

LECTURES ON SECRET DOCTRINE



Dr. K. Parvathi Kumar

**Lectures on
Secret Doctrine**

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Dhanishta

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Lessons on Secret Doctrine - 1

1st Edition 2013 - Original Edition

Master CVV May Call Day Celebrations - 2013

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For online orders

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Price: India Rs. 125 · USA \$ 8 · Europe € 6

Switzerland Sfr. 8

ISBN 978-81-89467-24-1

Printed in India at: Akshaya Mudrana, Bangalore



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About the Composer

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

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

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

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

The Publisher

Lectures on The Secret Doctrine - 1

Hearty fraternal greetings and good wishes to all the brothers and sisters who are gathered by the Master for this group life.

The Master's will prevails and therefore the decision happens in us that we should participate these two and a half days in the proceedings relating to Occultism. It occurs to us that we should participate in the group life. This occurrence itself is a matter to ponder upon!

How does this occurrence happen sometimes and how it does not happen sometimes? Sometimes we wish but we cannot, sometimes we do not wish but we do come. Each one has to investigate into it and then certain truths would be known. As far as I am concerned the truth is, when the Higher Will prevails, the lower will falls in order. The little wills of men are guided by The Will which is known to the Masters of Wisdom. This is what we utter everyday in the morning Invocation as "From the Centre where the Will of God is known,..." and "Let purpose guide the little wills of men, the purpose which the Masters know and serve". The Masters know the Will of God and

they have been serving it. The little wills of men sometimes falls in tune with it. When it falls in tune with it, the purpose of life is served. When the purpose of life falls out of tune with the Will of God, it gets into some kind of activity of fate. Fate is what man creates, due to the will that he exercises, which is not in tune with the Plan or the Will of God. That is why I always make a statement that we are all gathered here. We have not gathered! When we say, “Hearty fraternal greetings to the brothers and sisters who are gathered here”, it seems to be grammatically incorrect when we do not understand the import of the utterance. When it is so with simple sentences like this, it is thousands and thousand times more so with the Secret Doctrine.

Secret Doctrine

Secret doctrine has been the most cherished subject of all aspirants who are very enthusiastic. In aspiration, there has to be an enthusiasm to know. To feel that we already know, shuts the doors for knowledge. The aspiration to know has to be kept on because knowledge is endless. And in pursuit of such knowledge, we transform ourselves as ‘knowledge’. What we pursue is what we become. That is how knowledge, which is endless, *Anantham*, which is truth itself, is what we become as we pursue knowledge.

Satyam Jnanam Anantham Brahma says the *Taittiriya Upanishad*. Pursuit of knowledge has been the engagement of men who are not so much interested in the stomach filling activity. Stomach filling activity means, desire fulfilling activity. There are people, who pursue life to fulfil their desires. And what do we desire? Whatever the senses bring as message. The senses show sense objects and drive the men of minds to pursue, to secure and procure those objects and then man is on an eternal hunt to satisfy the desires that sprout through their running after the sense objects. That is one category of human beings.

They need not be condemned, they need not be ridiculed, and they need not be heckled at. They are called the infants of humanity. We also did it when we were infants and we still retain a bit of infancy in us. That is why sometimes we think of an ice-cream, we think of some delicious sweet foods or hot foods, or salty foods, or fruits. That is the infancy in us, which we also entertain. But to what degree is the question. Then there are others who pursue certain doctrines with the help of their intellect. There is a doctrine of communism, there is a doctrine of socialism, there is a doctrine of humanism etc. There are so many doctrines which relate to the world of objectivity. Then, there are some whose number is not very big, they think of

pursuing Secret Doctrine. Secret doctrine has to be pursued secretly! The very word says that it has to be pursued secretly. It cannot be intellectualised, and it cannot be discussed. It can be found!

What is secret doctrine in its true translation into Sanskrit? *Gupta Vidya*. What is that secret? You are the secret. You don't know anything about you. All great souls, Grand Masters have always said one thing in one voice, "Man, Know Thyself". Is that a new information to us? Is that a new information that we need to know ourselves more than knowing others, and knowing other things. We think we know about ourselves. In reality, we do not know. Since we do not know of ourselves, a Son of God always says "Know Thyself". We keep hearing these statements, but we do not do anything about it. That is the secret!

The Secret

We keep hearing the statement that I am to know myself but what is the effort that we make on a daily basis to know about ourselves. If we just receive information, it slips from us. That is why it is called secret, and not that we are not told! We have no understanding of secret. A true secret is that which we forget even when we are told. It is also called *Raja Guhyam* in Sanskrit. It is a kingly secret, not a small

secret. It is a kingly secret because you are the king of your life and you have forgotten that. Each one of us is a king to our life. Because we have come from the king. We are the progeny of the one king of the universe. Therefore we are also kings. A lion's child is a lion. A king's son is the king to be, he is the prince. Any number of times we are told "That I am", we don't remember, do we? We don't. So that is the secret.

It is a secret because even if we are told, we would forget. Do not think that it is not told. What is said in Secret Doctrine has been said before. It can be said again and again. I have myself told so many things relating to Secret Doctrine to all of you, but it still remains a secret. It remains a secret because we have fixed to ourselves a wrong identity. That is our basic problem. We never think that "I AM THAT I AM". We may think anything other than that. How much during the day we remember "I am That I am"? Even in the prayer, we invoke a Master of Wisdom and then go on thinking about some kind of visions or some kind of listenings of some kind of mystical things. What you think as mystic, all that is a mistake.

Spiritual aspiration means what? Let us talk straight. Spiritual aspiration is aspiring for the Spirit. Spirit has nothing to do with anything other than Spirit. The light we think of is an offshoot of the Spirit,

and the sound that we think of is also an offshoot of Spirit. The various phenomena are also offshoots, they are not really offshoots of Spirit, but they are offshoots of nature. From the spirit springs up nature and from nature springs up all phenomena. From the Spirit springs up the light we know. That is His nature. And that light is the source of all powers, big and small.

Spiritual pursuit is not the pursuit of powers. Spiritual pursuit is the pursuit of source of all that Is. That is what is called *Brahman*. The book Secret Doctrine gives ways and means to reach *Brahman*. Not only Secret Doctrine, every Upanishad gives the way to the *Brahman*; *Bhagavadgeeta* gives the way to *Brahman*, *Patanjali Yoga Sutras* give the way to *Brahman*. The life of a Master of Wisdom also shows how *Brahman* functions through a human. What I wish to say is, in spite of our speaking of profound concepts that are presented in Secret Doctrine, we still forget them!

Why should we do an exercise, which we eventually forget? It is a temporary phenomenon, isn't it? Speaking on the Secret Doctrine, will it be great? We may say, "Oh! It is great, he spoke on Secret Doctrine". If I speak on OM, it is no different from speaking on Secret Doctrine. Because the essence of it, is also THAT. Man's mind is always after great things. It is not after truth. But spiritual aspiration demands that we

develop an attitude to pursue truth through simplicity, and not through grand means and creating a kind of aggrandizement about anything. In this group life, it is intended that we speak upon Secret Doctrine.

Speaking upon Secret Doctrine, I have been doing but I never told you that it is Secret Doctrine. And whatever is spoken in Secret Doctrine, is already spoken by *Bhagavadgeeta*, *Patanjali Yoga Sutras*, *Upanishads*, *Mahabharatha* and *Bhagavata*. It is only that we did not fix a label that it is Secret Doctrine of HPB. It is like we have been eating the same dish but we did not know the name. Somebody gave lot of advertisement about a name. For example, let me say, with a huge propaganda I create lot of awareness among people of an Indian pizza which is tastier than the Pizza of the Italians or the Pizza of Pizza Hut. Ultimately I serve you the same thing! Names do not make a difference but it is the taste that lets you know that it is all the same.

The very name Secret Doctrine says, it is secret. It is secret means, it is hidden. Where is it hidden? It is hidden in us. Unless we go into our-self, how can we realize the Secret Doctrine? The treasure is hidden in us and as we go inside, we find that treasure.

Dip-Deep

Hunting for that treasure outside would not help you to realize that treasure. You need to go into yourself. Lift up every veil you have about you. We have to unveil ourselves. That is what Madame Blavatsky first wrote as “Isis unveiled”. Then she rearranged the whole thing as the Secret Doctrine. We also should unveil ourselves by asking ourselves - What am I? Who am I? Am I as I appear to be? Each one of us know that we are not because we try to present the best side of our being when we are in the outside world. We are all not that best when we are at home. Members in the close circle, the family members know better! I can smile, I can be very pleasant, I can be very peaceful, I can be speaking of light, of so many concepts of wisdom, and it looks as though I don't get anger. But if you ask a member of the house “does he, or does he not get anger anytime?” You get the truth.

Sometimes we do not even have to ask. When they are fed up with your anger, people themselves speak of it. The other side of you leaks out from your own house! Like that, every one of us, we can be angry, we can be very irritating. In close circles, people know us better because they see not just what we put up as a façade but they also see other things in us. But then, who knows more of us than ourselves. There are so

many thoughts that each one might be getting which he or she may not be even able to share with his or her life partner. Would not such thoughts come? But he or she knows it. What is the range of desires that we have entertained though we may not have worked them out. What is the range of thoughts that we have entertained though we may not have brought them into action? Who knows them better than ourselves?

If we speak, the world knows. If we do, the world knows. If we desire within and we think within and we do not speak of them or we do not act upon them, who knows them better than ourselves? Have the courage to live them up. Normally we only entertain thoughts in our mind about others or about the current events or about the current travels. Though we travel from morning till evening, in the entire travel, was there any time where we thought of the original state of 'THAT I AM'? There are so many veils that have fallen on it. Even when we have some leisure time when being in the flight or sitting somewhere, did we ever recollect it; is what each one has to ask himself and answer himself. It is the case with each one of us that we have to go within and see. If we go within and if we make a habit of it, then in our investigation into ourselves, inquiry into ourselves, how much light did we find? How much sound did we listen? Because

when we lift up and up and up within ourselves, we meet the phenomena of light and sound.

We are mostly with the other veils, so many other coloured veils. Some of them are dirty and therefore many undesirable things naturally happen. But do we lift them up and get inside into those areas, where we speak of light, sound, lotuses, *chakras*, geometrical formations etc. Did we ever find these things in us? If we are in search of 'THAT' within ourselves, only then we can be called a Spiritual Aspirant. If we are in search of 'That' within us, only then we can be called an Occult student, not otherwise!

When we think of the Secret Doctrine, we are informed and because of that information we know that we should start with the chapter 'Holy of the Holies' in the second volume of the new edition or in the third volume of the old edition of five volumes. When anyone tells us, "start with the Holy of the Holies", it does not mean start reading with it. It means we have to work with it. Reading Holy of the Holies, have we become holy? Since we get the information, we share it with others without our doing it. So they also do the same job! This is how it goes on and on and on. We give them a feeling that we know. What is that we know - that we have to start reading with Holy of the Holies. So since we said it, the other person thinks that

we know. We also do not know! Master EK was told to read from Holy of the Holies. When he was dabbling with Secret Doctrine, to his good luck, some divine being appeared and said “You better read *Bhagavadgeeta*”. A student who was dabbling with Secret Doctrine was asked to read *Bhagavadgeeta*. So what are we to do? Close the book Secret Doctrine, and go to *Bhagavadgeeta*. Did we understand *Bhagavadgeeta*. If we understand *Bhagavadgeeta*, we will understand the Secret Doctrine. It is as simple as that.

Do not dig into others. Do not make searching questions about others. If we dig within ourselves totally, then we find certain things in us. Just like if we go on digging, we find things which are not available on the surface. Precious things are always hidden in nature. Why do we make a superficial verification? When every scripture, when every Master of Wisdom says, “Within you, the treasure is there; the Divine is there”, why don't we dig into ourselves. Why are we worried about other things. If we are spiritual aspirants, Dig in. This digging in is what is called *Tapas*. “*Tapaswadhyaya Nirutham*” says the scripture. *Valmiki* was like that. *Nirutham*, means always. When we say *Tapaswi*, it means they are self-digging people. By digging within, they found great space within

themselves. In that space they found so many things. They could find distant things within. So what is distant is proximate. This is how they understood. If we wish to follow the Path to Truth, we need to understand that Truth is within.

Since it is within and there are so many other things that are covering it, it is said to be a Secret Doctrine.

I am defining Secret Doctrine for you! The Secret Doctrine is basically a doctrine relating to the secret. And that secret is within, within ourselves. If we go within, we understand Secret Doctrine. If we do not go within, and we want to make an understanding, we can never make an understanding of Secret Doctrine. Because it is full of so much of terminology of so many theologies and so many different authors whom we have never heard of and there are different writings, and many different quotations. It is mind blowing. That is why people do not understand. But you can understand it, if you close the book and go into yourself. That is the beauty. This is to be understood as the first step in the teachings at anytime, anywhere.

One Book – The Original

Get into yourself because all is within. Man is made in the image and likeness of God. We say in Sanskrit, “*Twamevamsho Jeevaloke*”. He is *Narayana*,

you are *Nara*, you cannot be destroyed. *Nara*, is not destroyable. We know by information that the beings are eternal. But to know this as truth, first we have to find it within our-self. Otherwise, we remain only men; we do not become immortal men. There are beautiful words in Sanskrit. Men of mind are called *Manavas* and the immortal ones are called *Naras*. *Manava* means a mind oriented being and mind belongs to the body, not to you. Just like the intelligent equipment in which we sit and it works. If we do not sit in it, it does not work. When we are in sleep, we are not sitting in the mind. Therefore, the mind does not work.

When we depart from the body, we are different from the mind, body, and senses. To realize this consciously, we have to make always an effort to turn within. If we turn within, we know that 'we' are the Secret Doctrine. That is why the book says that there is only one book and it is original, and that there is no copy. These statements, they are so very well said by Madame undoubtedly. You are the one book; You are the original. There cannot be a duplicate of you. Even if there are twins, each one is an original by himself. There is no duplicate. There are so many billions and billions of beings, there may be a look alike but they are not the same. We can easily distinguish between the

two. Between the twins also, we can notice who is who. Therefore, You are the original and there is only one book and it is the original. There is no duplicate to it and it is impermeable by matter, water, fire, air etc. That book is 'You'.

How do we understand this unless we go inside. We think this is the only book which shows that kind of Wisdom, but that is the truth of every scripture. Each one of us is an original. That is why I gave you a book mark, "To be spiritual is to be original". There are so many people trying to be like CVV, trying to be like EK, trying to be like MN, trying to be like this *Krishna*, trying to be like this man, and trying to be like the Christ! All over the world, there are so many who want to be like somebody else. We can never become like somebody else because we are an original. Why should we try to be like some other. Please understand this!

If we go into the core of our being, we are no other than the other since we all have come from the same source and have the same Spirit. It is not the same quality, but the same Spirit. It is like one electricity functioning through so many bulbs. So, if we just feel mystical about these statements and speak about them, they don't help us. What helps us is going within. In the Holy of Holies, we may read the book.

Holy of the Holies

The Madame gives a picture with three steps that are downward in the book, under the Chapter Holy of the Holies. After three steps down, at the fourth step, we have reached the Holy of the Holies. What does it mean? It means the same as what Master CVV says as 'Dip Deep'. We dip deep into other's affairs, but we do not dip deep into ourselves. It does not help. Like that the mind always tries to put us out because the mind is trained to go out all the time. It was never trained to turn inward, thanks to our schools, colleges, and universities. They never trained us to turn inward. They did much harm thinking that they are doing much good to us. Our education is very incomplete in that sense.

A mind which has much ability to go within as much as it can go outside was not at all trained from childhood to go within. To train the mind to turn within is a huge task. For example, an untrained dog is a dog that always goes out, eats all filthy things, and comes back sick. But if it is trained early, it becomes easy. When we see our child in the street and if we want our child to go home, we tell them "go home". But he will not go because we are ourselves in the street. We are teachers without a proper demonstration. When we go home, we do not see him there at home!

We only know to wander, we do not know that we have a home within. A wandering mind is unfit to get inside. How can a wandering mind stay stable or turn inward? The whole thing is spoken in the sixth chapter of *Bhagavadgeeta*. *Krishna* tells *Arjuna* “make the mind stable and then turn it inward to see the *antarjyothi*. *Arjuna* laughs saying, “you are saying two things, make it stable and turn it inward to see the light. But it is like air, and I cannot hold it”. The mind is so unstable that to make it stable is like holding air. *Arjuna* is humanity’s representative. *Arjuna* was fighting the war in his ninetieth year. Ninety years passed by and now will the mind get within. It will never get in!

These are some secrets about *Arjuna*. We know *Arjuna* as a great devotee of *Krishna* but he was very frank to admit that the mind does not get in. It is so unstable and it only moves outside. With a wandering mind, we want to know wonderful things about nature, and about ourselves. All of us are interested in mystical things. All that Madame Blavatsky has seen, we wish to see! All that Nicholas Roerich has seen, we wish to see! They saw, they wrote, they painted and they create interest in us but we have not developed the equipment for it. They had developed the equipment and could therefore see all that.

If we do not have the proper equipment, we cannot accomplish what we wish to accomplish. We are the ones who have to make that equipment through regular practice. That regular practice is what is called *abhyasa*. The most sacred word for every aspirant is *abhyasa*. *Patanjali* uses the same word, and *Bhagavadgeeta* uses the same word. In the example of the dog, the dog never stays at home, we have to train it and we need to have patience to train it. We do not have that patience. The modern man is the most impatient man. He cannot wait. If the flight is late by ten minutes, he must comment! He has to say so many things about that airline. If the train is late by hours, we have to say so many things about railways. Let us Wait! Why are we so quick to judge? We think we are a developing humanity. By the right measure, we are not. By wrong measures, yes, we are! That we fly, is an advancement. But along with that advancement, we also have impatience and inability to wait. Please make note that we have to develop subjective mind, if we wish one day to realize what is said in every scripture which is a Secret Doctrine.

Every scripture is a Secret Doctrine! The Masters did a magic with all of us by naming this writing, as the Secret Doctrine. Because when it is secret, our mind is interested to know but it has no

secret which is not said earlier in earlier scriptures. Please note that it is a repetition of what was said before. It was said before that we have to go inside. In this scripture, it is again said that we have to go inside! The truth has always been the same. The path to the truth has always been the same.

A true *yogi* is the one who is as much active inside, as he is outside. See the beauty. To turn inward is the first step. From objective mind to subjective mind is the first journey. When I read Spiritual Psychology of Master EK, there is a sentence which touched me. It says, mind has two faces. One is subjective and the other is objective. But our mind has only a show-up face, it never shows-in. Black thoughts inside, beautiful faces outside. Inside if we have so many unclean thoughts, and outside is well prepared, washed, cream applied, powder applied, sandal paste is set up and a *tilakam* is set up and we have a well dressed hair. But what is it inside? There are fruits which look beautiful outside, and inside there are insects. There are fruits that look rough outside like the jack fruit but inside they are very tasty. The best situation is, both inside and outside being beautiful. That is optimal. So a *yogi* is one who is as much active inside as he is outside. *Tapaswins, munis, rishis* are all those who do *tapas* and are not so much related to objectivity. Inside

they are diamond like. To turn inside and to be active inside, the fundamental step is to develop the subjective mind.

Turn Inward – Respiration & Pulsation

We have to join the subjective kindergarten school to start with. Just as we are trained in the outer kindergarten, in the inner kindergarten, we would be trained, if you are interested. We need to turn inward, that is the first step-down into the mantra of Dip-Deep. Do not go to axis arranged hours so fast! It is such a far ahead step. That it is so far, we realize when we know what Dip Deep is. Now, how to turn inward? We have spoken about this several times. Take to your breath, it takes you inside. There is a ropeway. We take to the ropeway and go up. Is it a new information to us? How much have we done this is the question? How much time do we stay in? How much time we stay out? When there is no work, can we not stay in? One day it has to happen to all of us. Man is a microcosmos. All that is, is there in man. What are all those occult meditations commentaries. It is about the man, the inner man. The second step is to get subjective. The heart lotus is arranged in four layers. It is not just a circle with twelve petals. The lotus has three petals in one layer, three petals in the second layer, three petals

in the third layer, and three more petals in the fourth layer. In four layers, we have to go through. First layer is physical, second layer is emotion, third layer is mental, and then we get to fourth layer of subjective mind. From there we will get into the heart chamber.

When we go within, with our respiration, we are touching what is on the other side of the mental layer. That is why the Greek's have a beautiful deity, which has a face this side, a face on the back side. It is not that it has two heads. It is the mind with two faces - subjective and objective. Such mind can see the Holy of the Holies. It can see from a distance. It can see the sanctum sanctorum! When we get into the temple compound, we already do not see the Sanctum Sanctorum. Especially in South India, the temples are so huge. From the front compound, which we call the *Gopura*, we have to walk much inside to go into sanctum sanctorum. In the South Indian temples, first we have a dancing hall. The dancing hall is the emotional plane. Then we have a learning hall, then there is a Hall of Wisdom and then we have the sanctum sanctorum. This is how temples are built. We have a wall that separates us from objectivity, into the temple. This is the front compound wall, called as *prahari*. Then we walk in further, we meet a dancing hall. Within us, we meet our emotions. After that we

meet our thoughts, and after that we meet thoughts of light. From those thoughts of light, we can see that there is something called a sanctum sanctorum. Walk into it! That is how the temples are. This is exactly what Madame Blavatsky has given with just these lines. It looks like three stairs that she has made. Only three lines and that is Holy of Holies!

What does it mean? If we dip into ourselves, from objectivity into emotional plane, emotional to mental, mental to inner-mental, we find already an activity there. That activity is what is known as pulsation. We have to wait there. Respiration leads us to pulsation. At the pulsating place, we have to wait. When we wait and persist to move through the centripetal and centrifugal activity there, it takes us into subtle pulsation. If we get into that subtle pulsation, it is said that we have stepped into the sanctum sanctorum. That is where we meet the light. That is where Secret Doctrine has to be read.

When we do not do that, anything we speak about it will only stay with us for a while and get away, because it is a secret. Therefore that is the fundamental practice.

Two lessons of Secret Doctrine are discussed today. I am not speaking away from what is said by the Madame but they are also said by every other scripture.

First,

You are the original, impermeable by matter, water, and all five elements. The soul cannot be touched by anything. It is immortal.

Second,

From your periphery, you step into the depth of your being. It is not already total depth. You come to a point where the horizontals meet verticals. The man turns from objectivity to subjectivity, and moves to subjectivity. Then he meets the vertical column within. That is what exactly *Patanjali* speaks of as a step after *Pranayama*. When your respiration has conceded you into pulsation, your pulsation has conceded you into subtle pulsation, then *Prana* is regulated. Then you meet a vertical column. This is stated as, “horizontals meet verticals”. This is where we have the story of Jacob and the lion.

If we know the theme, every book sings the same song. Once we know it, we have the one key with which we can open every other lock. Who is that key? You are the Master key to unlock yourself. So everything that is given has to be applied upon ourselves. It is not to be carried as information in the mind. It only makes us one-up in the objective life. By that, we have not gained anything. One up-manship is

a very cheap activity in life. “I know more than you” does not happen with a *Yogi*. It can happen with a scholar. A *yogi* is one with you, but not one up. One up-man’ship scholars and pundits will just show that they know more than you. When one up-man’ship is shown, we can already see that this man does not know! A true *yogi*, a true disciple treats everyone on a one-to-one basis. That is what *Bhagavadgeeta* also says, be it a scholar or an elephant or a dog or an ignorant moore or dogs flesh, all are equal to a *Yogi*. That is why be a *yogi*. That is the theme of the Secret doctrine also.

This is an aspect of ‘Holy of Holies’. Read from ‘Holy of Holies’ is the instruction means, realize the Holy of Holies. For that Master EK was informed by his Master “Read *Bhagavadgeeta* before you get into Secret Doctrine” because the Master wanted to relieve Master EK from the glamor that Secret Doctrine is something different or better than *Bhagavadgeeta*. That is all! And he read *Bhagavadgeeta*, the whole scheme revealed to him. Not that he did not read before. Master EK had read *Bhagavadgeeta*, an umpteen number of times before that. But now it clicked, why? That is the touch of the Master. Touch of the Master makes it different. We cannot say we do not have touch of the Master because everyday we are invoking his name. Unconsciously we are with Him!

He knows why we are with him. He is conscious of our unconscious association with him. That is the beauty.

When it came from the Master, it opened. *Bhagavadgeeta* itself opened. Then he could read Secret Doctrine as well. Actually thereafter his reading of Secret Doctrine is reading of himself. That is all. So to read ourselves is reading Secret Doctrine. To read ourselves, we have to enter into ourselves. To enter into ourselves, we have to do this practice of prayer and at leisure time turn inward than to let the dog of the mind to wander around. Do not let your mind to be a street dog. The street dog moves vaguely in the streets. A trained dog stays at home. Link up to the respiration. It can lead us to pulsation.

Stay with pulsation as much as you can when you at leisure. You have the best of leisure before you go to sleep. Retire to bed half an hour before you really get sleep. Work with it, get into it.

Make sure that you turn inward when you do not have objective activity. Reduce your objective activity only to ordained work. Ordained work is nothing but obligatory *karma*. Each one of us have ordained work. We have parents, we have family members, we have a vocation or a profession in the society and we have a society. So there is social obligation, vocational obligation, family obligation in

which parents are included, and obligation to your body demands.

Attend to these obligatory activity but still have time for yourself. '*Yuktahara Viharasya*' means regulate your objective activity only to that which you need to do, then you will find time. Otherwise you do not find time. Do not try to pick up too much activity, for nothing. Do your ordained work, get back and during leisure hours, turn inward, take to respiration, move into pulsation and persistently work with it, if you can move into subtle pulsation, you are meeting the vertical. When you meet the vertical, then you can say 'Axis arranged hours'. The other name for that vertical is axis.

We need to concurrently work with the knowledge given. There is no teaching in all these years where no practice is involved. Mostly I give operational knowledge. Now and then I give speculative knowledge because I have responsibility. When operative knowledge is given, and if it is not operated upon, every time it looks new. Now, two lessons are given. One lesson is about the 'Original book', another lesson is about 'Holy of Holies' and before this she speaks of lifting of the veil, which is unveiling yourself.

That is what *Bhagavadgeeta* says as, "let the outer man meet the inner man". One outer man

meeting another outer man makes no difference. Why do people come to a teacher? It is to meet the inner man. If the teacher is also an outer man, both are wasting time! So let your teacher be an inner man. He can show you the way, to walk in and also lead you further, lead you further by the hand. He leads you until you meet the truth. That is the beauty of the teacher. It is not saying so many other things. That is how the teaching has to happen. That is what has happened to Madame Blavatsky.

She was led by a Master. She was led not only in the objective life, but also in the subjective life. She was not only taken into secret caves of Himalayas, she was also taken into the secret caves of her own heart chamber. That is where she received instructions. Teacher-student relationship is one of heart, not of mind. The student may relate with the mind but the Teacher always relates through the heart. Mind to mind is worldly, heart to mind is semi-worldly and semi-divine, heart to heart is divine. When you think of divine life, it is functioning from the heart through the mind. It is not just lip service! It is from the heart through the mind. That is why a Teacher knows if people are speaking from the heart or they are speaking from the mind. They won't say anything. The beauty of the Teacher is, he observes whoever is relating to him -

is that person relating to him with heart or with mind or only with lip. When you go deep into your own being, you can also see if the other person is equally deep or not deep. Shallow people can be easily spotted. So therefore the Secret Doctrine is relating to us so that we know the secret relating to our life.

Madame Blavatsky

Madame Blavatsky was led like that into her own self. From within the heart chamber, she could contact every other cave temple on the planet. Not only contact the cave temples but also go through the most sacred manuscripts that are available there. Most sacred manuscripts are not known to the surfacial humanity. She did not go to all those cave temples physically. She had access to the manuscripts. And all the manuscripts are not written in English language or in Russian language or in the language she knew. Always scriptures are written in symbols. She could decipher the symbols and give the knowledge. She could also write from out of the scriptures which are hidden in various libraries of the planet, world libraries. For example from a library from London, from the library of the Vatican which she has no access to, where certain secret books are hidden, she could write passages from there. How could it be possible.

And Olcott only to satisfy himself, went to some of those museums, got access to the books and verified the passages written by Madame, compared with original text, and to the punctuation they were right! It is possible only because she could go within herself and enter the deepest chamber of her own being.

She is one example who we display here at the altar. When we setup such holy beings on our altar, should we not emulate them? Follow them? How do we follow them? It is not only by external devotion which we show. We are blessed undoubtedly by that, but we also need to follow the path that they have given and that path invariably is going into ourselves. So we need to practice going into ourselves. Every night please make sure we do this. Do not waste away your night. The most precious time for every aspirant is the night hours. Pray the Master whom you admire, beg him to lead you in your sleep hours into your own cave. Do not think of going into his cave, to disturb him! If we once learn to go into our cave, from our cave there are secret paths to his cave. We hear things like this frequently in India, when we go into a cave. In every cave we invariably hear the same story, saying this cave is connected to *Hastinapur*, this cave is connected to *Benaras*, and so on. We always laugh thinking that these are all tall claims but the truth is these are all

connected. The occult truth is through the cave of our own being we are connected to so many other caves of other beings and cave temples of earth.

Marginalise moving outside and increase your time for moving within. Then the Secret Doctrine reveals itself to us.

2

Secret doctrine means a doctrine that is experienced, that is revealed in secrecy. The secrecy is within the heart of one's own being. What is secret is also sacred. Normally sacred things are kept secret. All that is secret need not be sacred, but all that is sacred is secret!

Cave Temple

The precious stones are secretly held by the earth. The earth is *Rathna garbha*. The precious metals are held secretly by mother earth. The precious temples are also held secretly by the mother earth. There are Cave Temples; there are very sacred places; many more secret places, and sacred places, which are not known to the world of objectivity. What we know as secret places, or sacred places, are only glimpses or small samples of what is within. For example, *Srisailam* is considered as a sacred place. There is a *Jyotirlinga*, it is the seat of the Mother and also the seat of the Lord. So people think it is sacred, they go, and make a visit. But the true secrets are within the *Sailam*, within the Temple, within the hill, which are not for those who do

not know how to enter into subjectivity. We may go to the seven hills, we may go to the *Himalayas* or we may go to *Nilagiris*. But in the secret, sacred places, their glimpse can be just coming; a ray can be coming out, but the energy relating to that which is sacred, is hidden. The hidden things in creation, the hidden things in nature, are as well hidden in us. In us, there is a hidden place, from where we have access to every other hidden place on the planet. *Human body, according to occult wisdom, is the planet earth.*

When we go deep into our own body, which has so many layers, it takes us into a cave relating to us. Enter into your own cave, so that you find entry into the cave temples of the planet. If we crazily move around in the mountain ranges or forest places, we cannot enter into the secret, divine, and precious temples. There are so many caves within the human constitution. The whole game is to enter into oneself. That is called initiation. It means, 'to enter into'. Initiation is the word which springs from the Latin root, which means to enter into. Here 'enter into' means 'to enter into your own being'. So you are the secret and you are a doctrine. Enter into the secret of your own being.

Therefore, those who have a burning desire to learn Secret Doctrine, must think of opening the inner

Temple in you. We cannot go on looking into the book. Read a bit, go inside and contemplate. If we read, we do not understand, because the terminology is so varied and so vast. But it has a plan in it and it shows the way.

In that context I spoke to you about the 'Holy of the Holies', I spoke to you of 'Lifting of the veils', I spoke to you about the 'Book' being original.

The Perfect Zodiac

Ever since the advent of the Aquarian age, it is Madame Blavatsky, who for the first time in this time cycle, gave out to the world objective, that there is what is called a 'Perfect Zodiac', contrary to the Zodiac that all the astrologers follow.

The perfect zodiac is the zodiac relating to subjectivity.

When Libra is closed in us, we walk into an energy system and that energy system is a Zodiac of ten Sun-signs. 10 is a perfect number. 12 is a precipitate of the ten. From out of the perfect creation, there is a precipitation of imperfection. That is why, when we do activities of light, there is also the related carbon happening. Every activity of fire or every activity of light has carbons as the precipitate. However healthy food we eat daily, still in the body there is a process of

combustion, by which certain things are precipitated in the body by way of urine, stool, and many other impurities that accumulate on the tongue, in the eyes, in the ears, on the skin. Is that all planned? It is not planned. It happens because, the whole creation is a work of fire. When there is the work of fire, there is the emergence of carbon. *That carbon has to be eliminated to be with the light.* When we setup an oil lamp, around the wick, there is the accumulation of carbon, which we have to eliminate, to make sure that the flame is bright. Otherwise, the carbon accumulated in the wick can put-off the very lamp.

Like that, this creation of twelve Sun-Signs, is not a perfect creation. From out of the perfect creation, there is a precipitate of imperfect creation. It is like the example of a jackfruit, there is the jackfruit inside, which we consume and there is a layer that has precipitated over it, which we do not consume. It is a precipitate to protect that which is secret, that which is sacred, and that which is nourishing. So also the perfect human, developed the precipitate of imperfection around him, which has to be eliminated. That is what we call tailoring that which is not needed. We take the cloth but not all that cloth is useful to stitch a shirt or a pant. Some part has to be eliminated. Likewise, there are so many examples.

Each one of us is essentially divine. When we eliminate the non-divine part in us, we appear in our original as Divine. This is explained by Madame Blavatsky, in the Secret Doctrine, for the first time, with two different presentations.

Close the activity of Libra

One presentation you can find in the book is, ‘*Close the door of Libra in you*’. I am not opening things chapter by chapter and reading to you. I am speaking to you certain profound concepts, which would help you to realize the way, and thereby realize the profound light that the book contains.

This is what Master CVV says as, “*Do not seek for yourself*”. Did he speak Secret Doctrine! Someone asked me, did Master CVV speak on Secret Doctrine? Yes! Every teacher speaks, but in his own language, and in his own way. *Krishna* also spoke of Secret Doctrine, when he said, “*He is a pilferer who eats for himself*”. If we seek for our-self, we are into imperfection. All our seeking in the outer life has to be for the benefit of others. *Bhagavadgeeta* says, “*Yagnartham Kuru Karmani*”. These are all eternal statements.

Libra relates to the navel center. When we open it up, meaning when we relate to the objectivity, it develops. When the Libra activity opens, the first thing

that we think of is, “*What am I to receive, today?*” The navel is the center which opens up to receive. We have in *Ramayana*, the example of a being who has the mouth and the head in the navel and the head is in the navel. He has large hands. The hands can reach anywhere, to get what he wants. Is it not the same thing that we do. It means our navel is very active. When the navel is active, our desire activity is very active.

Madame Blavatsky also speaks of it in a different way in the book, when she says, “*the serpent has climbed down the tree and touched the earth*”. That is Libra, she says! It is the downward movement of energies in us. Downward means the movement is from subtle to gross. When our energy, our awareness is working more and more towards grosser things, understand that we are descending.

In a day, when we are engaged with thoughts, how much are we engaged with the thought relating to the world, and how much are we engaged with the thought relating to the light? That decides, if we are occult or otherwise. Energy follows thought. If the thought relates to Divine, the energy moves towards the divine. When the thoughts relate to mundane, the energy flows to mundane. You are the energy, you are the awareness. So whichever way your energy is moving, you are moving! Please see if our energy is

moving towards markets or towards movies or is it moving towards the Divine.

‘Your mind is moving’, is actually a wrong expression. *You are moving through the mind*. Mind is a neutral facility. Whichever way we move it, it moves. If you move the mind to the sky, it moves to the sky. You move the mind towards a magazine, it moves towards it. Mind is not to be blamed! It is our convenience to blame, “Ah! It’s my mind”. It is not the mind, it is you!

Mind is a neutral principle, and is therefore considered divine. If we look to the scriptures, the very birth of mind is from the quality of poise. In the third canto of *Bhagavata*, it is said that mind comes from *Sattva guna*, i.e., manas emerges from *Sattva*, but it can be used either way. We can use the vehicle either to go to a sacred place or to go to a city market.

Libra - The Threshold

Libra is the threshold. Just like every house has a threshold, when we step out of that threshold, we are outside. When we step through the threshold into the house, we are inside. If we close Libra, then the Zodiac becomes a Zodiac of ten Sun-Signs. This is how she writes! What happens if Libra disappears in the zodiac? It becomes Virgo followed by Scorpio. Virgo-scorpio

are counterparts of one energy. When the middle man goes, the two join. When the one who divides the two disappears, the two join automatically. It is just like a man and woman are brought together by a priest, in a marriage. After the marriage happens, what is the role of the priest in daily activity, in between the man and woman? If he comes, we say please go! Like that, when Libra disappears Virgo-Scorpio becomes one Sun-Sign. That means, the objective indulgence is closed. As much as we indulge in objectivity, so much we are entangled in the objectivity. That is why we do not find time for practice.

Lady of Libra - Lady of Passion

People do not find time for practice! People ask me, “When did you do all these practices, Master”? The answer is , we have to arrange our time in such a manner that we are not entangled in the objectivity. It is already a big job not to be entangled into the objectivity. Why entangled, we are even strangled! We are drawn by the neck into objectivity, like a beast is drawn by the neck with a noose. The job pulls us; the family pulls us; the children pull us; friends pull us; relatives pull us and our social entanglements pull us. Should we attend every marriage of every relative or should we go to every movie in the town?

The lady of Libra is the lady of passion relating to the objectivity. *The passion for objectivity, denies you entry into subjectivity.* People are passionate about so many things. There is passion for dress materials, there is passion for cosmetics, there is passion for money, there is passion for power and there is passion for recognition by the outer world. There is a World conference on spirituality where all spiritual gurus must come together onto one platform. What for is this activity? It is just to be known, that you are also a member of that club! When spirituality itself is a business today, what else is not business? Education is business; health is business, *Yoga* is business, and any Temple is a business. Everything is a business in the outer world. It is ruled by the lady Libra, the lady is known as the Mother, *Durga*.

We cannot but get dragged by the passion of objectivity unless we have the grace of the Mother or the pull of the Father from within or a call from within. It is for this reason that we perform *Durga Poojas*. The *Durga Poojas* also, we have a tendency to conduct for show off. The quality of energy that you carry within, shows what is outside. You can find a deep philosophy even in *Bollywood*, if you see. Whatever you see, you find it. In *Ramayana*, *Mahabharata* and *Bhagavata*, in scriptures, you can find lot about sex also. If you go to

our temples, there are so many sexual symbols on the temples. Where our mind is, there we get the message, according to our nature. But in the self same symbols, we can get lot of message of Spirit! *The quality of energy that you carry within, shows what is outside.*

I have narrated a story to you many times that a great scholar came to *Ramakrishna Paramahamsa* and spoke how awful this world is, of late. Of course, we also say that, there is so much corruption, and that the world is awful. But to a *Paramahamsa*, it looks different. He sees the inner beauty of everything. Because, he has gone inside, deep into his own being, has experienced and come back. *So, what we see within, is what we see outside.*

Madame HPB says, if you wish to be an occult student, if you wish to be a student of secret, sacred scriptures, you must necessarily know the technique of closing the door of objectivity. Same thing is said in the sixth chapter of *Bhagavadgeeta* as "*Yuktahara viharasya*". The instruction is to minimize the objectivity to that which is ordained for us. Do not go on expanding into objectivity. Then the objectivity pulls you. Outer domination does not help. That is what Alexander realized when he came to India. He was told this by a seer. In his travel, suddenly he stepped into the presence of a seer. The seer looked at

him and they got introduced to each other. The seer asked Alexander, “*What for have you come all the way, this far*”? Alexander replied, “*To establish one kingdom*”. The seer said, this is not the way! This is not the way to establish one kingdom. *To establish one kingdom, you have to go within, and not occupy outside.*

“You can win people through heart, not through power. You have come all the way here, and go back again, the people here will declare independence! They revolt. All that has been occupied - the places, and the people who have been occupied, continue to revolt. If you are here, your own generals would declare independence over there. If you go back, the revolt starts here again”. He gives the example of a rolled carpet. Normally, we keep the carpet rolled in a corner. When there is a function, we spread it. *So objective expansions have no meaning. With the subjective expansions, we have a different joy, and a different contentment.* The seer asks Alexander, “How much can you stretch your leg”, and he stretches his leg, by about five feet. “Now, the land in between these two feet, is occupied by you. To occupy some more land, what are you to do? Lift one leg and put it forward, or lift the other leg and put it backward. Then what happens? Again, you have the same five feet, not more! So ultimately, you would occupy five feet land. That is

all". By that, Alexander got a message! He realized, "even when I die, I only occupy the same five feet, nothing more. What do I do with all this"? He realized the futility of conquering. He immediately returned! He wrote in his will that when he dies, and when his body is kept in the coffin, the two hands must be kept outside the coffin through two holes, so that the two palms will show and give a message to the world, that we do not carry anything with us when we die.

Anything relating to this world, we do not carry with us. Whatever is with us, as part of our energy, comes with us, be it good or bad. The rest is not with us. It is not an unlimited period of time that we live here. What is the span of the earth? How many have come? How many have gone? Who are remembered? We may remember all those, who have done something substantial to the humanity or to the planet, either way, be it material or spiritual. They will be remembered. The single way to work in the outer world is to impact the world with goodwill. Otherwise, we are incognito. If we wish to be remembered, and if we still have that urge to be remembered by people even after our death, on which we do not have any control, we can do some deeds of goodwill and make a mark in their heart! That is how Alexander receded, then he took to initiations and found his own way.

Passion for Wisdom

Libra stands for Passion. Passion for articles, passion for places and passion for persons. Every single person looks out for some other person of the opposite gender. It is passion! Passion for objectivity must be replaced by passion for wisdom. Passion must remain. Remember, passion by itself, is not dangerous. Where do we apply passion is important.

Passion as a quality is divine! This is what *Kapila* teaches *Devahuti*. If we are not passionate, our mind does not stick to anything. Let that passion be oriented to wisdom. Let that passion be oriented to wisdom practices. That is what Greeks have done in their heights. Passion for wisdom contrary to passion for beauty is necessary. Both were existing with them. A part of the community was deeply engaged with the passions of beauty. There are a few who turned the passion to wisdom. That is where we have Socrates, Pythagoras, Plato, Aristotle, Hippocrates.

Do not turn passionate into the world. Was not Jesus the Christ tempted? With three things he was tempted. He was tempted with power, he was tempted with money and he was tempted with women. But he said, thank you! That is the way.

How much do we gather from outside? How much is sufficient? Why don't we set a limit to it?

Always there is something in the outside that demands you. Some activity or the other always demands you. During the day, it is so. During the night, if you know to sleep in a way that you do not become a log of wood, meaning you don't slumber; there is a lot of time for you to learn.

In such sleep, you are not awake; you are not into such a horrible sleep! There is a state where your body sleeps, Your objective mind, your body, your senses, they are rested. Your subjective mind is awake and keeps learning. Do you know how much you can learn! This learning is not possible through the objective mind; therefore, we need to develop our subjective mind.

We should be able to close the objectivity and bolt it and have activity in the 'house'. The house is our own system. That is the story of Master Djhwál Khul. In the book, "Music of the Soul", we see, how by entering into that mystic box with a ring, he is into another world. They are all messages for those who know, that there is a way to get into your own being, before you sleep.

Master Djhwál Khul writes the same thing through Madame Blavatsky and again through Madam Bailey much more elaborately. HPB writes mystically. She just touches a diamond, says a few

things and then takes us into many other things, and we drift away with it. We cannot stay with it. It is an arrangement!

The book is an arrangement, where we can stay with the diamond, depending upon your stability or drift away into things if you don't have that stability. Those sentences, we have to read again and again, take them within, and contemplate. In your sleep hours, you should take those statements with you and sleep. That is how you have to work with the book. *The statements given in the book are for meditation, contemplation and dwelling deep into them, not for casual reading.*

The lotus of solar plexus has ten petals. It has five petals unfolded upwards, and five petals unfolded downwards. HPB writes about this in Secret Doctrine. The five petals of solar plexus "*Manipuraka Kendra*", are oriented to objective world, five are closed. If we turn inward, they open. With our energy they open just like, the lotus opens upon coming into contact with the sunlight. Each one of us is a sun of our system. Wherever we focus, there is solar energy. Where is our solar energy focused? If it is focused outside, the navel opens into objectivity and it grows. That is why in *Yoga*, they say, do not let your belly grow too far. If it is *Hatha Yoga*, the teacher will immediately dismiss you!

We have to be thankful, that we are in *Raja yoga*! The teacher will say, “go and do your *Asanas* first, make your waistline thin”. If we look at the picture of the Mother, we do not see such a big belly. It is so thin, meaning, the Libra center is generally not open into objectivity, and it is generally opened into subjectivity.

If you thin down your Libra center, it means objectivity does not condition you. Neither your profession, nor your family, nor your activity in the outer world will condition you. If we complicate our activity in the outer world, it complicates us. Keep it straight, and keep it simple. Make sure you are not entangled with it or strangled with it.

Objectivity can bind us. When we are so much bound by objectivity, our energies are always flowing out! When do they turn inward to cultivate and bring out the beautiful crops or gardens of flowers and fruits within? Madame Blavatsky was born in a Kingly clan. Their family had many social contacts of very high order but she never participated in any parties. Even if by custom, when she was to be a participant, she used to go with her father, go into a corner or go into a garden. She would never be with these people who show off their garments, their diamonds, their precious studs, their jewellery or their makeup. In all those show programs, although she was moving with the father

due to customs and tradition, she used to immediately slip out and go into a garden. By nature she was not interested in such things.

Turn Within and Wait

By nature, we are interested in so many things. Do not spread too far into objectivity. Then we have too little time for practice. Even that little time we have, when we close our eyes, only the outer things keep coming into our mind. Only for the sake of the world we close our eyes, to give them a message that we are doing prayers, and we are doing meditations! But inside, what are we thinking? We are only thinking of things that are outside.

But if we really turn inward, closing the outer world and wait there for some time, just as we turn inside, we are not so very important that, all great beings come and appear to you. They say, “*Ah! let him wait*”. A person who comes to us, we waited for him for so many years, and one day he turns up! How do we think of him? Ah! let him wait for a while, for I waited for him! They would like to see, if we have the ability to wait within or not! *Wait within with patience.*

When we are waiting within, with patience, we run the danger of getting the outer thoughts again. If we are taken to a very coveted place, such as a Temple, if

we are there for a minute or two, we are focussed. If we are allowed to sit there for ten minutes, we start seeing all around and lose focus. At *Tirumala*, just because at the Lord *Venkateshwara's* sanctum we are kept for few seconds, we are all drawn towards it. If we are allowed to stand there, we will not be so much interested. If we sit in the front row for a couple of hours, we will see that corner, and this corner, that there is a cobweb here, that it is not very clean over here and so on. These are the things that we see, because this is what we carry with us.

Occult

Turn within and wait, then we will find valuable things. All that we read outside, by way of the scriptures, when we turn within and wait, they reveal different dimensions relating to it. Madame Blavatsky turned within and saw different Astrology. That is why Astrology coming from those who have turned within is different from Astrology coming from those who learnt it as a science outside. Reading the *Sastra* or the science, by itself is not sufficient. The *Sastra* or the science does not reveal itself because, they are all Occult sciences. Likewise, Astrology is an Occult science. So unless we turn Occult, we cannot understand Astrology. Exoteric Astrology does not give

the true keys like the Esoteric Astrology does. HPB used Esoteric Astrological keys, and she applied the key upon herself. That is the beauty. When we know Astrology, we try to interpret his chart, her chart and so on. We keep on showing off our one-up-man-ship. That is because we think we know. What we think we know, is not what IT IS!

Don't think that for everybody Saturn does the same thing. Depending on what is already learnt and what is to be learnt, there is what is called depth of a native. If the native of a horoscope is deep enough, to him the planets work differently. If he is not deep enough, it works differently. With a disciplined student the teacher behaves in one way and with an undisciplined student, the teacher behaves in another way.

With the advent of Aquarian age, all planets are given with different functions. They are not with same functions as before. Certain new planetary energies have also come about. How do we know all that with our exoteric knowledge? We need to turn esoteric to learn esoteric sciences. Therefore learning basic Astrology, taking it into the inner chamber, and learning astrology from within, is what happened with Madame Blavatsky. Similarly it happened with Master EK. Master EK had learnt Astrology before. But the

astrology he learnt later was much different from the astrology he had learnt before. For those who turn inward, the sciences are co-operative with them. Not only that, with or without sciences, they can handle the situation. For a man who can walk by himself, he does not need a stick.

The Serpent

The next aspect Madame HPB gives is, “The serpent has crept down the tree and touched the ground”. It is a touch down. *Kali Yuga* is a touch down. That means the awareness of the humans is deep down into the material. Therefore they carry mostly materialistic attitudes, materialistic understanding and that is why everything looks different to them vis-à-vis the scriptures, vis-à-vis the teachers, vis-à-vis the divine kingdom. She describes how to turn the serpent upwards. We will discuss about the symbolism later. There are so many things we should first know, but for all that, the basic thing is to go inward! Without that, even If I tell you so many things, they don't help you. That is why I am saying in such emphasis, to go inward.

The serpent might go down generally, but our serpent need not! The way humanity is for a long time tending towards material. We need not! Material binds

us. It is the nature of material that it binds us if we go too far into it. We can turn backward "*Up the ladder, creeps the serpent*", is the Occult statement. It is creeping the ladder and not flying. People who read books already think they are in their *Sahasrara* and beyond. But, the reality is we are just creeping!

We are generally creeping, because the currents are the other way. Since the currents are the other way, it is easy to get into it and develop the logic relating to it. When we have something we like, we develop our own logic to support it. When we decide upon something, we take hold of logic to support it. But if we decide the opposite way, then also we have a logic to support. If we are ditching ourselves, the logic helps us to ditch. If we are trying to raise, it helps us too. It supports us on both sides. For a drowning one, it is comfortable to drown. No effort is needed. But, if we wish to help him, he will not take our help if he has decided to drown. It is true for a person who is self-inflicted. But for a man who is trying to come out of it, if we support him with some other logic, he accepts it and moves out. Therefore, up this ladder creeps the serpent. We have opposing coils all the time. There are so many opposing currents when we propose to do some nice things which benefit us. How can we creep up when there is so much of opposing energy, that is

pouring down like a waterfall. Master EK has given another example. Spiritual practice is like climbing a black granite hillock. There is nothing to hold, no tree and it is so bald. We have to climb the hillock. Somehow we try to hold and move on, and someone is pouring oil from the other side of the hill! Oil makes us to slip! Is it easy for us to climb with all the loads of our *karma*? *Karma* is the obligations of the world. First we have to get rid of *karma*, and even then it is not so very easy to climb!

Faith

You can still climb if you have one thing - Faith. The whole wisdom is for those who have faith, not for others. Madame Blavatsky was allowed to give it out to people who have faith. To her, all this wisdom was revealed, by those whom she followed, to be given to those who have faith. The key is to hold on to our faith and work it out.

The attitude should be, "*Inspite of all this, I will still try to be with you Master*". Master CVV also said, "I will provide you with enough faith to hold on to me. If you have a little faith in me, I will support you in such a manner, that you will hold on to me in faith". Is it not a very compassionate statement? Even if we have an iota of faith, that is enough!

Madame Blavatsky had such a tremendous support coming to her, from one of the grandest of Masters of wisdom and she had unwavering faith in him. She was willing to jump from the peak of a mount if the Master said. That is the faith. The faith is either in yourself or in the Master whom you follow. *The faith in yourself is no different from the faith in the Master, because the higher self in you, is the Master.*

If you have no faith in yourself, and you have no faith in the Master, then you have no way! Keep faith in the Madame and then read the Secret Doctrine, and seek Madame's support. To move inward, she can help us! She demonstrated so many subjective adventures and objective adventures. Her life is one of adventure in the objective world and in the subjective world also. What was strong with her? Faith! That is why she writes in her book, that this book is not for faithful Christians. This book will not attack them. This is to attack the unfaithful ones. There is an attack in it! She attacks the unfaithful ones who did lot of injustice to Christ, and she upholds the true Christianity. She upholds the Christ, she upholds all that which is valuable and destroys all that which is false. There she says, "those who have faith in Christ, I have nothing against them, I have highest respect for them. It is for those who claim to be Christ's ministers".

The problem is with those who say, I am Master's disciple and keep on doing other things. The problem with Christ was his disciples! They claimed a lot and they misled the whole humanity. Not only with Christianity, even with Hinduism, she did similar things. She says, "*I have not yet met a Brahmin scholar who knows the true import of Ramayana*". A Brahmin should feel offended when he reads it, because he thinks he knows, he discourses, and he does so many things about it, not knowing what it is.

Ramayana has a story of three races in it, which no scholar can ever describe. The *Kama roopas* or the monkeys are from the Lemurian race, *Ravana* and his clan are from the Atlantean race, Lord *Rama* is from the Aryan race. It is a story relating to three races. All three are from different *Manvantaras*, but they are all on one platform. Who can explain this? Only those who have the esoteric keys can explain it.

Madame Blavatsky could tell that, because she turned inward. This whole turning inward started from the beginning of *Kaliyuga*. Not that before *Kali Yuga*, they did not turn inward! Turning inward, knowing things and presenting them, started with *Bhagavata* with *Vedavyasa*. The way he wrote *Mahabharata* is different from the way he wrote *Bhagavata*, for certain events. These are writings with

vision and writings with the inspiration. These inspirational writings, commenced with the beginning of *Kali yuga*. The Secret Doctrine is an inspirational writing.

Two aspects are given out by Madame Blavatsky relating to Libra. One is closing the activity of Libra and the second is to work out to reverse the flow of energy.

Let not the waters go into the sea wastefully. Arrest them, and turn them towards the fields, so that all fields are cultivated in us. When the energies flow out all the time, doing nothing, there is no cultivation. Sex is one way of getting the energies out. Lot of energies are lost through unnecessary sex activity. HPB speaks a lot on sex. The loss of energies is not only sex, but through all the five senses, it is the energy that is burnt out. Keep it minimum to the extent needed. Then make a dam, turn the waters of energy, to cause fertility to the field. The field is our own body. The energies, when they are not moving out and arrested in us, it is like a river flow which is arrested, and the waters are diverted through so many canals, into surrounding fields and they are made fertile and so much of crop would be grown. Fruits and flowers could be grown, and so much of surrounding life is supported. That is how it is in the outer world and so it is with us when we arrest the flow of energies into outer world. Many

times, just for a few more rupees, we change jobs. We do not have to change the job and come out of a sensible rhythm. For a few less rupees of our earning, if we can retain rhythm, better keep it.

If we keep our life humble and simple, we don't have to go on, and don't have to be manipulated all the time by those who offer more money. If we wish to turn inward, we have tailor certain things. Make sure, there is time for all this. Ten thousand rupees more for a month, may not give as much time as we would otherwise have. Somewhere we have to work out a compromise. Find time for this! I am making a drastic statement, cut-off night outs. The nights are meant for something different by nature. Just because someone gives you a few more chips, you are reduced into slaves. All those software engineers who are losing their nights, if their priority is Occultism, they must necessarily find a way, to come out of the night outs and get back to sensible day time working, and work out for the nights, the way it is intended for by the nature.

Nature does not intend that people work by the night and sleep during the day and sleep by the sunrise hours. Keep the objectivity in the right mode turn subjective and then creep. Creeping is possible, but with the help of the Master, the opposing coils get

harmonized soon. Then we will walk into understanding of certain keys.

When we know something in relation to the scriptures outside, try to see how it is relevant with us. Don't try to immediately share it with others, not knowing it completely yourself. It is a discipline. I do not speak anything to you, which I have not myself experienced. Never, because I cannot mislead you. It is a huge *Karma* to mislead.

When we know about Saturn, we need to first work with Saturn ourselves. When you read Venus, work with Venus yourself. When you work with Venus, You do not see the roses displayed there, but you see the colour there. What are the colours presented? You do not see the carpet, you see the colour. If you see a plate, a brass plate, you do not see the brass or golden, you see the colour as golden. Venus helps you to move into the formless beauty. It is beauty beyond form. The beauty of a flower is both in its form and also its colour. You are orienting to the colour, but not to the form. If you see a beautiful statue, and close your eyes, you do not take the matter of that. You take the colour and contour of that. You can find Master, when you close your eyes, in such a pleasant and rose colour in you, that gives you cool. If you have worked with Venus, it is like that.

There is occult way of working with Astrology, and there is other way of working with Astrology which is so boring. We have the information which we get from the book, and then we have contemplation. That contemplation gives a different dimension of the interpretation of the information given in the book. Because, every scripture is written in so many layers. There is an apparent statement, behind that there would be layers of information within the same sentence. By this, I am not discouraging you to study, but I always say, more than your study, you must go inside. There are many who studied and spoiled themselves. They carry so many concepts with them. They cannot come out of the concepts and they cannot accept that they do not know. That is the problem. If you are always known in your circles that you are a Knower, and if I tell you that you do not know, it is a problem! Do not be in a hurry to speak out. You eat it first and digest. Then you know what IT IS and not otherwise. When someone gives a fruit, you should know what that fruit is before you give it to others.

The information given in the scriptures, needs to be first taken within, contemplated and practiced and assimilated. Then we wait and only if someone asks for it, it is spoken. Just because we have assimilated, we cannot speak! When we have

assimilated it, it gives us the needed nourishment. If someone asks how it is, then it can be given out. That is how, teaching is also. It is not because one knows, but because others are seeking it. Before it is given, they should be told what they are to practice, to know that. To know from practice is different from knowing it theoretically.

Let us work on these lines. I give you some of them. Work with them, practice them. Everywhere, you have to have the basic concept that, "*you are the key*".

You are the key upon which other keys have to be applied. Do not apply on others . My knowledge of Astrology, I should not apply on you! My knowledge of homoeopathy is also by application upon me only! That is how homoeopathy came out from Hahnemann. He applied upon himself. All that we get as information, experiment that information with the self. In that way, upto a point it is slow learning, after that it is such a downpour of inner information, with assimilation concurrently happening. The initial steps are difficult, later steps are not difficult. New information, along with assimilation happens. It is like a quick bite, fast food! Not only we eat it, it is already digested, and we have the related energy. Please note, whatever is outside, it is also inside in a different way.

There are fast foods inside! That is how after a point, when things are broken in us sufficiently, we get so much of information with assimilation and that stays with us. It is not for us, but for those who need it. If it is for us, then we get congestion! We do not have to hold any knowledge with us. It comes, as is needed. That is the beauty. Knowledge is no more luggage. Wherever we go, after we go and stay there, it comes and delivers itself.

It is like, when we come by flight, we have to carry our luggage. Before we get in, there are people to help, after we get back, there are people to help, but there is some point where you need to hold it. Like that, the Wisdom comes, it does its job according to the need, so that we do not have to structure everything before we speak. The speech thus delivered helps others.

These are two more concepts. Many good things are there in the book. That is how the keys are to be worked out. In the next talk, we speak about some more aspects that Madame Blavatsky has presented. When they are realized by us, the rest of the things becomes easy.

Preparation

Madame Blavatsky was invited into the *Ashram* of Master Koot Hoomi. For one year she disappeared from the world. There was only one person who was really concerned about her whereabouts and that was her father. The Masters left a beautiful white cover with excellent calligraphy of letters saying that Helena is safe in their custody and that she will come back to the world once again after one year. No one need to be concerned about her. Such events rarely happen in the life of any initiate.

Helena was taken into the *Himalayan Ashram* of the Master to enable her to receive the wisdom which is very profound, which is not presented in that way before as it is presented in the Secret Doctrine.

To enable her to receive the wisdom, everyday in the morning hours, the Master used to squeeze the back of her head, like squeezing of an orange, so that the small brain becomes soft enough for reception of the higher wisdom that would be transmitted through her eventually in the future. Madame Blavatsky was known for her ability to bear pain. She is a great

Upasika and a lady who is an embodiment of the First ray energy, which has the ability to bear any pain. Pain was nothing to her. Such a lady was feeling the unbearable pain of the squeezing of the brain daily for one hour by the Master. Every day as the Master enters the chamber, it is like Pluto visiting her! He used to do it once daily to make the brain so very subtle that she can receive, comprehend and present the wisdom that she must give to Humanity at large.

Madame writes in her own writings, “I have known pain. When I say this, the pain that normally humanity suffers, all that pain I have suffered and experienced”. But the pain coming from this daily morning exercise, was so very frightening that she had nightmares about it.

Thereafter she was shown the book and was asked to open a page. As she opened the page, she found a symbol. That symbol is “Circle with Central Point”. The Masters said, close the book and understand it.

On the second day she opened the second page, then there was another symbol where there was a circle with the central point was elongated either way to meet the circumference. That is how the symbol became a binary and the circle was horizontally divided into two, a binary. Next day, another page was seen,

where through the horizontal line, a vertical line descends. That is how the 'T' form happens and slowly the circle moves up and the 'T' form comes down giving the symbol of Tau.

Later she was shown, yet another symbol where within the circle, there is the horizontal line dividing the circle equally which is the upper and lower hemispheres and where there was also a vertical line, vertically cutting through the center by which the circle is equally divided by left and right. That was the profound wisdom she was shown and was asked to meditate upon.

All this, Madame Blavatsky writes in the beginning of the Secret Doctrine and thereafter she explains how the absolute becomes potent with creation and how awareness springs and how from zero, one emerges and that one brings out another three making four in all and that brings everything from absolute in a fourfold manner.

Four fold Wisdom

Four fold existence is what she speaks in the very initial chapters of the Secret Doctrine. That is a major key by itself. To understand the whole creation, in its four fold aspect, is a great key that was given to her. She worked with that key assimilated it and then

started unfolding wisdom in a fourfold manner. This fourfold wisdom forms the very basic foundation of all wisdom and the symbol itself is said to be the pillar of the whole creation. And from time to time, throughout all these volumes she uses that key and brings out wisdom. Similarly if we see the books coming from Master EK, he also used that key very frequently. The Four fold key was also realized by Pythagoras. He gives a fourfold key to transmit Wisdom. Anyone who knows wisdom, knows by the application of this key. This key was pronounced by *Veda Vyasa* with one sloka saying

*Chaturvargaphalamjnanamkaalavasthachaturvidha
Chaturvarnamayolokahtat tatsarvamchaturmukha*

This *sloka* is known to many, all is fourfold is known to many, but application is important. When we do not apply it upon ourselves, we do not get the key. We have to apply this key and realize how we are fourfold. Then with that understanding we can observe how everything is fourfold. This fourfold key has to be practiced.

First thing she was shown, was a circle with central point. After that we do not find it in any of our prints. It was frequently used before. Slowly it disappears. Even while we used it, we did not know what it was. The symbol thought why should I be here

without being noticed, so it chose to disappear. Circle with Central Point is the basic symbol with which everything starts.

Field of Activity

The central point is a centre. Only when there is a centre there is a circumference. The creation also has its circumference. Every frame has its circumference. Every being has its circumference. Circumference is the field of his activity. It varies from person to person. For a small creature the field is small. For slightly bigger one, it will be a little more. Depending upon the profundity and awareness there is a relative circumference. Each one of us is also having a field of activity. For some it is limited to some area and some number of people. For some it is more and for some, it is much more than that. It is like sun himself is the centre, he has the circumference which is the solar system itself. Likewise there is central sun with the related circumference and likewise there is cosmic Sun with related field of activity of the whole cosmos.

Ant has its field of activity. Abraham has his field of activity. From Ant to Abraham. From Ant to Adam, the field of activity exists as long as the centre exists. When we are there, we have a field of action. The circumference is there to the centre, when the centre is

separate. So each one of us feel “I am” as we wake up. When we do not wake up? When we are in our sleep, when we are not awakened, the centre is not there and the circumference is also not there. Only when we wake up, we have our house, our family and recollect all our activity and within that circumference we keep acting for the day. Then, we come back and again slip into sleep. This is in relation to us.

Likewise, there is emergence of a centre from where there is creation happening. This emergence of the point is of consequence here. Each one emerges from somewhere in the morning. We presume that we slept. We also presume that we existed. Unless we existed, where is the scope for us to emerge in the morning? So existence is there in an unconscious state and a conscious state. When we do not sprout, when we have not awakened, what was it? From where have we come? Our real story starts from the point of our awakening, but who awakened us and what for are we awakened. Before awakening what was our state? This contemplation reveals a lot about *Brahman*. The word *Brahman* means, from absolute there is an emergence. Once emergence happens it develops into a trinity, a triple. Only after we wake up we have the triple of what to do and how to do and then doing. This forms a triangle. Before this, we are in a state of pure existence.

And then it is a state of existence with awareness. This is what we are required to meditate in the morning as we wake up on the bed. When we wake up, we are in horizontal posture only. After waking up we get up because, there is a will to get up and there is knowledge to get up and there is an act of getting up. They are called the *Ichha*, *jnana* and *kriya* in Sanskrit. All this did not happen when in sleep but when we are awakened. So awakening is the point.

We have awakened from somewhere and we have not yet willed to get up or to do anything else for that matter. That is the state of 'Soham'. From THAT, we have awakened as 'I AM'. Before awakening we do not know which is THAT. It cannot be defined. How it was with you how it was before you awakened is not known. It cannot be discussed. In Sanskrit this state is described as *Apratarkyam*, *avijneyam*, and *alakshanam*. Madame Blavatsky writes thirty pages about it. The proem in Secret Doctrine is a beauty of expression of the Pure Existence state. It is impossible to write like that! Only she could write with the help of the Master who is the Master of Language. The Proem bewilders anyone and everyone. It is about thirty pages. We have to read it again and again and contemplate. The first thing we have to do as we awaken from sleep in that very sleeping posture, horizontal posture is that in our

forehead we have to imagine that now we are in the state of a centre with a circumference. Before that there is no centre, there is no circumference. It is absolute. Absolute is represented by the first white paper. Those who know they do not print anything on the first paper. On the next page, we continue. Leave a page as a mark of the respect to 'The Absolute'. It is a mark of respect because, everything come from the Absolute. At the end we leave another page. Because that will finally remain again as a white page. Normally since we are very important to us, we write our name on the first page!

Nil none nought levels is the first prayer. Contemplate upon this. From out of this, we have come. Nil none nought levels was a *mantram* given out by Master CVV. So, did Master CVV not give secret doctrine? This is how, Secret Doctrine is there at all times. No doubt certain things like Globe chains were presented by HPB, that no others have presented. Globe chains is the first expression of that nature amidst the known scriptures. Likewise, the presentation of the races, is also for the first time. And also the presentation of the states of this planet vis a vis every race. We must note that it is not the same planet all the time and humans have not been as they look now. They have all gone through so many changes. The

form of the beings changes from time to time over millions of years. The composition of land and waters also changed on earth concurrently along with the races. This aspect was given out by HPB for the first time.

HPB dealt with the subjects of the concurrent manifestation, Cosmogogenesis and anthropogenesis, with much more clearer presentation. In *Bhagavata* it is there, but we do not understand. *Bhagavata* was written a few thousands of years ago and it is in Sanskrit. This presentation of the Secret Doctrine is much later. There we do not speak of Pacific not being there; Pacific being land or Atlantis being land at an earlier time; or Indian Ocean being land at one time. Such things were not spoken before.

There are things which are spoken in a unique manner by Madame coming from the most secret sacred manuscripts the cave temples of the planet. That apart, to get that knowledge and much more than what she gave in this book, we need to put ourselves to the needed change.

One of them is contemplating the circle with central point. Remember to meditate upon the circle with central point. Do we remember? We don't! That symbol represents our state of being in its awareness and not yet into action. That is the second step.

Before that also we existed. That is the first state. Existence without awareness and existence with awareness are the two states. Existence detailing into a triple activity. What to do how to do and the plan relating to doing it is the triple. Doing to manifest is the fourth state. This is how we work daily.

Before this building came here, what was here? Where was this plan? It was not there, but it was there! Because it was there the place remained vacant till something happened here. Then it comes as a awareness that we should have a place. Then it comes that we see the place and then plan how to do and then we do it.

Everything is there, it expresses and it finds its noumenal manifestation and physical manifestation. These are the four states. There four stages should never be forgotten. We know of only two states - thinking and acting. But we do not know the basis of this thought and activity which is the Awareness. If we do not have awareness, we cannot do any thinking and acting. And Awareness itself cannot be without existence. There can be existence without awareness, but there cannot be awareness without existence. It would be like Shakti without Shiva. Existence precedes all. The awareness is in it. It is also there, but in a potential manner but not in a visible manner. So we are

contemplating as we wake up, step out, step back and relate to where we came from. From where did we come? For what have we come out? 'Who am I, where am I'. These are the questions upon which we have to contemplate. That is what our creator did as he came out. We have a creator, whom we call the four faced creator - *Chaturmukha Brahma*. He did not know what to do. All around there were waters. Waters means ethers. It is space. Potent or not is not known. Anywhere we look at, up or down; there was nothing! What to do? Why did he come? Where did he come from is the question for him to solve first. He solved it and then started creation. So, we too have to solve this question first.

Every morning as we wake-up from sleep, we are like the creator. We have to contemplate where from have we come? That is why it is suggested that as we wake up, we should be able to find somewhere without effort, a Circle with a central point displayed. This has to be done since we really cannot rely on our memory. It should be so very encountering, that as we wake up the symbol should encounter us! That means we cannot miss it. We should see that in our forehead. In the forehead, it is 'you' only. That is the true mediation in *Ajna*. The *Sahasrara* is called the Absolute, i.e., *Samadhi*.

Here, we are in the state of *Dhyana* meditating upon the source from which we came. If we do not do it, this wisdom will not come to us.

After we get up and do our activity and meditate upon another symbol. It is all symbolism. The awareness details into a triangle. We worship the mother as *Ichhasakti jnanasakti kriyasakti swarupini*. *Ichha*, *jnana*, *kriya* are a subsequent step from the Mother. The Mother is the pure awareness. We call it Mother because it in relation to something, and the basis is the Father. In fact, that awareness is God in creation. Therefore, we cannot say awareness is SHE or HE. In relation to us, it is HE and in relation to *Brahman* it is SHE. In relation to your son, you are father, and in relation to your father you are son. In relation to your son you are male and in relation to your father you are female. Both the roles are 'You' only. In relation to your son, you are distributing, transmitting energy to him. When you are broadcasting or transmitting energy, you are male. But when you look to your father, you turn into receptive centre and he is the broadcasting centre.

Our Sun is male to us, but he is female to his Sun. That is how it is in the creation. All is male-female until the awareness. Until pure awareness, we cannot say this is male absolute or this is female absolute. If

there is something beyond, that beyond is male and he is female. And if there is something below him, he is male and the one who receives from him is female. When I teach you all, I am male and when I receive, I am female. '*All Mediation is a female activity*' is a statement coming from Master Djwhal Khul. A Female can be much more receptive than male because, male is always busy moving out and female is busy is receiving, energy wise. Even in terms of dreams and dream experiences, females have better experience. There are some males with good experience, because in him the female is more active than the male. The scriptures also say only *Krishna* is male and the rest is female. He is the only giver.

We have a meditation that says, "Remember the giver". When we are a giver we are male and when we receive we are female. So we are male-female. So this awareness which is a part of the universal awareness is male-female. That is why invariably, God in all scriptures, is called male-female. He is female in relation to the absolute God and male in relation to the rest of the creation. That is why symbolically the high priest, keeps a cap. In every system there is a cap or a crown, only to remember there is something above him. We have a variety of head gear, only to remind us that we are not everything. The absolute is absolutely

male-female. It is two in one. All is in it and therefore everything expresses from it. We cannot say if it is male or if it is female. It is THAT. These two states must daily be contemplated upon. From THAT, I AM has come. When It comes as I AM it becomes *Atman*. When it is THAT, it is *Brahman*. It is two different things. *Brahman* becomes *Atman*. We call the universal *Atma*, or *Vishwatma*. *Vishwatma* is not *Brahman*. *Brahman* becomes *Vishwatma*. *Brahman* becoming *Vishwatma* is called THAT I AM. Since *Brahman* has become I AM, we also are like that. Because we are chips of that one *Vishwatma*, we have a direct relation with *Brahman*.

The beauty is that we have a direct relation with *Brahman* that we do not have to go through the universal God. That is what Master CVV said as, “This is a direct method”. That means, you can yourself directly relate to *Brahman* and become *Brahman*. You do not need to go through Hierarchy. Hierarchy will not come in your way! Hierarchy will help you if you are in that effort. That is the beauty and their love for Humanity.

After existence and awareness, we have the thought plane where we ideate and then there is action. These four are like four *kumaras* in eastern scriptures. Four *kumaras* become four avenues of the ONE. When we don't understand this, we cannot understand the

teachings of *Kapila*. Madame Blavatsky speaks a lot about *Kapila*. She speaks of *Sankhya* and reveals all of it with the fourfold key. That is exactly the key which *Kapila* gives to his mother. The four *kumaras* are existing in us.

Sanaka is our absolute state. *Sanandana* is the state of pure awareness. *Sanat kumara* is the state of our buddhic ideation, and we are *Sanatsujata* as the doers. *Sanatsujata* is the fourth one. We have a mind, senses and body to work with. We are essentially four in nature. It is one in four and four in one situation and we have the fifth one called mind. Mind has senses as its assistants. And then we have the body which is the seventh one. That is how we are seven.

The four fold one is sitting in a three fold chariot. That is how the whole work is. The fourth aspect in you relates to three aspects downward, and with the other three aspects upward. That is why the fourth state is important. Above him there is three and below him there is three. Seven can be put in triangular shape with two triangles or also or with a square. To understand wisdom we have to understand symbols. 3 over 4 is the concept. That is how you have the Temple structure. It teaches that each one of us is a Temple. In that 4th aspect relating to you and the 5th aspect relating to you, they come together.

This fourfold aspect is also given as *Vasudeva*, *Sankarshana*, *Pradyumna* and *Aniruddha*. This fourfold aspect is presented in many ways in Indian scriptures. Basically there are four avenues for the four *Kumaras*. They are untouched by anything in the universe. They are the basis for beings to experience and in us also, these four exist. This is the Wisdom which was shown to HPB and it describes how there is an Absolute, then there is a noumenal, phenomenal and material which form the four aspects. Then she goes on with the same key of four with the wisdom of Pythagoras and speaks volumes about it.

The keyboard of Pythagoras also talks of four. With this four he explains the 10. When we add these four numbers we get $10(1+2+3+4 = 10)$. You and your circumference is 10 and you are the centre. *Veda* symbolizes number 10 as a *Mandala*. All this cannot be realized unless we contemplate. This is one aspect that we have to work with.

The same four is presented by Pythagoras as number, colour, form and sound. With these four we can unlock the whole creation. Number with its potency, sound with its vibration, colour with its velocity enables manifestation of the related form. If a seer sees a form, he can immediately sense the colour aspect, sound aspect and number aspect relating to it.

There are so many centres in us which we call as *chakras* or lotuses. They have different numbers. We say *Muladhara* is four letters, *Swadhistana* as six letters, *Manipuraka* as ten and so on. The number is different and therefore the potency is different. Everything can be observed through number, colour, through sound and through form

When we see the form, how orderly is that form, is important. In nature there is symmetry and there is an order. So how orderly is a form! All geometrical symbols are very orderly. *If you contemplate upon those orderly symbols, you will get your energies organized.* That is the beauty.

That is why all *yantras* are full of triangles, squares, pentagons, double triangles or hexagons, the whole geometrical symbols are a circle, a sphere a cube, a pyramid and their permutations and combinations. To see how the tripod is set for the camera, gives the kind of energies the person carries who is handling the tripod! That is how a seer sees. The way the table is arranged, we can see what kind of orderly energies we have. The way we put on your glasses also, we can see if it is orderly or disorderly. We need not tell him that he is disorderly. It is a piece of information for us that this man is disorderly so that when we speak with him, we keep that information with us.

Symbol

Every man is a symbol. The way you put on your dress, the way you walk says this. Do not think only homeopathy tells us this! There is a homeopathic way of seeing and there is a occult way of seeing the way you walk, the way you talk, the way your lips move. The way your eyes move, the way you move your hands. In everything there is a symbol. This you know when you work with symbols and the related order.

Like this, we can work with Colour. Every colour has its velocity and the related impact. Red has its impact, blue has its impact, yellow has its impact, rose has its impact, violet has its impact and green has its impact. Essentially they are 1 as 3 and 3 as 7. In *Gayatri* also we meditate upon colours. *Gayatri* is a complete symbol; there is Color, Sound, symbol, and number. Everything exists in it. If we see the scriptures, there is no *mantra* greater than *Gayatri*. But still we are after so many *mantras*! In *Gayatri* there is Soli-lunar energy - *mukta* and *dhawala*. *Dhawala* is the diamond light of the Sun and *Mukta* is the light of the moon. One is Consciousness and the other is life. Between these two there are *vidruma*, *hema* and *neela*. *Vidruma* is red, *hema* is yellow and *neela* is blue. These are the basic colours. Yellow as it ages it becomes green. Red becomes Orange and rose. Blue becomes sky blue and

indigo and violet. It is a variation of the essential colors. It can be related to the trinity. When we get into a hall like this, we can feel which energy is dominant here through the number of windows, through the colour arrangement, and through the symbol arrangements. There are so many ways of seeing for a seer. He does not spent hours together to feel all that! With just one glance he can feel the energy. That is Occultism.

We all would like to get into Occultism. But we do not like to do the practice. The practice enables that to happen. Some people like some colours more than some others. By that we understand what energies they hold predominantly. Some people like some numbers than other numbers. They have their favourite numbers. And there is a way they sound themselves.

The keys are the sound, number, colour and the symbol. These are important but they are also four. Time is also fourfold. We have the three crosses in Astrology as the Cardinal cross, mutable cross and the Fixed cross. Like this, a day is four fold, and an hour is also fourfold. Life is fourfold – infancy, youth, middle age and old age. If you apply this, we can find four everywhere. That is why *Veda Vyasa* said “*tattatsarvam chaturmukha*”, meaning everything is fourfold. In *Vishnusahasranama* also we say, *Chaturbahu*, *Chaturmukha*, *Chaturatma*. There is also *Chaturveda*.

Vedas are also four. The *Veda* that relates to your expression is *Rigveda*. Another *Veda* relates to our respiration which is *Samaveda*. Another *Veda* relates to the plan of work which is *Yajurveda*. Fourth *veda* relates to our ability to manifest. These are the four *Vedas*. We have all the four *vedas* with us. Since we have four *Vedas*, the Christians wanted to create four gospels with the same story. It is an imitation. Giving same story with some little differences here and there, we create four gospels and we say according the four gospels that are there, they have created four *vedas*. All this, Madame Blavatsky condemns this in Secret Doctrine. She did not spare untruth. Untruth must be smashed and truth must be upheld. That is her mission.

The very slogan of Theosophy is “*There is no religion higher than truth*”. This is taken by HPB from the *Veda*. The statement in Sanskrit is “*Satyannastiparodharmah*”. Most of us do not know that there is a Sanskrit version prevailing even before. Go by the truth. If religions don't give you the truth, you cannot go by those religions. Go by the truth. If religion falls in order with the truth, it is ok. If a religion does not fall in order with the truth, just smash it. That is her method. She upholds so many civilizations - Mayan, Incas, Aztecs from American system and she

also speaks of the Celts. How everything is a branch out of Vedas. That is how she incurred the displeasure of the west because in the west, that there is a prejudice that she is biased to the eastern wisdom.

By chronology, *Vedas* have come first and then everything came out of it. HPB shows how so many profound concepts of Greek system, Egyptian system, Roman system, Celtic system and Masonic system have the same archaic principles as contained in the *Vedic* system. This is how she presents the truth and in presenting the truth, she speaks of so many theologies, so many places and so many authors that we may not have heard of. That is why it makes us confused because, when she speaks to us about things which we do not know at all, we cannot understand.

A European cannot read because there are so many things about *Vedic* concepts. Likewise, others also would not get everything unless we have the glossary relating to Egyptian theology, Greek theology and theology relating to old testament. She beautifully describes many symbolic representations of the Old Testament. She upholds the truth wherever it is.

Apart from this, the Madame, has applied chiefly three keys. One is Astrology (*Jyotisha*), another is etymology (*Nirukta*) and the third one is related to time cycles. She is a Master of it. It is from these cycles

she could give out wisdom relating to the Races, *Manvantaras* and the time cycles. She also worked with the key of utterances to some extent. Apart from this, there are two more keys. One key is relating to Grammar (*Vyakarna*). It is the chemistry of sounds. The key of utterance is a huge key. There is one more key, the metrical key – *Chandas*. The *Vedas* are all prepared with different *Chandas*. Even our *Stotrams* are full of *Chandas*. When we utter a *Stotram*, we should utter one complete metre with with one breath. We should not break it! If we break the *Chandas*, not only the meaning is lost, but also we are not benefited by the utterance.

When we go by the utterance of *Anushtup*, it is sixteen notes of breathing we take in and utter out. It is uniformly uttering out of sixteen notes. Its like a *Pranayama* done for 20 to 30 minutess. *Vishnu Sahasranama* is also like this. Like this, every hymn or *Stotra* is arranged in a *Chandas*. We should not break the utterances!. Likewise, when we chant *Vishnu Sahasranama* or *Lalitha Sahasranama*, each line has to be completely read in one breath and should not be broken. If we prolong it and make it too musical then we have to break them which is not the right thing. The *Gayathri mantra* is according to a *Chandas*. Do not break the lines according to your convenience. if you

adopt to the *Chandas*, your respiratory system will gain much better rhythm and also bestow on you, much better vitality. That is why they have to be uttered according to the rules of *Chandas*.

These are the keys. There are six keys which are called *Vedangas*. Of these HPB gives three and a half keys. It is not an expression with all the six keys, but still it is so very profound.

Each key we have to work upon ourself first. *Siksha* is a key. When we utter the words and the letters, we should see where the utterance is happening in our throat. From gutturals, to labials, in all this area, you utter forth so many sounds. where do you utter them? Ka, Cha. Cha is more externalized than ka. Is it not? Cha is uttered in the palate, ka is uttered at the end of the gutter in throat. Ta already with the gums. Tha – you can't say tha unless you have teeth. ka, cha ta tha pa – it is a an arrangement. It is not like other languages. And all sounds relating to ka are uttered at the same point. We have to observe these. So which sound is deeper than the other sound? Did we ever observe it? Come to the vowels. To utter 'a' we do not need *mukha*, e and u are still deeper. That is why the vowels are the life giving energies and the consonants are body building energies. The body is five fold and we have five categories of consonants - ka, cha, Ta, ta, pa. Each

category has five characters again. Put together, it is twenty five. These are the twenty five principles of the body which are in tune with the twenty five letters of Sanskrit language. This is Wisdom! Then we have sixteen vowels relating to sixteen life principles. These again are related to the sixteen phases of Moon. Sixteen and twenty five put together is forty one. Then there are eight *santas*, the letters starting from *sa* till the end. The eight are *Sa, sha, sa, ha, ya, Rra, la, khsha*. The total is forty nine.

In our body, in the centers from *Ajna* to *Muladhara*, the number of petals total to forty nine! The human constitution is in tune with the sound. And the arrangement of the sound is given in the language, that came from higher circles, during the Lemurian age to humanity. Therefore Madame Blavatsky speaks a lot about Sanskrit and she proves it. She did this through the key of utterance. We have such a treasure which we use and we do not know its importance. How do we get all this knowledge? It is not by reading! It is by practicing all that, about which we have been talking about. She practiced them in her cave temple. When you practice them in your cave temple, you will come to know so many details. She writes in *The Secret Doctrine*, that Greek and Latin claim to be the younger sisters of Sanskrit, but in truth

they are the children! All the languages that prevail in Aryan race today, are all but offshoots of these languages. Neither we know the importance of Sanskrit here in India, nor the Europeans know the importance of Latin and Greek!

Madame Blavatsky has strenuously worked with the etymological key also. For example, we have a word *Kendra*, in Sanskrit. This became *Kentre* of Greek and *Centre* of English. For the sound KA, we write either the letter 'K' or the letter 'C'. Master CVV wrote *Canchupati*, beginning with the letter C. Why CVV and why not KVV? There is a huge effort made to decide where it should be written as C and where it should be written as K. Like that HPB compares so many letters and so many basic words. She compares and shows that the sound is the same in all the basic languages. It is one sound that exists as many. It is only white that exists as seven colours. It is one fire that exists as seven fires and 49 fires. It is one air as 7 airs and 49 airs. It has become 1 into 7 and then into 7 x 7 times. Like this, with the help of these keys, she goes on explaining how it is with you and how it is with the creation. That is exactly the theme of *Darshana*.

There are six *darshana's*. One of them is '*pindanda-barhmanda samanvaya*'. It means what is in macro cosmos is in micro cosmos. Man is the micro

and universe is the macro. If we understand man, we understand the universe. HPB strenuously shows how it is with the human and how it can be related to the universe and that the cosmic man is no different than the man we know in his formation. All that is there in the cosmic man is also there in the man. She shows some examples. An intelligent student has to work out when an example is given. We have to work it out so that we realize it. In this manner she presented in Secret Doctrine with the help of the keys. She lived these keys!

Master EK also used these keys in his writings. He used etymological key in most of his writings, then the Astrological key and the key of utterance. In some books, he gave out the key relating to *chandas*. In his book on *Suparnasuktam*, there is so much of symbolism. All *Suktams* that he presented, through his commentary, is full of application of the keys. He applied all these keys and gave out so much information. He too showed how it is with man and how it is with universe.

Teaching is always like that. You do not show anything that is extraneous to you. If it is shown with you, it becomes familiar to you and with that familiarity you can relate to the bigger system. For example, it is said in the *Veda*, we say, “*Asavadityo Brahma*”, meaning. “The one you see as Sun is no

different than me”. He is also an ‘I AM’ in a bigger dimension but the essence is the same.

If we wish to read, what we have to do is, take a chapter for example, Creative Logoi - Androgynous. Creative Logos means the Logos who is creator that is *Chatrumukha Brahma*. And then it is he who becomes androgynous. She writes, “You relate it to your scripture and then you know it better”. In *Bhagavata*, we have the same story as the *Chaturmukha Brahma* himself being divided and reborn himself as *Swayambhuva Manu* and *Chaturmukha*. It is one becoming two. The male-female God becoming male and female. One becoming female and then the female God becoming male and female. There are steps. There is One unity, with that it becomes left and right. Then it is androgynous. From androgynous state there is separation of the male aspect and the female aspect and the sex comes in. This is how she explains. But we do not know most of these words. We need a normal dictionary and a theosophical glossary. Read with patience and make an understanding.

HPB speaks of how every true *Yogi* is androgynous. When there is male-female energy, equally balanced in one person, he is called a *Yogi*. He is neither male nor female. That is the beauty of a *Yogi*. There is no wanting of female for him because, the

female is in him. There is no wanting of male in him because the male is in him. There is no wanting of anything from the world because all that is in the world is in him. He knows whatever he requires will come to him. He is a fulfilled man, a *Yogi*. He is happy with whatever comes to him. He is not out to get things. See how self-contained he is!

One is so completely self-contained and self-fulfilling when his male-female energies are together and balanced. Female energy is the receptive energy. A person with this energy thinks, "What shall I receive from the group here? What shall I receive from this person"? Everywhere we look to what we shall receive. We even think, "What shall I receive from my master"? The Master is there in Be-ness in a self-contented situation. He does work according to time and according to the place as per the plan wanting nothing and without seeking anything. When we reach that state, we are called androgynous. If we are in that state, even our form also gets into such a beautiful shape that the females are in love with you as well as the males. Christ, was like that! A handsome man is looked at by females and a beautiful woman is looked at by males. But in the case of a *Yogi*, whether it is a male or a female, both are equally attracted to him. That is the case of *Krishna*, that is the case with *Maitreya* and that is the

case with *Christ*. It is the case with every Master of wisdom, that they are admired. The form is so complete that they are neither male nor female. The male finds a ideal female in him, and a female finds an ideal male in him.

There are many mythologies relating to Androgynous people. HPB speaks that there was a time when the humanity as such was androgynous. There is no giving birth through the womb. By thought they could reproduce, by sweat they could reproduce. She goes on describing the same. In the initial state the creator himself had become male-female to multiply the creation. After sometime, he felt, "let me make male and female as separate". From unity, to binary and then the two getting separated. When they are separated, since originally they are together, there is attraction between the two. The male - female always wish to come together because, they are essentially one as two. It is like negative and positive energy in electricity. They always want to come together. When they come together, the light is there. Generally, it separated into two. So we are all, separated. We are trying to look for one that is deficient in us. When the deficiencies are fulfilled, then there is no wanting in us and the game is over! We must understand how it can be achieved and how it was

achieved by initiates. *Hanuman*, *Ganesha*, *Subrahmanya* are all like that. Indians are comfortable by setting up some ladies to every deity. For *Ganesha*, we setup two ladies. For *Hanuman* also, we set up lady. For *Subrahmanya* we setup ladies. They are not there. They are all androgynous. They are *Kumaras*. When you are a *Kumara*, in you there is male and female completely.

Many times I spoke about male-female energy. The explanation of the receptive and distributive energies all come from Madame Blavatsky. She gives such a beautiful description. Why, this problem of sex? She says, "Sex is nothing but the deficiency in you that you are seeking from other". And that there are better ways of fulfilling it. The heart of the Solar System is *Aditya hridayam*. Heart, which is the Sun centre relating to you is the centre through which it is connected to the higher system. It is Leo where Sun is the ruler. There is a higher Sun to this Sun. The heart of this Sun is in *Ajna*. It is called *Savitru*. Then we have the higher Sun, *Bhargodeva*. The order is *Surya - Savitru - Bhargodeva* or *Surya - Savitru - Aditya*. HPB also says, OM-SOL-ON or SOL-OM-ON – Solomon. The temple of Solomon, is not only that, which they built externally. The temple is arranged in that manner that you realize the three Suns. She explains how each

one of us is verily the Temple of Solomon. That is what *Gayatri* also gives. *Solomon* of the Jews is the *Sulaiman* of the Arabs. There are so many names. *Abraham* is *Ibrahim*.

Once we go into the root of these through sound, we can connect so many things. It is the same thing about which everyone is speaking differently. So why do we differentiate through religions? If we get to the Truth, we will find that every religion finds its fitness in creation. So to do all that, once again a small reminder is – you are the Secret Doctrine.

You should get deep into your own being. Staying inside, realize all that is within you and concurrently read what is in the book. You are helped inside. It is a greater facility to learn inside than outside.

The subject is profound. She gave out the ancient most secrets and how they are there all over the planet. She explains the pyramids of Mayans, pyramids of Egyptians and the Indian temples and how they are all common in terms of Masonry.

Once we understand our own Temple, we understand everything. The body is the temple and we should get into the sanctum sanctorum of the temple. There we meet our own image. You are an image of God. The image in the temple is your image and that is

the image of God and you are no different from God.
That is how, she gives from so many theologies many
initiates how they have presented.

The Secret Doctrine is our own doctrine. The doctrine of man is the Secret Doctrine. If we wish to know of man, we have to study the Secret Doctrine. There is nothing that is said here which is not related to us. In fact, in every scripture, it is like that. Otherwise it becomes a religion.

No teaching coming from any Grand Master is a deviation from the original truth and the classical laws that are at work. Creation is seven fold and man is also seven fold. Therefore, when we understand the man, we also understand the creation. In fact *Ramayana* or *Mahbharatha* or for that matter any *Purana* that the seers have given is only to drive man to know himself. There is so much unknown to man of himself. He tries to know more the not-self than the self. In Sanskrit, this is known as *Aitareya*. He feels the other but there is no other, than himself. Since it does not contain many anecdotes, it looks to be a bit tough. It is like dry food that you have to eat. For that you need to munch a lot. If it is semi solid, semi liquid, it goes through the oesophagus very fast! That is why it is said in *Bhagavata*, if we narrate the same thing in the

form of beautiful stories, the story engages the child of the mind and the principles engage the *buddhic* aspect and then the unfoldment becomes easier. Nevertheless, we have chosen to follow this path this time, therefore we do it. I am sure it must be very interesting to all of you because I have not spoken anything which is not relating to us.

There is yet another dimension relating to the center and the circumference. That you are the center and all that is surrounding you is the source from which you have come. The circumference is the father and you are the son. And the father-son relationship is represented by the radius which is from center to circumference. When you draw a line, from center anywhere to the circumference, it creates a radius and that relation is called pi (π) in Greek wisdom. It is not *pie* as is said by the English. The English have distorted many words according to their own choice, by which the wisdom also got distorted. It is to be pronounce 'P'. In fact the name of the initiate is Pithagoras but not Pythagoras. π is pronounced by the English as pie, like in apple pie. It is not a pie, its 'p'. π is the relation between father and son. If we wish to know the father, we should know ourself more - the son. The relation is mathematically said to be 3 times 7 plus, which is not more than, '1' and it is not zero. Pythagoras explains

this relation mathematically and that is explained by the ancient wisdom as the knowledge of *Mandala*. Madame Blavatsky speaks of it in the Secret Doctrine. The knowledge of *Mandala* is the knowledge of π . The knowledge of the son is the knowledge of the father. The knowledge of number 5 is the knowledge of number 10. This is how she goes on explaining. Whatever is in the son is in the father because the son is a replica of the father. So if we know the story of the numbers, we would know the story of the father and son and the relation. We would also know how to relate to the father and remain as the representative of the father as son.

When we speak of the Son of God, we are speaking of the Universal God in his total representation in the son. When all the principles are completely active in us, we are considered to be Son of God. When all the seven centers from *Sahasrara* to *Muladhara*, are in complete functional state, then it is said that we are a Son of God. Mostly we are active with navel, and then the center has to be shifted to the heart, from where there is a connection to the head and also to *Muladhara*.

The circumference is considered to be number 10. The symbol of the father is 10 and the symbol of son is 5. This is very elaborately explained by Blavatsky

in the form of the Cosmic Person. She describes that this Cosmic person is whom the *Vedic* seers have stated to be *Vishnu*. It is this Cosmic Person, who is described in the Jewish Theology as Adam. Whatever are the names, today we call it as Cosmic Person. We are now deriving a common terminology from out of all religions so that wisdom becomes easier to understand.

Birthday of Madame Blavatsky

Madame Blavatsky was born during the early hours (between 1'0 clock and 2'0 clock) on the 12th of August. Master EK was born during the evening hours on the 11th of August. The duration of the difference between the time of birth of Master EK and Madam Blavatsky is hardly eight hours. That is why in the World Teacher Trust, there is a tradition that together we celebrate these birthday's on 11th. The lunar calendar counts the day from the dawn to the next dawn. In that context, 11th August concludes by morning of 12th. But when we count the day from midnight hour, they are two different days. We have a saying in Sanskrit, "*Adhikasya Adhikam Phalam*". When two great beings are born and have enlightened us, to dedicate our life for two days in relation to the energies of the hierarchy vis-a-vis dedicating it for one day, naturally doing it for two days would be good for

us. Kindly continue to do it. We can celebrate for two days 11th August and 12th August. 11th we can relate to the same energy in the form of Master EK and 12th, to the same energy in the form of Madame Blavatsky.

Center - Circumference

Coming back to the theme of π , from center to circumference, we have to work out. First let us get to the center. The center in us is the heart. From that center, we have to get to the circumference, the father. The father is said to be in the head i.e. in *Sahasrara*. First, it is getting from horizontal to vertical i.e. from mind into the heart.

Getting to the center is called the travel from horizontal to vertical. We then have to ascend the vertical. To ascend the vertical we have to stay within and relate to the vertical column. That is meditation. That is what is called as *dhyana*.

For this, we must first get into the center. It is like going upto the lift, before we take to the ascent. We walk up to the lift. That is a horizontal movement. Once you are into the lift, it lifts you up! In the invocation we say, “May He lift up the earth to the kings of beauty”. The earthy can be lifted to the highest center. Therefore stay there and relate to it, and you have a vertical escalator, which is also called the ladder.

When you enter into your heart, you are already in the field of golden light. Relate to the golden light. The morning and evening meditation have become important because the sun gives golden light during the dawn hours and the dusk hours. You can visualize the golden light within you and then relate vertically. This vertical relation is what is called as the alignment. You enter in and align with the vertical column, and it is a column of light.

The moment you enter into the vertical column, you experience that there is a great assistance available there to move through the escalator and that assistance is the pulsating principle. The pulsating principle in the heart is called the *Samana prana*. it is an equipoised pulsation. If you are with this equipoised pulsation, you are already very quiet and peaceful. Everything in you becomes orderly, silent and cool. It is a state of tranquility that you get into. By just entering into the heart, all this is available. That is not the goal! That is the basis on which everything will have to be worked out.

When you are with it, you are contacted by *Udanaprana*. Madam Blavatsky writes a lot about *Udanaprana*. She has such a great love for *Udanaprana*. Normally *Samana prana* is equipoise is what we emphasize. Equipoise as basis, there is an upliftment.

Hamsa

When you are into the heart region, as you sit down and close your eyes, you should be able to feel the pulsating principle as it is happening in the heart. The heart is not the physical heart. It is the heart principle, not the heart organ. That principle is available. If not, three times you can pump up yourself. Three times respiration will give birth to the bird in you. Giving birth means, it gets activated. Three good respirations will enable you to relate to the pulsation.

Once you are with the pulsation, link up to it. That pulsation has a tendency to move upwards. That is the bird in you. Associating with this bird is important for you to be a *hamsa*. And then this *hamsa* will slowly move upwards and you become *Paramahamsa*. All *hamsa's* are not *Paramahamsa's*. To associate with pulsation is called a status of being a *hamsa*. That *hamsa* has the ability to move upwards. It is called *hamsa* because it sounds *So-Ham*. You reverse the sound, it sings the song of *Soham*. You are not singing it. It is sung in you! The song of *hamsa* is sung in you. When you go up to this *hamsa*, the *hamsa* is willing to lift you up into the higher planes. Generally it is called a bird. It is with this bird, the father can come up to you. He comes by descending up to you with the help of the bird. That is why it is said that the

Cosmic Person, has his vehicle as the great bird. Mounting on it, HE comes up to you. It is the same bird which can also lead you to Him. That is why this bird is said to be a great *Guru*. A *Guru* is one who can relate the son to the father and who can relate the father to the son. He does both ways. The *Guru* in you is called *Garuda* in scriptures. He is called the great bird.

It is the pulsating principle in us - the centripetal and centrifugal action. Only by this, we can develop this radius between the centre and the circumference. It is a great facility in us. We cannot do much with the mind. Mind can turn out to be *buddhi* and *buddhi* can reach *atma*. But when there is a facility, instead of walking, we can directly ascend. When there are no staircases and no escalator, how do we go? We have to jump up. To jump up, we need a push up. The push comes from air. In *Hatha Yoga* or *Raja Yoga*, the process is the same from the heart centre. When we are able to contact the pulsating principle in us, it is already a good step meaning we have found the way. Now it is up to us to relate and move upwards. Until we reach our heart, nothing is possible because the way is only from there. From the heart, there are thousands and thousands of lines of light that lead us downwards and sideways. In *Purusha Suktam*, this is said as '*Paschadbhoomi adhopurah*'. The light from the heart

can take us sideways and it can take us downwards. But there is only one single line that takes us upwards. That single line of light is called *Sushumna*. It is the same principle that *Hanuman* represents.

Associate with the pulsating principle in you by working with the respiration. Mind, which is habituated to move outwards or sideways can be linked up to respiration. And the respiration leads the mind to pulsation. Once the mind is associated with pulsation, it gains tremendous strength. That is why it is but necessary that we develop this friendliness with pulsation. That is the key given in the story of *Garuda* where *Indra* seeks friendliness with *Garuda*.

Indra is the cosmic mind. We too have a mind. It is *Indra's* mind only that functions in us. *Indra* is understood according to etymology as *Idam + Dra = Indra*. *Idam Dra* means, 'it protects all this'. 'This' means that it is the mind which protects the body. It takes care of the body. The mind suggests that we have fever and we should not eat; that we are hungry - therefore eat; It is cold outside - cover up and so on. All these suggestions coming from the mind are to protect us. He protects 'This' side. *Idam* means 'This', *Tat* means 'That'. All of us work for our own well-being. Whether we have the ability or not is a different thing but the attitude to work for our well-being is there. We

make sure we sleep well; we make sure that there is enough hot water to take bath; we make sure that we have our cup of coffee. We do all this with the help of the mind. He is *Indra* in us. *Indra* can only take care of this side. His work is that. For him to get to experiences, he needs the support of *Garuda*. That is why *Indra* seeks the friendship of *Garuda*. That is how it is, in this story. All stories are stories relating to *Yoga*, only when we understand. If not, they are different stories! Be it *Ramayana* or be it *Mahabharatha*; they are all stories relating to *Yoga*.

From the center to circumference, we are led by this pulsating principle. He leads us step-by-step. The respiration remains. It works but it is not so very noisy! Noisy means it is not the major activity in us now. It does the work. Respiration takes to a secondary state when pulsation is active because pulsation is responsible for respiration. If you do not pulsate, there is no respiration. Do not think because you respire, there is pulsation. It is pulsation that causes respiration. So when boss is active, the assistant is dormant! He is there but dormant. That is what is exactly called *Pranayama*. It is a misnomer that doing some breathing is *Pranayama*. Doing breathing is not *Pranayama*. *Yama* the principle of regulation. The Lord of regulation is *Yama*.

Prana + Yama means *Prana* regulated. *Prana* regulated means it is taken care of. This means, your respiration is taken care of by pulsation. Pulsation has many aspects. Respiration is an activity of *Prana* and *Apana*, the inhalation and the exhalation. When it reaches the heart, it finds its poise between inhalation and exhalation. We have a sloka in Bhagavadgeeta, “*Prana Apana Samayukta, Pachamyannam Chaturvidham*”. The fire in you digests four kinds of foods. The fire in man is activated by the air in man which is *Prana*.

The fire does four types of work in us. The fire creates the tissues in the body, nourishes the created tissues, causes growth of the body through growth of the tissues and then it destroys the tissues. Certain things are destroyed concurrently even while certain things are given birth to. There is a consistent creation of tissues in the body and concurrent destruction of tissues in the body and in the meanwhile the body is maintained. When there is creation and destruction in equal proportions, the form is intact. If there is more creation and less destruction, then the grows. When there is more destruction, less creation it emaciates the body. That is why in *Ayurveda*, they say anything that you have taken, the related effect is with you is for fourteen days. In fourteen days, fourteen *manvantaras*

are completed. Days are counted in terms of *tithis* or lunar phases. In fourteen lunar phases, which represent fourteen *Manvantaras*, one tissue takes birth, nourishes, grows and dies. Right from tissue to the whole creation, there is a *manvantaric* application. *Manvantaric* application to the atom and to the cosmos. The seers have realized that in such a small thing the same principle, same number potency, same vibration, like this everything exists as it is in the whole cosmos. Who is the designer, who is the engineer, and who is the architect who does all this?

Coming back to the pulsation, the inhalation is one aspect of pulsation and exhalation is another aspect of pulsation. When these two are equated, it is like the bird which works to go up the flight with the two wings. After it reaches a height, it does not use the wings anymore. It flies without. So the two lungs do not have to work so much all the time. The two lungs in us are the two wings. We need to know till what time they are put to work. What happens when the mind and respiration together go to the heart? Before the bird takes off, it folds back its two feet. That is what is called folding back of the five senses. When you think of a meditation, first the sense activity is folded back into the mind and mind is associating with respiration. Then this mind and this respiration activity together,

get absorbed into pulsation. There the mind dissolves into its higher aspect called *buddhi*. That is the light of your Soul that leads you. Your awareness is no more in the mind. It is in a higher chamber when it is with pulsation. Why when you are more and more with pulsation, wisdom also unfolds itself more and more. It unfolds from within because you are the book. And then the bird leads you into higher planes.

When we reach the heart, we are already in the fourth sky, fourth ether. Then it leads us to fifth ether. Between fourth and fifth ether, there is such voluminous information of light and sound. And this lift up is conducted by *Udana prana*. Madame Blavatsky speaks a lot on *Udana prana* in the fifth volume of the Secret Doctrine. She says that of all the *pranas*, *udana* is the most important to an occult student. The *prana* that lifts us up is important. *Prana* is Guru, our teacher. It is He who leads us into the higher circles. The teacher outside should help us to link up to *Udana Prana*. He is the right teacher. He should give the technique to relate to *Udana Prana*. Otherwise how will we move up into the super mundane planes? *Udana* is said to be the cosmic teacher principle. He leads us and on the way, we realize wisdom. That is exactly what the teacher says “Move inside and be with me. I will let you know all

that is needed for you to realize yourself. Whatever wisdom is needed will come to you. Sit with me inside”. That is what *Vyasa* in Sanskrit means. It connects the circumference and therefore π is *Vyasa*. *Udana* will put us into the forehead. Upto that point, it leads us. There we have *Vyana prana*.

Vyana, is the permeating principle and permeating pulsation. From the sixth sky, it is only permeation. Permeating means we would even come out of the body and have out of body experience. And then at that point, the pulsating principle still gives us the sound of *Soham*. All through we are related with *Soham*. The moment we are with the pulsation, we are with the song of breath. That song of breath leads us to the very source which is in *Sahasrara*. That is how we move from the heart to *Sahasrara* with the help of pulsation. This is given in the story as *Garuda* leading us to the state of *Brahman*. Madame Blavatsky gives all these profound concepts in a disjointed manner. If you work it out within, we find it there in the book. Otherwise we cannot find it! The story of π is relating from your heart to your *Sahasrara*. For that, the help of the teacher is needed. One teacher is *Garuda*, and the other teacher is *Hanuman*. We are more with *Hanuman* than with *Garuda* because *Garuda* works when you are working from *Pranayama* onwards.

From *Pranayama*, we move up with the *Udana Prana* via the throat, then via the the palettes up to the brow centre and *Ajna*. That very process is called *Pratyahara*, meaning you are restoring yourself, reabsorbing yourself to your original status. Your original status is to sit in the *Ajna* centre and be a king of your own kingdom. *Ajna*, is the centre from which you order your system. That is why it is called *Ajna*. Your throne is in *Ajna*, your seat is in heart. In the heart we have the *Simhasana* and then we have the *Rajasimhasana*, the kingly throne in *Ajna*. If one is called *Rajahamsa*, it means *hamsa* has become *Rajahamsa* when he reaches *Ajna*. He is called a *Raja Yogi*. *Yoga* is nothing but absorption of the mind principle into pulsating principle by associating with respiration. That is the first step of *Yoga*.

Mind and respiration together culminate into pulsation. It is the first step of *Yoga*. That is called the third initiation. Then there is upward movement up to the *Ajna* centre. Then you are a *Rajayogi* or a *Rajahamsa*, meaning you have become a Master of *Yoga*. Thereafter there is a *Paramahamsa*. *Hamsa*, is when you are in the heart. Then it is *Rajahamsa*, meaning a kingly swan, when you are in the *Ajna*. Thereafter, *Paramahamsa*, meaning the swan beyond, *Para*. That is how there is the path. The whole path is

worked out by the pulsating principle. Pulsating principle is a principle that works with air, *Vayu*. That is why *Vayu* is said to be *Guru*. We invoke *Vayu* saying, “*Namaste Vayu, Twameva Pratyaksham Brahmasi, Twameva Pratyaksham Brahmavadishyami*”.

Agni, *Vayu* and *Surya* are the three fundamental cosmic intelligences. First comes *Agni*, next *Vayu*, then comes *Surya*. A few hundred pages are given about *Vayu* and *Agni* in the Secret Doctrine. How do we understand? *Vayu* is also like *Agni*. They are *Sapta Vayus*. They are the *Sapta Maruts*. They descend from *Agni*. In the *puranas*, it is said that the *Vayu* is said to be born out of *Rudras*. *Rudra's* are born out of *Agni*. The first or primordial *Rudra* that comes out is fire. He details out into 11 fires. And then again he details into 7 fires, and then 49 fires. That is one aspect. The original fire is called *Agni*, its detail is called *Rudra* and *Vayu* is a product of *Rudra's*. That is why *Hanuman* is said to be son of *Rudra*, Son of *Vayu* etc. He is not only son of *Vayu*, but he is also son of *Rudra*. The *Vayus* are 7 in number and in detail they are 49 like *Agni*. *Agni* and *Vayu* are together in every plane. The 7 planes are pervaded by 7 fires and 7 airs. And the 7 sub-planes are also pervaded by 7 fires and 7 airs. Air conducts *prana*, fire conducts *prajna*. *Prajna* and *Prana* are the awareness and life, they are together. They are twins

known as *Nala* and *neela* in *Ramayana*. Fire helps air and air helps fire. They are together in anything. If fire comes down as *Rama*, air comes down as *Hanuman*. If fire comes down as *Matsyendra*, Air comes out as *Gorakhnath*. If fire comes down as *Krishna*, air comes down as *Arjuna*.

If we trace the original roots from which these principles have come, they are like that. Air and fire, together only can fulfil the work. When air and fire are working together, light is in manifestation, that is *Surya*. That is how, even in the fire ritual, we invoke *Agni* and *Vayu* together. We say, “*Agnaye Namaha, Vayave Namaha, Suryaya Namaha and Prajapathaya Namaha*”. It is not as we like. Every utterance has an order in it. *Vayu* is in seven steps. Of this, the lower three *Vayus* relate to the lower three planes. Upto the four *Vayu* has a double nature. Likewise, among eleven *Rudra's*, from the sixth to the eleventh *Rudra*, they have a double nature. They can help us or they can cause problems. Likewise, with *Vayu* also, the lower four can help us or can cause problems. The higher three do not have double nature. They can only help. But they do not function with us, the normal humans. It is all given in the Secret Doctrine. The four are of double nature. The next three are not of that kind. Three are divine and four are diabolic. In that sense, we can be

problematic or we can be helpful! The creation itself, when you take it as a septanate, three and a half is divine and the other three and a half is non-divine. There is harmony in the higher three and a half, there is conflict in the lower three and half. This fourth one in which half and half is there, that is where we are, as humans.

We are at the border where you can gain harmony and where we can come out of conflict. But we are in the conflict side only! The humanity is on the conflict side. The disciples are on the other side. They have no conflict. That is why Madame Blavatsky says four airs are mundane and three airs are divine. She says, man has to start working with the fifth air to find ascent. There she gives various names coming from the eastern mythology and the terminology. There is one *Vayu* called *Pravaha* meaning inhalation; *Nivaha* meaning exhalation and then we have *Samvaha*. Then she takes for her explanation from the *Vayu Purana* and speaks of *Udvaha*. *Udvaha* is no different from *Udana*. Then there is *Parivaha*, the sixth air and then she explains *Paravaha* or *Punarvaha*. She explains how each *vayu* works at every plane and where are we to start with. She says attain *Samvaha* state and work with *Udvaha*. Below that it is all problematic. The other *Vayus* are associated with flesh and blood and there the

mundanity dominates. When we take all the seven airs and relate it to *Hanuman*, he works with all seven airs. When he goes down, he destroys demons. He can go up and bring nectar. He can bring down nectar from the highest plane and he can also go down to *patala* and destroy things. There are events in his life where he worked at the most high plane and he also worked at the most low plane to help *Rama* to kill *abi*, *mahi*, *Ravana*. He would even take them into infernal planes. Air can lead you into infernal planes and also into the immortal planes. Air can associate you with *Brahman*. All this is explained by Madame Blavatsky under the caption of *Marut's*, with the related terminology. She links it up to the eastern terminology and explains how it is and where we are to start. It is a very profound concept.

With the help of all these concepts, the π can be worked out. Working with mind and relating to the light in the head is another process. *Krishna* gives out this wisdom in *Bhagavadgeeta*, suggesting reaching the heart and thereafter contemplation upon the light in the head. It is a fiery path. There is also a path of air.

Globe Chains

There is another aspect that the Madame gives which enables us to find many links and to unfold many profound concepts given in our scriptures and in our traditions. That is Globe Chains. The concept of globe chains is a very profound concept nowhere presented in any other scriptures that we have, as far as I have seen. And it is extolled by anyone. It has come to her through her Masters.

Every globe is not just a single globe. It is not an isolated globe. Our globe, we all know is part of our solar system, chiefly of seven planets, other than Sun. Sun is the center and there are seven chief planets around it. There are many other planets. According to Master Djhwah Khul, in every solar system, there are seventy two planets. Counting all the satellites around every planet that are known and unknown, he says there are seventy two planets. That apart, chiefly they are seven planets and seven regents. So Sun and seven planets is a system. The seven planets carry the energy of the Sun. That is only one part of the story.

Our planet is also having a hierarchy of earth principle. Earth principle has its seven states. Earth has seven states and water has seven states. So every planet has its seven states. Earth has its hierarchy apart from its relation to our solar system. It relates to one

hierarchy relating to our solar system and then it relates to its own hierarchy. There is a planet in the making while there is a planet already functioning here. There is a planet that already receded and is now the moon. Like this there are planets. Seven planets make one chain and this is the globe chain.

One earth principle works out seven globes. In the fourth state, it is visible. The three preceding states are invisible and they come down. When this earth completes its duration and moves out into invisibility, at the very same time, another globe will come. There is taking over and handing over of a charge in any function. It is like, in any of your duties also, before you retire, you hand over charge to someone and retire. You have to wait until the incumbent comes. This we know in our daily life. In any placement be it a professor, be it a teacher, be it a bank manager, be it anybody, someone has to fill that place before you leave that place because you have a duration of functioning.

The earth takes the place of the previous earth. When the duration of the other earth, preceding this one, when its duration is over, the beings on that earth who did not complete their evolution are transported to this earth. That is the story of Noah's ark. That is the story of *Vaivaswata Manu*. It is not the same earth! This story is seldom understood in its true light.

The earth which is replaced by our earth is evolving. It is now in the *buddhic* plane, then it will get into *Atmic* plane and then it will get into *Paramatmic* plane. There are three more steps for it which are the three more initiations. It is similar to what we say as reaching the heart as the first step and then reaching the *Ajna* and then reaching the *Sahasrara*. But then, while this earth is in duration here, another earth is in the subtle to manifest.

As this earth concludes its duration, there is one earth preparing in the preceding subtle plane to manifest. And before that there is another earth in the nebulous state, which would be preparing to take the place of the subtle earth which is now preparing to manifest. This is because when it comes out, that place has to be filled up. She gives a diagram. 'A' globe is the unmanifest state and then we have the 'B' globe as the *Atmic* state and then the 'C' globe which is the *Buddhic* state and after that we have the 'D' globe as the mental plane. This is the visible state. That is how we have the four globes A-B-C-D. By four pulsations of cosmic nature, a globe becomes visible, three are invisible. There is one in the *Paramatmic* state, which is unmanifest. After *Para*, there is *Pasyanti*, *Madhyama* and *Vaikhari* in every principle. After this, we have the 'E' globe. This is in the return process, in *buddhic* state,

'F' globe at the *atomic* state, is already receding. So there are three through receding, three through incoming and one at the centre, like that we have A-B-C-D-E-F-G as the seven globes that are concurrently at work so that they are a chain. As one moves up, the other comes down.

It is similar to the example of river water. We see that the river water is always there but is it the same water? There is incoming water, there is outflowing water and then we see the water there. That is how a globe chain is. It is a chain! This chain of events, is also in us as the continuous formation of tissues and the dissolution of tissues. In between, there is an apparent state of existence. That is why it is said that we cannot step twice in the same river. We step into a river, lift up the foot and again step into that river, already the water is gone! It is another water. That is what Master EK used to say, "when my hand is here like this and I move it here, this hand that was here and the hand that is lifted up here, between this hand and this hand, there is a difference in the atoms of the body". So fast it is working. But we see this hand always, upto a point.

To understand this better, the same principle can be applied to your own dynasty. You are there. Then the father is there. Some may not have him on the physical meaning they took to the other plane.

Grandfather is there and the great grandfather is also there. We make an offering through our rituals to the Pitris to the father, the grandfather and the great grandfather. We cannot say that they are not in existence. They are very much there. That is why the *Vedic* rituals suggest that once an year we offer our respects by offering food, by offering clothing to a representative into whom we invoke the father, grandfather and the great grandfather.

We do not go beyond. We stop with great grandfather, but even great grandfather had a father! We count the three preceding and the three succeeding. Then there is a son, grandson and a great grandson. When you have a great grandson, you are already in the *Paramatmic* plane. When you have a son, you have moved into *buddhic* plane. When you have a grandson, you have moved into *atmic* plane. When you have a great grandson, you are into the Absolute. That is why it is said that when a man sees his great grandson, he is fulfilled. This is how the tradition is. This can be understood with the help of Madame Blavatsky's teaching. There are three before and three after. Alongwith ourself, it is seven.

Do not think you are all that singular. Do not think you are so independent to do things as you like. Whatever you do, it is like the seven strings of an

instrument, you are the fourth string. Three notes higher, three notes lower exist in a musical instrument and the fourth note, the middle one is very important. Blavatsky speaks of musical spheres also. You are the fourth string of the instrument. If you do not do well, the instrument does not work well. If the fourth string in a seven stringed instrument is not well tuned, the three strings near this side and the strings on the other side are gone. You cannot produce music. The Seven strings are intertwined. If you pull one, there is a disturbance to the preceding three and succeeding three.

If we misbehave, it has an impact on the three preceding ones and it has an impact on the three succeeding ones. Just before our eyes, we see glorious families just becoming nothing in a matter of two, three generations due to one man misbehaving. One person in one generation misbehaves. It has an impact in the succeeding three generations. It also impacts the ones who gave birth to you. They will be pulled down. Your predecessors are pulled down by your evil deeds, not ignorant deeds. So you have a responsibility to maintain that vibration of that family, if not improve upon it. By your good deeds, you can lift up the status of your predecessors. And you can lift up the quality of the successors. By your good deeds, good behaviour

and extraordinary performance, you can give a lift up to your father, to your grandfather and your great grandfather. By your dirty deeds, you can pull your fathers leg, and then grandfather's leg and great grandfather's leg! It is like, if someone does wrong in the third chain in the hierarchy, the boss asks the immediate fellow, he pulls him, the managing director pulls the general manager, the general manager pulls the regional manager and the regional manager suspends the manager! You may suspend but still all the three have been impacted.

Do not think you are so very individualistic. You are a group. You are a group with your predecessors and with your successors. If you do excellent deeds, your father in heaven is pleased. They only speak one father in heaven but in the scripture but there are three fathers! The father's father is pleased and his father is also pleased. When they are all pleased, you get many many blessings. That is what *Rama* demonstrates in his life. He says, "What will happen to my father if I accept kingdom". It is such a great concern for him. Just because the father died, do not think he is no more. Just he is out of the body and you start behaving as if he is not there! It is wisdom to know that it would affect him and his father is also affected. Then, if we misbehave we cannot have well behaving children. So

the field of activity relating to the Soul is the three preceding Souls and the three succeeding Souls. Whatever I do has an impact on Master EK, Master MN and Master CVV. This is another hierarchy. This should be known before we do anything. We cannot behave in a childish manner. Anything you do has an impact on them. Because in their name, we are doing it. In their name, when you do it, you cannot do as you like.

On one side, you have a chain with the family, on the other side you have a chain with your teachers. That is why teachers do not easily select their disciples. They do not nominate anybody unless they are very confident of whom to entrust. They do not entrust because if they entrust, they should very well know that he would continue to maintain the vibration if not improve upon it. If you improve upon it, they have a positive impact. If you cause damage to it, that has a negative impact on them. Just like your father, grandfather, great grandfather are either benefitted or pulled down, so also your teachers. Do not quote your teachers name, you are not fit to do that until you have realized.

We also have a social hierarchy. Where ever you are working, there is a hierarchy. I am into a profession. There is a predecessor to me from whom I took it. You

are into a job, there is a predecessor to you from whom you took charge. We receive from someone to pass onto someone. That is the line of continuity. You receive, you experience, you enlighten, and you pass it on in anything. It can be with cooking also. You ask any lady “how could you learn to cook such a tasty food”? They would say, “My mother-in-law taught me”. From mother-in-law to daughter-in-law and again in due course, the daughter-in-law will also become mother-in-law and it will pass on. This is how rich traditions are passed on.

When you have not done it, you have failed in your duty. Whatever I received from my father, I must pass onto my son. It is a responsibility. Do not pass if your father has smoked or took wine! That is not what it is. You get, what is the best with your father, take it up and pass it on, demonstrating the same. If you just tell him, he won't do. Because it follows according to what you have lived, that you pass it on. Let us say, there is nothing with your father, you gain something and pass it onto next generation. By the work of your son, your father is also helped. That is how even the ancestors can be lifted up by extraordinary good deeds coming from a man. By the extraordinary good deeds coming from a man, the three preceding ancestors can be lifted up, and your three preceding gurus can be lifted up. There

are great beings who caused lift up to their Gurus also. There are many disciples who surpassed their teachers. That should be the beauty. And yet they remained humble. For example *Hanuman* is born to *Kesari*. Definitely *Kesari* would have a tremendous lift up because of *Hanuman*. Because of *Rama*, all his predecessors had a tremendous lift up. Great beings, they lift up all the predecessors in every line. So socially there is a chain. Whatever I received from my predecessor, I must pass on to my successor. I received a tradition from my family, and I must improve upon it and pass it onto next generation. I receive teaching from a Master of wisdom, I live it and then if possible I enable its flowering much better and then pass it on to next one. This is how the globe chains are.

The planet likewise has its planetary chain. It also relates to the hierarchy relating to our Sun. The Sun also has a hierarchy. The Sun we know has come down from central sun *Savitru* and he has come down from cosmic sun *Aditya*. You have *Aditya - Savita - Surya* and you are the fourth one. So we have a solar hierarchy. Hats off to Madam that she gave such wisdom! All the solar systems are thus intertwined in multiple ways. Our earth has come down from Venus. It has that chain also to Venus, Neptune, Mitra and then the *Parabrahman*. That is how in anything, you

have four. See this four in anything, that is very beginning of Secret Doctrine. Earth, Venus, Neptune and *Mitra* are linked like that. Among the *Aswins*, *Mitra's* energy is into Neptune and then it is from Neptune to Venus. All planets have multiple hierarchical chains. Everything comes and in the fourth step it becomes visible. There are three preceding and three succeeding. The total is seven. It is said in *Purusha Sukta* as, “*Tripadasyah Amrutham Divi, Padosya Viswa Bhoothani*”. All that is visible is in its fourth step. There are three preceding and three succeeding as one chain. That is the concept of the globe chains.

Pymandaris

We study the π and then the Pymandiris. It is also *P(P)mandaris* but not *P(Pie)mandaris*. Whatever we call ‘i’ in Greek is ‘e’ in Latin. Whatever we call as sound ‘a’ (ey) comes at a later stage. But in English it comes first. In Sanskrit, ‘a’ comes first. It is like the father. Then we have the sound ‘e’ which is the mother. ‘a’ (ey) is the son. In English, the sound starts from the son! It is not so in German or French or Italian or Spanish or Sanskrit or Telugu.

The letter ‘a’ is the great Lord Pymandaris. The letter ‘A’ is the compass. When we see the letter ‘A’, do

we see that it is a compass? How do we make a circle with a compass? We stick one and then move the other. The center and circumference are drawn with the help of a compass. One leg is the father and another is the son. How are they related? Father is son but if the son is otherwise, he creates fate! Pymandaris reminds us that we do as the father intends. Do as the father intends means do *divyakarma*. *Divyakarma* means the Divine Plan.

The Divine Plan is to live for others' welfare. That is what the father said to the son "this whole kingdom is yours, you can rule but for the welfare of the people". Each one of us can experience all this creation which belongs to the father only in one way by working for the welfare of the others and there is no other way. This is stated as, "*Nanyah Panthah...*" meaning, there is no other way. If you have any other way, you create fate. That is the fundamental game.

The father created a field and also created the son and asked the son to enjoy the field. Only entertain to live, to experience by working for others' welfare. All professions are for that only. The kings have to look after the welfare of the people. The men of wisdom, the prophets or the priests, they are not supposed to live by the people, they are supposed to live by helping the people. So is business. Business is meant for bringing

out products which are useful and for the well-being of the people and not any other products. Producing narcotics, alcoholic products, tobacco and all such other products is an activity of ignorance. It will bring lot of fall for all those for generations to come, when they work with it. It is not known because everyone sees only the currency. Even if it brings you more money, anything that causes damage to the natural life is avoidable because it causes your downfall for generations. It means, for all the future incarnations, you are condemning yourself. It is an ignorant self-condemnation. Whatever little I do, it must be for others' welfare. The very awakening in the morning is to help people. My life is dedicated for others' welfare. By that attitude, I realize the love and the beauty of creation. When in so far as you are in that manner, you are in good relation with the father, you do not become a prodigal son. Therefore you enjoy the splendour of creation and you fulfil your experience by being here. That is what the compass teaches.

When you step out of it and do things for yourself and for your own benefit at the cost of others, then fate sets in. We are all driven by the fate! If already fate has set in, what shall we do now? Re-orient to the original doctrine of goodwill. By adapting to the doctrine of goodwill, you would slowly dissolve your

fate. The fate is dissolved only in one way, by changing the attitude. Instead of being self-centred, try to see the center in others, reach out to them and help others headlong. As much as you do it, do not think it is a sacrifice. It is a process of releasing from your enchainments and from your bondage.

As much you gather for yourself, you are creating more and more bondage. As much as you reach out to others, you are creating freedom. Helping others is a process of self-release. There should be no publicity relating to it. It is like you discharge some debt and then make a publicity. You payback a thousand rupees to someone which you have taken from him long back and then advertise saying, "I paid back a thousand rupees". Is it a big thing that I paid back my loan! We put our photograph and say we paid back the loan. As much as you do headlong, so much you are released. Then you stand well as a compass, with the two legs.

The two legs of the compass represent the father and the son, the divine *karma* and the individual *karma*. When the individual *karma* is in tune with divine *karma*, there is no fate. Until your individual *karma* is dissolved into the universal *karma*, the *karma* works on you. That is *Viswakarma*, the universal *karma*. There is universal *karma*, divine action. When

you adapt to divine action, you are fine. Otherwise you have fate. So we have created fate not knowing how to do. So now that you know how to rectify without making any concessions. Be ruthless in your rectifications. Be fearless in your rectifications. Quickly you will reassociate with divine *karma*.

The intellect wants to know the Divine plan and conduct it. The divine plan is to help your neighbour. First start with this. Who is your neighbour? The next person, maybe your wife whom you may not have not treated well. Neighbour does not mean the one in the next house. The one who is proximate to you, next to you is the neighbour. It can be any stranger whom you meet. If we do not try to take care of next person and do so many things, it is glamour.

The glamour of service neglects your own people at home. Let it start with your proximate ones and then slowly reach out to others. When there is a duty at home, you avoid it and try to go somewhere and do some service. You are in a illusion. Proximate obligations are not fulfilled and you are trying to do some service. Is it not a paradox? This is because no one tells us appropriately what to do? Start doing in the immediate vicinity, and let yourself to grow from vicinity to neighbourhood and from neighbourhood

to colony, like that. When there is a proximate need, why do you think of a distant need? Wherever you are needed, there you have to be! If you are not needed in the proximate, you are needed in the distant, go to the distant. If you are needed in the proximate, do it in the proximate. Someone has asked me why do you always go there and teach? I said because they want my teaching. Why don't you teach here? Because there is nobody who wants this teaching!

You have to be there where you are needed. Where there is a need for you, there you be and serve. Where there is no need, what do you do there? Nothing! How does the need emerge. It is on the basis of the debt you have incurred. If you have incurred distant debts, you discharge in a distant way. If you have incurred proximate debts, there will be proximate obligations. You cannot aggrandize yourself saying that you are doing tremendous service. It is a matter of attuning. This attuning is important. This is Pymandaris, the compass.

If we do not do it, we are bound by the square of the world. The world is at square with you. Anything at square means it creates conflict. So in a conflicting state, how do you come out of it? It is through service. When there is a square set on a compass, it is a bound state. The compass has to stay over the square, that is

the state of a Master. How do you set it over the square? It is by serving the square, the society and all the lives around you. Until your obligation is discharged, you are not free. That freedom that you enjoy is what is called *Moksha*. Liberation is a state where you are not conditioned by anything.

Madame Blavatsky speaks of Pymandaris and the related Masonry. Today Masonry is degenerated into an aristocratic affair. It is all very aristocratic that something is done in secrecy. Who is selected as a mason? The one who demonstrated service in the outer world is selected for further enlightenment. But then it became a fashion to be into a secret thing. And then later all big people started joining. All those who have influence join Masonry. So the Masonic order is pulled down.

Madame Blavatsky once again created a new order of Masonry with the help of Master St. Germain. But even that tends to be aristocratic. The problem with the human is if he is told something in secrecy, he feels great about it. When you feel special about you, you are gone, down the drain. Any man who feels special about himself is down the drain. The whole theme is not to feel about you and to dissolve yourself into Him. If you start feeling special about you, it is like adding insult to injury. You are insulting yourself when

you speak of yourself. Do not insult yourself by speaking about yourself. And if you speak gloriously about yourself, it is adding a cherry on it. That is how the very good intention went into great illusion in Masonry! It is easy to slip into illusion at every state. That we have discoursed upon Secret Doctrine can also bring a special negative effect on us! It can happen!

You are a Pymandaris with two legs. The two legs have to be in coordination. If they are not in coordination, you cannot really walk. So symbolically, it is the father and the son. When they walk together in coordination, it is very beautiful and splendorous. It is a treat to the eye. That is what compass speaks of. That is what the letter 'A' is. So remember the compass and walk hand in hand with the father. To walk hand in hand with the father, you need to follow the Law of Action. The Law of Action is the first law *Bhagavadgeeta* speaks of. The first law Krishna speaks is the Law of Action. Set the action right. Everything will slowly fall into order.

A few concepts have been introduced for those aspirants who wish to dwell deep into the Secret doctrine. It is very interesting to get in to these dimensions of the Secret Doctrine. Among so many laws of creation, we shall chiefly dwell upon seven laws in this lecture. The 'law of alternation', the 'law of pulsation', the 'law of involution & evolution', the 'law of periodicities', the 'law of economy', the 'law of attraction & repulsion' and the 'law of synthesis'.

As we learn these laws and observe them within us and with the creation, we understand a lot. The whole creation is based on these eternal laws.

Law of Alternation

Firstly the 'law of alternation', the law of alternation speaks of the happening of creation alternatingly – meaning it appears and it disappears. Whatever appears must disappear in due course of time according to the law of periodicity. Periodicities are in different degrees. All that appears, in due course, disappears. It appears only to disappear in due course of time. If we know this law; we do not get stuck with

things. As we course in life so many things appear and we should know either they disappear or we disappear from the scene!. Whatever appears is not forever. What is forever is the '*Brahman*'. Where there is no appearance or disappearance, here is no experience. It is only pure existence. The Bible says, 'God said let there be light'. Ofcourse, it is very badly translated! There is no God at that moment to say something. It is a happening!

It is the nature and the happening is a natural happening that there is an emergence. The universal awareness, the primordial light appears and from that everything else appears. Even that emergence of light will have to merge in to its source and therefore nothing remains! It is a continuous happening.

Brahman is eternal. That is the eternity, the absolute God which cannot be described - is what HPB describes in the Secret Doctrine. Please read the book, because you will know how it has become possible for her to give such an expression. From seeming nothingness apparent something happens. All that we see is apparent but not real. All that we see as nothing is not nothingness. It is seeming nothingness. Seeming nothingness is apparent something!

This law of alternation tells us that things appear to disappear. Great empires have appeared and

disappeared; great civilizations and great races have appeared and disappeared; even planets have appeared and disappeared but in our mind we always think that everything stays as it is! All that has come must have to go. In the second chapter of *Bhagavadgeeta*, Krishna says, 'that everything comes to pass'. Whatever has come must go. Even the Souls that have come from *brahman* shall have to go back in to *brahman*.

As much there is a progress, there is a recess and as much we move forward so much we return. This is the law of alteration which we should know. Everything has come - so it has to go. We as souls are said to be eternal. We have come from *brahman* and have to go back to *brahman*. The Soul develops so many things as it is born. We develop relations, develop wealth, develop body and muscles and we develop properties. Everything has to go. As we come in, in the same order we go back. The spouse that joins us, joins in their own coursing as we have joined them. We think our spouse has joined us, but it is equally true to the spouse to say that 'he joined me'. Both are joined by something. In a stream of river, when the river is flowing high in its floods, it erodes the banks. Certain trees, they fall from the banks and then they get in to the river and two trees they come together, travel together and then they depart. How long are they

together? Did they join by plan? Did they join by their own plan or did they join by a higher plan? As we join in marriage, by this law, on the very day the priest should say that we should depart! But we do not speak of the law of alternation at that moment, because it is not appropriate.

This law of alternation works through the cosmic being through his exhalation and inhalation. This is the first law that Madame Blavatsky speaks of as the two fiery breathes. As he breathes out slowly the creation keeps happening from the most subtle to the grossest state. From the subtlest to the grossest state, all the seven planes, and the forty nine sub planes keep happening with his exhalation. His exhalation is our inhalation.

He starts with exhalation and concludes with inhalation. We cannot say that He started with exhalation. This exhalation is preceded by an earlier inhalation. All that He has breathed in demands that he needs to breath out and that is how the creation comes out. As we breathe in, how long can we hold it. There would be an inner demand to breathe out. All that He has breathed in was within. According to another law, which is 'the law of periodicity', there is a period up to which we exhale and after that there is a period up to which we inhale, there is a period of

holding the breath and there is a period of not breathing in again. These are the four periods which are explained in *Lalithasahasranama* also.

For Him to breathe out, there was an earlier breathe-in and He was holding it. So all that was breathed in was demanding to be breathed out. As he breathes out, it is a long duration. The breathing out of the creation is measured in terms of time as 50 years of the life of one creator. We need to know the duration of the day of *Brahma* and the night of the *Brahma*.

Ten times the duration of *Kali yuga* is one *Maha Yuga*, and then 72 such *yuga's* make one *Manvantara*. 14 such *Manvantara's* make one day of *Brahma* and again 14 such *Manvantara's* make one night of *Brahma*. Like that we have 28 *Manvantara's* through one full day and multiplied to 365 days, is one year of *Brahma*. Like that 50 years of *Brahma* is the breathe-out time.

The breathe out is for 50 years of creator's life and again he breathes in. As he breathes out and breathes in, there is an 'U' turn. There would be a pause. We are actually in that pause and we are to return. After this *Manvantara* we walk in to *Savarni Manvantara*, that relates to the existences in the planes of light. *Saa-varna* means, 'with light'. We would be more with light than with gross material and already

humanity is being tutored. The tuitions are given about the super mundane, supra mental and the *buddhic* plane. All these teachings are only to prepare humanity for the remote future time where we walk in to the planes of light. Eventually the earth also becomes a lighted planet. These are all the things which do not happen tomorrow or day after or in end of this year! When the doctrine speaks of it, it speaks of huge span of time. Tomorrow, of *Brahma* is after 14 *Manvantara's*. We have to think in that dimension. They speak in terms of *Divya Samvatsaras* that are the Divine Years.

The law of alternation is the law which we have to hold with us. We have come to go and we have to make this Wisdom relevant to us. We cannot think, we have come here to stay forever! Don't we hear this, that we are all travelers and we have come to go. The space here also knows that it has come to go. In the meanwhile we make our experience.

This law of alternation, has to be applied to everything in life so that we are detached. When we beget a child we should know that in due course of time, the child finds its expression. Occidentals know it well but generally the Orientals stick to them.

In Sanskrit it is described as, "*Maarjala kishora nyayam*" and "*markaTa kishora nyayam*". The monkey knows that the child will find its expression. So the

monkey would not carry its child after giving birth. The child holds on to the mother monkey as the monkey jumps from tree to tree. That is the knowledge of the monkey. The cat on the other hand holds the kitten. It holds, it protects and it changes places. This is cat's attitude. That is the difference between the Cancer attitude and the Capricorn attitude. Capricorn is dry, to an extent which is more than required. Likewise, Cancer is wet, to an extent which is more than required.

Things come to go. During their duration with us, develop the right relation and take the juice out of it. When we are here, we long to be together. When it is somebody else we are different or indifferent. This is ignorance. When there is togetherness, let it be experienced and also when there is a departure, be prepared for it. This is the knowledge which these laws teach.

Our children are with us up to a point. Give them the best that you can. It is not only in terms of nourishment and protection but also in terms of wisdom and experience. Eventually they step out and they have to find their life out. Eventually, we also step out! When you are seeing the third generation, it should be known that we have already set a step outside. We should not think that we are here eternally;

if we think so it is pain. Inevitably we will have that pain. But if we have the related knowledge, there is no pain. During togetherness let the experience be derived with full knowledge that we meet to depart.

This law is eternal, meaning it is there with the ant, with the plant, with the planet and with the entire creation. The planets have all gathered, not eternally. They have periodicity, and depending upon the purpose the periodicities are decided.

Law of periodicity

The mosquito has a smaller period, an ant has a smaller periodicity in relation, and our periodicity is smaller compared to the periodicity of the planet. The planet's periodicity is also different compared to the periodicity of the sun; the sun's periodicity is small compared to the central sun, and then the cosmic sun. The one which is higher to you and subtler to you is ten times bigger than you. That is how it is described as, "ten times ten".

There are bigger periodicities and there are smaller periodicities. Beings of smaller nature have smaller periodicity and beings of grand nature have greater periodicity. All that hierarchy to whom we bow down in homage in adoration, they are there for the entire *Kali Yuga*. In the meanwhile, from the beginning

of *Kali yuga*, each one of us have made 72 hundred rounds. Assuming that our average age is 70 years, it is 70 multiplied by 70 lives, which is 4900! How are we comparable to them? Now comparing with the Sun, the Sun center was there even before the planet. Initially, we were not there with the planet and after the planet arrived we came.

Lower the periodicity, higher the frequency. We have the example of a clock where the seconds hand of a clock moves faster and is visible. The minutes hand also moves, and this movement is not so visible, but it is also moving. The movement of the hours hand is almost not perceptible but it is also moving! So not only our planet, but also the sun is also moving. The central sun is also moving. But we cannot perceive. We do not even perceive that the planet is moving. It is moving at a speed greater than a jet plane speed. But we do not know that and we feel very stable. Hence periodicities are compared therefore to the *nagas*, the serpents.

The *Naga*, is moving but we do not know that it is moving. That is *Na + Aga*. *Ga* means movement and *Aga*, means no movement. Put together *Na-Ga* is no non-movement. It is moving but we do not know it is moving. We are getting old, but we do not know we are getting old! When did we stop to be a child and

started to be a youth. Do we know the exact day, hour and second when we have changed from being a child to that of a youth. But we became a youth and from youth we have become a man or a woman, we do not know the precise time. We do not notice all these changes in relation to our body. Many things are unnoticed by us. All that happens right under our nose and which cannot be perceived is called *Naga*. A Master of wisdom, comes, moves around, blesses and moves out. It is not perceptible to us! The Master's of Wisdom are also called *Naga's*. They are the Serpents of wisdom or dragons of wisdom.

All the laws are interrelated. Law of alternation and law of periodicity. There are small periodicities, and there are certain periodicities that are longer. There are certain deeds in our life – they are over in short period. Certain deeds have longer gestation. Our association with discipleship is of the longest duration whereas our association with vocation is relatively a shorter duration. Our association as we move in life from place to place and station to station with people and surroundings are of still shorter duration. So there are things of very short duration, things of somewhat better longer duration, still longer, and those that are longest. The longest is the purpose of our life! So which should be given more time? Things of shorter duration

should be finished in shorter time. If we are excellent disciples, all obligations in the objective world must be finished by 49th year. If we are brilliant they can be finished in 35 years. These calculations are given in scriptures. By 35 years we have to setup the objective life in such a manner that we are totally available for the subjective light which is eternal light. "I still have to earn, I still have to educate my children, I still have to do this, do that", all these keep coming even up to 70 years. Many people die with an unfinished program. Again they come back to fulfill their program.

There are events of lesser duration, longer duration and still longer duration. Which do we give importance to? *Adi Sankara*, was feeling the urgency even in his seventh year. He was after his mother – "Mother if you let me with full heart, I have job to do". The mother is a mother, she initially said, "No. It is too early, wait". But it so happened, that one day when they were taking bath in the river, a crocodile caught him. Then *Sankara* asked the mother, "atleast release me now so that if I live, I do the other work". The mother said anyway it is a situation, atleast she can see her son alive. May be it is her hold on him represented by the crocodile! She then said "I release you completely". *Sankara* said, "thank you mother for the release". Immediately the crocodile also released.

Thereafter he could work for 21 years and transmitted great light over the Indian continent. Similarly, we have too have to work with the most important thing for lives together. It is all decided by periodicities and this is how the nature is working. It is infallible. It cannot wait for our program. There are periodicities for minerals, plants, animals, humans, semi-humans semi-divine, planetary *devas*, solar *devas* and cosmic *devas* and also likewise planetary systems, solar system and for the cosmic system. They have different periods.

Law of involution and evolution

There is law of involution by which everything tends from subtle to gross and then there is law of evolution – from gross to subtle. There is a point up to which there is a material growth. Thereafter it recedes. A human body grows up to 35years, up to then it is called *Deha*. Thereafter depending upon our maintenance it holds on and slowly after some more duration it starts receding. It is all counted by multiples of 7. To some it starts receding from 49th year, to some it starts receding from 56th year and to some it starts receding from 63rd year. But we would already see the recession happening with the age. From subtle to gross, and from gross to subtle, there is involution and evolution.

There is a descent and there is an ascent. Accordingly we also have the descending phases of moon and ascending phases of moon. We have the law of involution and evolution. Apart from our body, as a Soul, are we involving or are we evolving is to be observed. If we are more and more inclined with material growth we are involving, because more and more we get in to material it binds us . We get involved. People get so much involved by indulgence into material. Crazy involvement in to material has led many to many difficulties. Regulated involvement is also still not evolution. We regulate because beyond that it complicates us, if it does not complicate us, we are willing to further with the material!

A lotus is unconcerned about the surroundings. As the dawn happens it orients to the sun light. That is the evolution of the lotus. That is why the lotus is a sacred symbol. Priority to lotus is the sunlight. I will tell you a small anecdote of Einstein. To him the school was not interesting. He had some imaginations for which there was no place in the school. He was fallout from the school. He was in to great imagination, investigation and ideation. He had two dogs at home and from time to time they have to be taken out. They bark when they need to go out and to him it was a disturbance to come out of his ideation.

So he made a big hole for the big dog and small hole for the small dog, so that they can go out and come in whenever they want. A friend came to meet Einstein, he saw the holes to the door and asked what are these holes? May be there is some scientific significance for that! Then Einstein explained that the big hole for the big dog and the small hole for the small dog. Then the friend said, “when you make a big hole, will not the small dog go through it?”. To Einstein, it was a revelation!

This story is told to convey that when we are not so much engaged with the petty things, we are engaged elsewhere. When our orientation is more towards the sky we are not so much oriented to the sundry and miscellaneous things. By that it is not that we become philosophers and stop seeing the ground. Because we are not yet ready to see the sky and if we stop seeing the earth, we fall somewhere!

A *yogi* is in material and spirit at the same time. That is the difference between a *yogi* and a philosopher. Mystics are different from *yogis*, that is why *Krishna* did not want *Arjuna* to become anything other than a *yogi*.

To conduct involution and evolution, we need to relate to this side and we need to relate to other side as well. *Yogi* means he is here and he is also there. It has become possible for the omnipresent, so it should be

possible to us . It has become possible for him through the law of pulsation.

Law of Pulsation

Law of pulsation is the law through which all the planes and planets are connected. It is from the law of pulsation that all the laws relating to music emerge. Music of the spheres about which Madame Blavatsky mentions in Secret Doctrine; says that they all relate to music and music relates to pulsation. Pulsation is what is called *Sama Veda*, the song of breath.

With the help of pulsation, we can move upwards and we can move downwards. That is why in the scriptures, the second logos is said to use the cosmic law of pulsation as vehicle for his movement, which is poetically stated to be the great bird, *Garuda*. In fact all the planes are linked up by the law of pulsation.

The centripetal and centrifugal functioning helps us to link up to the higher plane and also to link up to the lower plane. We can move with the law of pulsation and this law of pulsation is a great law relating to voluntary ascent and descent. With the help of law of pulsation, we can move through the whole creation. We can move through all our centers. That is why it is considered to be most important law for Discipleship. Because it gives us the ability to ascend,

ability to descend, it links up every plane above and below and it helps us to permeate. If we associate with this law of pulsation, we can avoid so many somersaults relating to periodicities and cycles of birth and death. We are not affected by the ascending cycles and the descending cycles.

The space itself pulsates. The pulsation is there at the cosmic plane, solar plane, at the planetary plane and in the beings of the planet. Even the atom pulsates. Activity of electron and neutrons within the atom is on account of that. This pulsation is a great law by itself and it helps us to overcome the periodicities.

The second logos prevails over this law. He leads us through the creation, leads us through the duality, he stabilizes in us the female and male energies, and he moves in the central column. If we take to *Udana* pulsation, it leads us up above and down below. The beings who mastered this pulsation are able to move up and move down. It is pulsation that enables existence of all the systems, not only by their apparent independence but also by their inter-connectivity. All planets are interconnected, it comes from pulsation.

Law of Economy

Law of economy relates to matter. This law tells us that everything moves in a circular manner. All

circular movements relate to matter. We are recycled all the time, if we are in matter we are recycled from birth to death and from death to birth because matter binds the spirit. It makes us move round and round. It is the same set of thoughts, same desires, same movements, same speeches, same eatings and the same sequences. They all keep visiting repeatedly again and again and this is the law of economy.

It is the law of matter. Do not think we can stay with matter and yet stay beyond. We can relate to matter but we should not develop relationship with matter. If we go too far with it just gulps us! We should take as much as is needed. Relate to matter as much as is necessary. If we relate too much with matter, it binds us.

If we have a big house it demands all our energy. If we have too much money, everyday we have to look to the accounts. Too much money, too much property or too much body - cause problems. People who are thin and lean; they do not know the problems of people who are overweight. When we have more matter it is a problem. Somehow our inclination is for matter! Matter works in a manner that we cannot escape. It holds the spirit and enjoys itself. It is like a dominant wife that holds the husband and enjoys. Matter has its beauty but we should know how to relate

to a beauty. Many men have lost themselves by relating themselves to a beauty. The first example is *Raavana*. Saints and sinners all have destroyed themselves when they relate to material attraction. Matter always holds us. When we have liking for matter, it means that we are held by matter. At the same time there are many who have left family life to do penance thinking that it is all matter.

The family is not the cause. We have the cause in us and we should know how to relate to everything. If we do not know how to relate to matter, we are here forever with the earth. If this earth's duration is over, again we will be taken to another earth and there we will relate to the matter again. We always remain earthy.

The beauty of the law of economy is that it gives a circular motion. It does not let us out. As much as we hold money, money holds us! As much we hold property, the property holds us. It is an extra energy that is demanded. *Aurangzeb*, wanted to be king very soon and his father was the living king. The best way is to put him off! He also put the elder brothers in the jail to become the Kind. Many atrocities are happening on the planet, just for the sake of earthly power and money. They are all conditioned by the law of the economy. They think they are acquiring it, but the

matter has enslaved them. People think that they are out of slavery but every average human being is a slave of material. We are attracted to material and are enslaved by the matter. Enslaved by matter, a man who retires, he has comfortable living but still he looks for a job here and there. After retirement also he gets some money! He can be active in many other ways but there is an inclination to be with money activity. It is because his attachment is with money is so much that he becomes sick, once he is not with it!

We need to keep our material matters simple and not let it grow and devour us. The wise ones, they distributed when they got more than what they required. That is the way to get out of it. To some money comes even without much effort by virtue of the good deeds they do. Then we will have to give it away, as otherwise we are bound.

If you find a way not to get conditioned by material, concurrently we have to find the way not to get conditioned by the material body also. Body conditioning is material conditioning. That is how the clue is given in the scriptures. Do not go too far with material. If someone is already earning a million rupees and if he asks me how to earn some more, I say, no I am not the right person. You are comfortable now, why do you need further advice from me!

Law of attraction and repulsion

The Next law is the law of attraction and repulsion. Every aspirant is with the law of attraction and repulsion. We are attracted to some teaching for salvation from our slavery. But then how long does it stay? It does not stay long. All the while we are associated with the material and our energy is affected by the material. It has the smell of the material. We therefore try for something which is slightly subtler than the gross material. It absorbs us for a while, and then slowly it causes repulsion to that act. That is why we do prayer for two days sincerely and again from third day we sleep or we slip off. Inability to continue practice of what we think is good for us is the result. There is something in us that pulls away. It is an attraction towards spirit and then immediately material energy in us becomes dominant.

Attraction - repulsion goes on and on. We raise a bit and fall. It is also endless! When we are in some rhythm of some spiritual practices, some programs come in life that appear important and in attending to it, we lose our rhythm. Whenever any program comes to us, we should check if it disturbs our rhythm which we have set for ourselves. Nobody has imposed it on us! No true Teacher imposes, he informs. Impositions never work. Religions imposed, people

revolted. Therefore imposition is not the way. If we like we will work with it. But we are habituated to work in other ways and other habits are there. Other habits come in the way of this new habit and it does not prevail. This goes on and on. Out of disgust we throw out certain things, prematurely, and do this more. Then they all bounce back. That is the law!

Whatever we have rejected with hatred will bounce back upon us. It happened to *Bheeshma* through *Amba*. Rejections have to be in a friendly way with a kind of understanding worked out thoroughly. But if we throw a part of our nature completely, it will bounce back like a tidal wave later and then puts us down. Do not reject. Many emotional aspirants deny many things of the material nature to the point of hatred. They deny woman and they deny the minimum comforts of the body and they also deny the world. They have raised an opposition. It will come back. So it has to be worked out in friendliness.

We need to speak to ourselves asking if we really need it. Do not do it for the sake of being great. While walking towards Divinity, greatness is not at all a quality. Goodness and simplicity are the qualities. As much as is agreed in you, so much you do it. By agreement and not by imposition we progress. The story of *Vemana*, it is a story of total rejection in the

past life, of sex. He rejected sex with much hatred to practice spirituality in his earlier lives. Consequently he could not achieve and in the next life he became such a debauch that he wanted sex even with his brother's wife. Once he went through what all he had rejected in the first half of his life that was lived only for sex, he got back. Whatever was rejected is now fulfilled. He then got back to become a great sage and an alchemist. That is the story of *Vemana*.

Why was he such an indulgent one and how could he suddenly become a sage? It is not normally possible. There is the story of the past life where he did the practice of discipleship with rejection and therefore it sprung back as strongly as a tidal wave and caught him for the first half of his life. It is a flush out as far as he is concerned. So is the story of *Tulasidas*. He married a woman and he was a sexual beast. That was his situation. He was very beastly in his sexual attitude to his wife. He never let his wife to even go home for holidays. For some event at home, she had to go home. Her parents house was on the other side of *Benares*. He was on this side. He sent her in the morning, by evening he felt such a strong urge for sex that in the night he swam through the heavy currents of Ganges, reached the other side, climbed the steps by the pipeline, went in to the first floor through the window

and got in to the room of his wife. His wife saw and she was stunned. Out of disgust she said, "are you beast or a man? Can you not abstain for just one day. Should you risk your life by crossing the river and come here only to have sex". That was the moment it changed for him. He was in earlier life a great devotee of *Rama* and he rejected this part. There is a past story which is normally not related. The excessive passions one has and suddenly when he comes out of it, is but an indication that in the past lives he has rejected it.

What we dislike comes back to us. The opposite poles attract and like poles repel. Therefore excessive liking will bring the other thing which is excessive dislike. So have no excessive likes or excessive dislikes. This has to be worked out in one's life. That is where I tell those who work with me to see the contrary. I teach a lot of contraries. To those who are proximate to me, I teach them the contraries!

When they like something, I try to show the other side of it. By that the likes and dislikes are neutralized. Otherwise the law of attraction and repulsion works on us! A lot of spiritual activity will be followed by a person being thrown out in to material obligations. That is why after every group life, people would have, heavy load of unexpected work happening.

It is not only the work that we have set apart or postponed, but more than that will also come and put us off from our daily rhythm. Just before we are entering in to a big event of group life, which we cherish most, something just comes back as a big cloud to cover it up and does not let us go!

This is how nature tells us not to go too far. Be moderate. Moderation is a great virtue in Discipleship. Do not be too much with anything. Mars sees this, and gives you excessive direction one way and then reverses it and takes you the other way. Saturn binds. It is not Saturn that binds, but our attitude to material that promotes and encourages Saturn. Then we have to take to the Saturn regulation. Likewise there are Mars and Venus regulations. That is how attractions and repulsion continue to happen, up and down, until the time the opposites are harmonized and we land in synthesis.

Synthesis

Synthesis is the law by which we permeate and it is the law of permeation. We are airy and therefore we are not sticky with things. We are friendly with all and people feel comfortable with us. All these things make our life, a life of bliss and happiness. Then our energies are no more bound either by likes and dislikes

or by matter and therefore our energies permeate. That permeation is complete freedom and complete liberation. We can get in to body and work with it and we can get out of the body and work with it. The synthesis is for those who are not conditioned by matter and not by likes and dislikes. Synthesis is the most beaten word in the last 50 years! Everybody uses the word synthesis.! As long as we have bondage of material and as long as we have likes and dislikes we are not yet in to synthesis. But synthesis is already in the air.

When synthesis descends, it does a great job. There are some subsidiary laws such as the law of transmutation and law of transformation. There are so many laws of which chiefly we discuss seven laws.

How much the law of transmutation works and how does the law of transformations happen. Transmutation is the law that works with your effort. This is *Purusha prayatna*. It is your effort to move upwards and in that process transmutation happens.

Transformation happens by the descent of fresh energies. Each time we breathe in, some transformation happens. That is why when something fresh enters in to us transformation happens. When something subtler than our energy enters in to us, it transforms us. Something subtler means more

magnetic and more electrical. When we are working for ascent we are causing transmutation. Transmutation is *Purusha prayatna*, and transformation is *Daivanugraha*. That is how it is said in the eastern scriptures.

Each time we pray with intensity, that prayer is a process of transmutation. Then we wait, and when the energies descend, the transformation happens. Each time we invoke the energies of synthesis, as they descend into us the transformation happens. It is like drilling the hill from both sides to form the tunnel. Transformation is a process of a descent from above, and transmutation is our effort to change. It is like, an iron piece walking towards a magnet, is transmutation and then the magnet reaching the iron piece is transformation.

A magnetic teacher is a transformer. He gives the electrical and the magnetic impact. When a magnet reaches an iron piece, the iron piece necessarily transforms. We therefore have to walk near a magnet or let a magnet walk to you.

Synthesis is walking up to us in this age. It is decided in the higher circles, to transform the humanity. There is a descent of energy of synthesis. if we let it into ourselves, it transforms us and we do not have to do all that effort. That is exactly what Master

CVV says. That is law of synthesis. Law of synthesis descends from above and lifts us up. Law of repulsion and attraction is during that time when we are making the effort and Law of economy is when we are bound in material and when we are moving in circles of birth and death. These are the seven laws and we have to work with them.

Work out the teaching in daily life

Wherever these laws are working, it is a kind of playful living. When we study something and we can work with them in our daily life, we can observe which law is working now. Like that when we study Astrology, we should be aware of the planetary energy of the day and the energy of the Solar month. These things should be kept in the back of the mind and then it works so well. That is how the teaching or the study should be brought into daily life through experimentation.

Only through experimentation we experience. If we do not experiment there is no experience. Let it be so and let us continue and we keep walking like this. as long as it is permitted by these laws. These laws are cosmic laws. They are said to be cosmic because they are true even to the cosmic existence. These laws work in cosmic, solar and in planetary planes. They are

applicable to all without exception. This teaching is a humble presentation at the feet of Madame Blavatsky. What is presented is only a fragment of the Doctrine. Certain things are given and if we are willing to work with them we can move forward and then assimilate the doctrine and enjoy its grandeur.

May we all be blessed by the Hierarchy. The book belongs to hierarchy and it is said that it would work for 300 years. This work has not yet started. The book becomes more and more relevant as we move forward in to future. Many things of future that she spoke of with regard to science are now coming true and her doctrine is also read in the scientific field.

In its every line, the book is valid and it has given clues to every dimension of human activity. Such is the beauty of the book. Let us continue and we keep meeting, we keep learning and we do our very best to the best of our ability and we wait for the Grace to shower on us.

Thank you. Namaskaram!

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