healing in case of ill-health. It can be of excellent service if we do not pamper it too much. If we do not excessively protect it, it serves us better. It should be exposed to all seasons of the year. To hide oneself from heat and cold is pampering the body. We do not refer to the extreme situations but generally people hide from a little warmth or a little cold. More rest, less work; more food and sleep and not much activity and when the body and limbs are not put to enough movement, the body grows like a stud bull.

We know that a stud bull is difficult to tame. It does not co-operate with us. A body that co-operates with us in all seasons, a body that does not look for bed all the time, a body that is active, a body that does not frequently become weak, a body that helps us to be consistently at work at the level we need, is like a good horse. The horse should always be ready for the rider to move.

The horse cannot decide the travel of the rider. The owner has to decide the ride. If the horse is not well tamed, then the travel is a problem. If the horse conditions the rider, the rider cannot work with the horse. It is like a warrior on a horse that does not move. What will he do? A warrior is at war and his horse does not move as he wants. The best thing is to abandon it. So, a co-operative body can be gained only through initial years of physical discipline.

Initial discipline is very important to the body. Right from the 7th year to the 28th year, 3 times 7, 21 years of good training to the body will help us to conduct our work for another 60 years. It helps us to

conduct a long travel. It does not abandon us on the way. If the vehicle breaks down half the way, what would happen? We frequently hear about vehicle break down and the inability to attend the work on time.

We should have a body that holds well in crisis. Not a body that very quickly brings us to death. A body has its own survival mechanism and it can survive. It can survive without food for one year. There are men who have experimented with their bodies. A man survived for one year in the darkest place. One person was held for one year without exposure to sunlight.

The body's potential is something far beyond the human comprehension. We fear more and more and try to nourish the body, but we are only making it weak. A child that plays in the rain will not get cold, but with the knowledge that if we are in the rain for some time we get cold and we brood over it and then we get cold. If we get exposed to 40°C of heat, we will not die, but if we feel that we are going to have a sunstroke, we will have it.

Through our fear we bring our death. Through

our fear, we bring many problems to the body. But the body is not as fragile as we think.

16. TONGUE PULLED OUT, THROAT CUT, AND BODY THROWN TO THE VULTURES

The human body is a wonder in creation and it needs to be tamed very early in the life. Sometimes we see the wonders televised such as a man-eating iron and still surviving. How can one eat iron and survive? If we see the Guinness Book, there are many such things recorded. As we think, so are we. It is a matter of will and orientation. We feel we are very oriented, but mostly we are dis-oriented. Such inversions can be found out and then we can reverse them when we turn inward and then have the presence of the Violet Flame. Violet Flame sets us free. Violet Flame has helped certain great beings to set free the North and South

Americas. All those who brought liberty in the North and the South were known to be great Masons and those Masons had gained the Violet Flame through this process. As everything else, Masonry also went through dis-orientation.

A Mason does not speak much. It is said, “Throat cut; Tongue pulled out and Body thrown to vultures” These are symbolic presentations. His tongue is said to be pulled out. It means he speaks not unrequired; he speaks not of himself; he speaks not harsh; he speaks not untruth. He never makes critical and judgemental speeches. He is generally silent. His throat is said to be cut which means he generally remain silent and is not very vocal. He listens to the unuttered (*anahata*) sound within and muses himself. He believes in doing work that builds the society. His thoughts are always engaged in relation to building the society. He is therefore called a Mason. In order so he gives secondary preference to body while primary preference is towards building the society. Such should be the attitude of a temple builder.

A person who always worries about his body and its well-being cannot do much. Such ones are the timid ones. It is not by the body by which we are living. We are living by the spirit. If we have that spirit and noble aspiration, the body can survive even in a desert by the spirit. The support is in the spirit and not in the body. In spite of lot of Occult study, people tend to believe that the body supports the soul. Who supports whom? Does the soul support the body or does the body support the soul? Make the soul stronger and the body co-operates.

These are the three limitations, one can overcome through a true process of internalisation. We need to enter into ourselves; we will have the touch of one of the colours of the sun ray. The first of the seven colours of the sun rays that touches us is the Violet.

Violet touches us first because that is the quality of the ray that protects this planet. The Violet ray, the Violet hue is the life force of the planet. The Violet Ray supplies enough energy to the body to cause freedom from the objectivity. This is how the men of

wisdom gain liberty from the objectivity. it is not by slogans or by demonstrations in the objectivity that liberty is gained.

It is an Inner transformation which comes out as an outer expression. That is what one can gain by developing the subjective mind and internal contemplation. It gives the initial freedom and in advanced states it also becomes a means to give freedom to the community.

17. ORDERLINESS

The Human body is the Temple and man is the image of God in the Temple. To realise this Temple in us, it is necessary that we turn subjective and look inward. Looking inward brings Insight. Looking outward is through Sight. To 'Look in' and then to 'look out' is helpful. When we look in, we also find order and disorder. The disorder within us shall have to be put back to order. Looking within helps us to do that. Daily introspection is also a part of such looking in. when we look in, we find our limitations. Limitations exist in our thought plane, emotional plane and physical plane. By looking inward, we at least will know what disorder is with us.

Once we notice disorder, there would be an effort to clear the disorder. When we do not see the disorder in us, we continue to be blind. With that blindness, we perceive not how it is. We get a distorted perception. That is why perceptions differ from person to person. Those who can see within and those who have cleared themselves within can see better outside. Otherwise, they see what they want to see and they listen what they want to listen. They do not listen completely. We therefore tend to be partially deaf and partially blind. When we also look in, we see and analyse our own features. There would be much more precision in our speech. Those who gain precision in their speech can easily understand when others speak. When people speak, we clearly see what exactly they want to speak and we can understand what is it that they are trying to express even when they are beating around the bush. When we gain this facility, we can also see clearly when people speak with hidden agendas. People speak something outside and they carry something else inside. But, the Goddess of

Speech very subtly informs us what exactly he means by what he is speaking. Even when persons speak very skillfully and intelligently, a knower can see through.

When our speech is clear, we can also have clarity about others' speech. Likewise, with all the five senses. When this happens, there is an order established with respect to the five senses. When the five senses are set to order, a magic happens in the Sacral Centre. It would lead to regaining order relating to the five pulsations in us – *Prana*, *Apana*, *Vyana*, *Udana* and *Samana*. Working with these five pulsations is called working with *Prana*.

We have to apply our mind on *Pranic* pulsation. When we turn inward, the first thing we notice within us is the Pulsation which is happening in us. When we have a disorder in the mind, we bring disorder to these five pulsations. We bring order to the mind by bringing an order to the five senses. The pulsations in us are also restored.

By working with pulsations and sensations in us, we would establish an order to the mind. An orderly

mind is magnetic. A mind that is disorganised not only confuses that person but also confuses the neighbour. When we clear our own confusion, we are no more a confusion to others.

When the five senses and five pulsations regain their order, together they bring an order to the five elements of the body. There are four sets of fives in us. There are Five Elements (Matter, Water, Fire, Air and Ether), there are Five Senses (Eyes, Ears, Nose, Tongue and Skin), there are Five Sensations (Sight, Smell, Hearing, Taste and Touch) and there are Five Pulsations (*Prana, Apana, Vyana, Udana and Samana*). All these constitute the human body. That is why the human body is said to be a Dragon.

By setting any one of the four sets of five, we can bring in order to all other sets. All the four sets of five are interconnected. When we make effort to set any one set in order, it is called working with the order of the star. When all four sets are set in order, the order is established that enables expression of temple work from within.

The Human Body is also said to be a 'Five-pointed Star'. Bringing order to this Five-pointed Star is very important so that the work of the Temple be done. When these are in deep disorder, the Star is said to be BLACK. As we try to bring order to these four sets of five, slowly the Five-pointed Star gains the colour of BROWN (from Black). It is Brown because there is some Will to change and that Will adds RED to Black (The Will is to change oneself and not the Will to change others). When it gains good link with life pulsations, the star becomes GREEN. Thereafter, it become ORANGE. And then the star becomes GOLDEN YELLOW, AQUAMARINE and then BLUE.

The whole process is conducted by the Violet Flame. When we turn inward and work with the pulsating principle, the Violet Flame causes this magical transformation of energies in us.

Until the order of this star is established, atleast upto Orange Colour, not much Temple work can happen!

18. ESTABLISHING THE ORDER OF THE STAR

The orange star represents the clean mind. Unless we gain clean mind, the order of the star is not restored. To do so, right orientation needs to happen. Until and unless a programme is envisaged to clear the obligatory *karma* that we accumulate through disorientation with respect to economic, domestic and social activity, the programme of establishing the order of the star does not take place.

The disorientation with respect to the triple activity is on account of ignorance. First of all, all work should be seen as service be it to family or to society. All economic activity is to be seen as a person's social contribution to the society. Then the emphasis shifts

from money to work. That gives us a tremendous psychological advantage. Whatever we do, we need to think of the well being of the person for whom we are working and not see how much we gain out of it. But, in the nature's plan, there is a compensation for all the contributions that we make to the society; just like a plant is compensated and an animal is compensated. Everything in nature receives its compensation because it contributes to the whole. For economic activity, our attitude (orientation) should be more towards the contribution to the society. This orientation can happen with the aid of violet flame. The aid of violet flame is realized through turning the mind inward, associating inner mind with the pulsation and finding and finally entering through the door of pulsation. As we avail the violet flame our psychical energy orients to service with respect to the triple activity. Thus, the outer service work and the inner invocation of the violet flame complement each other to establish the order of the star.

In a family there are persons around us or

relatives or ‘our people’. We say ‘ours and others’. There is no ‘ours’! those whom we call ‘ours’ are those to whom we are indebted. There is a debt towards them that we have to clear. It is a trick played by Nature! We generally do not clear the debt to others unless we feel they are ‘ours’. So Nature tricks us to believe there are ours and others.

Persons towards whom we have obligations carried forward from earlier life, gather around us as family and relatives. They gather very close, meaning we are so much indebted. How much parents do to the children! Many times, the children do not remember because, even when they are babies, the work starts for parents. Conceiving a child and protecting them up to 15-18 years of age is a great job. If we were asked to take care of someone for 15-18 years of age, would we do that? Never! So, nature makes a plan to give that soul to us as our own son or daughter. So, after 18 or 20 years, don’t we see the children saying, “*adios*” (goodbye)? It happens many times. Likewise, we do many things to many people feeling the compulsion from inside. We

start with, “I do it for her because she is my dear wife”. Then the nature says, “it is not because she is your dear wife, it is because you owe her something in the past life”. Vice-versa lady does to a man. There is an inter-obligatory Karma between people. Most of us may have read Kahlil Gibran’s Prophet. There he says, “Your children are not your children, they have not come from you, they have come through you, you have a duty towards them, do the duty and let them move forward in life. People come, stay with you for some time and then they go”. When they come, we have one kind of illusion. When they go, we have another kind of illusion.

19. OBLIGATORY KARMA - FRIENDLINESS

All of us are pilgrims or travellers. We keep gathering according to the inter-relation of the karma and we keep dispersing according to karma. When there is no more Karma, they do not move together with obligation. Thereafter, if they are together, it is called Friendliness. No one is obliged to the other, yet they are together. That is friendliness. Where there is obligation for being together, there is *Inter-karma*. That is how we can pick up *karma* across the continents also. Someone in New York and someone in Tokyo may come together and instantly like each other. They feel they must have been together in the past. Don't we get such feelings? We instantly like some

people because the *Inter-Karma* is strong. So, each one has something to do for the other. After that is done, they may continue to be friends or they may not. When people gather around us, we feel very happy. When they go away, we are very unhappy. Through time, they come together and then they disperse. Coming together and dispersing is according to each one's individual plans. *Bhagavad-Gita* says, "*Agamaapayanaha*" meaning, "they come to pass". If we see Bible, it is written every time, "it came to pass". At the beginning of the chapter itself it says, "it came to pass". Everything comes together to pass-by, not to get stuck. Men may come and men may go. They are all travellers gathering and dispersing; and each one is a great traveller.

We are all great pilgrims. Pilgrims have to move, they cannot settle down at one place all the time. They should keep moving. They gather for a while and they get dispersed. Suppose we meet someone in the airport, and due to a delayed flight, we may be together for five to six hours but when the flights are

announced, we take to different directions. So, these gathering and dispersing is according to a plan of *Karma*, which is not seen by normal humans. As long as there is obligatory *Karma*, people are around us. Very few are with us even after fulfilment of obligatory *karma*. They are called “companions of Life”. They continue to walk together; life after life. That is a very high grade of relationship; there are no expectation or obligation between them.

Generally, what we have to do to those whom we call ‘our people’ is: we have to do our duty to them, fulfil obligation to them. By doing our duty to them and by fulfilling our obligation to them, we should not try to bind them with us. Because, if we try to bind, when there is no obligatory *karma*, the persons leave. The binding attitude causes pain. How long does the fruit cling to the stem of the tree? Until the fruit is ripe it stays and once it ripens, it falls down. Until the fruit is ripe, where from is the fruit deriving the support? Fruit was deriving its support from the tree. How should the tree feel each time it bears many fruits and

they detach on ripening? Can we imagine how many mangoes a tree gives every season, and for how many years? If the tree thinks, “fruit is mine”, can we ever eat the fruit?

All our labour is for the benefit of others. The tree does not feel possessive when the fruit is ripe. It is ready to release it. So is the animal. We would have seen monkeys. When monkey gives birth to a baby monkey, the baby monkey is always around the mother-monkey hugging the belly of the mother-monkey. Monkey is a monkey! It keeps jumping from one branch to the other and from one tree to another. As long as the baby-monkey holds it, so long the mother-monkey feeds the baby. There is a point after which the baby-monkey does not hold the mother-monkey. In those acrobats of the mother-monkey, the baby-monkey falls. Thereafter, the baby-monkey learns how to jump and how to get its own food. From then, they are friends and there is no more a mother and child relation.

How many parents can be like this with their children? Very few! Even with cats, it is similar. All

these monkeys, trees, cats are teachers in nature to us. A cat picks up its baby and keeps moving from place to place, up to seven places. It protects till it changes seven places. Cat chooses places, which are safe for the cat and its kitten. It feeds its child, it nourishes its child and after seven changes there is no more obligation. If they are together, the relation is friendliness, that is all. This is how the nature guides.

Nature shows very clearly how to fulfil the obligatory *karma*. We are all Souls and as Souls, we are brothers eternally. We are friends in Eternity and we move together as Souls. As personalities, the relations are only up to the point of obligation. The personality relations are not permanent. The Soul relations are permanent. To be friends at Soul level is different from being friends at personality levels. At the personality level, it is only the discharge of obligatory *karma*. This obligatory *karma* exists even after Third Initiation. Only after the Fourth Initiation, the obligatory *karma* is cleared and from then on, there is no need to fear the obligatory *karma*. We have to do what we have to do. If

we like to do what we have to do, it is pleasure. If we feel, “I have to do”, then it becomes heavy. If we like some work, we are ready beforehand. Anyway, we have to do it. There is no other option. Then why feel the burden of doing it? Instead change it to, “I like to do”, then we are highly enthusiastic to work. If we feel, “I have to wash dishes”, the face shrinks. But, if we feel, “I like to wash dishes”, we can enjoy washing dishes as well without any dislike. Many people like to gather joyfully at the dining table to eat but not so joyful to wash the dishes. Some people cook and say, “you wash the dishes because I cooked”. If we like to do, we do not mind cooking, washing dishes, etc. We would do many more things.

There is a saying in English, “When inevitable, better relax and enjoy what you have to do”. It is not a question of enduring, it is a matter of liking. By liking, we fulfil obligatory *karma* much better and much earlier. We can even enjoy the obligatory *karma*. Be joyful in fulfilling the obligatory *karma* to the people and do not hold them. If they are around, it is fine; if

they are not around, it is equally fine. This reorientation happens when we turn inward. We see much better from within than we see with-out. Likewise, in social, domestic and economic activities, there would be right orientation. When there is right orientation as we turn within, the outside does not bind us. That means, we have entered into the subjective side and when enter the subjective side, the objectivity is de-linked. That is the fundamental requirement for the Temple Work.

20. OUTER CLOSED AND INNER OPENED

The outer is closed, the inner is open is what Nature does everyday in the sleep hours. Sleep is the means by which man closes the Outer but he does not know what is happening inside. It is like getting into aircraft and sleeping and then waking up only when it has landed or like getting into a car for a drive, sleeping for 2-3 hours and then waking up to find that we are at the destination. In sleep hours, we are within not knowing what is happening. We have to be very alert when we are slipping into sleep and when we are waking up from sleep. From sleep when we come out, it is coming out from Subjectivity to Objectivity. Likewise, when we go to sleep it is like getting from

Objectivity to Subjectivity. At that time, if we are alert, we can experience a state that which is not sleep and that which is not awakening. That is the 'ENTRY DOOR INTO THE TEMPLE'. Contemplation and meditation also enables us to make a much conscious entry to the door, which is explained earlier.

Once we are accustomed to enter the Temple, the work of the Violet Flame starts. The work of the Violet Flame is with the Pulsating principle to start with. When we are IN, we find that there is the Pulsating activity in us. That Pulsating activity becomes more vibrant when the Subjective mind joins it. As Soul, we flow OUT in two channels. One is the life force and the other is the force of intelligence. Intelligence works through mind, senses and the body. The life force supports it. Life force supports the whole system and therefore the force of intelligence works. There is one force bifurcating into two in us. The force of intelligence is seen as the SILVER THREAD and the force of life is seen as the GOLDEN THREAD. When we apply the Subjective mind upon the Pulsating activity

in us, the two forces re-join again. When they re-join, the pulsating force becomes more vibrant and more Vital. When it gains that vitality, it absorbs more life from the surrounding.

WORK OF FIRE

We live in life and life is in us. It is in the Air around us and the air receives it from the sun rays. When the subjective mind and the Pulsating principle join forces, the life force becomes more vibrant, gains greater vitality and gains ability to receive more life from the Air around. There will be absorption of the air and oxygen and more expulsion of carbon. The work of fire starts in us. It is the life and the intelligence together that bring in more life and make the body warm. Through this process, when we gain warmth, the latent heat in the body cells gain contact with the warmth of the life force. This is called contact of the Fire of Life with the Fire of cells within the body. When the two fires come in contact with each other, vitality is much better. The intelligent activity of the mind

would lead to this process when it unites itself with Life principle. Together, when they get blended, it results in fusion of Fire in the cells of the body and the Fire of Life. When that happens, a third fire emerges. That is called the *Kundalini* Fire. When the fire in the body cells and the fire in the life unite, the third fire emerges. The fire in the body cells is called the latent fire. The fire in the life force is called the active fire. When these two fires unite, the third fire emerges as the flame of *Kundalini*.

21. SIX LIGHTS IN THE TEMPLE

When the *Kundalini* Fire emerges, there is a Third Fire and Third Light in the body. The first two lights are the light of Objectivity and the light of Subjectivity. The objective mind is the light of objectivity and the subjective one is the light of subjectivity. The light of objectivity has nothing to do when we are working within. It is at rest. It is the light of Subjectivity which contacts the Light of Life. These two lights, when they are in good agreement, build-up the third Light called “Light / Fire of *Muladhara*” which is violet in colour initially. When this light happens, it moves up to heart with the help of the third pulsating principle. This is where the Third pulsation,

samaana helps. The first pulsation, *prana* is Inhalation, the second pulsation, *apana* is Exhalation and, the third pulsation is the synthesis of the two, which also synthesizes the active and latent fires to bring forth the third inner light. The violet flame is born within in *Muladhara* due to co-operative activity of the three airs and the three lights, Vital Light, Subjective Light and Objective Light. This birth of light in *Muladhara* emerges as violet hue and shoots upto heart. In the heart it takes to the golden hue. Between the violet and golden hue, this fire of *kundalini* changes its velocity and radiation into bluish pink, reddish pink and orange. We call the light on *Muladhara* as the third light since the Objective Light remains dormant during the subjective activity and only subjective light and vital light associate with the light of *Muladhara*. Then as the fire moves up, there is another Centre in the body, the heart where the Flame becomes a Golden Flame.

The violet Flame relates to Earth. In its highest state, it is Indigo. The Violet Flame transforms into

Golden Flame when it reaches the Heart. So, the lights are Objective Light, Subjective Light, the Vital Light, the Light of *Muladhara* and the Light of Heart. Then the fourth pulsation, *udana* enables upward movement from the heart upto *Ajna* via throat. Then we would have Six Lights realised in us which are nothing but the ‘Three Lights’ reflected as Six. These Six Lights form the “TEMPLE OF SOLOMON”. The hexagonal man is thus realised.

As much as man works within, associating the subjective mind with the life pulsation, he gradually kindles every light and every centre in him, right from *Ajna* to *Muladhara*. All the six centres are at work, and the Temple is thus built with these six lights and man stays in the *Ajna* to receive the Divine Will from the higher centre – the Seventh One. The Will of Divine is regularly received and accordingly, man conducts the Work. When the Will of Divine is received in *Ajna*, it is passed on to the Heart Centre of Love and Knowledge and then the Centre of the Heart passes it on to *Muladhara*. Thereafter it is transmitted to Subjective

mind and later to the Objective mind.

The whole plan is received from within and expressed outside. The Divine decides to work with such a Soul for the general benefit of a large section of people. Not much work can be done until one has reached the Heart Centre. Until one reaches the Heart, all Work is personality work. It does not have much longevity. Such work is forgotten very fast. The work of disciples who work from the Heart, continues to inspire others even after they leave. The work of the great Initiates who work from the *Ajna*, continues to inspire even for *Yugas*. The longevity of good work done depends upon the degree up to which the Temple is built. As much as the Temple is complete, so much the work gains longevity. Therefore, there has to be an Inner work done to ensure that the outer work gains greater magnetism and radiance and longevity.

22. DIVINE WILL

There is much need to build the Temple within to ensure that good work remains and continues to inspire people into doing good work. For that, we need to consistently and continuously build the Temple within and build the activity of Good Will outside. Each time before Jesus did an act of healing or teaching in Israel, he used to contemplate to know the Will of the Divine – the Will of the Father. He always said, “Father, Thy will be done”. It is necessary to know the Will of the Divine before we manifest the work. Then the Divine Work is manifested. One can receive the Divine Plan only as a Soul and not as a personality.

The personality should give way to the Soul.

Only the Soul has the ability to contact the Super-Soul. From the Super Soul (spirit) to the Soul and from Soul to the personality (*Atma* to *Buddhi* and from *Buddhi* to *Manas*) the work has to flow. The personality cannot suggest better things to the Soul. Sometimes, students try to suggest better things to the Master. The Master smiles! The Master himself does not decide anything. He tries to know the will of the Divine and then does it. The Master is one who never suggests something to the Divine. If he suggests, he is not a Master. He is all ears and all eyes to see and listen to the Will. That listening and seeing is Occult and is not the normal hearing and listening.

Masters have the ability to listen from the higher circles. The Masters have ability of vision, of the plan of the higher circles. They quietly work for the plan without making claims. They do not say, “The Father in Heaven told me” or make claims such as “Master CVV told me to tell you...or Master Morya told me to tell you...”. Whoever uses the name of a Master is still in the personality because there is no

confidence in him that people will listen to him if he does not drop those names.

Claims that refer to Masters are all childish. There is a small story. There is an aspirant who is much in personality and claims to know. He has a niece. In the group he teaches to, he saw a promising young man. He got a good idea to marry his niece to that young man. The aspirant conceived a plan because he teaches to the group in the name of Master. He called the young man and said, “The Master had told me to tell you that it will be very good for you to marry this girl.” The young man was perplexed but he is also very intelligent. He told his teacher, “Dear Teacher, on my marriage issues the Master should speak to me, why did he speak to you? Next time, when Master speaks to you, please request Him to speak to me”. This is how certain very infantile games happen with those who use the name of the Master for their personality matters.

23. HEART CENTRE

It is important that we reach our Heart Centre where we can meet any Master. Any Master can contact us, not that we can contact any Master. As an aspirant who is available at the Heart Centre is an aspirant available to a Master. Any Master may think of working through us. It need not necessarily be one Master. According to the time and place and the need, any great Being can work through one who shows consistency of staying at the Heart Centre. Such one is called a Disciple.

In Discipleship, there are gradations. One who is available at *Ajna* is far better. The Mind should merge into the Heart and Heart should move further

to open the Heart Centre in the *Ajna*. There is a Heart Centre in *Ajna* and there is an *Ajna* Centre in Heart. They have an excellent understanding. One can be at the *Ajna* centre of Heart or in the Heart Centre of *Ajna* to receive the Divine Will. Only when the two centres are in good fusion, it is possible for Higher Ones to make a contact. No one wants only the Head. Just heads are no good! The Heart Centre in the Head is an excellent situation. Or, the Head Centre in the Heart is a good situation because only Heart can tell us what is good for all. Some things, if they are good for some but not good for all, the Heart will not agree. When it is not good for all, it brings divisions.

The Heart always tells us what is good for all. But, what is good will be known well only by the Head. What is good should be conceived and translated into a Plan that is good for all. For example, some like cool weather and some like warm weather. Some like fan some don't like fan; those who don't like fan say, "Switch off all fans". Those who like fans say, "Switch on all fans". That is how head functions. There has to

be a meeting point between the Head and the Heart. Where there is a good agreement, there we will find a Plan that is acceptable to all. Otherwise, it is a Head plan, which is a militant plan because we think what is good to us is good for all and what we feel as bad is bad for all. Persons who speak like that are more in head. Master Djwhal Khul uses an excellent terminology – Thinking in the Heart.

If we learn to think in the Heart, we will be able to include all. If the Heart is not there, we cannot conceive a Plan which is good for all.

24. TEMPLE WORK

The Temple work is a good blend of Power and Love. That is why when a man and female come together in life, one would be love based and another would be power based. It is Mars and Venus coming together where Mars is power and Venus is love. A powerful man may get a loving lady to smoothen him and vice versa. When man gets love, he gets softened and the lady gets a bit of power. Vice versa, sometimes there will be a very powerful lady and a soft man. It is not always necessary that the lady is love and man is power. There are many cases where there is more lady in a man and more man in a lady. That is why appearances are deceptive. Some ladies are powerful. It

can be either way and nature brings them together. By being together Mars and Venus initially get into a kind of friction. In the beginning, it is a friction. But then, each receives from the other complementing each other and then it is One – a good combination of two energies. The lady of the Heart and the man of *Ajna* will bring out a well-rounded personality. Otherwise, the personality requires much more training. That is why a Master work is to show the dimension of love to those who are powerful, and to show the dimension of power to those who have love because a Master's Work is to see that the Disciple gets what he is lacking. When both sides are well blended, then the disciple is in good condition to see and work. The other name for this Temple work is – WHITE MAGIC.

In the Seventh Ray Wisdom, the whole thing is explained through the Seven Centres of the body as the Seven Lights. When the Seven lights are functioning, the Will of the Divine is received at *Ajna* and then supplied to the Heart and is then worked out into objectivity either through speech of the throat or

through the work of the hand. This is how the work is done. The will of the divine does not dictate passages! It is just a seed! It has to be received, perceived at *Ajna* and conceived at Heart. The conception of the Divine Plan is in the Heart. It is given an agreeable plan and language. There, it is expressed through lower centres by way of actions and it is explained to those who follow him through the Throat Centre. This is how the Work goes on – from Spirit to Soul, from Soul to personality, and from a personality into the world. As much as the work is done, so much the Temple becomes Magnetic.

All the Temples are built only through the work of Service. From the Temple, the learning is transmitted; Wisdom is transmitted; personality needs and the knowledge of how to fulfil these personality needs are also transmitted. The way to fulfil all the needs of individuality and personality is shown. The path to the soul is also given. Guidance on the path is also given. Walking along with the aspirant is also facilitated (Only to the willing fiery aspirant and not to

the unwilling one!) until an aspirant turns out to be a disciple.

The temple work is thus multi-dimensional. Such a Temple is a mobile Temple. That is the beauty of it. It moves in time and light as per plan and expresses varied plans of service. It also gives the path to build the temple to those who wish to. It gives a Plan where food is needed, it gives a Plan where education is needed, it gives a Plan where Wisdom is needed and it gives a plan where help is needed.

All help for re-orientation and upliftment comes from the Temple and this Temple is available on all continents. In every continent, there is a Master of Wisdom working. To get in contact, people have to gather into Groups and conduct work. The work is in relation to discipleship, which is available through Groups, persons and books. Proper working with the Groups and the books will lead one to the Occult Groups.

25. OCCULT GROUPS

Around every group, there is an invisible group. For a group life like this, invisibly there will be a group present. Slowly, as the group becomes vibrant, they will be aware of the Occult Group. Through Occult group, they become aware of the Master. In every continent, there are Occult Groups working under the direction of a Master. When we go to a place, if we can get in touch with the Occult Groups, we can also contact the Temple from where the Master is working. It is a work to be done more inside than outside. As much we magnetise the energies in us, so much it reveals to us. Such Temples are a reality in every continent. The Occult Groups are also a reality. The

Groups in the exoteric world would do well to work with the related discipline to get in touch with the Occult group of the place. That is how there is a Hierarchy.

In every region, a nation or a continent, there is a Master under whom there is an Occult Group. All these Masters have Occult Temples. The Occult Groups meet in the Occult Temple. The Occult Groups visit when there is group living to give necessary inspiration. All the Masters relating to the continent form a group that meets every week. There would be a meeting of the Masters at the Global Level. Wesak Festival is one such event. Such unions happen four times a year during the months of fixed cross. The Wesak festival is the festival of Taurus. Similarly, there are festivals in Leo, Scorpio and Aquarius. This global group has a global Temple and they are connected to a Grand Group on Sirius. There is a Great Grand Lodge on Sirius of which there is representation on this planet Earth. The members of the planetary group are scattered all over the continents.

In every continent there are Occult Groups who observe Group activities of every place. If Groups are functioning according to the fundamental regulations, they become more and more a reality to the Group. The Temple Work is from Sirius to the Planet Earth, from the Head Quarters of the Planet to the Temple of the continent (depending on the need, there are more than one Temple in a continent), and then to their Occult Groups and then to the exoteric Groups.

The Plan of Master Djwhal Khul in suggesting Group formations and working out the discipleship is to ensure that there is a group in the objectivity that works for the group in subjectivity and the subjective group works with a Master and the Masters together work with the World Teacher. The World Teacher along with the Masters is linked to the Great Grand Temple on Sirius. There is a great link into system beyond our Solar system. One should be conscious of its greatness and scope and humbly work with oneself and try to work in a group with harmony. To fight in a

group is easy, which is very mundane. To co-operate is the first requirement of a Group Life.

How to compete is what the worldly man knows. How to co-operate is what an aspirant should know!

For every aspirant the immediate goal is to co-operate with heart and mind. The next step is to get contact of the occult group through the discipline described hereto forth. The third step is gaining the contact of the Master. Further steps of standing in the presence of the World Teacher and experiencing the great grand white lodge are far and remote. Yet recognition of their presence itself does the magic to stand in light and perform one's lot of work.

***Books & Booklets through the pen of
Dr. K. Parvathi Kumar***

The following books are available in: English (E), German (G), Spanish (S), French (F), Hebrew (H), Telugu (T), Hindi (HI) and Kannada (K) languages.

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6. Ashram – Regulations for Entry.....E/S/G
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20. Golden Stairs.....E/S
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72. Sri Lalitha II.....	T/K
73. Sri Lalitha III.....	T/K
74. Sri Lalitha IV.....	T
75. Sri Lalitha V.....	T
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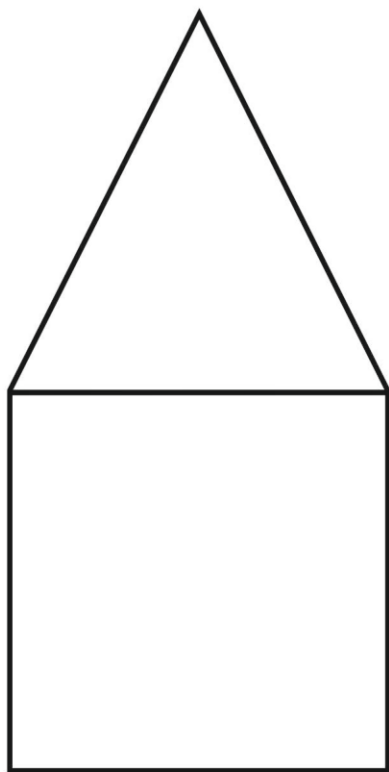
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For every aspirant the immediate goal is to cooperate with heart and mind. The next step is to get contact of the occult group through the discipline described(*in this book*). The third step is gaining the contact of the Master.

Further steps of standing in the presence of the World Teacher and experiencing the great grand white lodge are far and remote. Yet recognition of their presence itself does the magic to stand in light and perform one's lot of work.



Dhanishta

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