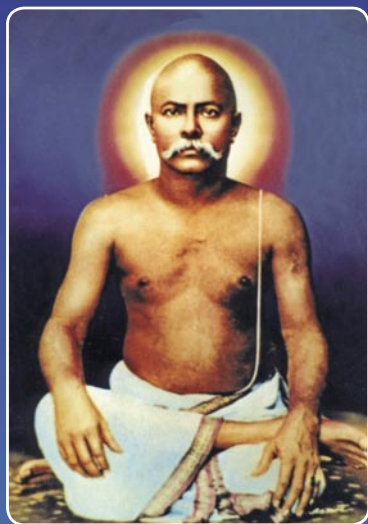


Sri K. Parvathi Kumar

Master C.V.V. – May Call ! II



Dhanishta

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Dhanishta Verlag

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Dhanishta

‘Dhanishta’ means Wealthy Wind.

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

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About the Composer

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

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

Dr. Sri K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him, *“Wisdom belongs to none and all belong to Wisdom”*.

The Publisher

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Introduction

Master KPK has been transmitting the Energies of Master CVV and the Path of Synthesis in the West on the MAY CALL Days since 1988. The May Call messages of Master KPK represent the teachings of Master CVV. They are serially given here as a first step of His teachings.

1. Synthesis of Existence

The One Existence is eternal, invisible and without beginning or an end. IT is beyond comprehension and the background of all that is. The One Existence is the Absolute God, Parabrahman. He is the Synthesis and Essence of all and contains everything. All is united in Him and all springs up from Him. He is the seed principle of every seed. He is the sperm and the birth-place of everything. He is the unborn and the beginning of all, the life and the lifegiver.

From the One Existence Nature and the whole universe emerge. The latent space is becoming the potent space. The One is emanating as sound to impress and impregnate the Nature (Root Nature, Mulaprakriti). He emerges as the One Word and forms the space of creation. He causes vibrations and digs holes into the space. Thus the One Existence divides into many and spreads into various manifestations. The word flows and communicates the Existence by many names. The One sound is manifested and diversifies

into vowels and consonants. The vowels and consonants are pronounced in many ways, but ultimately the meaning is always the same. This is the way to understand the synthesis of sound. We have to remember it again and again. If we disconnect ourselves from Existence, we are lost into the words.

It is always better that we go beyond names, and then see the One Existence, but unfortunately we have to use some words to make an explanation of Existence. In so far as the explanation is in tune with the Existence and is in continuous awareness of Existence, the words do not really mean anything. They do not really limit our understanding in so far as the Existence is always on the background of our consciousness. The words flow only to communicate the Existence. Many are the words, many are the languages. It is One sound that is manifesting as many letters.

This is the way to understand the synthesis of sound. There is a way to understand the synthesis of Existence, when Existence is recollected and we speak in awareness of Existence, in awareness of Existence we work, in awareness of Existence we sleep, and then there is One continuous Existence experienced through all. We shall have to remember that there is only Existence and nothing else. This was reminded to us two thousand years ago, when the Master, whom we call Jesus the Christ, came down and gave us a statement to meditate upon, so that we live in that

One Existence. He reminded us that, “*We live, we move and have our being in Him*”; that is all about Existence.

Thus, in so far as we remember Existence, all that is, is a flow over the river of Existence. Water coming from above, from the One Existence forms into streams, gets into a kind of communion, forms into a community of streams and becomes a significant river only to join the sea and to get back into its source. Every river has its purpose and joining the sea is its purpose. Only the river that can join the sea is called a sacred river. Any river that does not join the sea had an obstruction of matter somewhere. There is the stagnation. There is no free flow of life.

It is the One Life who proposed to diversify and get into analyses; that is why there are many people, many languages, many ways of living. Diversification is splendorous. Man did not propose diversity, hence he cannot propose unity. When man diversified from One Centre, that diversification was not at his will.

It is equally an occult truth that when we want to synthesise and get back into the One Existence, it is not our proposal. The whole game is proposed according to a certain sequence of events. Sometimes we diverse, and sometimes we commune. It is always from community to diversity and then from diversity to community. Thus, there are always the analyses, only to be synthesised. It is an eternal law that works. In between there is the Existence. The Existence is there before, after and also in between. When we

are in between, when we try to go from analysis to synthesis, then we get into awareness relating to synthesis. Then we receive the energies relating to such synthesis and then we try to see that which is common. Ultimately we find that it is all one activity apparently diverse. But in its background it is just the same.



2. Discipleship

Discipleship is a process of getting butter. How do we get butter? Churning of the milk brings out the butter. Each time we churn, butter is formed. The churning is both, in clockwise and anticlockwise direction. Then there is the slow formation of butter from the milk. Thus, there is the intermediary process where there is semi-butter and semi-milk existence. The life of a disciple is like this semi-butter and semi-milk existence.

A portion of him is milk, a portion of him is butter and then there is the churning in life, represented by the conflicts. The more and more he becomes butter, he differs from the milk. That is how some people are different from others. As the churning continues further, the butter is formed and it floats on the same milk. From this point, there is no more dissolution into the milk. When the formation of butter is complete, even it is left in the milk,

it does not any more get mixed with the milk. It remains afloat in the milk. But when the butter is in its formation stage, in between milk and butter, there is the possibility of it to become milk again. In the whole creation process we see the humanity on various layers of understanding. This is all nothing but the state of formation of butter.

Someday for the first time one feels a kind of Existence which is beyond the existence of the milk, which is a bit different from the milk. That is the kind of experience every aspirant carries with him. For the first time he starts differentiating from the form. The form and the life are the two aspects. The whole process of spiritualism is to travel from the form to the life aspect of Existence. If we take milk as the form, and then butter as the essence of milk, when we start identifying with the essence of the form, we become butter, which is no more dissolvable in the milk. But in between the beginning and the end there are many stages of awareness.

Thus, the so-called conflict is between the ones who are a bit behind and the ones who are a bit ahead. If two persons are fighting, or two groups are fighting, or two nations are fighting, it is all due to lack of understanding which in turn is on account of incomplete churning. Where the process is getting completed, much of the conflict reduces and there are not many wars. Instead, there is more harmlessness, more community, better understanding. But the one who is ahead of the others, till he gets to the state of

complete butter, he has certain complaints about the people who are behind in understanding.

When once we form ourselves into the butter of life, we do not anymore exist to the conflict of milk or to the conflict of churning of milk. When we put butter (which has gone through the churning completely) into a vessel of milk and then churn the milk, the butter which is already formed does not get dissolved into the milk once again.

Thus, the churning is for the butter, which is dissolved in the milk. Discipleship is a process of forming oneself into butter, and all Masterhood is the state of butter in the milk. It is not mixed up. The mixing up is only for those who are still identified with the milk or the form of life.



3. Live Every Minute Cheerfully

We all are travellers from form to life. In so far as we live in expectation, we miss one valuable aspect of life and that is the travel. If we are anxious to reach the destination and the travel lasts for ten hours, during all the ten hours there is no experiencing of the travel. We don't see the beautiful nature around. The travel is boring and very tiresome. Why? It is because we live in expectation to reach the place.

If we understand that we are on the way and that we will definitely reach the place, then we can live to every minute of the travel. We can smile at a co-traveller, we can look around and thoroughly enjoy the nature and the various aspects of nature, like the various forms, the trees, flowers and colours, the land and the sky. All this exists to the one who is in travel. When one sees and lives every minute of the travel, there is much to experience. There is happiness during the travel and not at the end of the road.

Let us not work out the end too soon. Let us experience the travel. There are people who fight in travel, there are people who drink happily and sleep during the travel. There are people who keep eating and there are people who argue, there are people who are concerned about the planet and keep on discussing in the travel. There are people who keep discussing about the politics of the nation and there are a few silent fellows who read the gospel. All of them will reach the place one day or the other. But when they are asked how the travel was – "Did you see the beautiful places during the course of your travel?" – they will make a question mark expression.

There is no need for us to think of the destination. It is enough if we are in the travel. The destination is sure. The only question is: do we reach the destination cheerfully or otherwise?

When on one morning we know that we have to travel and that the travel is inevitable, then we have a choice either to make the travel very cheerful and experiencing or to make it one of the worst travels that we had. That much of an option we have! We can exercise our option. Likewise we are already in the travel. Whether we like it or not, we are travelling from form to life and then there are the stations. Whether we like it or not, we reach the stations. Even the weeping one comes to the same station and the smiling one also comes to the same station. We cannot say, "How is it that the fellow who is weeping also reached the same station?"

Already the ship is sailing towards the East. That means we are already orienting towards the spirit. The travel has already begun and we are in the ship. We cannot go before the ship. If we try to do that, we will fall into the sea.

What we have to understand is to make the travel pleasant, experience the travel, see the beautiful manifestation of another passenger on your right side or left side, and then smile at him or at her. We need not be serious because we are going on some spiritual work. Then we can see the colours, can hear the sounds and smell the fragrances. Like this we can experience every little bit in our travel.



4. The Living Book

The living Master is more important than the teaching. Madame Blavatsky was shown the living book. She said, "There is only one book, there is no copy existing." That book was made open to her. That book cannot be destroyed by fire, cannot be made wet by water, cannot be swept away by air and cannot be destructed by matter. For some unforeseen reason, the book was made open to her. Likewise, to us also the book will be made open one day. It is not any book existing in the Himalayan caves. There are enough crazy people who are searching for the book in the Himalayas. The book is our own life. The numbers of years are the numbers of chapters and the numbers of days are the numbers of pages of each chapter. If we are not living to it every day, then we are not studying that portion of the book. If we are not living to every hour of the day, we are not living to a paragraph of the page, and if we are not living to every

minute, then we are missing a line in the paragraph.

Thus, the line is missed, the paragraph is missed, and the chapter is missed. Thus, some chapters of life do not exist to us. We negate certain chapters of life. That is why the book is not read fully by us. When we do not read the living book, the death book cannot tell us anything.

If the Bible is to give enlightenment, or if the Bhagavad Gita is to give illumination, all those who study must get it. There are people who are inspired by these books and there are people who are confused by these books. Is the cause with the person or is it with the book? If the book is to enlighten, it should enlighten every human being. Why is it not illuminating the human beings?

Suppose that all of us open the Bible and read the gospel, we should be able to experience Christ. But not all of us experience in the same way. So, the experiencing of the Bible depends upon our own life experience. If we are blind to life which is given to us to experience, then the sacred books also do not communicate anything to us. All those whom we know as great initiates have not become initiates because they studied many books, not because they studied the Bible, the Bhagavad Gita or the books on Vedas. It is because they live and experience every minute.

The person who can live every minute, who can live every year, who can live every period of seven years, is living to the chapter of the Bible. To him the Bible will open many things, the Bible reveals many secrets. But if we are

totally oblivious to the reality and in the name of emotional spiritualism become more and more impractical, we have no attention to give to our own family members, our friends, our parents, our children. We want to experience something through books or something through groups. The groups and the books do not reveal anything. The only way to experience is to live with the surrounding conditions. Accept the living condition! Accept the present living condition totally!



5. Trust the World Teacher

Master CVV says, *"A man who loses time without experiencing loses everything in life."* Even if he has millions and millions of money, and millions and millions of words to speak about the gospel, he has not the experience of life. Be quiet and proceed calmly. The travel is already on. Our reaching the destination is certain. There is already a pilot who is flying the flight. He knows at what height he should fly, in what direction he should fly, in what speed and how to fly so that the passengers are at comfort. We are already in the hands of the pilot. If we have enough confidence in the pilot, enough trust in the pilot, we can relax in our seat. Likewise, we should also have trust in the World Teacher.

If we have enough trust in the World Teacher, who is the pilot of our flight, then there are not many conflicts, there are not many discussions, there are not many arguments. We are sure that the World Teacher will take us to

the destination as the pilot of this planet. We need not help him to fly the flight. The best co-operation we can give to him is to remain in the seat and to experience everything around us. The whole practice of spiritualism is to have some harmony in the flight.

Nature has given us everything. It has given to each one of us something around us. We have to accept what is around us totally and live with it, and live in the Presence. Be totally in it, dissolved. This is what exactly Master CVV gives as the first teaching.

Understand that there is a big travel and there is a pilot who plans the whole travel. Out of compassion he has taken us on board without our paying for it. He will show us the splendours of creation during the travel. Enjoy it and experience it. But remember always that it is the pilot who has been helping us to experience everything.

Thus, our motto should be to live and experience. The pilot knows how to fly. If the pilot wants us, he will call us. When the pilot gains confidence in some of the passengers he then recruits them as the staff of the flight. The staff of the flight that we have is the Hierarchy on this planet. They work as flight attendants and assistants. They are all people who have the responsibility relating to the flight.

6. To Live in the Presence

The passenger does not have to know the technicalities of the flight because they really do not concern the traveller. As far as the traveller is concerned it is experiencing the manifestation of the creation around and the recognition of the Existence, which is the background of all manifestation. That is why Master CVV said, “*Live in the Presence.*”

In order to enable us to live in the Presence, in order to experience the flight, Master CVV has given certain tips. The tips are not new, but they are spoken in a new language, because we always grow inquisitive about something that is new. It is a positive aspect of the mind that it immediately grows aware of something very new. It grows aware means it grows inquisitive. It is the divine quality of the mind to be inquisitive. The Master utilises the inquisitiveness of the mind so that our mind is attracted towards the teaching. Once we are attracted, he can take care of us through his techniques.

7. To Be Impersonal

When we are propelled by personal motivation then the pentagon binds us. When there is impersonal motivation, we remain a triangle, but when there is personal motivation, we become an inverted star. This star is called Makara, the crocodile that grips us.

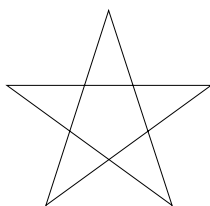


Fig. Star Makara

Thus, if there is any personal motive in any action, then the third inversion takes place. When we act with our children or when we act with our so-called own people, then

the action is bound to be personally motivated. When there is personal motivation, there is further inversion. We either overdo or underdo. When we know that somebody is our friend, we overact to show our belonging towards him, and if the person is not known to us, we act in a different way. If the person is one whom we don't like, we act still in a different way. When we act like this, it is an action from the personality angle. It is an action from the personal knowledge. When one's action is subject to personal knowledge, then he either overacts or underacts. If the person is too well known to us, and we like him or her very much, we run to hug him. But if the person is not to our liking, we run away so that we don't meet him. That is how we behave. We have over-action or under-action. It is also so with food. If it is Indian food I overeat, and if it is non-Indian food I starve. Then I am personally motivated in my eating habits. Whatever nature offers to us as food, we should be able to accept it totally, unconditionally and without weeping, but cheerfully. There should not be a different expression in our face when Indian or non-Indian food is offered, or Italian or non-Italian food. All this is on account of our identity with the form.

The real way to remain in the centre is to remember that I AM THAT I AM. All that is offered to us throughout the day is a form of the same I Am. If we remember that, then we have no change in our vibration regardless the situation, regardless the group with whom we interact. When we remember that everything is a transformation of I Am

into form through vibration, then there is no cause for excitement, depression or disappointment.

Remembering helps us to live in the One Existence and by that we can experience the One Existence in every action. We do not dislike our job and at the same time we do not have too much liking towards the job, too. When we live in the centre and not in the extremities, then our approach to everything in life will be impersonal.

When we are seeking some excitement, we can be sure that some disappointment also awaits us. When we are after happiness, we can be sure that some unhappiness awaits us. If we are after light, be sure that darkness also awaits us. Understand that in life everything exists in pairs.

Understand that you shall not remain on one side of the activity. We see people taking to sides and being partial. If we see two persons quarrelling and if we are impersonal, then we can see where they differ and we will be able to patch up well. We become a good arbitrator. We will be the best conciliator. But if we personally like one person in preference to the other, then we cannot be a good re-conciliator. Conciliation is possible from a person who is impersonal.

Do you know who is the most impersonal among men? The one who has a good Mercury. Mercury is the most impersonal planet. That is why Mercury as a metal is also considered for alchemy. We may have platinum, gold or diamond, which are more valuable than Mercury. But they do not help like Mercury. All alchemy is possible through

Mercury. Mercury cannot be stuck to anything. It is the impersonality of Mercury that helps alchemy.

Thus, the one who can remain impersonal can be the one who can bridge the gap. It is said that from the lower mind which is represented by the Moon we shall have to transform to the higher mind represented by Mercury. From the possessive instinct of Mars we shall have to grow to the awareness of Venus, which is the recognition of beauty without being possessive. The one who has no possessive instincts is said to have a good Venus. If there is something beautiful, it is enough by seeing and experiencing it. It is not necessary that we possess it. It is not necessary that we hold it. The possessive instinct of Mars should be replaced by appreciation of Venus: appreciation of the beauty of form and the formless. The limitation of Saturn should be replaced by the understanding of Jupiter.

When we are not impersonal Makara grips us. We shall have to transform Makara into Kumara. The only way to overcome the lower triangle, and the shortest way to do it is by learning to be impersonal and understanding the whole activity as triangular activity. If we remain impersonal we can really transform ourselves from the lower triangle to the higher. We will be able to transform ourselves into a white dragon. The first six chapters of the Bhagavad Gita give the instructions how to reverse the black dragon or the sorcery. By following them we can withdraw ourselves from the five-pointed star to the triangle.

8. I AM Everyone

When we are in awareness, we cannot but receive thoughts. When we are awake, there cannot be a situation where we do not receive thoughts. “Dissolve the thought and remain in awareness”, says the 6th chapter of the Bhagavad Gita. “Practise meditation”, is the instruction. Through meditation we have the glimpses of awareness without thought. The process of meditation is very clearly described in that chapter. The subsequent chapters up to chapter 12 are devoted to see that we become impersonal even in our triangular activity. That is what is described as meditation of ‘I AM everyone’. It is the seed thought for meditation and the same thought is given differently at different places, at different times. The same thought was given for meditation as ‘I AM THAT I AM’ by Moses. The same thought was given by Christ as ‘I AM the way’. Another statement given by Christ was, ‘We live, and we move, and

we have our being in Him'. This statement relates to the 18th chapter of the Bhagavad Gita.

If we remember that we are the ONE existing as many forms and many personalities, then we stop functioning with personal motives. Slowly we understand that the whole creation is a play between consciousness and nature. Then we understand that the patterns of thoughts that occur to us depend upon the three qualities that we carry. It is the blend of poise, dynamism and inertia. Through our own understanding of our blend, we understand where we stand in evolution. Through a proper and impersonal observation of our own blend, we can slowly stand outside the blend. When we are motivated into action and if we remember our original state, then the proposal to act will receive a question. That means, each time we are getting propelled into some action we come out of the propulsion as an observer and we observe the reason for our action. There will be an impersonal observation of each proposal before we act. If we sit down and observe we will know how many proposals the mind receives. Continuously we will be receiving proposals. It is not that we propose, but proposals keep coming to our mind. The Lord says, "You cannot help but receive the thoughts because you resemble Me. When I am in sleep, the whole world is in dissolution. When I am awake, My nature comes out of Me, and then I follow whatever she does. So it is also the case with you. Though I follow My nature to make the creation, I do not

lose My identity in creation. But, you lose your identity in your actions. That is the difference between you and Me.”



9. Observe Your Thoughts

If we are not to get lost in actions, we should recollect the I AM. When we recollect the I AM in us every minute, then each time there is a proposal we will see the why of it. We will know when we come out of our own proposal and then we are out of the thought form. When we don't make an impersonal examination of the proposal that we receive, the proposal carries us and takes us too far. We become a slave of our proposal. Each time a proposal comes, we should examine impersonally how far the proposal is needed. As long as we do not examine we become part of each proposal that comes out of us. But when we make an examination of the proposal impersonally, we are out of the triangle of the thought. We can impersonally see whether we need to act upon the proposal or not. If we do this exercise, in a matter of three to four years much useless actions will end.

The Lord says in the Bhagavad Gita, "A person who has

not been able to relinquish the personal proposals cannot be called a Yogi.” He says, “For all action the beginning is the proposal. It propels you into action. When the proposal is personal, the action is oriented towards a result. If the proposal is impersonal, it is not result oriented.” Thus, we have the proposal, the action and the goal. This is the triangle that binds us. A Yogi is one who has no personal proposals. The more and more the personal proposals cease to come to our mind, the more and more we realise the Existence.

Once, a disciple who was having a brewery visited the ashram of Ramana Maharshi. He went to Ramana Maharshi and asked him how to realise Existence. The Master told him, “Stop brewing”, because we keep on brewing many thoughts. The disciple was not satisfied with the answer of the Master and stayed for two more days in the ashram, only to receive some more instructions. After two days he asked again, “Master, please, give me a technique to realise.” The Master said again, “Stop brewing.” If we go to the Master and ask how to live in awareness, the Master replies, “Stop brewing”, or, “Stop cooking”. What does he mean by saying, ‘stop cooking’? How can we live without cooking and eating? The disciple stayed for two more days, and then he wanted to know for the last and final time if the Master had a better instruction to give him. The Master once again told him, “Stop brewing, stop cooking.” He did not understand. He started thinking that the Master was not good. But the sentence, “Stop brewing, stop cooking” was

working in his mind. He started cooking upon the thought “stop cooking”. After 40 days he understood that he should stop thinking about many things. Later he understood that he should observe his own thought pattern as it comes.

The more and more we observe the thought pattern we are out of it as an observer. When we do not observe it, we are in it. Sometimes we do not know that we are in it. Every time there is a thought, and the thought is not put to self-examination before it is acted upon, we are in the soup. The process of skilful action begins with the observation of the proposal. More often we won't do it. The moment our thought is not observed by us, the triangle pulls us into personally motivated actions. The moment we are motivated by personal action we have all the successive steps of likes, dislikes, disappointments, happiness, displeasure, etc. That is where Master CVV tells us, *“Learn, if you can, to remain impersonal.”* This is the first and fundamental instruction of the Master. He gives us directly the step by which we can cut off all unnecessary actions. Thus, the danger of getting into the triangle and the pentagons, and then getting reversed into Makara and receiving the chain actions, is eliminated at the very root. That is the Aquarian method of reaching realisation soon. It facilitates directly to get into awareness.

Existence and awareness of Existence is common to all. To all of us getting up in the morning is common. But when it comes to the thought, each one of us gets different thoughts. When we remember constantly that the thought

should be cut off at its very formation state, then we become very clear in our proposal. This is also the meditation given by the Master. He did not recommend observation of Prana, nor did he recommend recitation of mantras. He only stated, *“Think of Me, close your eyes, and observe what is happening inside. If you get a thought, observe the thought and if you remain as an observer of your own thought you will learn to get out of the thought forms that you receive.”* This is what Master gave us to practise in meditation.



10. Nil None Naught Level

He also stated, *“Make note of the thought patterns that you receive in a diary and continue with the meditation. After three years you make a comparison between the thought patterns you are receiving now and the ones you received in the earlier years. In so far as you keep observing your own thought patterns, then the intensity of thought is reduced, and the frequency of the proposals is reduced. Slowly in meditation you reach a state where there is no thought, where there is no one, where there is no thing. Only you remain without your thought.”*

This is what the Master stated as NIL NONE NAUGHT LEVELS. When we are in such a state, there is nothing except our own Existence. There is no brewing up or brewing of thoughts. There is no person existing to us in meditation, no thing exists to us. Such state of no thought is NAUGHT. None exists to us in such state of meditation except our

own being, and that is NONE. No creation exists to us and we merge into the One Existence and that is NIL.

NIL NONE NAUGHT LEVELS – this is how Master CVV directly gives the seventh step of Patanjali Yoga, as he knows that thereafter, that is after we get into the thought, we are inverted into many problems and it is not possible for us to trace back. Thus, it is better we trace back at the very first step where we are slipping. You see, we slip the moment we get up. He doesn't want us to slip. He says, *"Do not slip away into your thought without discrimination."* If we see someone as our own daughter, the feeling that she is our own daughter is not an impersonal feeling. The impersonal feeling is that she is a soul as much as we are and then for all outer activity we have the relationship of daughter and father. There is no such thing as daughter; we cannot identify it in the other being. The real understanding is that every person is as much a soul as we are. If we have this identity, all our actions towards the other person are impersonal. There is no scope for over-action.

Suppose we know that our own daughter has a good planetary position, and we get a little doubt that she could be a spiritual soul. Then as a parent our actions will be very funny. When we identify too much with our daughter, and especially when we have some doubts that she has some spiritual understanding, all our actions are coloured. When we identify with others' personality or if we identify the relationship we have with the others in the out-

er world, then much of our actions are coloured actions.

All interactions with another person are based on certain bias, prejudice. If we feel someone is close to us, our actions would be in one fashion. When we feel that someone is not close to us, our actions would have a different course. When we have this kind of a feeling, we would slip into different kinds of speeches and actions without our knowledge. Understand that all are souls. The whole illusion is based on the personalisation. That is the root cause of all illusion.

Thus, the Master has taken the task to cut off this at the root level so that the process becomes shorter. Then we will quickly get into an impersonal way of living. I have been repeatedly giving the example of Jesus Christ, relating to his attitude towards Maria Magdalena and the disciples. We have the disciples, who are such great spiritualists, and we have Maria Magdalena on the other side, the so-called fallen woman. The attitude of Christ is so very impersonal that he only sees the soul in the disciples and also in the prostitute. No prostitute exists in the mind of Christ. No disciple exists in the mind of Christ. To Christ the whole thing is Existence, and all those who interact with him are souls, having as much right over the Father as himself.

The impersonal way of living can only be comprehended when we observe the life of initiates such as Christ or Krishna. When we start living impersonally, 20% of the illusion is lost. We are straight away in our own existence,

and we are in direct touch with the soul of the other. We do not contact the form of the other person. The other person does not appear to be a Danish man or an Italian. That kind of form identity does not exist. The first thing that we identify is that we are as much a soul as I AM. All other things are secondary. Even the secondary things are also accepted to facilitate the interaction. That is when the brotherhood exists.



11. The Brotherhood

We are brothers as souls, either elder or younger. Soul has no age, but in the travel there are some ahead and some behind. Those who are behind us in travel, out of our arrogance, we call them ignorant. Then we look to those who are ahead of us and call them the Masters. But there is no such thing as Master and disciple. It is only a facility, all are souls.

That is why Master Djwhal Khul says that all are disciples including the Christ. So, call all as Masters or call all as disciples. Whichever way we call, it is only a facility of communication. But basically we should remember that all that exists is life in different forms. As souls we are brothers. There is no male and female existence at the soul level. All souls are feminine. Only the spirit is masculine. That is why in the scriptures it is said that Krishna is the only man and all others are women. The moment we are living as a

soul, we are holding the spirit in us. The soul is the vehicle. The spirit is the centre. Vehicle is a receptacle and anything that works as a receptacle is feminine. The one who receives is feminine and the one who gives is masculine. All that which is positive is considered masculine and all that which is negative is considered feminine. We all receive in our souls the Father and hence we are all females. Let no man feel that he is masculine. Even when we learn to function as souls we are only functioning as females. There is only one Father who is masculine.

We exist as brothers amongst us, with one Father in the heaven. This kind of understanding comes very easily to us and we will interact with everyone with an understanding that the other is also as much a soul as we are. If we develop this understanding, all our actions will tend to be less personal. When we become completely impersonal in our actions, we start experiencing the One Life, the One Existence that manifests differently through different vibrations. This is the direct method given by the Master, if we wish to attempt a spiritual practice.

Let us make an attempt. Anyway we have to make an effort. Instead of making so many efforts as to what to eat, what dress to wear, how to clean the senses, how to clean the mind, how to meditate, how to understand the scriptures, how to understand sound and colour, how to heal through sound and colour, how to reveal the secrets of the gospels, let us try to make effort to practise the direct meth-

od. How many attempts will we make like this and confront too many things at a time? Let us attempt the direct method given by the Master.



12. Learn How to Think

When we are working with colours and doing some painting, someone will tell us, “You know, you can also heal through colours.” So, are we to heal through colours or paint with colours? Then someone will tell us, “If you have a better understanding of sound, you can paint better, you can heal better.” Then some third fellow will come and say, “I have obtained a mantra from India. Through this mantra I have been able to heal better.” So, we run to India. Thousands of ways are suggested towards self-realisation. But all lead us step by step. There are innumerable steps to reach the temple. The more steps we conceive, the more distant we go from the experience. The Master says, *“There are not so many steps. There is only one direct method. Learn how you are thinking. Observe how thoughts are coming to you. See if these thoughts are personally or impersonally motivated.”* Out of thousand thoughts that we get only one

thought could be impersonal and 999 thoughts would be personally motivated. By observing like this, we will be able to avoid 999 possibilities of acting.

Suppose we get 1000 thoughts a day and then we have to translate them into action. Today we will be able to work with 10 of them, so, for tomorrow we carry forward 990 thoughts. This is the closing balance for today. So, next day morning we start with 990 thoughts, and then we get the quota of 1000 thoughts of that day. But we will be able to complete actions only relating to 10 thoughts. So, 980 thoughts remain. The closing balance comes forward as the opening balance and then the third day again 1000 thoughts will come, which make 2970 as the closing balance for that day, and then 3960, 4950 by the fifth day. We are left over with 4950 thoughts at the end of fifth day. It is a programme for life. Each day we keep on adding and we have programmes made out for at least a thousand lives. That is how our thoughts bind us for thousands of years. We have made our own creation through our own thoughts and then we are bound by our own creation. We can never come out of it. It is impossible. From one full moon to the other full moon we already get into ten-thousands of thoughts. But if we start observing the impersonal thoughts out of these 1000 thoughts, we may find one thought which is impersonal. We can carry out one action relating to that single thought for that day and be happy and blessed. There is no brewing of thoughts and there is no cooking of thoughts.

There will be no personal programme in life. The entire personal programme is neutralised. When the personal programme is neutralised the programme of the soul starts working and the programme of the personality stops working.

Suppose we want to go to Italy from Coxide. We start from Coxide to Brussels. But instead of coming to Brussels, we take a wrong road, towards Copenhagen, and then in Copenhagen someone tells us how to go to Brussels. If we take again a wrong road and land up in Sweden and tell someone in Sweden that we wanted to go to Brussels but landed up in Sweden, then they tell us, "Instead of following the road, you better go by flight." So we take the flight. Instead of taking the flight to Brussels we take the flight to New York. This is how the original travel disappears and the illusory travel starts. Unless we take the road to Brussels, we cannot take the next step. So, Master CVV says, "*Forget where you are.*" You may be in the deep forests of Africa. But from there, there is a direct flight to Italy. You need not go from Africa to New York, and from New York to Sweden, Sweden to Denmark, Denmark to Belgium, and then to Brussels, and then to Italy. All the yogic practices suggest that we have to rewind. Unwind that which we have winded. We start for Italy and we land up in Africa. We will be wandering around the planet just like a skylab and thinking that we are spiritual.

13. The Path of Return

The scriptures tell us, “Now you have reached.” At this point we are tired. The spiritual Master tells us, *“First you should go back, so that you reach the original point. Then you can go to your destination.”* We are already tired of making the illusory journey. Now we have to retrace the path. The effort to retrace the path is to reach the original point from which we have to make our journey again.

Master CVV says, *“There is no question of retracing foolishly. The path of return need not be as long as the path of deviation.”* Suppose we have taken ten thousand lives to become materialistic. We don’t need ten thousand lives to become spiritual again. The old method tells us that we have to go through our karma. The process of karma is undoing what has been done so far, unwinding that which is winded.

Suppose we are bound by a rope with a thousand circles

around us. To free us one need not rewind all the thousand circles. One can take a pair of scissors and cut through the thousand circles. We don't need so much time to trace back into our own being. It is the way to save time. This is the way to save our time and our energy.

In the process given by Master CVV, wherever we are, however distant we are from the centre, the moment we propose to be impersonal we are again at the centre. We can directly receive the experience without the complicated process of retracing our own steps. Master CVV says that the energy that visited him has given him this direction. Wherever we are, we can contact the centre.

Thus, the Master simplified the whole process of spiritualisation. He suggested to do three things, in fact two things only: to receive the special energy in the morning and in the evening. Master CVV arranged around the planet the energy that visited him through the comet. It is available in the ether. To receive the energy into our own being, he said, "*You utter the sound key CVV.*" That is the sound key. If we utter these three sounds, the energy that is arranged by the Master in the ether visits us straight. He also said at what time we have to invoke the energy: at 6 o'clock in the morning and 6 o'clock in the evening. He has also given some adaptability or adjustment of time up to twelve minutes. If we get into meditation between six and twelve minutes past six, we will receive the energy.

"Work and get familiar with this energy every morning

and evening and then be impersonal in all your actions. If you make an effort towards this direction, in a matter of twelve years you will become as much as I AM. This is My promise”, he said.

He also said, “You will break out all limitations of your mind. You will destroy all limitations of the negative aspects of the tradition. In your mind there will be no barriers. You will have the direct experiencing of Existence regardless the cast, creed, religion and nation to which you belong.”

The energy is kept in the ether. In fact, it is also functioning at the macro level, that is, at planetary level for the time being. It is for the planet and for the human beings. The planet itself is undergoing certain changes and it is also put to much evolution since 1910. By the next century, that is, by the turn of this century, we will have many, many things happening on this planet which we cannot comprehend now. In fact, we are in the most interesting aspect of time. We can really experience the grandeur of the Aquarian energy. The energy is also given at the individual level to experience better and also to remove the luggage of our past karma so that we are light in our travel. The burden of luggage in travel is not there. We can travel light so that we can better experience the travel.

Suppose we are travelling in Europe. How difficult would be the travel with about 1000 kilos of luggage? You know very well that it is difficult to travel even with 20 kilos. It is a very big burden to travel with heavy luggage.

We have much luggage of past karma and then we have the Masters who tell us that we have to work out our own karma and that we have to retrace our own path to get back to the original state. It is totally discouraging. But Master CVV is positive. He said, *"By tomorrow you can be liberated out of your karma."* How pleasing is this statement. At least at the thought level there is a fantastic relief from the burden. That is the Aquarian approach.

That is why the sound CVV is recommended for invocation. Please note that it is not his name. His name is a very long name. It is Canchupathi Venkata Rao Venka Swami Rao. If you want to pronounce the name of the Master, it is CVRVSR. But the sound which he has given to contact the energy is CVV. When we utter the three sounds we are already in the flight; and then it is a matter of a few hours to reach the centre. The evolution is very quick.

The Master said, *"You may follow any cult, but if you utter these sounds, you will have a better understanding of your cult and you will become so positive that you also understand that which is positive in other cults. Instinctively you can identify that which is common between all of us."*

This is the special kind of energy with which the planet is bestowed now. The Master came down from the cosmic system to receive it from higher circles and then to spread it for the benefit of humanity.

14. The Distillation Process

Let us try to get into the Master Consciousness, the energy which is called the primary cause. This is the name given to it by the Master. In Sanskrit we call it 'Adi.' 'Adi' is called the beginning. For some unknown reason the primary cause, which is responsible for the creation, has decided to descend on to this planet. That is how the Master has put it. It has decided to descend on to the planet and it has its own plan through time. The Master has become the channel to the energy, and he said, "*Everyone can become a channel to this energy.*" The first requirement to become a channel or a medium is to invoke the sound CVV in the morning and in the evening at 6 o'clock and then the second requirement is to live impersonally.

When it is an impersonal working, the frequency of occurrence of thoughts gets reduced and then slowly the thoughts of personality disappear. When the thoughts of personality disappear, for the first time the soul is given an

opportunity to manifest itself in the impersonality. When the mind is so very busy through its five senses, it is in continuous contact with the objectivity, and then the supervisors or the messengers whom we call the senses keep on feeding information. The outer world is so splendourous, and the senses very faithfully report to us all that is around us, and the mind is there to react to it. Even before giving any thought to it we are pulled into action.

There is the mechanical production of thoughts, right from the time we are awake till we fall into sleep. This thought pattern is developed by the mind and the senses. We cannot get out of it soon, because it is based on a habit which is developed over lives. There are many people who tried to regulate their senses and regulate their mind. They wanted to control the mind and the senses. Many methods of suppression were adopted resulting in some kind of self-infliction. Spirituality has become a source of self-infliction to many. All those who put the body, the senses and the mind to suppression are approaching the path in a wrong direction. The body, senses and mind are impersonal. It is according to us they develop the functioning. There is a fellow who has cut his tongue because he had spoken a lie. What to speak of him? He is understood to be a great spiritualist today in the world. It is not the tongue that speaks lies. The tongue is only an instrument through which we speak. By cutting the tongue we are inviting more problems. We can't eat, we can't taste. It is not only

for speaking lies, but also for speaking truth we don't have the organ anymore.

Many are the foolish methods that we have, and that is why there is a wrong understanding of spiritual practice. We shall have to make an intelligent understanding of the process of action. If we understand intelligently how we act, from where exactly the action emerges and where it gets deflected or distorted, then exactly there we have to make some rectification.

Suppose that we are cleaning the floor of a room. The water that is used for washing goes to a corner into a hole through which it gets out. The understanding is that the hole is only a channel for the impure water to go out. Just because the hole enables the impurities to get into it, it is not the solution if we plug the hole. The solution is to keep the room clean so that we need not wash it every hour. Before the thought is translated into action, the necessary purification and rectification should be done.

Another example: we put a drop of ink into some water, be it red, black, or green ink, and then we put it into the freezer so that it becomes an ice block. Later, when the water turns into the ice block, we cannot take out the colour from the ice block. But suppose a drop of ink has fallen into the water before it is transformed into an ice block. We can distil or evaporate it and collect the pure water again into a beaker and make it into ice. Then the ice block will be crystal clear. After the colour has entered into the ice, it can-

not be rectified. If we have some waters which are impure then the impurity shall have to be taken out by a process of evaporation or distillation.

Thus, what are we doing? We are transforming the water into its previous state of existence, so that we start afresh. Likewise, when we receive a thought and we get into action relating to it without considering the impersonality, then we have to trace back before we go any further. No amendments can be made. Amendments can be made by tracing back. Just like the coloured ice block is once again melted down into water and impurities are eliminated through the process of evaporation.

In every action that we do the Master advises us to see how far it is impersonal. Is our speech or the action carrying some personal motivation and personal profit?

Any act can be converted into a personal or impersonal act. We can take any action. It can be considered both, personal and impersonal. The orientation makes it personal or impersonal.

For instance, we take the example of a businessman. The businessman is very much needed for the society. Without him we wouldn't have many things. We cannot record that which we want to record if we don't have a businessman. We can't write anything on the board unless we have a businessman. We shall have to remain naked if we don't have a businessman and we have to remain hungry if we don't have a businessman. But we all blame him saying, "Oh, he

is a businessman.” All our existence is based on him. Unfortunately the human mind is such. It blames that which is the basis for its living.

If we remember that we are serving the society, the act becomes impersonal though we may have some profit out of it. But if we do business only to make profit, it is a different experience of life.

When the orientation is for profit, throughout the process we suffer. If the orientation is to help others through our own work, we may have the same profit or even a better profit, but the whole period of suffering is transformed into a period of experience and joy. Anything that we do can be considered personal or impersonal according to our orientation. Our doing is inevitable.

Thinking that the children are born to us we do so much service to them. We all have the feeling, “The children are born to us and we serve them like a slave.” Utmost attention is given to the children. We buy all kinds of things to them. We try to protect them from all kinds of weather. All our working is subjective to their health and their well-being, and the feeling we carry is ‘my children’. If we don’t have this feeling, we would not care one percent of what we do. If it is some other’s child, would we do all that?

Nature has a different plan to work through us. The truth is the child is not born to us, but born through us. This is the truth. Otherwise we would not serve the fellow. No one is foolish enough to serve a fellow, unless he feels

him as his own child. Mother Nature knows how to make us work. If the Master or Mother Nature are here before us and tell us that we have to pay the landowner, we have to pay the workers, we have to pay the machinery, the manufacturing people – we are not interested. What happens? Mother Nature suggests to us, “You have profit, if you do it.” Then we are motivated towards profit and do all the labour like a dog.

Whatever we do can be conceived as impersonal and personal, but action is inevitable. But when there is impersonality in action, there is no chain-action coming out of it. That means, we are not building up our chains that will bind us. People start spiritual groups and all their living is conditioned by the groups that they build. Any action that binds us is not the right action. If required we should be able to leave the group and get into some other activity. That is the courage we need to be free. Suppose we develop a group and the group starts telling us how we should live. Then it is better to get rid of the group than to get conditioned by the group. We create many things and then in turn the created things condition us.

Man created money and money started conditioning man. It is a miracle that happens every minute. The action that conditions us is a personal action and the action that does not condition us is an impersonal action.

Christ had no obligation to teach humanity. It was an impersonal act. For Master EK also there was no obliga-

tion to come and teach. There was no glamour in him to teach. He was not bound by others' programmes relating to teaching. But, suppose the teaching is for some profit, it can be in terms of money, in terms of recognition, in terms of reputation, in terms of popularity. Then teaching conditions.

Suppose we teach to become popular. The wish to become popular binds us and we have to teach. Thinking that people will appreciate, we give the teaching. Then we are bound to teach, because we want some appreciation. So it is a personal action that binds us. When we do it in an impersonal way, if we want we can teach and if we don't want we need not teach. That is how the initiates work. They are not obliged to do anything, because they don't expect anything from others. They are not bound by their actions. Remember, wherever there is some expectation, the action slowly binds us.

An act can bind us and the very same act can give us bliss also. If it is impersonal, it is bliss. If it is personal, it is bondage. That is why Krishna says in the Bhagavad Gita, "In all these three worlds, there is nothing I need to do. I am not obliged to any fellow to do anything. If I do it, I do it because I like it." That is the state of action we should try to reach. In every Master of wisdom we see the same approach. They keep helping people. They are not obliged to help people, because they don't take any remuneration to get obliged. We are obliged if we take something from the other.

Thus Master CVV instructed, *“Give without obligation, then you are free. If others give you without asking, accept it. But never work with an expectation that something will come to you.”*

If there is any action with expectation, there are two things that can happen: firstly, when the expectation is fulfilled and realised we become proud; and secondly, when the expectation is not fulfilled, we develop some kind of hatred to it. We hate the group when the group does not behave according to our expectations. If the group is working according to our expectations we become very proud that we are able to do it. Pride breeds egoism and egoism breeds indifference to the fellow members, lack of love, more authority and hatred. We are more attached to the group, and then through hatred we directly reach the last step of lack of love. We keep criticising people by saying, “Oh, they are useless fellows. They are still like animals. I can’t help them.” We may not help them, but we will receive problems if we speak like that. Then the strongest animal in the group will come and smack us on the face because we said animal. Pride will develop enmity, jealousy, hatred and all kinds of things.

But if we think better not having groups to avoid all these problems, it will be a passive understanding. There is nothing wrong with the group and there is already the impulse in us to create a group. We have reached that station in the journey where we have to develop a group. It is not

our will that functions; it is the will of the Master. The only concern is, the technique to develop the group is not yet completely learnt. But the impulse to create a group exists in us continuously. When the impulse is received, there are two ways of transforming the impulse. One way is remaining impersonal in our action, without any expectation from the group. Then there will be a natural growth of a group in accordance with the divine impulse.

The other way is to pull it towards our personal ends. None of us would like to make profit out of the group. There is no feeling that we should make profit out of the group, but the process of working is not fully learnt. That is why we become a bit personal with the group. When we become personal it gets blocked. We have to learn to be a bit more impersonal. If there are hurdles and blocks in the development of the group, the leader has a responsibility to make introspection and see if there are any traces of personality in his working. They have to be once again put to evaporation. The process of distillation and evaporation shall have to be done. That is how impersonal action will keep us without bondage.

By remaining impersonal we do not create new karma. What more do we want? We are a winged bird. We are already in the third initiation, where we become a medium to the Master. The Master will speak through us. The tongue is changed, the Pentecost is realised and then the Master will work through us. He will not only speak

through us, but he starts working through us as well. We continue to be impersonal and understand that the Master is functioning. The whole process is so sweet and so dear to us that we will not share it with any other person. Sharing here means that we will not tell people that the Master is functioning through us. It is a state of being, so dear to us that we become so silent about the whole thing and allow it to happen. When we start speaking about the work of the Master, it is again seeking some personal recognition. It means that the personality comes into being. The impersonality is lost and then there is the blockage once again. Every minute there is the possibility for the blockage. By being impersonal the experience becomes complete. There is no anxiety about the future, because there is no expectation in the mind. There is no brooding over the past, because it is all neutralised. That is the state of being in the centre and standing to receive the energies of the Higher One. The personality becomes totally silent. There is no anxiety or urge to speak about our own being. There is the anxiety to help as many people as possible. The urge to help is there, because the identity with others becomes more and more complete. If an impersonal way of living is taken as a basis for living, it is the direct method to reach the third initiation in the shortest possible time. It is the promise of the Master, *"Whosoever meditates upon Me, I shall give him the strength to be impersonal. If he continues the practice for twelve years, be sure I shall work through him."*

Like that the Master has prepared his own channels. He has a peculiar way of expressing things. He says, *"I cannot wait till you take the third initiation. If you can prepare yourself for the third initiation, you don't need a Master. I shall bore through you and make way for My being."* He also says, *"When you meditate, don't entertain the fallacy that you will dissolve your thoughts. You just can't do anything. You just think of Me and close your eyes. I will do everything for you inside your being. All adjustments of the various vehicles will be carried out by Me. It is not like the old guru who tells you to regulate your thoughts. It is a new approach. Think of Me. I am there in you to make all arrangements. For fifteen minutes there is a kind of dynamic working of a static energy."*



15. Master CVV Prepares and Supplies

In the base centre a thrice coiled serpent with the hood of a serpent and the hood making one more half coil will rise. It will unwind the coils and rise in us and then carry out all adjustments in us for fifteen minutes. The name given to it in the scriptures is Kundalini.

We cannot raise our Kundalini. If we compel the rise of the Kundalini, it will cause some damage to our vehicle. Master CVV says, *"I am here to see that your Kundalini rises in My presence and I shall regulate the Kundalini to see that the vehicle is adjusted. Be sure, in a matter of five years I shall reconstruct your body to some extent and you have the taste for meditation. When once you are addicted to the taste, you will be regular in invoking the energy. In the next cycle of five years the reconstruction will be complete. Then you will be a channel for any energy to make use of. Thereafter I do not need you. There are Masters who can*

make use of you as an instrument." We all belong to various Masters. There are First Ray Masters, Second Ray Masters, Third Ray Masters, like that. For all the seven rays, there are the Masters working on the planet for thousands of years.

Master CVV says, *"My job is to prepare vehicles and then supply them to the Masters. Thereafter it is up to the Master and the instrument to carry out the work. I don't have the karma. It is for them to work out the evolution. The hierarchical work is not My job. My work is to connect every fellow to his Master quickly. I shall push everyone to reach his Master soon. That is the purpose why I invoked into my being the energies coming from the cosmos. The purpose is to help the Hierarchy to carry out their plan."*

That is how the Master has come down and has provided already thousand bodies as instruments to various Masters. We only know three of them as Master MN, Master VPS and Master EK. In his own life Master CVV prepared more than 900 channels. By the year 1988, he has completed the thousand channels, who are working incognito on various parts of the globe. That is the kind of work the Master has done. The Master comes from such an ashram that always intervened in times of emergency. That ashram works like the special agent in a crisis. Please understand that the energy of Master CVV helps us to reach our own Master soon. That is why, though we do not believe in cults, the prayer given by Master CVV is recommended to us.

If we are working with Master KH, we have the attunement to Master KH, and if we are working with Master Morya, we have better attunement with Master Morya. Unconsciously, we are quickly pushed to see that we realise our connection with the Master. If we are working with H.P. Blavatsky, because she is also a grand Master now, we will be linked nearer to HPB. If we are working with Master Djwhal Khul's energies, we will quickly be pushed to work nearer to him. It is a kind of making haste, because the planet needs some scouts. There was the need for scouts. The need was for about hundred thousand disciples, and by the beginning of the 20th century there was a great shortage. So, the special energy has come to push and see that the required scouts are recruited into the planet. That is how the work of Master CVV is linked to the work of the Hierarchy.



16. The Importance of Male and Female Energies

One important teaching of the Master has been about impersonal living. Meditation and impersonal living are the basic requirements to become the channels to the energy of the Master.

The third requirement is that we shall remain in families and we shall experience family life in the total life as a facet. Companionship with a female energy and friendly relationship with a female energy are helpful for spiritual experiencing. It is not that we need the female energy for emotional experiencing. He makes a distinction between sexual indulgence and sexual companionship. The first is the animal understanding and the second is the normal biological instinct. The whole creation is based on the interaction of male and female energies. It is therefore necessary that male and female live together. What is important is living together. Through exchange of smile and talk we

exchange energies. There would be a regular exchange of energies between male and female and this helps the fulfilment of experience. It is a complete experience. The Master always recommends that every man should marry. He says, *"There should be a woman in every man's life."* The basic stress of the Master is with regard to living together.

The Master whom we know as VPS was somebody who went through the rigours of traditional spiritual practices. He was a scholar in Sanskrit and made quite a research into that language. He was good in the Vedas and the key relating to the grammar. He was really searching for truth. In the East, there is always a wrong understanding of the sexual energies. People take it for granted that a man is very spiritual if he is not having a sexual life. The average understanding is that if you want to be a spiritualist you shall have no woman in life. In the West, it is the opposite. We live in either of the extremes, but do not understand the concept in the proper sense. Master CVV stated, *"The negative and positive energies must be blended together for a harmonious experience of the spirit."* Without the female energy, the practice of spiritualism is full of hurdles and vice versa, i.e., without the male energy no female can experience the true spiritual energy. As the spirit is neither male nor female it is essential to experience the spirit as the happy blend of the energies.

Master VPS was brought up in a traditional spiritual system, an orthodox Indian system of spiritualism. He was too

strict with his diet, too serious with his meditation and too serious with his family. He was having much stomach problems because of the suppressions. There was suppression of feelings, suppression of emotions and suppression in the name of discipline in many aspects of life. It brought him many difficulties around the solar plexus. Ultimately he was to live on a bland diet. No salt, no spices, just like having milk without even having sugar, and if the yoghurt was a bit sour he could not take it. He tried many ways to overcome this ill-health. He tried all systems of the medicine and also the various spiritual ways to heal himself. He was pursuing his knowledge in literature on one side and on the other side he was full of suffering. There was much irritation inside. He came to a point in life where he did not think it worthwhile to live anymore. One fine morning a friend told him, "There is a Master in the South of India, you may go and try with him." The person whom we know as Master VPS said, "I have seen too many gurus. No guru and no spiritualism will give me relief." The friend replied, "When you have seen so many gurus, why not one more?" VPS said, "Okay, as you said, there is nothing wrong in seeing him also."

Thus, he went to Kumbhakonam. Kumbhakonam means 'the angle of Aquarius'. Master CVV was there inside the house. A disciple received VPS and presented him to the Master. It was already 7 o'clock in the evening. The Master instructed VPS to have a good shower and join him for dinner for that evening and he could take initiation on

the next day. VPS had his shower and was with the Master at the dining table. There where many things served on the plate. Spicy foods and many sweets were served. When it was being served, VPS was putting his hands across the plate. The Master gently took away the hands and told VPS, "Allow them to serve. When you are in my house, you shall have dinner in my way. The moment you entered through the gate into my house, your health is my responsibility. I am responsible for anything that you eat. From today your health is my health. Please feel free and eat." VPS wanted to explain how terrible his stomach problem was, but the Master only said, "Please eat." Then VPS started eating with fear. The first one or two spoons were taken with a bit of hesitation, but the taste of the food was so good that he was encouraged to eat more. He ate all the sweets and all the spicy things. For the first time after a few decades he had a good meal. Normally if he ate such food, there would be an explosion in the stomach for him. But to his surprise nothing happened. The stomach was very silent and he immediately felt sleepy. The Master told him, "Go and sleep; we will meet tomorrow." Master VPS after two decades slept well that night, with a silent stomach, a stomach that was fulfilled and with no problems of solar plexus.

Next day morning VPS woke up and after having taken his shower, he met the Master one hour before 6 o'clock. He asked the Master about the regulations for the initiation. "There are no regulations", said the Master, "be present at

6 o'clock in the group." So he was present among the others for the 6 o'clock meditation in the morning. Master CVV gave the sound and then the energy started working in VPS. Slowly his right shoulder started moving in the meditation. He had no control over it. It was moving on its own. Throughout the fifteen minutes meditation the shoulder was moving. There was some feeble current passing through the whole body. He was not able to open his eyes. After fifteen minutes when he opened his eyes, the shoulder stopped moving. The Master called him and said, "You can use your shoulder hereafter, fully." In his childhood VPS was travelling in a horse driven cart and fell down from the cart breaking his shoulder. From that time the shoulder was not mobile any more. He stopped using the shoulder for four decades. As a consequence, during meditation when the energy which was initiated by the Master started spreading all over, it worked intensely with the blockage in the shoulder. The shoulder came into order.

When he saw his shoulder moving very freely and his stomach for the first time in his life very much in order, he was extremely happy. He touched the feet of the Master and said, "You are my Lord. You have given me relief in life for the first time. I could not eat in all these years. I could not work with my shoulder all these years. It is strange that in a matter of twelve hours I progressed so much in respect of my health. Since you are the Lord I leave everything and I shall live with you from this moment." The Master replied,

“I accept when you say that I am the Lord, but I do not accept your proposal of staying with me. You shall have to go back and live with the family. Let your family see the better side of you for some time. You have always been an irritant person, an angry person, and a depressed person. Now they will see the fulfilment in you. When time comes you will come here with the family. Do not have too many restrictions in life. From today you will have only two regulations, to meditate in the morning and evening and to be impersonal in life. Lift away all the discipline you have imposed at home. Let the souls at home enjoy some freedom. Spiritualism does not include rigours in life.” With great difficulties VPS left the Master and went back to his place.

As VPS was a very well disciplined instrument since childhood, it was easy for him to live with the energy. In the words of VPS himself, for the first time he understood what life is and how beautiful life is. In a matter of two years, in the name of the Master he started to heal people. If there was any serious ailment in any person, in the name of the Master he used to touch the eyebrow centre of the patient and in a matter of three hours the ailment used to disappear. In a matter of five years gradually VPS became a Master. He was recognised as a great healer. He became a channel to the energy of the Master. Many disciples were prepared through him during the first half of this century.

After four or five years, VPS visited the Master with his family. When VPS came with his wife to the Master's

house, the Master arranged his own bedroom for the couple. He got the room decorated, he arranged many flowers around the bed and on the bed and he arranged much incense in the room. He instructed VPS that he and his wife should sleep in his room that night. Shy as he was, VPS could not do it. He slept in the front room on the floor of the veranda and his wife slept in a similar veranda in the backyard. Next day morning the Master said, "However much I try to give you fulfilment, the tradition in you is not allowing me to do it. It is done with a purpose and you are not ready for it. Understand that woman is a divine energy. You become more divine if you live properly with the feminine energy. I know the traditional mind that you carry with you. I wanted to break that barrier in you. This part of experience remains unfulfilled in you for this life."

This story is narrated so that we properly understand as to how we should work with a feminine energy. If there is indulgence in sex, then the feminine energy is not put to proper use. If we avoid sex, then also it is improper utilisation of the feminine energy. Regulated sex life is recommended for spiritual living. Above all, the companionship with feminine energy is important. Master CVV told the disciples, *"The one who does not marry need not be in this ashram, because My energy functions fully and completely when people live in families. Both, male and female will receive My energy in so far as they live a regulated life."*

We have experiences in India, where persons who did

not have the possibility for marriage according to their horoscope, are leading a good family life today. Master EK's understanding of astrology is quite deep, profound and extraordinary. When he saw from the horoscope that there was no scope at all for marriage in the life of a person, he recommended to that person the meditation given by Master CVV. Within seven years there were possibilities for marriage manifested and the person had a happy married life.

The energy helps us to overcome our own pattern of life and to enter into fuller life. Master contemplates about all-round development, so that we have a complete experience of life. This is one of the important aspects of the energy.

Those who are not married make haste to marry. There is a method for selecting a spouse. Astrological compatibility should be ensured, so that the possibility for quarrel and diversity is eliminated. It is not the emotional liking that is important. Whenever the union is emotionally motivated, the possibility for diversity is more. So, please be wise enough to consult the compatibility through the horoscope, as it is very important for carrying the energy of the Master. He says, "*A life which is not moulded into family life is not useful to the society.*" Discipleship is an exhibition of a possibility of fuller life, so that others can follow us. A disciple who lives a lonely life would only recruit people into loneliness. A disciple who divorced his wife would also train up disciples in that fashion. It is more important that we shall be in family life to set up an example for others.

17. To be Normal is Spiritual

Once there was a disciple who wanted to become a spiritualist. He wanted to acquire much spiritual wisdom and serve the world. So he went into meditation under a tree. After a few years, one day there was a crow on the tree. Its excreta fell on his face when he was meditating and he felt disturbed. He looked at the crow and reduced it into ashes. So he thought that the five years meditation had brought him the power to reduce anything to ashes just by his looks. He felt, “Now I have some spiritual power and I can go into the society and teach.” Thus, he started walking towards a village with a self-illuminated face, thinking that people would just follow him by looking at the brilliance of his forehead. But there was no one to follow him.

It was already afternoon and the stomach was demanding some food. He went to a house and asked in Sanskrit for some food. But there was no response from the house.

The lady of the house was serving food to her husband. From inside she said, "Wait for a minute till my husband is put to rest." The food was served to the husband and then the husband retired into an easy chair. She fanned him for some time until he went into sleep. The whole ritual took fifteen minutes and after this the lady came out. As the lady came out with the food for the disciple, he looked at her in the same way as he had looked at the crow, with the same seriousness. When the lady saw him she said, "I am not the bird. Don't look at me like that. Your eyes will pain. You are already hungry and if you don't eat you will get headache." Full of surprise he asked her, "How do you know about the bird?" She replied, "I will answer you later. First take the food." He took the food and then he asked again as to how she came to know about the bird's episode. The lady said, "It is not difficult. Actually I am attending to a duty to my husband and duty is more important than everything else. After I have attended to the husband I have attended to you as a guest. The one who is fully engaged in what has to be done will easily develop telepathy. It is my telepathic understanding of your experience that made me utter that statement." He asked the lady, "Do you meditate?" She said, "No, I do not meditate." He again asked, "Without meditating how could you get this telepathic understanding? I have meditated for five years and did not get the telepathic understanding. How is it that you could get it?" Then the lady answered, "That question I have already answered, but

you are not willing to listen. I told you that the one who is engaged in duty would develop telepathic understanding. You are out of duty for many years, in search of some spiritual powers. So you have some crazy ideas about spiritualism.” Then he asked, “Would you kindly accept me as your disciple?” The lady replied, “It is not my duty. My Master will help you to do it.” “Oh, you have a Master?” he said, and the lady replied, “Yes, I have a Master.” The disciple was too anxious to know the address of the Master. The lady gave the address to him and in haste he moved towards the village.

The disciple went and inquired in the colony for the Master relating to spiritualism, but the people said there was no such a person in their colony. Then he thought, maybe the address was wrong. But he had much faith in the lady, so he also searched in the business community. Also there he could not find him. He was not able to find him in any of the four colonies. Then he thought, “Maybe this Master has left the village.” He thought of returning once again to the lady and when he was about to leave the village, a bright idea came to his mind, “Maybe the Master is living incognito with the miscellaneous.” Thus, he went into this colony, inquired and found that such a person existed in the colony and went to the place where the Master lived. The Master was selling meat: chicken, beef and pork.

Thus, he was selling pork, beef and other meat and was shown to be the Master. The disciple was surprised. He

got a sincere doubt that the lady played a joke on him. The person who took him to the Master's shop left the disciple there and went away. The disciple asked the person what his name was, and the Master informed his name. As far as the name was concerned it tallied, so he sat there and said, "I would like to speak to you." The Master did not answer, but smiled and went on selling pork, beef and other meat to the customers. At noon, he closed the shop, went into his backroom and then came out after three hours. The disciple asked him, "Did you meditate for three hours inside?" The Master smiled and said, "No. I have old parents. I had to prepare food for them, serve it, and then I had to place them back in their beds and see that they are in comfort. Now I came out after that duty." The disciple wanted to ask him about some spiritual understanding. The Master said, "Did the lady send you here?" The disciple replied, "Do you know what happened with the lady?" The Master answered, "I know from the time when the bird did something to you." The disciple was surprised and said, "You know everything. I want spiritual understanding."

The Master told him, *"To be normal is spiritual. If you are a bit abnormal, you are artificial. When you are artificial, you are not real. Spiritualism is to be deeply real and you don't get it by wandering crazily on the planet. You accept your life situation and where you are. Accept the living conditions what you have. You don't run here and there. Then start making a deeper understanding according to a technique*

given by a Master. The first and fundamental thing I recommend to you is to get into married life and understand the responsibilities towards wife and children. In so far as you do not understand these little responsibilities, you cannot handle the greater responsibilities of spiritualism. Be normal. This is the initiation for you. Be normal is the meditation." That was the meditation he gave to the disciple, and in a period of seven years, the disciple developed a sizeable family, realised the responsibilities relating thereto, and later became a big spiritual leader.

This is what Master CVV also gave, *"In all life events retain normal temperament. This is most important. If there is no normal temperament we miss every understanding. When you are praised, don't become proud. When you are criticised, don't get depressed. Do not become lazy when everything around you is comfortable. Do not get worked up when everything around you is in pell-mell. Pell-mell is a wonderful word. Everything around you is in disorder, but you do not get disturbed. If you are in order, even if everything is in disorder, you can still bring it back into order. If you are in disorder, however orderly everything around you is, you pull everything into disorder."*

If we remain normal in all situations, we can bring down normality into others. Do you know what happens to the curious aspirants when they meet a Master? They return much in simplicity and normality in response to the curiosity. The curiosity is responded with simplicity and

normality. Understand that the one who stimulates your curiosity is also in the same state of being. There is an old Sanskrit saying, “If two mendicants rob each other, what comes out is ash”, meaning all useless things. So, if one curious person meets another who is a guru in curiosity, both of them together enter into the world of curiosity and cease to live normally.

That is why Master CVV gave this mantra. He said, *“If you are artificial, My energy does not channelise through you. At all cost try to remain normal in your temperament. Your presence should be able to give some quietude to others’ mind. A complicated mind, a confused mind, a tired mind, a depressed mind, an anxious mind: when it meets you, it should be able to receive something quiet and calm. They should find some respite having come to you. They should find some silence for the first time after many years.”*

It is not that we get some electric shock when we meet a Master. We get a sweet pleasant experience, and the adjustments in us are not even comprehended by us. There can be much silent working, provided there is the normal temperament. Thus, normal temperament is another teaching of the Master. Do not live above the ground. Do not live in speculative spiritualism. Be practical and be normal. Have no anxiety in you that others should recognise that you are spiritual. Make no efforts to enable others to understand that you are spiritual. As far as possible, keep a veil. As far as your spiritual understanding is concerned transact with

the other person as a normal human being. Always keep the spiritual understanding in the background. Do not use too many spiritual terms in your anxiety to make others know that you are also spiritual. If possible, hide it. Wait to understand the other person, speak to him in the same language and terms that he speaks. Don't use terms which he does not use. If he uses the term Christ, you also use the term Christ. Don't speak of Lord Maitreya. It is the same, but you cause confusion. Don't speak of Lord Krishna. Don't speak to the one who speaks about Lord Krishna about Christ and Lord Maitreya. When people speak about the beautiful colour and the pleasantness that they feel, don't speak to them about the vibrations of the colours. Don't try to tell them about the planetary principles behind the colours. You carry your understanding in you and then according to the others' understanding you transact with him on that plane. Keep the higher understanding in you. Don't vomit your higher understanding. At all levels meet the understanding of the other man. If the other person has understanding of the planets, you can speak to him with respect to the language relating to the planets. If the other person has understanding about sound, you speak to him in the terminology relating to the sound, likewise with colours and with musical notes.

18. Meet Levels

When I speak about the Indian terminology, it will not be of any use to you. It does not serve any purpose. Suppose you have already picked up some terminology of Master Djwhal Khul. It makes sense if I also speak to you in those terms. Otherwise it is like you speak Italian to me and I speak English to you. You will not make a proper understanding. That is what is called misunderstanding. There is a 'mis' between you and the understanding. If you have the patience to wait, you can listen to the other's language and then switch on your computer to meet him in his language. This is what the Master called 'meet levels'. Suppose there is a true Christian, who has immense faith in Christ. Don't disturb his or her faith with your understanding of the hierarchical existence. The true Christian is already with the Christ. So, Christ starts working through him directly. We need not speak to him about the new teachings and try to make him

understand that he should learn all this to work with Christ. More often we come across the disciples of Christ. They are persons who are already working with Christ, through trust and faith. We try to pull them down to get a new awareness about Christ through the long hierarchical ladder. This is how sometimes our understanding, if it is not suitable to the other, confuses and confuses others also.

Suppose we explain to a true Christian for about forty days the works of H.P. Blavatsky, or about the various branches of wisdom given by Alice A. Bailey. We take pains to explain the 'Treatise on Cosmic Fire', 'The White Magic', 'The Discipleship in the New Age' and then our own doctrine of the new age. After forty days, if the person asks us, "What is the purpose of all this?" we only tell him that Christ will work through him and there will be the reappearance of the Christ. Do you know the answer the true Christian will give? "Forty days before, I was with Christ only and during these forty days I was away from Christ because of you." Ultimately what we do and what the true Christian does is the same. We have a new language, he or she carries the old language, but the methodology is the same. We should have patience to learn about the other person for at least five minutes. More often, the other person could be wiser than us.

Thus, we should not carry the presumption that we are something other than the normal persons. All problems are attracted when we cease to be normal. If we carry the spiritu-

al understanding inside and make a normal presentation outside, we can avoid all suspicious looks from the society. That is what Master CVV advocates very strongly. That is also what Master Djwhal Khul tells us, *“My disciples shall work as normal human beings in the busy cities of the planet.”*

They mix up in the society in such a way that it will be difficult to spot them out as separate spiritualists. There are deep spiritualists who are not disclosing their identities in various fields of activity on the globe now. It is a great facility to work without being labelled as a spiritual practitioner. If we remain normal we will be able to do it and we will be able to meet levels. If we are speaking to a businessman, we speak about business to him. If we are speaking to our parents, we speak as a normal son to them. Sometimes in spirituality we grow out of proportion. We forget the normal basic knowledge of our behaviour with people. Be a child with a child, be a youngster with a youngster, be a wise man to a wise man, be a student to a teacher, be a teacher to a student, be a son to parents and be a parent to the son. We should not alter these relations. However spiritual we are, these relations do not change. We may be great spiritualists, but still we are sons to our parents. The relationship does not change. Behave like a son to the parents. Don't tell your parents that they are all ignorant and you are spiritual. An ignorant parent cannot beget a spiritual child. Because you are ignorant, you call your parents ignorant. Master CVV very strongly advocates these two initiations.

Invocation

May we stand in Light and
perform our obligations and duties
to the surrounding Life to be Enlightened.

May we float in Love and
share such Love and compassion
with the fellow beings to be fulfilled.

May we tune up to the WILL and
thereby alert our wills to gaze
the Plan and cause the work of Goodwill.

May the Light, Love and WILL
Synthesize our lives into the ONE LIFE.



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