

Wisdom Buds are seven in number in this booklet. They are called forth by those who seek wisdom from the author who prefers to be called as the composer, for, according to him:

"All belong to Wisdom - Wisdom belongs to Light."

These buds according to him unfold within the being as brilliant lotuses when contemplated upon. They are:

1. ***The White Island*** - It deals with the plane of Light. An interesting narration of the Kingdom of Light, is rendered for the beings to recollect within them their original abode.
2. ***The New Age Teacher*** - In these modern times where there are many self-styled teachers, it gives us a clear way to distinguish between a true Teacher and a preacher.
3. ***The Return of Christ*** - It helps us understand the true meaning of 'The Return of the Christ'.
4. ***Principal Teachings of Krishna*** - A few important teachings of Krishna are enumerated in this talk.
5. ***Path of Gradual Unfoldment*** - It is an account of systematised approach for Self unfoldment, which one can directly apply upon himself and verify the truth of it.
- 6 & 7. ***Upanayanam & Marriage*** - It throws adequate light on the meaning and importance of these rituals.

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WISDOM BUDS

Sri K. Parvathi Kumar



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Dhanishta

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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishta is a non-profit publishing house.

About the Composer

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

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

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

Wisdom belongs to none and all belong to Wisdom.

The Publisher

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Introduction

(Reproduced from the original edition)

Wisdom Buds are seven in number in this booklet. They are called forth by those who seek wisdom from the author who prefers to be called as the composer, for, according to him: “*All belong to Wisdom - Wisdom belongs to Light.*”

Sri Parvathi Kumar's talks, teachings and writings are sought by many groups in four continents. From time to time he keeps touring, teaching, talking and writing *Wisdom* at the request of those who seek through him.

From him, arrived already *White Lotus*, that unfolds *Light*, *Mithila*, that contains the science of alignment, *Aquarian Master*, that deals with expansiveness of Aquarian energy, *Sacred Doctrine*, that provides an account of Genesis, Yoga path and the practical methods to realise the Self, *The Ashram Leaves*, which are Soul stimulants.

The publisher has now picked up seven talks among many that he gave at different occasions, to bring out this booklet.

The Composer names these seven talks as *Wisdom Buds*. These buds according to him unfold within the being as brilliant lotuses when contemplated upon.

The White Island deals with the plane of Light and the plane of Light is the field of the Soul. An interesting

narration of the Kingdom of Light is rendered for the beings to recollect within them their original abode.

The New Age Teacher is the modern replica of the ancient teacher. In these modern times, where there are many self-styled teachers in the field, Sri Parvathi Kumar renders out the way to recognise the Teacher. The Teacher is one who administers the teaching as the way of life. Wisdom Teaching is not a vocation. It is an under-current of life and has to be lived by. Teaching without demonstration reduces it to preaching. A clear distinction can be drawn between the Teacher and the Preacher through the study of *The New Age Teacher*.

There is much expectancy all over the Western block about *The Return of Christ*. When asked to spell out his understanding of Christ's return, Sri Parvathi Kumar gave out that the Christ already started returning in the Aquarian way (a novel way of reappearance).

Principal Teachings of Krishna was a talk rendered in 1990 spontaneously to a group of youngsters coming from Europe. The teachings of Krishna are valid for all times to come. A few important teachings of Krishna are enumerated in this talk.

Path of Gradual Unfoldment is an account of systematised approach for Self unfoldment, which one can directly apply upon himself and verify the truth of it.

Upanayanam & Marriage - The Vedic sacraments

are now receiving great attention in the West. Western Truth Seekers are evincing keen interest to understand the importance of these sacraments. In fact, Sri Parvathi Kumar at the request of Western Brotherhood conducted these sacraments to them during the last seven years. For those who wish to know afresh the meaning and importance of these rituals, the two talks on the two Sacraments, throw adequate light.

The Publishers deem it their humble duty to present these Buds of Wisdom to those who seek Wisdom.

Dhanishta
7th November, 1994
Visakhapatnam



The White Island

The White Island is beautiful in quality and in form. It carries the divine brilliance and splendour. It is ever illuminative, eternal and perpetual. The very thought of the White Island makes one stable and pleasant. The vision of the Island destroys once and for all the cycle of death and birth. The residents of the Island live with bodies of radiating light. They are ever engaged in uttering the sacred word that guards the worlds. The rays of Love and Light form the brick and mortar of the residences in the Island. The human brow centre is a replica of this sacred land. In this land, the residents and the residences have no difference in identity.

The residents of the White Island are competent and hence are not desirous. The fruit of contentment is enjoyed as a consequence of their desirelessness. Although they are desireless they have plenty and are not empty. Liberation is their way of life. They experience the world of forms as their own forms and carry the thought of no-other. Others desire and hence they experience emptiness - lack of that which is desired.

The Lord of the most high shines forth in purity and poise endlessly, untouched by the hyper and hypo

activity. The gardens, the parks and the pathways carry the splendour of the mercurial green light coupled with the tinge of orange (Sree) the glow of the golden hue with the electrical blue centre and circumference (Ha) and the warmth of the Nature Divine (Ri).

The glorious White Island is not a place or a plane to be ascended. Wherever one is, it manifests when one gains 'identity of himself with that of the surrounding'. It is hidden within the whole World as the latter's 'blue-print' and is the 'basis brilliant' of the worlds that are built up.

The sound and the light are in total unity in this Island inter-laced in their function. 'The voice of Silence' is ever heard in all sounds and the body of Light is ever perceived in all forms. The Island is ever protective when thought of. Even when the worlds go upside down, the sacred island remains untouched.

The reality of 'ONE in all' and 'All in ONE' is fully manifest in this Island. The pair of subjectivity and objectivity culminate into existence in its centre, while they co-operate within the island. The other name for this island is 'the land of welfare and well being'.

The trees in the Island are seasoned for all seasons. They sanction fruits of experience that call forth the end of desires. They are called 'the trees of progeny'. They give fruits throughout the twelve months and the six seasons and thus perpetuate creation. They bestow

growth and spread fulfillment to those who take shelter under them. Other trees have no place in the Island.

The stunning beauty of Time is experienced in the White Island. The Time is eternal present, devoid of future and past in the mysterious land. The residents live in eternal present. They have no past memory and future expectations. The past and the future culminate in the present. It is a state of being where memory is not and expectation is not.

The flowers of the gardens spread the fragrance of the Present. The blessed residents inhale the fragrance and experience the nectar as the honey secreting from the flowers.

Filled and choked with the experience of the eternal present, the residents immerse in uttering forth the story of the 'eight syllabled one' (Narayana/Christna). The sacred utterances utter forth themselves through them while they are in the state of pure experience. The feeling that they are experiencing also falls off. When they feel that they are experiencing the eight syllabled one, they fall off. When the feeling falls off they remain in experience!

The beings of the Island fly. Their bodies, made up of the fabric of light, form their vehicles of flight. The measurements of their bodies are beyond measuring. They expand and contract.

They grow lighter and heavier. They are elastic like

plastic and transparent like glass. For them there is no difference between their bodies and the plane of their existence. The bodies are just vehicles to facilitate their contemplation upon the Plan - the other name for the Lord.

The birds of the Island sound forth musical notes of life. The rhythmic unfoldment of the music seem to balance the involutionary and evolutionary seed sounds of Ham and Som.

The male and female move in couples as friends and are not suffered by lust. The cupid fears intimidating their state of togetherness in friendship - a perfect state of Yoga.

Those who are indifferent to the Universal consciousness and its Oneness, those who are interested in other things, those whose ears have inclination to listen to criticism, those who are impure in mind, in senses and in body have no place in this Island.

Even those who are self disciplined and well versed in the scriptural knowledge of Universal Self also miss this island on account of their estimates about themselves. Those who estimate others are unfit to be in the island. And those who estimate themselves are also unfit because they are stuck in their personalities. Many well-meaning scholarly people are stuck because of their interest in their personalities. The island belongs to those who are concerned of the unhappy and the

needy people. In the latter, they see the manifestation of the one consciousness as no different from them and therefore work for them, without feeling that they are working. This is due to their realisation of oneness. When one scratches the left hand with the right, can it be said that the right hand rendered great service to the left? You feel it so natural a phenomena that you do not ever think of it. The residents of White Island too function in this fashion. Conversely all those who function in this manner belong to the White Island.

Until the learned see the ONE in the heathen, the learned have no entrance into the Island. The White Island is like a White Lotus in shape and carries structures that have pyramids as peaks and unfolding lotuses as bases. In the centre of the Island there is a circular pericarp. Upon it rests a five-hooded serpent - coiled and with the hoods unfolded. Within the circular space of the coils exists the electric blue that which is eternal and endless. The entrance of the Island is well guarded by two dwellers on either side of the threshold. They do not permit entrance when seen!



The New Age Teacher

The New Age Teacher is one who takes to modern life and proceeds to demonstrate how that life can be lived divinely. There are no divine and non-divine vocations. It is the attitude of service while in a vocation that makes it either divine or diabolical. Business, profession, even politics are no bar to a New Age Teacher. He demonstrates how such business, profession or vocation can be handled from a divine angle.

Traditionally certain forms of vocations are consigned as the avenues of spiritualists. A New Age Teacher walks free with Divine Will in every area of operation and hence does not limit himself to the traditional placements such as teacher or healer. He remains a teacher and a healer in spirit though not in form.

He expresses the highest ideal of marriage and demonstrates the principle that underlies the perpetuation of the race of men. Family is the fundamental school that teaches cooperation, coordination, responsibility, sharing and distribution. A man who lives for himself is taught practical lessons to live for others too. There is much scope for

adjustment of views and view points. Man is made to learn adjustability and adaptability through family life. Family life also gives experience of Love. Man grows into group consciousness from separative individual consciousness. Following the elders, befriending the co-born and guiding the youngsters become a natural process. In short all spiritual values can be well learnt in a natural and normal atmosphere. The New Age Teacher demonstrates these values. He also demonstrates how the biological instinct of sex can be beneficially put to use by proffering good bodies to incarnating souls.

‘Stand free while surrounded’ is the principle of New Age Teacher when he works in family life. He is not bound by the bondages of the family. He may allow others to cling to him in family but he does not cling to them. He loves and he is loved in the family. There are no estrangements, animosities, discord and the like. At the same time he suffers not the pride of the pedigree of family. He is apparently attached but remains detached in his being. He is seemingly dependent but is independent. His style mocks those who abandon families in the name of service and in the name of spiritual practice. He stands for practical spiritualism as opposed to speculative idealism.

He participates with felicity in social functions and generally remains a vital factor in society, influencing positively the minds of those men who matter in the

society. He remains well connected through goodwill to the leading men of the society and affectionately spreads his magnetic thoughts into their individual spheres of activity. He reveals to those men of society, a higher dimension in their respective vocations, thereby stimulating their effectiveness in the vocations. Doctors, lawyers, officials, journalists, businessmen, the sick, the poor - all those who come in touch with the New Age Teacher, feel inspired and healed in the esoteric sense though not at the superficial layers.

He stuns the logic of the intellectuals and makes them reorient their logic. He distills the emotions of those who polarise to adoration of a form. He supplies intellect to those who are deficient of it and neutralises the extra intellect to those to whom such excessive intellect is a hindrance. He subtly guides all those who touch him in his life.

He heals and he teaches but subtly. He does not remain a self-styled Teacher or Healer, but carries out the age old sacred work of healing and teaching through hints sometimes and through demonstration at all times.

He maintains a vocation to live by and does not make use of the occult sciences for his livelihood. Teaching and practicing occult sciences for money is strictly absent in his life. He allows the sciences to flow through with no tinge of commercialism attached

thereto. Eventually if money pours in, he scrupulously diverts it to the activity of goodwill.

In every walk of life, he is natural, normal, temperate. He does not exhibit anything special in his gestures, speeches and actions. His way of life is a flowing stream that soothens others and at no cost disturbs others either physically or emotionally or even mentally. His actions and speeches do not arouse excitements or sensations. He keeps his personality hidden and projects the soul through the personality to reach out others.

The New Age Teacher does not pitch upon others' personalities. He functions as Soul with Souls. He is least interested in the personality affairs of others. He nevertheless guides even at personality level, when sought to, by his associates. He does not encroach upon or enter into the private thoughts of those who surround him. He lives free and allows others to live free. There are no strings attached, no holds and no bars too! "Freedom with responsibility" is the watchword around Him.

He forgets not himself but forgets about himself. He remains keenly interested in helping unhappy beings around him. He does not speak of his personality as it does not exist to him. He remains silent to criticism and judgements made upon him. He promotes goodwill all around and intelligently discourages his personality

worship by others. He gradually directs all worship to the ONE Divine Energy and ceases to exist between the worshipper and the worshipped. He remains a guiding light and gives way for Light to those who seek. He functions as transparent intermediary that does not allow its presence. Like the space in between two objects, which is not felt, he is not felt more. Linking up is his method. Having linked the soul to the Super Soul he departs to yet another case. He does not live by his attainments, his name and his fame. He walks alone unmindful of all that surrounds.

Statements and utterances made by him warrant deep consideration and intense attention, for he is suggestive in his speech and never dictatorial. He respects others' freedom and hence does not infringe upon it even at the thought plane. Imposition of his views upon others, is totally prohibitive to him, as he lives in tune with the Law of Nature.

He demonstrates how all life is One Life. Indeed he walks upon earth so normal that he escapes notice of the busy world. He builds no ashrams on the physical plane nor does he live aloof of busy life. He is the mobile ashram and enables development of such ashrams in those that surround Him.

May the attentive look out!



May Christ Return to Earth

Christ (is the Principle of Love and) belongs to humanity, to the world of men and not only to the churches and faiths throughout the world. Christ is in us as He was in Master Jesus. The difference is in the degree of His presence. The more man allows, the greater Christ functions through. The technique is deep concern for fellow unhappy beings. The method is extension of a skillful hand to alleviate such beings.

The other name of Christ is symbolically the return of humanity to the path of righteousness. The East is comparatively more compassionate and yet less effective than the West. The West swayed and swepted even the East during the past 200 to 300 years. But at the end of this century, the West started though not in a significant way, looking towards East, where life is understood as something more than sheer competition, as an invaluable gift of Nature to be experienced in a spirit of cooperation as opposed to competition. Man is gradually realising the stupidity of falling into a mad race for accumulation of money and power and is learning to turn away from these two shadows of his own self.

There is dawning upon the awakening

Consciousness of humanity the great paralleling truth that God pervades all forms, conditions from within all kingdoms of Nature and expresses innate divinity through human beings. God the Transcendent (greater, vaster and more inclusive than the heads of theologians) is universally recognised and is generally emphasised. The truth that He created the World and stood by it is more understood now than in the preceding centuries. That God is not a person but can function through human agency is well demonstrated and hence is well recognised in the East and is now being realised by the West. That every human being has the potency to become a “Son of God” through systematic practice of certain life principles is a repeatedly demonstrated truth. Limiting God to a name and a form, looking to Him in a place and at a time is nothing but man’s limitation imposed upon God out of the former’s sheer ignorance.

This awakening enables return of Christ-Principle among human beings.

Christ taught that the Kingdom of God is on Earth and told us to seek that Kingdom first and let all things go for its sake. That kingdom has ever been with us, composed of all those who, down the ages have sought spiritual goals, liberated themselves from the limitations of the physical body, emotional controls and obstructive mind. Its citizens are today living in

physical bodies working for the welfare of humanity. They use Love as their technique assisted by Will and intelligent activity. They will, they dare, they risk and yet they remain silent. They are not the emotional devotees nor the impractical idealists. They are the New Age Teachers that teach through demonstration, not through mere spoken word. They are a great body of *Illuminated Minds* working actively in all walks of Life, including politics and science. It is they who are realising the Kingdom of God and sharing their fruits of labour with those who are inclined to work in line with the age-old principles of love, compassion and cooperation. This great body is functioning effectively, averting wars, catastrophies and human crisis and is rapidly demanding the attention of many in humanity. It is an organised body, which is already evoking recognition from people who are open minded and unbiased.

The idea of return of Christ is a most familiar one. The concept of a returning Son of God in response to human need has its place in the teaching of the majority of the world faiths. But the hard truth is Christ never left us. He cannot return because he has always been here upon our Earth. Christ *is* Love. Love resides in and presides over the Heart. The Heart of every human being is the throne upon which the Christ presides. His return is nothing but his descent

into our concrete minds, into our senses and through our actions. When this happens to any man, lo! Christ has returned to the Earth. It is called *Dwijatwa* in the Eastern Scriptures i.e., born for the second time. His descent is our second birth. The other name is *Reappearance*. This phenomena of *Reappearance* or *Return to Earth* is found more perceptably in recent years with the increasing understanding of human unity and Global understanding. Only when man gives up his aim of living for himself and takes up the mission of offering himself up for the fellow beings, the birth of Christ becomes possible. The life story of every initiate broadcasts the same message. It is true with the individual. It is also true with Communities. Nations and Races.

Capricorn marks the dawn in a cyclic year. It promises the return of the warm rays of Sun which deliver the beings of the Earth from the sleep and the chillness of night. This is the case of Sun-rise every day and of Capricorn every year. It is also the case in bigger cycles. All the cycles mark the reappearance of Savior. It is a cyclic fulfilment of the prophecy that “whenever Lawlessness prevails over the Law, I come down from time to time to set right.” The present humanity is passing through momentous time where a cycle is about to end to give birth to a time cycle of Light - a period of dawn, where there is general awakening from

the ignorance and the consequent limitations.

The general Planetary situation now forces the humanity to recognise the causes and the source of the present disaster. As a result of the two wars of the century (and the resultant pain also) man is driven into the depths of his own Consciousness. There is also mounting invocative cry, prayer or demand directed toward high spiritual realms, no matter by whatever name they are called. The general prayer in one language and faith can be said -

“From the point of Love within the heart of God
Let Love stream forth into the hearts of men.”

May Christ return to Earth.



Principal Teachings of Lord Krishna

The main teaching of Krishna relates to the eternal existence of the One Consciousness. His first teaching is to clear the misunderstanding of death. Krishna speaks that no one really dies. There is no such thing as death. He says that there is eternal existence upon which there is periodical springing up of universe and in the universe we keep existing eternally throughout the span of the universe. When the universe is absorbed into the One Existence we are also absorbed into it, when it is blown out into universe we all come into existence. So our little spans are not so little as understood. As soul we continue to exist and Krishna wants us to understand the soul and the vehicle of our constitution and the soul carrying the spirit. So the spirit, the soul and the body - these are the three aspects which Krishna speaks of. The body keeps changing because it is of matter. The soul is composed of the spirit and the super fine matter which is as eternal as Consciousness, that is what we call the etheric body. All gross matter springs up from the super fine matter (premordial matter) which is made up of ether. So the permanence of the spirit and the permanence of this matter during the existence of the universe is

what Krishna proposes. And Krishna says this soul is impermeable by matter, water, fire and air and exists as long as the universe is in existence and hence there is no such thing as birth and there is no such thing as death, if we understand the concept correctly.

The basic fundamental teaching of the concept of birth and death is attributed as any of the events that are happening in life. Our getting into sleep and getting out of sleep is also an aspect of death and birth and we continue to exist through the sleep. Similarly our living through the four stages, namely – infancy, youth, adult and old age, is experienced as one living, there is no experiencing of the death of one stage and the birth of the other stage. In the same fashion through birth and death we continue to exist, that is why Krishna argues that one who understands this clue lives through the death. To him there is no such thing as death.

Krishna speaks of the quality of the Soul, the soul as the owner of the form and that the owner is never killed in the body, while the form keeps changing. There is no cause for sorrow when existence is eternal. The first step therefore, is to understand that we exist eternally as souls.

Then what are we to do? That comes as the second step, which is, to tune up to the Law of the Universe. When we tune up to the law of the universe then we are in harmony with the universe. When we do not

tune up to the law of the universe we do not remain so much in harmony. All our conflicts, enigmas and problems of life arise out of our ill comprehension of the Law and our inability to tune up to the Law. So the moment we tune up and work with the law then the whole eternal existence is experienced as a splendour - this is the second step says Krishna.

The third step, Krishna says, is each one of us have a nature peculiar to ourself. According to the nature we hold, we have to choose the kind of work that will keep us in harmony, and keep working with that kind of work so that the harmony is established at all times. Never imitate or copy the nature of others, because even if it is a greater one it does not give harmony to us. That which gives us harmony we should be able to follow. It is like a cat trying to imitate a tiger, cat is a cat - tiger is a tiger, it is good for the tiger to be tiger like and for the cat to be cat like, if the cat imitates the tiger it cannot live happily.

One has to make an understanding of the quality of work that keeps him in harmony and pursue the same to be in harmony at all times. One must try to get into that quality more and more. And Krishna explains the quality of a teacher, the quality of a ruler, the quality of a businessman and the quality of those who serve. Among these four qualities that which really suits us we have to work with. One would have

no complaints when one has tuned up to the work according to the soul quality. So this is what we have to do, to tune up the quality of the soul so that the soul can function through. As between the teacher, the ruler, the businessman and the social server there is no such distinction as more sacred and less sacred and all work carried out through the four qualities is sacred. This truth can be understood when one harmonises his nature with himself. There are many great adepts who are functioning in all the four qualities of life. As between them there is no feeling as low and high. There is only a feeling of 'one for the other' - brotherhood.

It is only the ignorant who see the high and low as between the qualities and each one competes for that which they ignorantly consider high. The scriptures reveal that from the butcher to the ruler and from the businessman to the teacher all are equally important to the society and all can tune up to the eternal existence by dedication to their respective works. The clue is to harmonise the quality of nature that one holds so that he becomes stable of Consciousness. It is necessary to be stable of Consciousness, be it through teaching, healing, administering or through any other means of service to society. Any of the four qualities when pursued according to one's own nature leads to stability. Krishna says that stability of Consciousness is attained only by tuning up one's own nature but not

by imitating others' nature unless such other is also of the same quality. Initiates exist in all walks of life. They are not restricted to Preachers or Teachers. It is for this reason the Veda describes that "The teachers are My head, the rulers are My shoulders, the businessmen are My thighs and the others are My feet." In the whole body all organs are equally important and no organ can imitate the other but can do its job for the benefit of itself and for the benefit of the whole.

The fourth step is about how to tune up the individual nature with nature Divine and there comes the importance of functioning. Krishna speaks that happiness or unhappiness, profit or loss, comfort or discomfort do not exist the moment you are tuned up to the law through functioning as per your nature. When individual nature is harmonised through a right functioning through selection of a work which is harmonious to your nature, then it is so absorbing, so interesting, so loveable to you that you do not care about the comfort or discomfort of it, the happiness or unhappiness of it or the profit or loss - they do not exist. And then Krishna says that you will slowly realise that to function this way *is* to live.

The functioning has its own details of steps and it has to be worked out with *Discriminative Will* and how to work without motive and without aspiring for result and how in work there is experiencing regardless

comfort, discomfort, happiness, unhappiness, profit or loss.

Krishna then speaks about the philosophers who think that all work is for result and how foolish they are in their understanding of the work. Then he speaks of those who foolishly try to possess and how possession will create complications in life. And then he speaks about the natural distortion that takes place in understanding wisdom according to one's own impurity of the vehicle. The best wisdom given is refracted according to one's own quality. So that is what Krishna cautions and then he says, we need to work more and more with discriminative Will and only do that much which is required. Never over-do or under-do a thing and only do as much as you have to do without concerning yourself with the result and without yourself being the motive of any deed and without making any beginning from your side of any act.

This is the ultimate of all action, which one has to understand practising step after step. No one can think of doing anything relating to the last step namely let no deed start from you. Let no deed start from you is the state of Christ, it cannot be the state of ordinary spiritual practitioners. He should first start functioning with what exactly he is required to do. He must know what to speak. He must know in the same fashion how

to act, how much to act, where to act and where not to act. So, *Speech* and *Action* these are to be learned first and then the ability to remain impersonal in action is to be learned and then the step will come relating to action being happening and nothing starting from him because it has already started in the beginning of the creation and he is not anyone to begin anything as it is already existing. Thus these steps have to be carefully worked out and at the same time do not seek comfort in not-doing. The teaching of Krishna calls for action and not for seeking comfort in inaction.

This is the core of all doctrine of action and it requires an excellent understanding and it has to be worked out for life time. We have to check up whether we are speaking and acting according to requirement or under-doing or overdoing, that is where the whole thing is filtered and only a handful will remain over and above that and those are the Masters.

We have to be unconcerned about the results. Anything we do we need results, but the doctrine says to experience action. You should be unconcerned about results and then do not carry any motive. But everything we do carries a selfish motive. Even in spiritualism we are selfish, that is our peculiarity. We want to be more spiritual than the other, we want to see Masters even before others see, there is competition to experience the Master, to experience spirituality.

Selfishness does not work in spiritualism, it is the lack of it that works in spiritualism. But man is so concerned about his own self that even in spiritualism he only tries to see how much he has gained and there is no way to experience unless that disease goes away. Hence, result is a big thing to overcome - we may pose that we do not work for results but ultimately we know that we are only working for the results.

So the doctrine of action calls for action and that action is of two types. Action for one's own benefit and action for the benefit of others. If one observes nature keenly, the clue is found, that one works for the other. The whole Wheel of Creation is based on this clue, hence it is time that man should shut his own pursuit and start working for the benefit of others. This is the way to mastery and this is the only way to experience the oft used (or abused) words like - God, Love, Light, Christ, Krishna etc. When one works with discriminative Will for the benefit of others, there is no such thing as attachment and he explains the doctrine of attachment. According to Krishna attachment or detachment is more mental than physical. He laughs at those who physically detach without being mentally detached. He admires those who seem to be entangled in the worldly affairs but are mentally detached. The mentally detached and physically active souls are the real instruments of God, while the physically detached

are lesser instruments. The one who is stable in Consciousness exist only to Consciousness whether or not he is surrounded by persons, places, things, articles etc.

Then Krishna explains how one functions if he is very stable in Consciousness. As an example Krishna narrates the quality of stable one :

*No agitation by sorrow, no desire for happiness,
no craving, no shirking, no outburst -
his Consciousness is stable.*

He is figuratively called the 'Silent'.

*No particular attachment anywhere,
no particular enjoyment for the pleasant,
no particular hatred for the so-called undesirable.*

*He recedes into himself.
His senses calmly recede from the objects.
The process is like that of a Tortoise
withdrawing its limbs into its shell.*

Then his Consciousness is stable.

But beware ! Do not make your senses starve of its objects. Starvation is no withdrawal. The objects

are away from the senses but they leave their seeds of craving in the senses only to be germinated again with redoubled vigour. This is the result of starving. Withdrawal is quite different. It is the fine process of leaving the lower taste by tasting the higher.

One may be very learned. One may apply the greatest effort to control one's senses. Still the senses agitate and draw the mind into their agitation. No amount of knowledge or scholarship or effort will be of any help. It is only by cultivating the higher taste one can leave the lower.

Through this process control all. Be in synthesis. Always have I AM as your object. This is the only way to subjugate your parts into you, not by you. Then have your consciousness.

When one thinks of an object one is attached to it. Then he desires it. A desire to it, causes hatred to its opposite. Hatred causes confusion. This causes escape of recollection of his own consciousness. This escape shatters the will. With this step, one disintegrates.

Arrange everything in you to obey the I AM in you. Then you live clear in your own I AM even though objects apply themselves to the senses.

This clarity is the pure state in which sorrows have no place. Will stands only on this pure background.

Will makes its appearance out of your own synthesis. Lack of synthesis distorts will. Distorted will carries no

peace. What of happiness when there is no peace?

Then the senses blow like winds in all directions - they drive the mind as a feeble ship. Then the Consciousness is at the mercy of the stormy tide of life.

Have your senses withdrawn from their objectives to live above them. Then only the Consciousness is stable.

Visualise the rotation of the earth globe. Some sleep into the night while others work awake in the day. Similarly, some are awake in the activity of the senses with the mind. Will and stability of Consciousness do not exist to them. To them it is sleep. But those who are controlled, are awakened to will and stability. To them it is day. To them the mind, the senses and their objectives exist in sleep.

They do not want anything. Requirements come and approach them, flow into them as and when required and finally merge in them. See how rivers approach the Ocean, flow into it and finally merge into it, losing their nature. Even being filled, the ocean stands stable and has no change in its level. Such a one experiences what is peace. One who desires can never experience peace.

Thus man should leave off all his desire and act without desiring. He should be I AM. No localisation of I AM, No mine! Such a one can achieve peace. (Localisation of I AM results in limiting the

Consciousness which causes separation of the One self-
this in turn triggers all illusion and ignorance).

“This is the creative state required. Once this is achieved, no one is confused. If one can stand this stage even while one dies (while the mind disappears) one attains the experience of creative merging.”

If we keep looking to this check list, we will know for ourselves, how stable we are, we do not need others to tell us, so this is how the whole scheme is.



Path of Gradual Unfoldment

There is a sure path of gradual unfoldment in observing (and thereby experiencing) the ONE Consciousness in all that is called God, the Divine, the Supreme, the Light or by whatever name.

Meditating upon all visible forms (of the beings) as the manifestation of the ONE, attending to them responsibly, making effort to discharge 'our duties' to them as a matter of worship is the foundation for all natural unfoldment of Consciousness. It establishes 'normal temperament' in the aspirant and prevents distraction into speculative spiritualism as against operative spiritualism. The latter is more effective and experiencing than the former.

An aspirant in practice of the aforesaid fundamental postulate progresses even if he/she does not visit Temples, Churches and Mosques. It does not mean that visiting the Temples, Churches etc., is prohibitive. The visits need not be at the cost of one's own duty. To the spiritualists these visits happen effortlessly during the course of discharge of their duties to the fellow beings and even if they do not happen he is not worried.

Meditating on all visible universe and the forms therein gradually establishes in the aspirant the truth

that *God is Omnipresent*. He is realised both within and outside the Temples. To the ignorant God Consciousness exists in Temples only and the other places are non God to them. To the spiritual students it is realised gradually as the life behind the form. The student, therefore, comes to a logical conclusion that he need not run away from life situation in search of God, in search of Service and in search of Sacrifice. All is found within and within the given system of life. He realises that God is within and that service and sacrifice shall have to start with himself i.e., dedicating himself for the benefit of others. Service and Sacrifice become normal and natural but not artificial and hypocritic. Such are the ones who knock the door of initiation for Atonement – at one ment.

God cannot be defined to exist at a place in exclusion to other places. At a time in exclusion to other times. In a form in exclusion to other forms. And by a name in exclusion to other names. He is unlike the forms in creation, immutable. He is unguessable. He exists stable in all that is. He cannot be visualised by those who neglect Him in the beings as the beings.

For the created beings it is easier to comprehend the ONE God in the form of beings. By being serviceable to the beings (who are made up of the ONE Consciousness) one gains the vision of ONE-NESS of the apparent many.

Those who refuse to see God as the created universe and try to pursue for Him closing one's eyes in the name of Meditation or Yoga or penance are complicating themselves and are illusioned. Their path made difficult by themselves.

The Yoga students, who pursue the Lord in the created forms need not relinquish their daily routine, or their acts of responsibility. They can conduct themselves submitting the consequence of their actions to the Lord the I AM in everyone. Such practice liberates the practitioner from the consequence of their actions.

It could be difficult in the beginning to submit the consequences of actions to the Lord and carry out the duties to the beings around. What should be done in those circumstances? It should be recollected for practice. Each failure should lead to a more determined resolve. What happens if we forget? We should create a type of routine where it becomes difficult to forget. What happens if such routine cannot be established? Still there is a way; keep doing that which is to your liking, leaving the results to the Lord.

As one gradually practices the above steps, the unfoldment is sure and certain. The mind unfolds to duties and responsibilities and shuns laziness, indifference, irresponsibility. The duties are well performed and with ease and they do not bring in consequences as there is neither over nor under doing.

For example when you eat as much as is necessary, it maintains good health. When you over eat or under eat, it disturbs the equilibrium of health. So is the case with regard to every action. Yoga is equipoise and you will reach it through right action.

When such poise is gained in mind, scope is laid to visualise more. See how in a still water lake the stars and the moon in the sky are reflected. Even the pebbles below are made visible. That which is above and is below are clearly seen. Such is the mind of a Yogi.

How does a Yogi perform his duties? He is

- Friendly to all beings.
- Unpossessive of persons, properties, things and thoughts.
- Tolerant and is not affected by adversities or fortunes.
- Not critical of others and is accommodative of others' faults.
- Content and works for precision and perfection.
- Yogi at all times in all places and in all situations. Meaning, his mind, senses and body are in alignment with himself.

How to understand if one is functioning as a Yogi?

When he

- is not emotional and does not stimulate others' emotions

- is not glamourised for things, however, valuable they are
- is pure of body, senses and mind
- is capable and dependable and is not dependent on others
- is detached mentally even amidst problems
- respects others' freedom of thought, freedom of movement, freedom of beliefs etc
- **stable**
- does not commence any act for his personal benefit
- has no particular situations to be particularly happy
- carries no jealousy for others
- craves for and lives in the presence of the ONE
- unmindful of profit or loss, victory or failure and comfort or discomfort, while discharging his duties
- enjoys every life situation as an interesting part of the **Grand Play**.



Upanayanam

Upanayanam is the most sacred of the sacraments conducted to elevate the soul incorporated in the body.

Meaning : Literally, it means “to go near” or “to walk near”. The subject walks into the Ashram of a teacher to learn. The teacher, making a close study of the student, his potentials, qualities, limitations, attitudes, aptitudes etc., carefully trains the student for two periods of seven years each. Under the meticulous guidance of the Teacher, the student picks up his soul qualities and develops skills so as to usefully serve the society. He learns and practices the sciences of the world and the science of man too.

As he comes out of the ashram of the teacher, he is fully equipped to serve society and thus gains fitness to be a householder. A convocation is held for his batch of students before they leave the school (the ashram of the teacher) and the convocation function is called Snataka Utsava.

Thus the sacrament Upanayanam culminates in Snataka (the convocation).

Right Age

Normally, depending upon the brilliance of the

child, the sacrament is conducted in the 7th or 9th or 11th or 13th or 15th year of the child. If the child shows unusual brilliance since initial years, the sacrament is conducted even earlier i.e., in the 5th year. We know from history that to Lord Buddha this sacrament was conducted in his 5th year. Likewise, Master C.V.V. the Aquarian Master too went through this sacrament in the 5th year. By seven years. It is generally expected that the soul gains hold over the seven layers of the human body and hence is considered the right time to remind the soul and train the body scientifically and systematically.

Sytematised education that constructively develops mind through the teenage is what is contemplated.

Revisional Sacrament

At the time of Upanayana, all the previous sacraments done from the time of birth are redone. Even if those were done properly, they are redone, to purify the layers of the body. The *Jata Karma* (cutting the Umbelical cord), *Nama Karana* (the naming ceremony), *Anna Prasana* (the initiation into food from breast milk), *Aksharabhyasa* (initiation into literacy), *Chevulopanayana* (the ear ring ceremony) are all done once again, to purify every aspect, so as to prepare the body for the high initiation of Upanayana. These should be gone through with utmost care and

diligence.

The father of the *Vatu* (the child that is being initiated into Upanayana), addresses the Lord, in the form of the august gathering, as under to gain the blessings of the Lord for the child so to enable the child to gain fitness for the sacrament.

May the august gathering condescend to listen to my submissions.

May you accept my offerings with compassion.

May you pardon the errors that may have happened with my son ever since he was born till this time, i.e., upto this sacrament – Upanayana. Errors such as :

- *Drinking milk from the breasts of others' mothers, who are pure or impure.*
- *Mixing up with colleagues of undesirable vibrations while at play, at conversation and by touching and hugging each other.*
- *Urinating while standing.*
- *As per necessities of time and place, transgressing sanctions of purity and*
- *Being not dutiful in the past and past lives.*

And , May he gain fitness to the sacrament Upanayana for now and hereafter for future lives.

May he gain fitness to utter Gayatri -The Sacred Mantra.

May the Lord Narayana and the Goddess Lakshmi be pleased with this sacrament.

May you be pleased to bless the child and bless me.

The august gathering responds to the submission of the parent and bestows blessings saying –

So mote it be.

Seed-Sowing Ceremony (*Ankuraropana*)

Every ritual is always preceded by seed-sowing ceremony. The cereals of nine varieties are sowed into five pans, indicative of the cyclical growth of cereals, their usefulness to life and their continuity through cycles of time. The sowing is done seven or five or three days before the Upanayana ritual. Thereafter, they are either implanted in the front or rear yard of the house to grow further. Later, the grains are offered to the bird's and the plants to the animals.

Grain has a cycle of existence. Man too has a cycle. Grain continues through the cycles of time. Man too. Continuity of soul through incarnations is to be realised. Hence the sowing ceremony. The grain sprouts and grows.

The man in the body also grows besides the body's growth. The grain plant yields multitude of grains. Man is also expected to give rise to multitude of life-nourishing, life-promoting and life-giving acts while in incarnation. The grain having yielded multitude of grains, sacrifices its fruits and itself to the benefit of others. Man has much to learn from the grain. Hence this ritual of seed-sowing plays an important part in every sacrament and much more so in the sacrament relating to Upanayana.

Objectives of Upanayana

The basic objectives of the sacrament are to:

- Assign the child to the care of a teacher and an ashram.
- Educate the child at all levels, namely, economic, social and spiritual levels.
- Bestow longevity, brilliance, fame, splendour and fulfillment.
- Study the Veda (Wisdom) along with the keys.
- Teach the veda along with the keys.
- Utter the 24 syllabled Gayatri Mantra and thereby experience the second birth.

The Sacred Thread

The sacred thread is worshipped with utmost

reverance and is touched by the wisemen (to transmit vibrations) and thereafter the father proposes:

I now bestow upon my son this sacred thread to enable him to conduct the acts of Goodwill as contained in the Scriptures. Let it bestow longevity upon my son. May the Devas of the sacred thread accept my humble salutations and bless.

Thereafter while investing the sacred thread the following affirmations are made:

May you be stable like Indra - the King of celestials. May you rule unfettered, the Kingdom (the seven layered body) with utmost responsibility.

May you be fit to encounter and resist the ill-health and evil acts of the body.

May you occupy the whole body with full strength and vigour, just as the King celestial pervades over the creation and just as waters flow and occupy the fields.

Taking in the right food, may you gain the praise of the Devas.

May you master listening and uttering.

Having thus affirmed, the sacred thread is vested

saying:

The sacred thread is the purest among the pure. It is the co-born of the creator himself. Vesting the sacred thread bestows longevity, purity, vitality and brilliance.

May this moment be auspicious.

Invocation of the Devas of Will (Nandi) and of Splendour (Sobhana).

Into the chaste brahmins the devas of will and of splendour are also invoked, to bestow blessings on the child. On their invocation, they are worshipped and are sought to bless the child by keeping good contact with the child, all through his period of education with the Guru (teacher). They are also prayed to bestow longevity, brilliance, fame, vitality and all-round progress upon the teacher and the taught.

The brahmins and the gathering in one voice declare:

So mote it be.

The Recommended Food

The food recommended to the child during his stay at the ashram of the master (teacher) is bland food i.e., without salt, chilly, spices etc.

Among the five senses, taste is the most powerful and

this needs to be brought under the control of the child right from childhood. Otherwise, for life one becomes slave of his taste. Through this sense, the body gains control over the soul. Gradually, with the help of the sense of taste, other senses too declare independence and enslave man. Man thus gets sensuous and there is no way to overcome. Just, the food that we take in can cause such havoc, when we are not alert. Lord Krishna says “the one who overcomes taste, overcomes the body of senses. One who succumbs to taste, succumbs to all.”

Other Austere Measures

During the 14 years period with the teacher, the student is not allowed comforts in life, while, the necessities are fully attended to. He is not allowed to sleep even upto dawn, to sleep on cushioned beds, to apply cosmetics and scents to body or to have hot water bath. All these seem to be curt and rude. But the mastery over body is gained, so that in the latter part of life, the body cooperates in all works. Only from the time of marriage he is allowed splendour in life. Study, learning righteous habits, gaining mastery over tongue, the other four sense organs, gaining skills of life are of primary importance. The Children are not allowed to bring from their house, even clothing.

The formative years of life are thus taken complete

care of. The student comes out as an effective aligned instrument, fit to serve the community.

Tonsure

The father brings lukewarm water. He invokes the Devas of Radiation (*Adityas*) into the knife. He wets the head with water saying:

May these sacred waters wet the head to bestow longevity of life, brilliance and to enable you to vision the sun for long years.

The father thereafter scissors the hair of the son from East, in a clock-wise direction. The first scissoring is on the East, the second on the South, the third on the West and the fourth on the North.

The tonsuring is done thereafter in the same order, uttering the following invocation:

East : “I tonsure (the hair) with the same knife, as used by the cosmic Sun upon *Varuna*. May it be auspicious.”

South : “I tonsure with the same knife as used by *Varuna* upon *Brihaspati* (the Jupiterian principle) *Agni* (the Lord of Fire) and *Indra* (the King celestial). May it bring fame.”

West : “May you visualise the Sun through your acts of Goodwill. May such acts bestow longevity and fame upon you.”

North : “I tonsure with the same knife as used by

Varuna upon *Brihaspati* (the Jupiterian principle) *Agni* (the Lord of Fire) and *Indra* (the King of celestial). May it bring fame”.

Having thus tonsured, the hair is collected each of the four times into a bowl of cow-dung. Later, the hair and the cowdung are deposited at the root of *Audambara* Tree (a sacred tree that vibrates yogic energies of *Lord Dattatreya*).

The Tonsuring ritual is concluded with offering to the Lord of Fire, seeking his protection for the child. Tonsure is frequently done in all religions during rituals. The hair on the head carries the electric charge and conducts the thoughts from the surroundings into the beings. Tonsure is a overhauling process that gives freshness and even sometimes needed when embarking upon new thought patterns and new projects that require a new/fresh approach. It enables a fresh resumption of activity. Cow-dung is considered as comprising of purifying and sanctifying chemical action. Cowdung also is frequently used in rituals on account of its harmonising chemical potential.

Stone Stability

On the Northern side of the fire-place a stable stone is laid and the child is asked to stand still upon the stone.

The teacher declares:

“Ascend the stable-stone and gain stone-stability. Live a stable life. Resist the evil. Fight those who desire fighting with you. Do not recede. Face. Do not escape”.

Thereafter, the child is directed to offer ghee to fire, seeking support and protection.

Fourfold Investiture

The body is thereafter vested with

1. Clothing
2. Deer Skin
3. Mounji
4. Staff

1. The clothing, the strings therein and the borders that protect the cloth are representative of the Solar Ray. The boy is vested the cloth invoking the protection of the Solar Ray.
2. The deer skin is desirable to maintain *satwa* (poise). It bestows progress, vitality, brilliance and fame. It also attracts right vibration and right food.
3. *Mounji* is bestowed to prohibit inauspicious utterances. Thereby the armoury of protection offered by the Solar Ray remains intact. Continuous auspicious utterances make the *Mounji* more powerful and affords greater purity.

4. The staff is given to make the child remember that he works for the society and protects it.

Acceptance of the Disciple

“I shall behave responsibly with the chosen Master, understanding acts of death and immortality. May the master protect me, direct me and illumine me during my stay with him. May my conduct be auspicious.”

Saying so, the disciple walks upto the Teacher.

The Teacher : “A wave of the ocean reached me in auspicious enthusiasm. It enables me to experience immortality. This student is no other than the Solar Ray, that which is I AM”. Saying so, the teacher takes hold of the right hand of the student and says further: “Now the Lord of Fire, *Agni*, took hold of you. The Lord of Vibrations, *Soma*, took hold of you. The Central Sun, *Savitha*, took hold of you. The ever-flowing energy, *Saraswathi* took hold of you. The preserving light, *Pusha*, the teacher of the teachers, *Brihaspati*, the pulsating Lord, *Aryama*, and a host of others took hold of you.

You have become a friend. In friendliness, the Lord of Fire accepts you in the form of your teacher. I hand you over to these (aforesaid) intelligences for protection, direction and illumination. On behalf of them, with the permission of *Savitha*, the Central

Sun, I accept you to be with me, around me, near me. May this moment of my acceptance be auspicious and shower blessings for eternity.”

The teacher guides the student to the fire place. He invokes the celestial intelligences and directs the student to offer food to them.

The student does so with veneration to *Soma*, *Savitha*, *Saraswati*, *Mrutyu*, *Yama*, *Gada*, *Antaka*, *Jala*, *Oshadhi*, *Prithvi* and *Vaiswanara*.

Thereafter, the teacher holding the hand of the student encircles the fire place thrice in clockwise direction.

Sitting face to face with the student the teacher whispers in the right ear of the student as under:

“By the power conferred upon me by the Lord *Savitru*, I accept you. May you be blessed with good progeny, with goodwill, with brilliance and with ability to train people that feed and protect others.”

The Commandments

The following general injunctions are given to the child to be followed meticulously:

1. I shall follow the teacher's instructions.
2. I shall be discrete in speech, in movements and in eating.
3. I shall fulfill the duties entrusted to me by my teacher.

4. I shall not sleep during the day.
5. I shall eat food as is given and shall not exercise desire and demand for food.
6. I shall accept no drink other than water.
7. I shall be loyal to the teacher.

Initiation into Gayatri

The student humbly approaches the Teacher and prays:

“Oh! Venerable Master please be kind to initiate me into *Savitri*”.

Pleased with the student, the teacher forms a triangle with the father of the child. The teacher and the father utter forth the mantra. The child repeats:

1. Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah,
Om Janah, Om Tapah, Om Satyam, Om Tat
Savitur Varennyam Bhargo Devasya Dhimahi,
Dhiyoyonah Prachodayat.
2. Om Bhuh Tat Savitur Varennyam Om Bhuvah
Bhargo Devasya Dhimahi Om Suvah
Dhiyoyona Prachodayat.
3. Om Bhuh Tat Savitur Varennyam Bhargo Devasya
Dhimahi Om Bhuvah
Dhiyoyonah Prachodayat.
4. Om Suvah Tat Savitur Varennyam Bhargo Devasya
Dhimahi
Dhiyoyonah Prachodayat.

5. Om Bhur Bhuva Suvaha Om Tat Savitur
Varenyam Bhargo Devasya Dhimahi
Dhiyoyonah Prachodayat.

Having been thus initiated, the child is also given a brief meaning of the Mantra, which is as under:

“We meditate upon the Lord of Light, Bhargodeva, May that Savita, (the Central Sun that permeates through the Sun Globe) embrace us to alert our Will.”

Gayatri Word Meaning

Yah	- That which
Nah	- Our
Dhiyah	- Wills
Prachodayat	- Alerts, or stimulates
Tat	- That
Savitur	- Light of the Central Sun
Varenyam	- Embrace us
Bhargoh	- The Light
Devasya	- The Lord of
Dhimahi	- We meditate / or is being meditated

The sole purpose of *Gayatri japa* (recital) is to stimulate the will divine in us, so that we conduct life purposefully, i.e., fulfill the very purpose of our incarnation into the body.

We have the Sun globe, *Surya*. He receives light from a centre, the central Sun, called Savitu. He is

the solar Centre. Even he receives light from a higher centre, the cosmic centre, which is the source of the Lord of all light. He is called Aditya or Bhargo Deva. Aditya, Savita and Surya successively bring light unto the beings. And the beings are the solar rays in flesh and blood. Through Gayatri Mantra, we link up to our source and thereby conduct our lives as a Solar Ray playing our part in the Grand play.

Having thus received the Mantra and its meaning the student utters thus:

“May I be fulfilled, May the light Absolute be my Wealth”.

At this moment it is considered auspicious, to gift a cow to the deserving.

Having uttered Gayatri and gifted the cow, the student is introduced to the daily fire ritual.

The student and the teacher thereafter walk upto the ashram of the teacher where the student preforms daily:

1. Gayatri Japa
2. Fire Ritual and
3. Duties entrusted to him by the Teacher.

This is besides learning Wisdom and skills of life.

A Word on Gayatri

Gayatri is the light of the World. The World consciousness, the Universal consciousness that emerges

from the Universal Being. It is the silver screen upon which the creation happens. Gayatri represents the awakened state before the creation. It is the potential space on the background of space, through which the creation of multitude of Solar and planetary systems emerge as also the beings of the said systems. It is the Universal awareness and is the source of all creation. It exists in us too, as awareness. Awareness is the basis for all thought, speech and action. Hence, it is the source of all our activity. Likewise, at the Universal level, it is the awareness on the basis of which the Word goes forth to form all this. The universal awareness is called the Mother and the Universal Being is called the Father. The Father, the being is the basis for the Mother, the awareness. The Mother is the basis for the creation. We too have these states. We are beings. That means we exist. Upon this background of existence, we awake and become aware. Awareness as the basis, we think, we speak and we act. For all creational work, awareness is the basis. Awareness is the offspring of Being.

Through Gayatri the identity with Universal awareness is gained so that our little awareness functions in tune with the Universal awareness. It is a process of alignment with the Universe that is contemplated through invocation of Gayatri. It is a method of finding one's own fitness in the total plan - Divine.

It enables walking into greater measure of Light,

which in turn, enables better vision, better audience, better comprehension and hence better functioning.

Its invocation done twice daily, during twilight hours, is considered propitious.

The sound formula is called Gayatri, i.e., it protects when sung. Singing implies musical utterance in contrast to murmuring. The effect of Gayatri is more when sung musically, aloud. The Mantra says, 'We meditate', meaning that it is a mantra to be sung collectively. Collective singing of Gayatri during twilight hours protects, directs and illumines the utterers.

Since the contemplation is upon the Universal consciousness, it is the highest form of worship/meditation. For this reason, it is said there is no equal to this *Devata*. It is the summum bonum of all that is.

Gayatri is not Indian, for, Light Universal cannot be Indian. All belong to Light and no one can claim ownership of Light. Hence, according to occult understanding, Gayatri can be sung by all who have the deep inclination to do so. It is no more an exclusive property of a few. It was never so. It is a matter of inclination. The deep inclination is the fitness to utter forth. To own sunlight and deny it to others is an act of ignorance. Purity of mind and body and purity of place as also clarity in utterance are however demanded.

*Let the Light Universal, stream forth into the minds
of Men.*

Let Light descend on Earth.

Marriage - A Sacrament

Marriage is an important sacrament to the human being. It sanctifies the one who marries. It purifies and transforms.

Copulating is different from marriage. Animals, birds, insects copulate. Man marries. There is a difference between the two. If man understands marriage as a licence to copulate, he is no better than a beast.

There is always a higher purpose in every sacrament and marriage stands out as the most important of such sacraments.

The Natural Law

It is but the Law of Nature that you give that which you receive to remain neutral. When you receive more than that you give it binds you. When you give more than you receive it weakens you. If you allow inflow and outflow in equal measure, it enables you to live in balance. It applies in all walks of life. It also applies to your body. We received body through our parents. Hence we have a duty to give body to another Soul. A seed becomes a tree to give birth to fruits and seeds. This is Nature's Law of continuity. Nature conducts

this Law to perpetuate itself. We receive support from Society, hence we have to support the Society. We receive support from parents and elders during early stages of life. Hence we need to extend this support to youngsters as we grow. We receive teaching from elders. Hence we need to teach the youngsters.

The Responsibility

The duty to proffer body to souls is thus the purpose of marriage. It is not only proffering bodies that is intended by Marriage. Marriage intends proffering healthy bodies to the incarnating souls. It is a greater responsibility. In these days, man more often bequeaths diseases to his heirs than health and wealth. A couple that carry disease in thoughts, in emotions, and in speech and action, invariably pass on such disease to their progeny. Hence copulating shall have to be while in healthy condition at all levels i.e., at the mental, emotional and the physical levels. For example, a diabetic should make sure that his sugar level is well under control before he plans for a child. An obese person should make sure that he reduces his obesity before he proposes for a child birth. Congenital diseases are not easily amenable for cure and hence the couple need to observe health as a precondition before giving birth to souls.

The couple should also entertain a fair degree of

harmony between them. A couple in conflict produce children that carry conflicting nature in them.

Hence, health and harmony are vital requisites before man thinks of giving bodies to the incarnating Souls.

The Polarity of Sex - The Gandgarva

The Nature conducts reproduction with beings as its instruments. To conduct this reproduction the Nature produces a power and that is *Kama*, the sexual attraction. This *Kama* principle known as a *Gandharva* functions on the basis of magnetic power of a Cosmic Principle called *Soma*. *Soma* principle permeates upon planet Earth reflecting through the satellite Moon that revolves around our Earth. This *Kama*, the *Gandharva* moves along *Soma* and is responsible for the youthfulness in the youth. The youthfulness blushes forth further just before the time of marriage in the bride and the bridegroom which is '*Pendli Kala*' - the splendour. The bride and bridegroom become charming and gain more attraction to each other. This is the function of the *Gandharva* as is visualised by the Seers of the ancient times. Through the marriage ritual, this *Gandharva* is invoked, worshipped and is satiated, so that the couple are blessed to experience the bliss of the marriage sacrament.

Those who realise the power of the *Gandharva*

through the ritual gain the right attitude to sex. To them sex polarity is the means to give birth to good progeny. To others who do not realise the purpose and the power of the *Gandharva*, sex ceases to be the tool for reproduction. On the contrary they become tools in the hands of sex. Instead of the power of sex cooperating in the act of copulating, it overpowers the couple, reducing the whole reproduction ritual to that of a beastly action, which in turn gives birth to animal like man. The person overpowered by the power of sex is like the ship caught in cyclonic weather. The sex power wrecks him and leaves him in a damaged health condition for the rest of the life.

The Companionship

Marriage offers companionship and partnership for life. Man learns to work for the woman and the woman learns to work for the Man through Marriage. “One for the other” as a virtue is gradually realised and man is simultaneously elevated. Each learns to sacrifice his/her comforts for the sake of the other. Each learns to share his/her pleasure with the other. “Give and take”, “Share and Distribute” gradually develop. Above all Man learns to gradually accept other’s view point, a big step in evolution. One learning from the other and at the same time teaching the other becomes a natural process. Concern for one another unfolds the heart

petals and man gradually starts experiencing the bliss of Love. Man protects the woman and her interests and woman takes care of man's needs and in the process identity is gained, where union of souls is experienced in distinction to union of bodies. Oneness is realised.

The Group

As man and woman live in such harmony and health and give birth to Souls, a duty is well performed. But the duty is not yet fully discharged.

As they beget children, together they need to work for upbringing the children in right atmosphere. The children should be given right food, right habits and right attitudes in Life. Only then the duty is well discharged. Thus in the process, both of them work for the children learning further lessons of sacrifice. As the family group develops with 4 to 5 members living together, group consciousness is gradually gained as against individual consciousness a step indeed towards expansion of Consciousness. Family thus stands as an important school for learning life's lessons. It is indeed contemplated by Nature as the Fundamental school of learning.

As the family develops in harmony many times, instead of gaining identity at the soul level, attachments are developed, which again becomes counter productive. Attachment is the lower form of

Love. It binds persons and limits them. While Love allows living and experiencing together without being bound. “Stand free while surrounded”, is the keynote of family life. In the East, more often the Love among family members degenerates into attachment to family, while in the West, it degenerates into detachment of a negative nature. A balance between the two gives the experience of Love in family life.

Family System (*Grihastasrama*)

Among the four *Asramas* (i.e., Infancy, Youth, Family Life and retirement the four steps of man's life), the *Grihasta* ie., the family man is the backbone for the other three namely, the infants, the youth and the old. In this period of life, man learns, experiences and fulfills the purpose of his life. Marriage is thus a stepping stone for this coveted life experience.

Meaning and the Significance

On completion of education in the ‘School of learning’ the *Brahmacharin* is expected to return from a convocation. At the convocation he gets instructed that he shall not cut the thread of continuity of progeny. In accordance with this instruction, the *Brahmacharin* accepts a virgin in marriage.

The bridegroom is considered to be the embodiment of *Narayana* (The Spirit) and the bride is considered as

the embodiment of the Goddess *Lakshmi* (The Divine Nature). The union of the two is a replica of spirit and matter for a New Creation.

The bridegroom is given the bride to fulfill the purpose of Life. It is with this attitude, he is expected to receive the Virgin.

At the time of *Subha Lagna* (designated auspicious time, during marriage), the bridegroom and the bride should look into each other's eyes! This is considered as the first union. Looking into each others eyes is the first act of union and it should not be lost sight of.

The bride and the bridegroom place upon each other's head a recipe which is a mixture of Jaggery and Cumin. Jaggery and Cumin when well mixed give birth to positive electric charge as per the ancient's understanding of chemistry. By placing this recipe on each other's head, the Soul quality of the bride and the bridegroom get instantly attracted to each other and the union of the Souls takes place.

Role of the Bridegroom in the Ritual

The Bridegroom has greater role to play in the ritual than the Bride. He should invoke and offer salutations to the Lord of the Universe, to the Masters of Wisdom, to the elders that are present at the marriage, to the youngsters that are present; and also to all those who are present visibly and invisibly.

He seeks the blessings of all for peaceful co-existence with the bride. The gathering at the marriage should also carry the deep intention to bless the couple for blissful married life. Normally the invitees lose sight of this duty and get pre-occupied in out of context talk or thought.

The bridegroom should also carry an understanding that he is marrying the virgin in tune with Nature's plan of which he is a part. He seeks thus protection of the Nature's Law.

The bridegroom should further understand that the marriage is meant for fulfilment of nature ordained duties but not for mere sexual enjoyment. The foremost of such duty is to realise TRUTH through the union with the female nature.

The bridegroom should understand that he is accepting the Bride witnessed by the Five Elements, to please the Pitris, the Procreating Devas.

He should know that he is marrying to realise the Laws of Righteousness, to experience life in all ways and to continue the chain of his family dynasty through reproduction on this Planet, begetting **virtuous children**. He should willfully propose to experience immortality through his union with the bride.

In performance of righteous actions, he should not ignore his wife. In realising the splendour of Life he should not ignore his wife. In fulfillment of desires,

he should not ignore his wife. These are the three promises he makes and he is expected not to default on these three counts.



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