

I have heard a lovely story about a small Hindu boy who found his Teacher. He was asked; "Is it possible that the sun would grow dark to you if you would see it without the Teacher?"

The boy smiled, "The sun would remain as the sun but in the presence of the Teacher twelve suns would shine to me." India's sun of wisdom shall shine because on the shores of a river there sits a boy who knows the Teacher.

In the same teachings of India it is said: "Blessed are you, India! Because you alone have guarded the concept of Teacher and disciple. The Guru can dispel the attack of sleep. The Guru can raise up the drooping spirit. Woe to him who has dared to lay claim, falsely, to someone as his Teacher and who lightly pronounces the word Teacher, while honouring himself! Verily flowers that spirit which understood the path of ascent; and he fails who drooped in duplicity of thought."

One may ask a Hindu boy if he wishes to possess a Guru. No word is needed in reply. Because the boy's eyes will express desire, striving and devotion. The fire of Aryavarta will glow in his eyes. The stream of the Rig Veda will glow on the slopes of the mountains.

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Sri K. Parvathi Kumar **THE TEACHER**

- *Meaning & Significance*

# THE TEACHER

*Meaning & Significance*



Sri K. Parvathi Kumar

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Dhanishta

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## **Dhanishta**

*Dhanishta* means Wealthy Wind.

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

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

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

*Wisdom belongs to none and all belong to Wisdom.*

– The Publisher



## Foreword

*Adi Shankara* popularly believed to be Lord *Siva* himself, lived and moved around the holy land of India establishing the *Vedic* way of life once again in the *Kali Yuga*. He was a Grand Master of every facet of wisdom and is the most precious of all the sons of God that are born in India. He is revered as the most high being. Many and varied are his accomplishments. He relentlessly taught the unity of all existence. But for him the wisdom that came down the ages given upto and by *Veda Vyasa* would have disappeared.

*Adi Shankara* in no uncertain terms says that the *Sat Guru* is no other than *Brahman* (the Absolute God), made himself available to benefit the beings. He relates *Sat Guru* to the *Brahman* and sings spontaneously twelve stanzas in Sanskrit as an offering to at the feet of *Sat Guru*. *Sat Guru* being personification of Jupiter whose number is twelve, twelve stanzas are instantly given. They contain what *Sat Guru* stands for. Master, Teacher are the other names to *Sat Guru*.

These stanzas are given with brief commentary to inform the students to be able to better orient to their Teachers.

The essence of *Shankara's* expression on Teacher is abstract. It is beyond mind's concept. It enables one to transcend mind. It should not be understood as

depth of mind. He presents the Teacher in more than 80 ways which should enable the student to gauge the dimensions of the Teacher.

This book is an effort in this direction.

– Dhanishta

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## *Introduction*

The emphasis in India is much on Teacher-Student cordial and friendly relation. The Teacher is essentially a Son of God. He lives, He moves and has His being merged in God. He is verily seen as representative of God on earth, to enable the seeking souls to enter into the Kingdom of God. In Him the Trinity of Will, Love and Activity function appropriately.

The Teacher can see through the karma of the student and accordingly lays down a programme for the student. As the student follows the given programme, the Teacher burns up the past karma, while the student is engaged with the present karma. The Teacher also concurrently gives the knowledge and the path to *Atman* or Self.

The Teacher imparts Wisdom to lift up the student from ignorance to knowledge. And through His looks, His word and His love, He continues to uplift the oriented student.

The Teacher leads and the student follows, until the student enters into the bliss of existence and transforms himself into yet another Son of God. He shows the way to the student to stay beyond the dualities of Nature. The student gradually realises that he is like the space, all permeating and yet carrying unitary consciousness. He experiences himself to be

the blue of the boundless space and realises himself to be THAT and remains eternally as THAT I AM.

For this reason the Teacher is considered as the most benevolent friend for he fulfils the soul for eternity.

For a Truth seeker, appearance of a Teacher is Nature's arrangement. When it happens, the seeker is destined to reach the Truth. Teachers are Nature's helpers, to help the seekers. Blessed are those who realise this natural arrangement. Generally the pride in man does not let him to follow the Teacher. Frequently his intellect and his logic are the impediments for him to follow and his pride blinds him to see the Teacher.





## श्री गुरुपादुकास्तवम्

1. श्रीसमञ्चितमद्वयं परमप्रकाशमगोचरम् ।  
भेदवर्जितमप्रयेयम् अनन्तमाद्यमकल्मषम् ।  
निर्मलं निगमान्तमद्वयम् अप्रतर्क्यमबोधकम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥
2. नादबिन्दुकलात्मकं दशनादभेदविनोदकम् ।  
मन्त्रराजविराजितं निजमण्डलान्तर्भासितम् ।  
पञ्चवर्णमखण्डमदभुतं आदिकारणमच्युतम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥
3. व्योमवत् बहिरन्तरस्थितम् अक्षरमखिलात्मकम् ।  
केवलं निजशुद्धमेकमजन्म हि प्रतिरूपकम् ।  
ब्रह्मतत्त्वविनिश्चयं निरतानुमोदसुबोधकम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥
4. बुद्धिरूपमबुद्धिकं त्रितयैककूटनिवासिनम् ।  
निश्चलं निरतप्रकाशकनिर्मलं निजमूलकम् ।  
पश्चिमान्तरखेलनं निजशुद्धसंयमिगोचरम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥
5. हृद्गतं विमलं मनोज्ञविभासितं परमाणुकम् ।  
नीलमध्यसुनीलसन्निभ नादबिन्दुनिजांकुशम् ।  
सुक्ष्मकर्णिकमध्यमस्थित विद्युदादिविभासितम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥
6. नञ्च पञ्च हृशीकदेहमनश्चतुष्कपरस्पम् ।  
पञ्चभूतसकायषट्क समीरशब्दमुखेतरम् ।  
पञ्चकोषगुणत्रयादि समस्तधर्मविलक्षणम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥

7. पञ्चमुद्रसुलक्ष्यदर्शन भावमात्रनिरूपणम् ।  
विद्युदादिधग्धगित्व सुचिर्विनोदविवर्धनम् ।  
चिन्मुखान्तरवर्तनं विलसद्विलासममायिकम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥

8. पञ्चवर्ण शुचिर्विचित्र विशुद्धतत्त्व विचारिणम् ।  
चन्द्रसूर्यचिदग्निमण्डल मण्डितं घनचिन्मयम् ।  
घट्कलापरिपूर्णमन्तर चित्समाधिनिरीक्षणम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥

9. हंसचारमखण्डनादम् अनेकवर्णमरूपकम् ।  
शब्दजालमयं चराचरजन्तुदेहनिवासिनम् ।  
चक्रराजमनाहतोद्भवं एकवर्णमतापकम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥

10. जन्मकर्मविलीनकारणहेतुभूतम् अबोधकम् ।  
जन्मकर्मनिवारकं रुचिपूरकं भवतारकम् ।  
नामरूपविवर्जितं निजनायकं सुखदायकम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥

11. तप्तकाञ्चनदीप्यमान महाणुमातृकरूपकम् ।  
चन्द्रकान्तकतारकैरवमुञ्ज्वलं परमास्पदम् ।  
नीलनीरदमध्यमस्थित विद्युदादिविभासितम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥

12. स्थूलसूक्ष्मसकारणान्तर खोलनं परिपालनम् ।  
विश्वतैजसप्राज्ञचेतसम् अन्तरं निखिलान्तरम् ।  
सर्वकारणमीश्वरं निटलान्तरालविहारकम् ।  
प्रातरेव हि मानसान्तरभावयेद् गुरुपादुकाम् ॥

## *Sree Guru Padukastavam*

1. *Sree samanchita madvayam paramaprakasa magocharam  
bheda varjita maprameya mananta maadyama kalmasham  
nirmalam nigamanta madvaya mapratarkya mabodhakam  
pratarevahi manasantarbhavayed gurupadukam*

2. *Nada bindu kalatmakam dasa nada bheda vinodakam  
mantraraja virajitam nija mandalanterbhasitam  
panchavarna makhandamadbhuta madikarana machyutam  
pratarevahi manasantarbhavayed gurupadukam*

3. *Vyomavat bahirantara sthita maksharam akhilatmakam  
kevalam nijasuddhameka majanmahi pratirupakam  
brahmatatva vinischayam nirataanumoda subodhakam  
pratarevahi manasantarbhavayed gurupadukam*

4. *Buddhirupa mabuddhikam tritayaikakuta nivasinam  
nischalam nirata prakasaka nirmalam nijamulakam  
paschimantara khelanam nijasuddha samyami gocharam  
pratarevahi manasantarbhavayed gurupadukam*

5. *Hridgatam vimalam manojna vibhasitam paramanukam  
nila madhya suneela sannibha nadabindu nijaankusam  
sukshmakarnika madhyama stita vidyudadi vibhasitam  
pratarevahi manasantarbhavayed gurupadukam*

6. *Pancha pancha hrisheekadeha manaschatushka parasparam  
Panchabhuta sakayashatka sameera sabda mukhetaram  
Panchakosa gunatrayadi samasta dharma vilakshanam  
pratarevahi manasantarbhavayed gurupadukam*

7. Panchamudra sulaksha darsana bhavamatra nirupanam  
vidyudadi dhagadhagitva suchirvinoda vivardhanam  
chinmukhaantara vartanam vilasatvilaasa mamayikam  
pratavevahi manasantarbhavayed gurupadukam

8. Panchavarna suchir vichitra visuddha tatva vicharinam  
chandra surya chidagni mandala manditam ghana chinmayam  
chitkala paripurna mantara chitsamadhi nireekshanam  
pratavevahi manasantarbhavayed gurupadukam

9. Hamsachara makhandanada manekavarna marupakam  
sabdajalamayam charachara jantudeha nivasinam  
chakrarajamanahatodbhava mekavarna matapakam  
pratavevahi manasantarbhavayed gurupadukam

10. Janmakarma vileenakarana hetubhuta mabodhakam  
janmakarma nivarakam ruchipurakam bhavatarakam  
namarupa vivarjitam nijanayakam sukhadayakam  
pratavevahi manasantarbhavayed gurupadukam

11. Taptakanchana deepyamana mahanu matrukarupakam  
chandrakantaka tarakairavamujvalam paramaspadam  
neelaneerada madhyama stita vidyudadi vibhasitam  
pratavevahi manasantarbhavayed gurupadukam

12. Sthula sukshma sakaranantara khelanam paripalanam  
viswatejasaprajna chetasamantaram nikhilantaram  
sarvakaranameswaram nitalantarala viharakam  
pratavevahi manasantarbhavayed gurupadukam

# Stanza 1



1. *Sreesamanchitam* – One with Sree (Will, Knowledge, Activity, Splendour, Beauty and Illusion)

*Sree* denotes the deities *Maya*, *Saraswathi*, *Lakshmi* and *Parvathi*. *Maya* is the deity of illusion. It enables magic, it causes appearance and disappearance. From seeming nothingness apparent something is created with the help of this deity. *Saraswathi* is the goddess of all wisdom and its very origin. *Lakshmi* represents wealth, splendour, good luck and beauty. *Parvathi* stands for courage, stability, will and continuity of purpose. These four deities put together is called *Sree*, the Divine Mother or the World Mother. They enable formation, growth and dissolution of all that is created at macro and micro levels.

A person who is blessed by all the four energies and gains their cooperation is called the Master, *Sreesamanchitam*. In him all the four energies co-exist. The above energies exist with him in a friendly manner and bless his followers.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

## 2. *Advayam* – not two

*Advayam* means not two. Existence is One. From that One a Will emerges and details into many. Gold is but one, many are the ornaments that emerge from it. Food is but one, dishes are many. Existence is One, from it emerges Nature which details into Will, Knowledge and Activity. This is the trinity whose qualities are dynamism, poise and inertia. This process of One becoming many is conducted by Maya. The seven planes happen with the three qualities and the beings are given entry into them to evolve and experience.

Just as seven colours emerge from one white ray of the Sun, just as from one musical note seven notes emerge and just as from one sound many sounds emerge, millions and millions of things emerge from One Existence. The root for all is One; the base for all is One. It is reflected into many through the mirror of Maya. This base or root of all is called *Tat* in the Vedas, is also called the Absolute God. It is the foremost One and Eternal. It is Existence Pure and no other. A Master is one who touches this state of Pure Existence and returns to be pure consciousness to help the fellow beings who seek to evolve.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



### 3. *Paramaprakasam* – beyond light (and darkness)

The state of the Guru is the state beyond light as Pure Existence. Light is the secondary state, Existence is the primary state. A Guru generally remains in that primary state and gets into the secondary state of light or knowledge according to the need. His original state is To BE. According to time and place he becomes light or awareness and conducts either will or knowledge or physical speech or action. As the need is over, he retraces from becoming to being and remains to be Pure Existence. He remains be-ness and becomes according to the need.

He remains at all times beyond the duality of light and darkness. When light emerges, darkness also emerges. Light is but light upon the background of darkness. Light has its circumference, the area of its operation. Beyond the horizon of light there is darkness. Darkness and light coexist in creation. That is the primary duality. The Guru, the Master or the Teacher is one who exits beyond this primary duality as THAT.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

#### 4. *Agocharam* – incomprehensible

The *Guru* is an *Agochar*. Agochar means unseen. He cannot be seen by the physical eye. He cannot be understood by the mind. He cannot be comprehended by buddhi. He cannot be known by the ego. Trying to know the Teacher is futile, following the Teacher is fruitful. The Teacher is not only the manifest energy and form but also the un-manifest. Only one-fourth of him is manifest and is visible. Three-fourths is un-manifest and is not visible. Through the intellect of the mind one may comprehend a little more than what is visible. Through the intuition of buddhi further more could be comprehended but not all that he is. The students generally define the Teacher from their state of comprehension. Some define from the physical standpoint, some others define from the intellectual dimension and yet others define from their buddhic comprehension. Yet, since the Teacher is beyond as THAT, not all that he represents can be known until the student also becomes THAT.

Remember what the Teacher represents is beyond the Trinity: the First, the Second and the Third Logos. The Trinity is but a manifestation of pure awareness which springs from Pure Existence. On one's way

to the Teacher the Trinity can be seen in the higher states of buddhic consciousness. But the Teacher is considered to have surpassed these states and attained to be Pure Existence. Therefore, unless one attains that state of Pure Existence, one cannot say one has known his Teacher or that one has comprehended his Teacher. For this reason the ancient tradition gives foremost priority to follow the path of the Teacher instead of following to see the angels and the triple Godhead of the angels – the Trinity.

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## 5. *Bheda varjitam* – devoid of differences

The *Guru* is one whom difference of self and others has left. For him there is no difference of ours and others. He sees no other. He sees the same Self in himself and others. Others do not exist to him, only One exists.

The differences of good and bad, right and wrong also cease to be. He has a single-point program to help the evolution of the beings regardless their states of ignorance. He does not divide the beings into divine and diabolic, into good and bad. All divisions disappear in him. Divisions exist for persons who live in the mind. Divisions do not exist to persons who live in the heart. Mind divides, heart synthesizes. The heart is the abode of the *Guru*; he sees not the differences as his followers do. He is consecrated to do one work that is to help beings to evolve. He responds to the students according to the state of the students. He strives for their well-being. He punishes not like a ruler. He tolerates, educates and throws more light towards his students to comprehend better. He has no specific program to teach certain occult sciences such as astrology, etymology, time cycles, healing, discoursing on scriptures etc. He responds to the demands of the students in so far as such demands help evolve the beings.

The Teacher shares whatever knowledge is

sought, but the responsibility is on the student to utilize the knowledge that is sought. Understand that the Teacher is Pure Existence available for others to follow and experience. It is the sublime work of the Teacher to BE and be available.

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## 6. *Aprameyam* – beyond measures

The Teacher is beyond measures. He cannot be measured. He cannot be defined. He cannot be commented upon. He cannot be gauged completely nor can his virtues be praised completely. As much as one tries to understand the Teacher, he comes to the understanding that he understands naught. Therefore, after a while the student stops the exercise of understanding the Teacher and just follows the Teacher. In the highest degree of masonry it is said, “Understanding leads to no understanding”. Understanding is an aspect of the mind. The mind is but a keyhole through which one tries to see the whole. But the keyhole cannot help seeing the whole. There is a limit to the mind’s intellect. Beyond the mind is *buddhi* where there is intuitional comprehension. Beyond *buddhi* is *Atman* where all comprehensions terminate into BE-ness. And BE-ness is beyond boundaries and beyond frames; therefore trying to measure that which is beyond is futile. Neither the Divine nor the Teacher can ever be measured. The Teacher appears according to one’s perception. The quality of perceiver imposes itself upon what is being perceived and thus he defines the Teacher. If one sees the sky through a window of horizontal bars, one feels that the sky has horizontal lines. Likewise, if one sees through a window with vertical bars, one feels that the sky has vertical bars.

The perceiver tries to perceive through his quality and sees his quality only in the Teacher. He cannot say that he has seen the Teacher. One would do better not to define the Teacher. The problem of the student is generally due to the fact that he lives in the mind. The mind cannot but measure. The mind cannot but define. The mind cannot but judge. It takes a long time for the student to drop the mind and see through the eye of wisdom. The Teacher helps this process.

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## 7. *Anantam* – endless

The Teacher is endless, therefore he has free-ends. He is the friend, with free-ends. When there is no end there is no beginning. Beginning is when certain things end. Existence is the only endless and therefore beginning-less state. The Teacher is one with Existence. Jesus Christ said, “I and my Father in the heaven are One.” A Teacher is one who has become one with the Absolute God. He is therefore a visible form of the invisible God, a visible presentation of the invisible presence. The presence of the Teacher is endless. It is constant, it neither grows nor reduces. It has no boundaries. It is omnipotent as space itself. The Teacher is the presence that is expressed as a Teacher. A Teacher is but an envelope to *the* Teacher. The Teacher expresses through a Teacher. It is One Teacher that expresses through many. For this reason he is called *Jagad Guru*, the World Teacher. From him everything begins, into him everything culminates. Respect a Teacher (the vehicle) and experience *the* Teacher. All that is spoken in these names is of *the* Teacher expressed through a Teacher.

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## 8. *Aadyam* – the beginning to the beginning

All beginnings are based on Existence. They begin from Existence. The first impulse is the seeming beginning, but the base for such an impulse is the beginning to the beginning. Beginnings can be perceived, the base of the beginning cannot be perceived. The perceiver himself is the base of that which he perceives. One cannot see oneself except through occult ways. The one who calls himself I AM has to know the base of his thought of I AM. The thought of I AM is a sprout from oneself. The sprout has to retrace its source. The perceiver has to perceive the base of perception. It can only be an occult comprehension. And even that comprehension dissolves as it touches the base; such base when touched, one becomes THAT. He remains THAT and he separates not from THAT. He projects consciously but remains with the base which is the beginning of the beginning. When he has thus become the base, it is said that he joined the background of awareness. When he remains as the background of awareness he is in the state of BE-ness which is like the state of sleep where there is no activity of will, knowledge and action. It is a sleep-like state but not sleep. It is a potential state, potential of will, knowledge and action. This is the natural state of a *Yogi* or a Teacher.

It is from this state the Teacher sends an impulse

to his followers and enables them to evolve. This sleep-like state is also called *Samadhi*. It is from that state of *Samadhi* he functions. *Samadhi* is a state which is neither awareness nor Existence but their meeting point, their middle point. Master Morya calls it as the state of *diamond consciousness*. In that state of *diamond consciousness* the beginning is as yet. It is a threshold state between Existence and awareness. Students would do well to ponder on this state which is the natural state of the Teacher.

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## 10. *Nirmalam* \* – devoid of impurities

*Mala* means impurity. *Nir-mala* means no impurity. The Teacher is beyond impurities. Impurities cannot touch him. The Teacher is the fire. When impurities approach the fire they burn away. Fire remains fire and cannot be affected by all the products that came out of fire. The fire here referred to is *original fire*, called *cosmic fire*. All this is made up of that fire. The parts cannot affect the whole. The whole absorbs the parts. Fire exists in all that is big and small. There can be by-products from fire by way of carbons. It is the presence of this fire that enables impure things to be transformed into pure things. Fire reduces all into ashes; ashes are considered sacred because they are the product of fire. Distinguish between the product of fire and by-products of fire. The by-products are the scorched ones. The products are the developed ones. When the fire functions through a Teacher in a disciple, the malefic and the evil energies in the student are scorched. The benefic qualities are upheld and the soul is restored to its natural resplendence. Fire does two jobs at the same time, a) scorching the malefic and devils, b) protecting the angels and restoring the souls. The Teacher, being the fire, is unaffected by impurities when he touches the seeking souls; what is beautiful and desirable is upheld and what is ugly and undesirable is scorched. The presence of the Teacher does this. For this

reason the Teacher is seen as a Fire place, one can warm oneself in the presence of a Teacher, one can burn one's impurities in that presence, one can also transform to experience what one originally is. Many warm up, but a few burn to go through the transformation. The Teacher in either case is available.

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*\* This re-arrangement of the names with the 10<sup>th</sup> appearing before the 9<sup>th</sup> is for better understanding.*



## 9. *Akalmasham* – devoid of sin

The Teacher is devoid of sinful action. Sinful actions emerge out of accumulated impurities that blur the knowledge. Impurities cause a veil on the knowledge. When knowledge is veiled, the impurities lead to manipulative, destructive, diabolic actions which lead one to sin. Sin has dire consequences. They are manipulative and destructive actions consciously done. The doors open for sinful actions when one allows the accumulation of impurities in oneself. Therefore purity remains the most essential requisite to approach the Teacher. When the sinful ones approach the Teacher, he scorches them. When the virtuous ones approach the Teacher, he upholds them. In every student there are virtues and also sins emerging from ignorance. The Teacher upholds the former and scorches the latter. For this reason all are welcome into the ashram of the Teacher. The virtuous and the vicious, neither of them can affect him, neither of them can influence him. Ignorant are those who think so, namely: to influence the Teacher, to suggest to the Teacher, to give directions to the Teacher. When such things are done, the Teacher rejoices and gently and subtly puts them to their rightful place for *sadhana* (practice of discipleship).

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## 11. *Nigamantam* – the essence of *Upanishads*

The Teacher is the essence of all knowledge. The knowledge is contained in the *Vedas*. The *Upanishads* show the way. The *Upanishads* give the essence of the *Vedas* and also the suggestive practices to be one with God (Existence). A Teacher is the essence of such *Upanishads*. Having experienced *Brahman* he simplifies the path to TRUTH (God). The disciple who follows the advice of the Teacher reaches the Truth faster than by any other means. The scriptures also give the path, but the student may not be able to study the scriptures in their truest essence. He understands the scriptures and interprets with the inadequate equipment he carries with him, namely the intellect. The difference is the presence. The goal of the student is verily present in the form of the Teacher, therefore the process and the path become shorter. For this reason every true Teacher says, “I AM the Way.” When one follows the Teacher, one would overcome one’s own sins and move faster. “The worst of the sinners would still follow me and reach me,” says Lord *Krishna* to *Arjuna*.

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12. *Advayam* – not two – (refer to #2)

13. *Apratarkyam* – incomprehensible by logic

Logic is the tool of the intellect. The intellect is a thoughtful mind, a refined thinking mind. A thinker is logical; the strength he develops through such logic is the rationale. The reason, the rationale and logic, they are all but properties of the mind. The mind is but a dim light of consciousness. *Buddhi* is a brighter light. *Atman* (Soul) is still brighter. *Vishvatman* (the Universal Soul) is the brightest of lights. Trying to understand the Teacher who is the very presentation of the brightest of lights with the help of the dim light of the mind is but childish. It is like trying to measure the ocean with a baby spoon in the hand. When students of intellect indulge into this game of supporting the Teacher with their logic, they strenuously try to uphold the Teacher with their logic. Many times their logic in upholding their Teacher shows their ignorance. The students assume upon themselves to defend the actions of their Teacher with their own logic. The Teacher has no problem with himself or with his actions and many times he does not step down to explain the actions, he smiles away. The student should also learn to do so instead of getting into the lurch of logic. Know that the Teacher can be illogical to you. The more and more you feel so, more and more understand that you are

stuck in your mind. For the logical ones the Teacher poses a challenge by being illogical. This is only to show the student that one has to come out of logic. The Zen Masters have mastered this art of being seemingly illogical. The *Avadhutas* in India are also of the same category. Logic, reason and rationale are needed to work in planes lower than the mind. To move into more superior states of awareness one should be ready to jettison the impediments for such movements. One needs a boat to cross the river; one can respectfully leave the boat at the bank of the river. One need not carry it on one's head for further travel; when one comes back, one can pick it up to cross back the river. Thus, the mind is helpful for functioning in the objective plane, but not so very helpful while functioning at buddhic and *Atmic* planes. It becomes an impediment. The students should know the limitations of the mind. The Teacher knows it and tries to lift up beings beyond the mind through certain actions which do not seem very logical to the students.

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#### 14. *Abodhakam* – un-teachable

One can teach cosmogenesis, anthropogenesis, the seven planes of existence, the law of involution, law of evolution, the laws of time cycles, the secrets of sounds and speech, the secrets of numbers, colours and symbols and so on. All that can be known can be taught because what is known is different from the knower. Knower himself is a projection, the projection can at best merge into that from which it is projected; when it is merged into its source, there is no more knower to know and to teach. When he comes back again as a projection, all that he speaks of is only about it but not of it. Therefore, the teaching can be up to the threshold. The Teacher also leads you up to the threshold. The Teacher goes even beyond the threshold and merges. The student remains at the threshold. The student does not know the state of the Teacher that is merged. When the Teacher comes back to the threshold the student meets him. But the state of the Teacher in the merged state cannot be known by the student who is at the threshold. Therefore, he cannot speak about the Teacher completely. He speaks of the Teacher only up to the point till which he walks along with the Teacher. Thus, the Teacher remains un-teachable. When the student also crosses the final threshold and merges into Pure Existence, he too understands that nothing can be spoken of that which is beyond the threshold.

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## Stanza 2



15. *Nada bindu kalatmakam* – embodiment of self-emergence, sound and light

The Teacher is an emerged Existence. He is the one who got merged into the Absolute through deep contemplation, meditation and *samadhi*. In the state of *samadhi* he remains for long years in communion with Universal Existence. He emerges once again as per the Divine Will to help the beings. He remains a spiritual permanent atom emerging from the totality. This atom is called *bindu*.

Every soul is essentially a spiritual permanent atom but engrossed in creation at different planes with different sheaths. The soul descends into seven planes up to the physical and as human it engrosses itself in the mental, emotional and physical plane. The seekers try to gain the *buddhic*, the blissful, the *atmic* and *para-atmic* states. The Teacher functions with facility in all the seven planes while the student tends to accomplish the higher planes commencing from the mental plane. The Teacher guides according to the fitness of the student into various planes of awareness. The immediate superior plane to a student with a clear mind is the *buddhic* plane, it is the plane of light. The placement of this plane in the human is in the heart. With the help of the Teacher the student ascends into the buddhic plane of *anahata*. It is in this plane he experiences much golden light, sees beings of golden

hue and form. In sleep hours through dreams and in meditations through visions a student of buddhic plane would see many angels, Teachers and other beings of noble countenance, stature and gait. He frequently finds experiences of entering into cave temples of various mountain ranges. He sees symbols of various lights. During this time he gets engaged with much light of wisdom. He practises much self-study, visions many divine beings and serves humbly in the mundane world. His engagement with the light and the lighted beings is with the aid of the Teacher who gives him the touch of light which is called the activity of *kala*.

Later the Teacher gives the touch to cause ascent into the realms of sound where the student listens to a variety of musical sounds emerging from different musical instruments. He finds not only the lighted forms but also the musical sounds. He enters into a field of sound and light activity. It's highly engaging and many Truth seekers get fulfilled and satiated with the light and sound. Many get back with this experience of light and sound to aggrandise themselves in the mundane world. But a few follow the Teacher to enter into the blissful states of *Atman*, the Self, the I AM. Remember, as the student enters into the field of sound and listens different *nadas* within, he already ascends to the regions of the throat. And as he pursues *Atman*, he reaches the bridge of the eye-brow and stays

at the centre of the eye-brow which is the peak of the personality. Staying stable at the peak, withstanding the winds of nature, he stably contemplates upon I AM, the spiritual permanent atom. The Teacher helps him, forming a triangle, to enable him build a bridge between the personality and the soul. Long years of sustained practice would enable one to link up to the soul.

Thus, the Teacher enables experiencing the light, the sound and the soul. Later he encourages the soul to join the Super Soul, bids him farewell and meets the student after the final accomplishment. The Teacher is himself a fourfold person like the *Divine Purusha* and accompanies the student like a friend up to the penultimate state and later blesses the student to join the *Brahman*. The Teacher himself having come out of *Brahman* imparts the path of light (*kala*), of sound (*nada*) and of the soul (*bindu*). Therefore, he is called *bindu nada kala* imparter.

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16. *Dasa nada bheda vinodakam* - the one that rejoices the ten sounds

Ten are the numbers. Ten are the states. Ten are the planes of Existence. Every number, every plane has its own sound. Ten are the *Prajapatis* who conduct the cycles. Ten times ten the wheel rotates. The creation is explained with the numbers 3, 5, 7, 9 and 10 as a basis. In a tenfold division we find the

1. Absolute God
2. Male-Female God who presides over the creation
3. First Logos
4. Second Logos
5. Third Logos
6. The plane of *Akasha* or Sound
7. The plane of *Vayu* or Touch
8. The plane of Fire or Sight
9. The plane of Water or Taste
10. The plane of gross Matter or Smell

Into all these planes the creation happens; the Teacher is familiar with all these states. He knows the Laws of each of these planes, the related intelligences and the related chemistry. He also knows their longevity (time cycles). He has the right relation to every plane. He sounds the right note in every plane and rejoices. To him whole creation is a tenfold sound board. He can relate to a note of the sound board. He helps the student also with the help of this knowledge.



These ten states of awareness put together is known as *Dattatreya*, who is *the* Teacher. A Teacher who realises these ten is a representative of *the* Teacher, *Dattatreya*, who is also called *Jagad Guru*. The Grand Master Pythagoras describes the principle of *Dattatreya* with the concept of decad. The Pythagorean decad has in it ten points arranged in a triangular form. Each of these points vibrates with a different number potency, sound vibration, colour velocity and form manifestation. Experiencing the Pythagorean decad in its totality makes man a Master.

The ten sounds are traditionally said to be: the sound of AUM, the sound of the drum, trumpet, flute, conch, *veena*, bell, *mrudanga*, the sound of the anklet and the sound of the bangles. All these can emerge from One.

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17. *Mantraraja virajitam* – prevails with the royal key-sound

The Teacher need not necessarily live by a body of flesh and blood after accomplishment. He can live as a formula of sound, called *Mantra*. Whenever that formula of sound is uttered, he gives presence through sound. This is a facility that a Teacher has. The sound AUM relates to *Brahman*, the Absolute God. The sound EEM relates to consciousness. Likewise, every Teacher can transform himself into a sound and may manifest subtly when the specific sound is uttered forth. Likewise, great beings have their sounds to give presence and to lift up those who invoke. *Rama, Krishna, Hari, Rudra* are such names which are omnipresent. For example, C.V.V. is such a sound relating to the Aquarian energy of Synthesis.

From ancient most times accepted disciples are given the sacred sound formulae to enable the invocation of their Teachers at times of necessity.

The sound given by a Teacher to a student establishes a link between the Teacher and the student. By invoking that sound the link is established and the presence is gained. In the presence transformation happens. The sanctity of the given sound is generally not realised by a casual student. The student should know that the given sound, when uttered forth, grants the presence of the Teacher. It is this sound that

liberates him. No other sound in the universe would be of help to him like the sound given by the Teacher. If he deviates from this sound to another sound due to any glamour what so ever, he would lose fitness to follow the path. Neglect of the *Mantra* given by the Teacher is neglecting the Teacher himself. Through the given *Mantra* the Teacher lives with the student through the sound. The student should know that the given sound itself is the Teacher. It is the key *Mantra* to him, the Master Key, the Royal Key of sound. This Royal Key builds a royal bridge and enables pass over from one state to another with facility. The student would do well to consecrate himself to the *Mantra*, like the bull consecrated to *Siva*.

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18. *Nijamandalantar bhasitam* – gives *darshan* in a lighted form in the *anahata* region seated on the twelve-petalled lotus

*Darshan* means appearance. The Teacher in his true form of light appears in the fourth lotus, namely *anahata* lotus. The *anahata* lotus is resplendent with golden light. The Teacher gives presence within the student's *anahata* lotus with brilliant diamond colour surrounded by the golden light of *anahata*. The Teacher whom the student sees in objectivity is but the mundane form. The divine and relatively unchanging form of light is the Teacher's abode. He lives in that body. In the Western scriptures it's called the glorious robe which can be golden or diamond according to the context. In the Eastern scriptures it is called *divya deha* meaning the body of light. It is this form that is to be meditated by the student within his own heart lotus.

One has to visualise a fully unfolded golden lotus in the cave of the heart. The golden light of the lotus emits and permeates into the entire cave. In the cave on the lotus the student is recommended to visualise his Teacher of resplendent diamond light seated in a *padmasana* or a *veerasana* posture. The student is also recommended to visualise himself in a miniature form sitting near the right foot of the Teacher. He is within the golden and diamond aura of the lotus and the Master. Sitting there he is recommended to invoke the

Master and contemplate in the way the Master suggests. In the beginning this could be a process of imagination and visualization. Later, he realises the truth of it.

The student is required to visualize the Master from the feet upwards paying homage to the lotus feet. The Master within the heart reveals himself in true colours. The Master whom the student sees in objectivity and interacts is different from the Master within, in terms of dimensions. Every Master is like a resplendent fiery form enveloped by the body of flesh and blood. He is like a burning charcoal covered by ashes.

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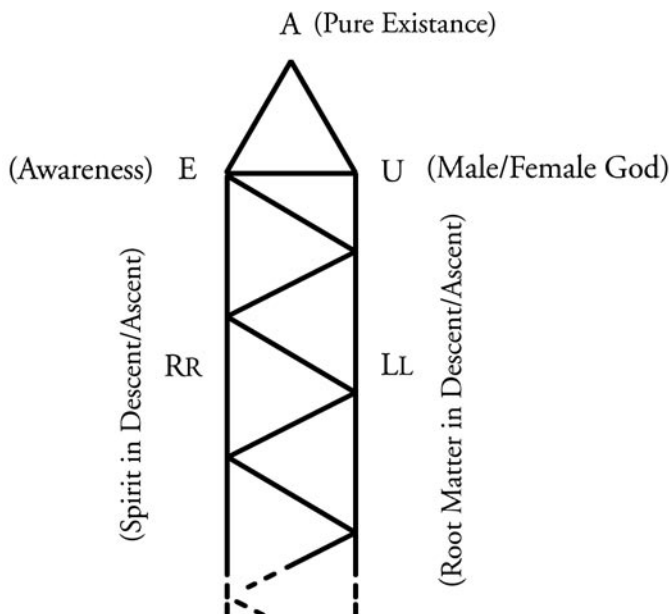


## 19. *Panchavarnam* – five *varnas*

*Varna* means the sound relating to a letter. Every letter has its sound. When you say *varna*, the emphasis is more on the sound than the form of the sound which is the letter. Letter is the body for the indwelling sound, just like a body of flesh and blood for the indwelling man. The students would do well not to limit themselves to the forms of sounds but to the sounds as such. The form of sound could be different in different languages. But the sound as such is not. For example, /a/ in Telugu has a form  $\text{అ}$  which is different from the Sanskrit form  $\text{अ}$ , which is again different from the form given in the Occidental languages. Bodies can be different but the sound is the same.

The Teacher represents five sounds. These five sounds are the basic sounds of creation also, they are: A (sounds as in aura), E (sounds as in ignition), U (sounds as in Utah), RR (Urr, trill of the throat called the trill of the bull) and LL (as in LLud). These are the basic five sounds of ovals conceived in the original language. While the first three sounds are popular, the next two are not so popular in the languages that are born out of the original language. These five constitute the fundamental five principles of creation, represented by Pure Existence, Awareness and Existence-Awareness (Male-female God). The whole creation is but a further grouping of these five. Like five elements, five organs,

five senses, five pulsations and so on. The *Veda* gives the key to five.



Five is considered the mystery number. Twelve are the qualities of creation, seven are the principles that enter into the qualities and disappear. The resultant chemistry is the creation which is  $12 - 7 = 5$ . The one who knows the key to number five knows all the secrets of creation. Five is the son, 10 is the father. With the help of 5, the son, the father can be

realised. The numbers 1 to 10 can be rearranged in the following manner:

$$\begin{array}{r} 1 \quad 9 \quad - \quad 10 \\ 2 \quad 8 \quad - \quad 10 \\ 3 \quad 7 \quad - \quad 10 \\ 4 \quad 6 \quad - \quad 10 \\ 5 \end{array}$$

In 5 all the numbers of creation agree and find their fulfilment through appropriate pairing.

5, the son, is the son of God who is 10. The other name for the son of God is the Teacher. The five essential Teachers of creation are the Four Kumaras and *Narada* (Cosmic St. Michael). They constitute the Cosmic Teachers.

The *Veda* says that all is but five (*panktam va idagum sarvam*). Refer to the *Upanishad Taittreya* for this key of five which is again a catechism between the Teacher and a student who also happen to be father and son (*Varuna* and *Bhrugu*).

*Varna* not only means sound but also means colour. The five basic colours of creation are the diamond light of the solar rays, the moon light of the lunar rays, the red, blue and yellow. The three colours are the result of the soli-lunar activity and these three colours further reflect the other colours. Red reflects orange and rose. Blue reflects sky blue and violet. Yellow reflects green. Other colours are but combinations.



These five primary colours of light are worshipped as the five faces of *Gayatri*. There is a tradition of worship of the God with five faces. God as *Ardhanari* of the *Vedic* system and Adonai of the Greek system are but a few examples. Worship of the five-pointed star is also the same. Worship of the dragon and serpent with five hoods was also a tradition. These traditions are very much alive. The wisdom of five is enormous, it demands a separate presentation. Suffice it to say that the Teacher is the number five approaching the student. In the presence of the number five the potentials of the student are reorganised for fulfilment.

The number of mercury is also five which transforms the base metal to gold. After it becomes gold, five can also help further to realise *ens primum*. Such is the magnetic mercurial work of the Teacher whose presence stimulates, restructures, reorganizes and reorients the student to realise.

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20. *Akhandam* - unbreakable, continuous, non-deficient, whole

The beauty of the Teacher is that he is ever in consciousness, fully alert and is not broken in his awareness. He is not forgetful. He is in continuous, unbreakable connection with *Ishwara*, the Male-Female God. He conducts activity in full awareness. He does not drift away from purpose. Due to the continuity of consciousness in him there is a subtle continuity and interconnection of all that he does. Through any and every act and speech he tries to lift the beings who follow him from unconsciousness to consciousness. With him there is no waste of time or of resources. He lets the Divine to act at all times to fulfil the purposes of the soul.

His consciousness is not just limited to his form, it permeates all around. He includes all surrounding forms. He lives as one consciousness through many forms. To him it's only one consciousness and one light in which all forms and all beings float. Such is the beauty of his comprehension for he feels no other. Apparently the Teacher may be in a form, but that form itself is immersed in the oceanic or universal consciousness. He is like a pot in the river. The river is in the pot and outside the pot also. The river in the pot is connected to the river that flows around. There is no disconnection. In other words the Teacher is not an

islander. He does not live in separative consciousness, it is the universal consciousness that flows through the form of the Teacher for, long, long ago, he merged his separativity into the universality. The circumscriptions exist no more.

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## 21. *Adbhutam* - mystical and miraculous

Since the Teacher is incomprehensible to the students he remains mystical. The mist is around the student but not around the Teacher. But when the student looks to the Teacher he looks through the mist and therefore the Teacher is understood and not understood at the same time.

The Teacher is also miraculous in the sense his speeches and actions are many times electrical and therefore beyond expectation. All expectations belong to the mind. The mind needs a program. The mind needs an hourly program, a program for a week, a program for a month. The mind fixes man in programs, but nature is not obliged to follow man's program. When something suddenly happens in nature, the program of man is upset, e.g., when a huge football match is organised between two champion teams and is scheduled for a particular Sunday, it is not unlikely that on that day in that place it may rain cats and dogs. Man is upset. Man may program to meet his dearest one on a set date in a distant place, but three days before his journey he may land in a horrible diarrhoea and finally land in a hospital. He is upset. Today man is easily upset for anything. If a train is late or a bus breaks down or if a flight is cancelled we see man very restless. This is because most of them, specially educated ones, unconsciously limited themselves to live as minds. The

civilized man is upset at every little unexpected event; if someone knocks on their door without appointment they are terribly upset. The more they live in the mind, the more they are closed. There is a vaster field than mind for man to live in, that is *buddhi*. There is a still vaster field that man can live in, that is the plane of *Atman*. The Teacher plays at that plane or at the *buddhic* plane. He also functions at the mental plane. For this reason the Teacher has many more possibilities to act than what the student can comprehend. Therefore, to the student the acts and speeches of the Teacher appear miraculous.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



## 22. *Adi karanam* – original cause

The cause originates from the pure state of Existence. The original state is Pure Existence. It is from there the cause emerges. In creation the cause emerges from the Origin for the welfare of the beings who remain unfulfilled. To enable them to fulfil, from the Origin emerges the cause for creation. In due course creation happens. The fulfilled ones also emerge from the Origin to help the unfulfilled. Their cause is like the cause of the Origin. The Divine does all for no personal reason, it is all impersonal. Likewise, the Teacher is also impersonal. He has no cause in him. He responds to the needs of the students who live in the causal world. He teaches because the students seek. He advises because the students ask. He leads those who wish to be led. He informs those who seek information. He does all at the instance of the seeking souls; by himself he prefers to BE and not to get into causal actions on his own volition. In this he resembles the Divine. His availability among people steers the seeking people around him to seek fulfilment in a variety of ways. At all times he remains original. He responds to others' needs, by himself he initiates not. Such is the state of the Teacher.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

### 23. *Achyutam* – not fallen

The Teacher is ever connected to the Universal Consciousness. He remains in the state of THAT I AM at all times. He never remains just I AM. He remains THAT I AM. He has no separate identity of himself other than THAT. Disconnection causes fall to anyone. Connection upholds. People do not connect; they do not know how to connect. They may glamour that they are connected, but they are not. For this reason they fall again and again. It is only to help the falling ones the Divine sends connected ones. The Teacher stays connected. He informs how to connect. He also informs the related practices to stay connected. He encourages those who try but fail. He sympathetically cooperates with those who are striving to connect. His life itself is a demonstration of such connection. His strength is his connection to the Divine. He is in the state of *SOHAM* (*Saha Aham*), THAT I AM. He slips not except in situations where the Divine itself casts its spell for a while. Such is the noble state of the Teacher. When the Divine casts the spell of illusion, even then the Teacher takes it as the play of the Divine and remains humble. He does not question the Divine, such is his divinity.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*





## Stanza 3



24. *Vyomavat bahir antara sthitam* – like the sky he is within and without

Space or the sky is within the house and outside the house. Likewise, a Teacher lives within the body, outside the body and even without the body. The sky does not need the house, but it can also be in the house. When a house is built in it, there is space within and outside the house. Even when the building collapses, the space is. Similarly, a realized being is within and outside the house at will. He can also be without the house. Formations in creation appear and disappear. But space remains. Likewise, a *Guru* is one who knows the way out of and the way into the house. He enters into and exists at will. He can also enter into others' houses and help them. He has more than one body. He has (besides the body of flesh and blood) a subtle body and causal body which are of golden hue and diamond hue respectively. He utilizes these three bodies in the world of cause and effect and can even be beyond all the three when he needs them not. A person through practice of Yoga realizes all this on the way to Godhead. Thereafter, he returns as a Teacher as per the will of the Divine. He is the representative of the Divine on Earth.

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## 25. *Aksharam* – indestructible

*A-ksharam* means not destroyable. In creation there is the immutable principle, the indestructible and unchanging principle around which mutable, changeable and perishable formations happen. All formations are perishable. Matter appears and disappears through time cycles. Forces emerge and merge according to the dynamic or static state of energy. Matter and force are governed by the mutable principle. Energy is static and dynamic. It is periodically dynamic and eternally static. It (energy) is the immutable one. It is potential of dynamism which in turn unfolds force and matter. And when it tends to be static, it folds back matter into force and force into itself. It remains eternal. Even while the mutable emerges from it, it remains immutable. Such a state is called indestructible, imperishable, eternal.

All beings are eternal. But their becoming is mutable. The precipitations and formations around the beings are mutable. A Teacher is one who stabilizes in the immutable and plays around in the mutable. The beings who are unfulfilled and who are engaged in the mutable are given the knowledge of mutability and immutability. Those who would like to find their immutable side are helped by the Teacher. Since the beings (souls) are immutable, if they take position in their soul, they can experience the beauty of

immutability around them. When one stands as a soul he can see how his personality is moving, how his body is becoming, how actions are happening in objectivity. It is like sitting on a stable bank of a river and witnessing all that is coming to pass by. In life many things come to pass by which can be witnessed and enjoyed. But if one jumps into the stream of the river he is himself swept away and he cannot see the beauty of mutability. Being swept away by the currents of mutability gets conditioned by the laws of mutability; in such situations the Teacher helps since the Teacher is firmly anchored in immutability. The Teacher remains in the core or in the centre of his being. He reaches out through his personality and body into the world of mutability. He thus permeates from the centre to the circumference. Being fixed in the centre he relates to the circumference. The relation between the centre and the circumference is called Pi. Pi stands for wisdom. Wisdom is to know and to live by the centre-circumference relationship. *Akshram* also means such a relationship, *Aksha + ram*. Thus the Teacher remains immutable and relates to mutable to help the beings who are lost in mutability. He shows them the way to immutability. He helps them to build the radius to the centre.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

## 26. *Akhilatmakam* – the centre of all

*Atman* is the centre of all. The Teacher is the *Atman*, the higher self in you, the Master in you, the *Ishwara* in you. Thus he prevails in all. A man that attains the teacher-hood also gains the same status. He is therefore praised as the *Atman* of all.

All formations are based on qualities; the qualities are in turn based on *Atman*. Among the inanimate forms such as salt, sugar etc., the qualities are saltish, sweet etc. These qualities are of Nature. The basis for such a Nature is *Atman*, the core energy. Likewise, in animate forms all formations have their behaviour based on the combinations of three qualities. These three qualities again emerge from Nature. And Nature emerges from the self or the *Atman*.

Thus for animate or inanimate formations the three qualities of Nature form the base and their centre is *Atman*. For this reason it is said, “*Atman* prevails over all forms animate or inanimate.” The Teacher is one who is identified with the *Atman*. He is the one that has regained his original state of BE-NESS, and helps others to regain it. He is therefore worshipped as the *Atman* of all.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

27. *Kevalam* – the state of identity with the supreme Spirit

The Teacher is detached by his attachment to the Spirit. Nature and the forces of Nature do not deter him. They do not bother him. He stands detached from all Nature and its work and is all by himself. He can relate to Nature according to the need. He can relate to the surrounding beings according to the need. But he is not bound either by Nature or by the beings. He stands free and is the liberated one. He is in a state of 'one in all' and 'all in one'.

Scriptures guide Truth seekers to this state. That is the very purpose of the scriptures. If not, a written matter cannot be called a scripture. Similar is the purpose of the Teacher. To lead the beings to this state of liberation is his main work. If not, he is not a Teacher in the true sense of the word.

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## 28. *Nijasuddham* – pure, inborn

*Atman* is pure. It is its inborn nature. A gem is a gem. There are no impurities within. Nothing can make it impure. It remains pure even amidst impurities. Its purity cannot be affected by its placement or by time. Time and space cannot affect it. The purity is such that it remains transparent, so completely transparent that it cannot be virtually seen. For this reason *Atman* is said to be unseen. Anything that is completely transparent looks like blue. Blue is but pure white in its depths. Fathomless depth in the sky appears blue to the eye; it is the same with deep oceans. For this reason blue is considered as the purest of the pure colours. The *Atman* is related to blue. For the same reason the avatars *Rama* and *Krishna* are described as bluish in their colour. Blue stands for depths of purity which cannot be affected by impurities around. Contemplation upon the blue in the forehead is suggested by many to get into the pure states of *Atman*.

The Teacher is compared to this blue due to the depths that he holds and the depth in which he lives. It is this depth in the Teacher that draws the beings around him. The students are recommended to relate to this depth but not to the peripherals of the Teacher. When the Teacher graces, this blue touches the soul of the student and enables faster transformations. The soul is bluish-white, the Super Soul is blue.



Blue stands for synthesis, permeation, peace and love that annihilates separativity, that disables unrest, conflict etc. It is the other name for serenity. The Teacher is such a serene being.

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## 29. *Ekam* – one

The Teacher exists as one in all. “It is essentially One”, says the Veda. It is the sublime state of Yoga called *Samadhi*. One becomes Two, Two spring up Three, Three spring up Five and so on. It is one Pure Existence from which emerges Nature. It then becomes Male-Female. From it the Trinity emerges. From the Trinity emerge others. It is uni becoming versatile, forming the universe. The story of numbers is the story of 1 becoming 10, 100, 1000, 10000, .....1000000 and so on. If you remove the one preceding the zeroes, any number of zeroes are zeroes only. It is only the one that gives value to the zeroes. The sevenfold creation is but one followed by seven zeroes. Without one the seven zeroes have no value. They cannot exist. Without the one the many have no existence. In all this multiplicity It remains One. It remains only as Existence. Existence is common at every plane. The stone exists, the plant exists, the animal exists, man and likewise the devas, the solar devas, the cosmic devas and so on. In all of them what is common is Existence. What is different is the state of awareness. When we speak of Existence, we are speaking of the base of all.

The Teacher associates with this base in all that is and therefore remains One in all. The states of awareness do not affect him. For such a one the ignorant student is as interesting as an intelligent

student. The difference between the two students is in the state of awareness. This is the equanimity he demonstrates towards all surrounding him. When it comes to relating as regards to Existence there is no high or low, as regards to awareness there are gradations. This differentiation of Existence and awareness should be borne in mind. When man speaks of equality, the equality is with reference to Existence, it is not with reference to awareness (ability) which differs from person to person. The Teacher respects ability but relates to Existence. For this reason he loves the servant and the savant alike while he interacts differently.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



### 30. *Ajanmam* – unborn

*Atman* is unborn. Since there is no death, there is no birth also for *Atman*. It is eternal. Around *Atman* layers of Nature gather and disperse. Sheaths of the body gather and disperse through time. In truth no one is born. Nature gathers around and disperses. All beings are eternal and are unborn. Ignorantly, the humans think that there is birth and death. Birth and death is not to the beings. Birth and death is to that which emerged around the being. All that emerged has to merge back in time. Since the Soul or *Atman* is unborn, it does not die. The Teacher knows this secret.

Pure Existence is eternal and beyond the cycles of creation. During creation the primary emanation from Existence is Pure Consciousness. This is eternal during one cycle of creation. It merges back only as the cycle concludes for one creation. Pure Consciousness is also eternal during a period which is relatively enormous. Pure Existence and Pure Consciousness represent the Male-Female God. This God is the base for the Trinity and subsequent manifestation. During the creation the *Atman* is an effulgent eternal being. Around this *Atman* many formations happen and these formations are generally said to be eight. Eight are the folds of Nature. These folds of Nature are mutable but beyond the eight there is no mutability. Ten is the number of Existence

and nine is the number of Existence-Awareness. It is ten only expressed as nine (one as two). Nine is also said to be the state of *Atman*. This state of *Atman* is called the presiding Deity, the God, the *Ishwara*, the Master of the Universe. This *Atman* exists as the base of all forms. A Teacher realises this in him and lives in stability when there are formations around him which is called birth, and when these formations dissolve, it is called death. Birth and death are to the folds of Nature and not to the Self, the *Atman*, which remains stable, immutable, constant and consistent. From time to time around the *Atman* the qualities and the elements gather to give causal, subtle and physical forms many times. As Nature gathers the folds, it also dissolves the folds in time. These folds are seen as the robes, as the vestitures. When mortals put on robes of cotton and put them off they don't feel that they are taking birth or dying; same analogy when taken at a higher dimension, the causal body, the subtle bodies are put on and put off. The *Atman* remains with or without them. The *Atman* relates to the world through them. A *Yogi* or a Master knows this. He relates to the world through them but does not develop bondage either to the robes or to things gathered through them.

Thus, as one realizes as *Atman*, one knows that one is the unborn and the undying one. Birth and death are but the veils of Nature which are cast and

unveiled. This knowledge when stabilized, the myth of death and birth disappears. Until this knowledge is realized, beings live in the belief of birth and death. The Teacher knows that all beings are at all times. The beings are not born nor do they die; only the envelopes change. A knowledgeable one knows that he is unborn, eternal – *Sanatan*.

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### 31. *Aprati rupakam* – devoid of copy

There is no copy to the original in creation. The original is always original. You may find similar beings but not the same. To start with, *Atman* or the Self, as said earlier, is no form essentially. Nature may gather forms around it. When it is formless, there is no such thing as comparing to one another.

There is no comparison to the sky which is formless. When there is no form, it is just One, there is no other. Hence, there cannot be a copy to it. Even the formations that happen around the *Atman* are also not 100% copies. A dog can be differentiated from another dog. A man can be differentiated from another man. A tree can be differentiated from another tree. There can be similar forms relating to humans, animals, plants, devas etc. But there cannot be the same form. Even twins can be distinguished. Nature's creation is original. The *Atman* too is original.

A Teacher who regains his originality through self-realization remains original. He cannot be a copy to another. Every Teacher is original. He does not copy or imitate his predecessor. He may follow the same principle but he would not be a copy *mutatis mutandis*. A Teacher is an original role player, even while he follows the path of the predecessor. You do not find any Teacher of consequence who is a copy to his predecessor. His thoughts, speeches and actions

remain original.

It is a never before situation with the Teacher which is called *Apoorva*. In truth no one can be a copy to the other. *Krishna* was not like *Rama*. Buddha was not like *Krishna*. Pythagoras was not like Buddha. Jesus was not like Pythagoras. No two Masters are alike in the Hierarchy, although they work in unison.

There cannot be a reappearance in the same manner. Many devotional students who are also slightly emotional, look for a reappearance of their Teacher. Even if he reappears, they cannot cognise because they look for the same form which never happens in creation. The students can gauge a reappearance only when they are familiar with their Teacher's energy. The students also drift from the path in imitating the Teacher instead of following his principles. The students should know that they are also originals and then need to find the comfort of being original while following the principles on the path. You may remember that your Teacher is original and not copyable. By this he gives a message that you too are original and to be original. Also remember, "To be original is to be spiritual."

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



32. *Brahmatatva vinischayam* – decisively settled in *Brahman*

*Sat Guru* is decisively, irrevocably, deeply settled in *Sat*, Truth, Existence. He cannot be displaced from it. Anchored in *Brahman*, according to the demands of the plan he plays his role with the aid of consciousness. He is generally in *samadhi* where consciousness is feeble, meaning almost merged in Existence. It is his general state. According to time, place and the ordained duty he steps into consciousness and further steps down through the eightfold nature to carry out the activities of objectivity. This general state of *samadhi* while at work is called *sahaja samadhi*.

To BE is the Teacher's natural state. BE-NESS is the ultimate of the being. Doing is secondary. To BE is foremost. To do follows it. When one is BE-NESS, one can be male-female (Existence-Consciousness) or one can be THAT (Pure Existence). When one gets into the triangle of will, knowledge and action, one becomes a doer. Thus, the being becomes to do.

The beauty of the Teacher is: he continues to BE even while in the field of action. This is the optimum state where he remains with himself and with the work. Staying in BE-NESS he demonstrates stability and skill in action. He becomes an example both for doing and being. A part of him is in action while a major part of him is in BE-NESS. He is with the work and he is also

not with the work at the same time. While he is with BE-NESS, his nature animates to do the work with his support. This is what Lord *Krishna* says in the *Bhagavad Gita*, “I AM not the doer. With ME as basis MY nature does all through her three qualities.”

Students need to ponder on this sublime and subtle dimension which *Sat Guru* carries. Through a *Sat Guru* things happen, he does not feel that he is doing. This is due to the reason that he stands detached from his nature. His nature does the work drawing support from him. This is the real ‘Art of Living’.

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33. *Nirata anumoda subodhakam* – enables continuous transmission of joy and of wisdom

In every act, speech and teaching the Teacher emits joy and wisdom. He bubbles with joy. Every movement of him emits wisdom. A hungry student parching for wisdom and bliss finds a reservoir of the two in a Teacher. Vivekananda found in Ramakrishna such a huge limitless reservoir. The Paramahansa was ever joyful, and every little act and cryptic speech coming from him were deeply blissful and were of profound wisdom. The areas where the Teacher moves are the plane of bliss and the plane of wisdom. He is a demonstration of a joyful being who lifts others also into joy and imparts wisdom in that joyful state. When the students are joyful, they are like fully blossomed lotuses. To such an opened conscience potential seeds of wisdom are sown by the Teacher. Mostly deep teaching happens during the daily events of life than in a structured classroom. Structured classroom teachings are less joyful compared to the joy of learning and associating with the daily life of a Master.

The Teacher is continuously transmitting joy and wisdom. He does not get into areas inferior to this. In other words his playground is the blissful and the *buddhic* plane. He steps down not into mental, emotional and concrete physical while relating to students.

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of the Master in the inner chamber of my heart.*



## Stanza 4



### 34. *Buddhirupam* – body of wisdom

The Teacher is mostly settled in the body of wisdom. He has bodies finer than the body of wisdom and may have a grosser body of flesh and blood. But he stays mostly in the body of wisdom. The body of wisdom is also called the body of golden light. Staying in this subtle body he conducts through mind, senses and body which is called the human body of flesh and blood. He stays in the *buddhic* body to be accessible to aspirants on the path. The *buddhic* plane is immediately the next superior plane to the mental plane. Man is generally in the mental plane. The ones who have a clean mental plane gain access to the presence of the Guru whose emissions of light from the *buddhic* body keep touching their clean minds. Every student should do well to relate to this lighted form of the Guru instead of relating to the form of flesh and blood.

Besides being available teaching from the *buddhic* plane is another important function of the Teacher. When the Teacher teaches, he teaches from the *buddhic* plane to lift up the beings into that plane. When the students are lifted up into the *buddhic* plane they stand released during the time of teaching from the mundane plane. It is the chief function of the Teacher to lift up the beings from the mortal living by transmitting the taste of immortal dimension.

The presence of the Teacher through availability

and the teaching of the Teacher enable frequent lift-up into the *buddhic* plane. It establishes taste for immortal and divine things in those who are following him. Their priority shifts from handling the mortal things of life to entering into the immortal part of their being. The Teacher gives the six steps of yoga for practice by the students to be able to stand in the light of wisdom. All his teaching is oriented to this objective. He may give varied discourses quoting from a variety of scriptures, but the basic aim is to lead the students into the *buddhic* plane. This is the greatest of unnoticed services that the Teacher renders. The students are generally bogged down to mundane things and the Teacher is generally focused to lift them up from the perennial insufficiencies of mundanity.

He emphasizes on the need to build *antahkarana sareera* culling out the fire from the body of flesh and blood. It is like culling out butter from milk. The subtle body prepared from out of the body of flesh and blood through the practice of yoga enables the students to have the continuity of consciousness through series of births and deaths. Each student has to work it out by himself while the Teacher supports, encourages and even gives techniques for such formations. The students would do well to realize the purpose of their being with a Teacher.



*Very early in the morning I recollect the holy sandals  
of the Master in the inner chamber of my heart.*



### 35. *Abuddhikam* – not with buddhi or wisdom

The Teacher by himself is not with wisdom, he remains *Atman* and steps down into the *buddhic* plane to give wisdom to the followers. To him the body of wisdom is a facility. He may use it when needed, otherwise he may stay either as an *Atman* in *samadhi* or in the state of *ananda* (bliss) or even in the gross physical plane. The Teacher has more than one house to reside. Since his work is generally teaching, he may move in the body of *ananda* and of *buddhi*, but he is not bound by them. He chooses a variety of possibilities that are available to him. He need not even stay in any of the houses (bodies), he may stay out of them all as a pulsating principle in space.

Many times the student witness that the Teacher is abroad, is away, while he is seemingly with them. It's an absorbing experience to the students to see how the Teacher arrives and departs subtly at will.

Though the Master exists in the form of the intellect, he also stands beyond it. Form is a facility for him, but he can exist as a principle of pulsation beyond the shape. In the universal consciousness, the Master exists as a point of pulsation. He works through the intellectual, mental and physical forms. He does the works related to those planes from the corresponding bodies. He has no need to use the bodies when there is no work. So he exists as a pulsating principle beyond

them.

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of the Master in the inner chamber of my heart.*



36. *Tritayaikakuta nivasinam* – dwells in the synthesis of three qualities

*Sattva* (poise), *rajas* (dynamism) and *tamas* (inertia) are the three qualities. They are intended to help the beings to fulfil themselves in the world of phenomenon. *Ichha*, the will, works through *rajas*. *Gyana*, the knowledge, works through poise. And *kriya*, the action works through *tamas*. Humans are given the equipment of three qualities and five elements, senses, pulsations, organs of action. These constitute the human body. With the help of the three and five the humans are advised to fulfil their lives with the help of knowledge. *Ichha*, will, relates to what to do. *Gyana*, knowledge, relates to how to do, where to do and with whom to do. And then *kriya* relates to doing. This is how knowing what to do, man has to fulfil himself. The fivefold body helps fulfilling this. Mostly it is the knowledge of what to do, how to do and doing which could be inadequate, entangling the humans in the world.

The Teacher has the knowledge; he worked out this knowledge in him. He has the ease to work through the qualities and with the body. He is a fulfilled one who dissolved his personal will into the will of God. Therefore, will of God only functions through him to do what is to be done. He has also the knowledge to do what is to be done which he gained

through his alignment with the Divine. His actions are impersonal and are not for personal profit. In him the three qualities get synthesised. The three qualities form an equilateral triangle around him while it is not so with the unfulfilled ones. With the unfulfilled ones the three angles differ with each other. Building the equilateral triangle the Teacher stays in the centre. He handles the will of God with the knowledge bestowed on him and manifests work for general welfare and not for personal profit.

The centre of an equilateral triangle is equidistant from each of the angles. Due to such equanimity the three angles synthesise into the centre. Through the centre he exits beyond the triangles and stays in complete alignment with male-female God as pure consciousness. When there is the demand of work, he steps down again through the centre. This centre is called the culmination point of the three *kutas* (qualities) which is called *tritayaikakuta*. This is the main residence of the Teacher. When he works, he may get into the residence of bliss and residence of wisdom.

In a way it can be said that he has three abodes. When he is around people giving presence, he gets into the house of bliss. When he is to impart wisdom, he moves into the house of wisdom. When he has nothing to do, during those hours he is beyond the triangle of

qualities as pure consciousness ever alert, ever oriented like *Nandieshwara* or *Garuda* or *Hanuman* who are ever ready to fulfil the will of the Lord.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



### 37. *Nischalam* – stable

The Teacher is ever stable; he resides in the immutable part of creation. He anchors therein. *Sat-Chit* (Existence-Awareness) is the only stable, the rest are unstable and mutable. He takes his abode in it. He stays beyond the five and the three. His stability is compared to stillness. Stillness is fullness. Since he is with the full (*poornam*), he is still. He is aware that the three qualities and the fivefold world are full of mutations. He is also aware that even in that world of mutation the Lord exists, the consciousness exists. He, too, therefore descends into the world attuning to these two primary principles. The Teacher gets into every world without losing contact with Existence-Awareness (*Ishwara*). For this reason the Teacher is styled as the ‘connected one’, the ‘anointed one’, the ‘consecrated one’ and so on.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

38. *Nirata prakasaka nirmalam* – ever pure and effulgent

A clear sky is a good example of purity and effulgence. The sky shines forth even in the night. If only one walks away from the lighted areas on earth, he can see the light of the sky in the night. Even that light which is seen is relative to the seer. To the sky it's the same light at all times, be it day or night. To the sky there is no night or day, only for the earth beings night and day exists.

A clean sky is one which is devoid of clouds. There can be a variety of clouds. A white cloud also veils the clear sky. The cloud can be likened to a thought. A white cloud is a white thought, a good thought, a goodwill thought, a noble thought. But still it is a thought. There are varieties of thoughts of goodwill. As long as one is with thoughts he is with the mind only. A white cloud may be beautiful to look at, it still obscures the sky. Man entertains pride of good thoughts, good works and good speeches that he is engaged with. It is still a thought plane but cannot be the plane of the soul. Even in the *buddhic* plane people receive many divine things. They vision and write or speak about it, or they listen and write or speak about it, or they may engage themselves with what is seen or heard from higher planes. All this is activity.

The sky remains; it exhibits the sense of BE-



NESS where there are no thoughts even of the *buddhic* plane. It's an expanse of unlimited light that one sees as sky. This is the state of the Teacher. He lets all clouds to pass by and witnesses them. People around emit white clouds, dark clouds (ignorance), rainy clouds (emotional thoughts). The sky just witnesses them. The sky knows that all come to pass. The sky also witnesses the planetary movements where planets also come to pass.

The drama of colours that happens during dusk and dawn also do not pertain to the sky. It pertains to the beings on earth. The sky remains sky at all times. It witnesses all activity, a Teacher is therefore compared with the sky. There is no colour change in him, no planetary impact in him. There is no cloud of thought in him. He remains, he responds when invoked and again he gets back to BE. He responds to the higher circles to fulfil the plan. He responds to the seekers to support them on their plan of fulfilment. It is the noblest state in which a true Teacher stands unaffected by the phenomena around him.

The sky remains untouched of any activity that happens within it. It remains pure, its purity is not affected. So is the Teacher's purity which remains unaffected by interactions from the surroundings.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

39. *Nija mulakam* – Self-rooted and Self rooted in THAT

The Teacher is rooted deeply in the Self, the *Atman*, Existence-Awareness (Sat-Chit). The Self is rooted in the *Paramaatman*, THAT. In the former state he is in the centre of existence relating to him and in the later state he is no more, only THAT exists. The Teacher generally roots himself in the *Atman* and stays connected with the *Paramaatman*. He fulfils the plan and even in the course of fulfilling the plan from time to time through *samadhi*, he touches THAT and comes back. When the work is done, he may join THAT. This is what a World Teacher says, “I now rise and go to My Father.”

The Teacher has the possibility to stay as THAT I AM (*Sohamasmi*) or verily as THAT (*Brahmahamasmi*).

The Teacher stays as *Atman* and reflects into the plane of *buddhi*, mind, senses and body according to the needs. The man of world is stuck in his reflections and is crowded either in the mental or emotional or physical plane thoughts.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

#### 40. *Paschimantara khelanam* – plays in the West

The Teacher sitting in the East conducts all his activity in the West. The Self-realised ones are in the East (*ajna* centre) of their being. The seekers who are stuck in the field of activity are placed in the West (*mooladhara*). The work of the Teacher is to transmit from the East the knowledge, to the West, to transform. He transmits to transform. All men of the world are said to be in the West. All men of wisdom are said to be in the East. This is not in relation to the planet but in relation to the human body.

In the human body North is at the crown centre, East is at *ajna*, South is at the heart centre and West is at *mooladhara*. East relates to Light and West relates to Matter. North relates to the Spirit and South relates to Love. The Teacher transmits presence from East to West and transforms beings to enable them to lift themselves up initially to South and later to the East. The journey is from West to South, from South to East and finally from East to North. The men of material mind need to be lifted up to love and wisdom which belong to the heart. With love and wisdom as a basis they can be further lifted up to *ajna*. Thereafter they are left to themselves to relate to the Spirit of the North. This is the major work of the Teacher. He does not lose sight of this in spite of various actions that he conducts with various people. He does it playfully. He does it

joyously. He does not feel the burden of it.

Even the creation was commenced in the North where it was absolute silence. North is represented by silence, seeming nothingness; it proceeds to the East transforming itself to Will. It proceeds to the South as Love-Wisdom which proceeds further to the West unfolding material activity. All material formations are related to the West. North is said to be Silent, East is said to be Will, South is said to be Love-Wisdom and West is said to be the Strength, the strength of material. The material worlds are in the West of the creation. The cosmic worlds are to the East of the creation. Their meeting point is the South where there is highest illumination. The North presides over all. The beings are sent forth to the world of matter which is the playground (*kurukshetra*) for their transformation. Thus, the evolving souls land up in the West in evolution. Firstly they move to the South, secondly to the East and thirdly to the North. These are the most sublime initiations. The work of the Teacher is to support and help the evolving beings.

The beings who are in the West (*mooladhara*) have the susceptibility to fall further into the pit of the West (South-West), who cannot easily even think of evolution. These are certain dimensions which are appropriate in the context.

Likewise, in the human body North-East is at

the top of the forehead, North-West is at the nostrils, South-East is at a point in between the shoulder blades. Thus, there are eight directions besides Above and Below which are at the top of the head and the bottom of the heels. This is for information.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



41. *Nija suddha samyami gocharam* – *nija* means Self, *suddha* means complete, *Samyami* means a poised one (a state of *sahaja samadhi*) and *gocharam* means appears

Sage *Patanjali* enunciated eight steps of yoga for Self-realization. They are:

1. *Yama* – regulations relating to outer activity
2. *Niyama* – regulations relating inner activity
3. *Asana* – stable and comfortable mind
4. *Pranayama* – *prana* regulated
5. *Pratyahara* – absorption of objective mind into subjectivity
6. *Dharana* – contemplation of subjective man upon the Divine
7. *Dhyana* – reaching the Divine object resulting in the flow of energy towards you
8. *Samadhi* – becoming one with it

*Samyama* is a state where there is a natural state of *samadhi* (*sahaja samadhi*). Staying in that state of *sahaja samadhi* the Master conducts with the implements of the body. He remains at all times pure consciousness and conducts through the form of the body.

The Master is not a person. He is not a separative consciousness; he is ever connected with the universal consciousness. Indeed, it is universal consciousness only functioning through him. Having merged in the universal consciousness his identity gets

dissolved. He only remembers THAT I AM. He has no more attachment to the name or form or to any worldly identity. He appears as an individual, but it is the universal consciousness functioning through an individual.

He is like electricity which is all permeating and his form becomes an electrical equipment that enables electrical functioning. It is one electricity functioning through many instruments. Instruments appear to be functioning, but in truth it is electricity that enables functioning. Likewise, the form of the Master is like an electrical implement and the Master as such is electrical.

Electricity enters into an implement and functions and is not always in the implement, it can recede from the instrument and re-enter into the instrument. The instrument can be switched off and on. But electricity is with and without. To that energy reference is made when one says Master or *Guru* or Teacher.

To those who can see, it is but the universal energy functioning through a form. The ego is merged in the universal energy while for the normal beings the ego exists. Even for normal persons it is the electrical energy only that works through as awareness. But in their case the ego is at work. The ego is like the monitor to the equipment. If the monitor does not function well the equipment gets affected. The monitor also

gets affected. But in the case of a Master there is no such middle man as the ego between energy and the form. In this state the ego remains a conscious witness of the Divine plan happening through him. This state is called *samyamam*. The Master is therefore called a *Samyami*.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*





## Stanza 5



#### 42. *Hridgatam* – enters and resides in the heart

The Teacher enters into the heart and resides therein the moment he is ardently invoked. Seating therein he conducts all the work of transformation relating to the physical, emotional and mental. The daily invocation of the Teacher into the heart centre is recommended. How to visualize the Teacher in the heart is already given in the previous names.

When the student invokes the Teacher, the Teacher enters the heart of the student and stays therein on a throne of lion. Since the heart astrologically relates to the sun sign Leo, seating in the heart is seating on the lion's throne. The Teacher is one who conquered long back the leonine energies; symbolically it is said that he conquered and killed the lion. The lion stands for self-consciousness which relates to the pride of personality. The Teacher has conquered it. He would enable the student also to conquer the lion.

The student therefore is well recommended to visualize the Teacher on the lion's throne and he himself seating at his feet offering himself to the Teacher for necessary rectification and transformation. The attribute of the Teacher given here suggests that not only the Teacher enters the heart of the student, he also enables the student to eventually enter the heart region and sit in the lotus of the heart. The lotus of the heart or the throne of the lion may not be understood as two

things. It is a different presentation of the same state of consciousness. Each student is treated differently by the Teacher.

The heart is called *hridayam*, is 'Hrith-I-Am', meaning 'here I AM'. This is the facility of the etymological key in Sanskrit. In English also the word heart can be broken as he-art which is, cryptically to say, the art of the Divine (He), He-art centre. But this is a farfetched interpretation, while in Sanskrit *hridayam* literally means 'here I AM'. The Master sits at the heart when invoked and conducts the art of transformation.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



### 43. *Vimalam* – beyond impurities

That the Teacher is pure, effulgent, clear and clean is already explained, what is said in this name is that the Teacher is beyond impurity, meaning he is untouched by impurity. Surrounding impurities have no impact on him. Impurities exist in the centres lower to the diaphragm which even can affect the centres above the diaphragm. Impurities relate to the persons who are engrossed in the world. But the Teacher is not in the world but with the world. Since he is self-effulgent, his electromagnetic energy impacts the surroundings and the surroundings do not cause impact on him. Such is the beauty of the work he does, and such is the beauty of the Teacher.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



#### 44. *Manojna vibhasitam* – attracts and unfolds

The presence of the Teacher is like magnetism. The seekers get deeply attracted to him. All that he does and he teaches is deeply interesting to the student to observe. The student gets more and more attracted to the Teacher. The student is so deeply attracted to offer himself to the Teacher that the Teacher starts working for the unfoldment of the mind which is otherwise constricted and limited by concepts. The Teacher enables the unfoldment of the mind to receive more and more light. As more light is received, the mind slowly attains to be clean and open for wisdom. In such a state wisdom can be imparted. It has all the details of the process of the bud of the lotus orienting to the sun ray, growing and unfolding itself. Orientation, unfoldment and growth are worked out in the Teacher's presence just as the lotus.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



#### 45. *Paramanukam* – atom to atom

*Anu* means atom. *Paramanu* means atom to atom. The spiritual permanent atom is called *paramanukam*. It is the base for the other permanent atoms such as the mental and physical permanent atom. The atom is threefold in its activity. There is the activity of the neutron, proton and electron. Among the three the neutron is in a neutral position to the proton and electron. The neutron itself is a part of a higher system and represents the electron of the higher system. There is a corresponding higher proton and higher neutron. Thus, there is a series of subtle, subtler and subtlest states of the three which is explained in theology as seven states. Beyond the seventh state the proton and electron are absorbed into the neutron and which is no more called a neutron. This state is called Pure Existence. It is so when we explain the creation with the number key of seven. Some others do it with the number keys of three and nine. When the number key three is used, the spiritual permanent atom is zero or four. When the number key nine is used, the spiritual permanent atom is number ten.

The scriptures explain this very elaborately and the student finds it strenuous to understand. The Teacher therefore gives an example. The example is a dot. He makes a dot and exposes it to a magnifying glass, the seeming dot appears as a disc and for the

disc again a centre can be found. And with a much more powerful magnifying glass even that centre of the disc appears to be a disc. Subtler the vision, every centre becomes a circumference and there would be a centre there, too. It goes on and on until the vision is complete. It is at that point one finds the spiritual permanent atom.

When we use the number key seven, it is said that there are seven planes. But each of the seven planes has another set of seven planes which are called the sub-planes. And each of the sub-planes has further seven planes when we get into detail. This is how creation is a manifold expression. The base of this expression is what is realized by a Teacher, and that base is the spiritual permanent atom. The Teacher identifies with it. Such is the abroad understanding of this attribute of the Teacher.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*





46. *Nila madhya suneela sannibha nada bindu nija ankusam* – anchored in the blue of the blue that sounds and shines forth

In the previous attribute the spiritual permanent atom was spoken of. It is the centre of the electric blue beyond which there is the seeming nothingness which expresses as the subtlest point. This subtlest deep blue point expresses like an electrical blue. Beyond this is the Absolute Existence and this blue point is the primary emergence. A Self-realized one anchors in this point and remains blue. Sound and light remain its attributes. This is the threshold between seeming nothingness and apparent something. It is the point of emergence of Existence as awareness. It is the trill, the first spur that emerges from which all apparent existence comes through. In scriptural terminology this is called the cosmic centre. It is from this centre, from out of the deep blue, other manifestations happen. After this blue there is the manifestation of red and yellow. As explained earlier when man enters into subtle fields he first encounters the golden-yellow light followed by orange and later aquamarine and then blue.

All this can be experienced in the heart lotus which is four-layered. The heart lotus is but four triangles placed one above the other in different directions. It appears like a twelve-petalled lotus. The four triangles appear with their angles as a twelve-petalled lotus. The

outermost triangle carries the light of golden hue. The one interior to it carries the light of aquamarine. The next interior triangle shines forth with the colour of blue. The finer, the most interior triangle carries the colour of deep blue.

All these four triangles are connected through the centre like a rosary. Through the centre of the final triangle it leads to seeming nothingness which is everything. Through the central channel the energy beyond flows and takes to different sound notes and colour notes.

When one enters into this central channel he listens a naturally vibrating sound which is like OM. It is OM unuttered (*Anahata*). Uttering OM is only to orient to the unuttered OM. The culmination of all utterances is into deep silence, and in that deep silence the eternal sound is to be heard. Students are generally occupied to utter OM but not to listen to it. Listening is the purpose of uttering. Deep listening leads to the listening of the silence where a humming sound is heard. The Teacher being at the threshold of Absolute Existence engages with this sound and shines forth as the related light. He anchors in this state when there is no demand of the worldly duties and rejoices this sound as light

As he touches the threshold of Absolute Existence in the heart centre, he concurrently touches the *sahasrara*

centre where the Teacher anchors. The meaning of this aspect is that the Self, anchored in the blue of the blue and the sound, is shining forth as electrical blue which is also called the spiritual permanent atom.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



47. *Sukshmakarnika madhyamastita vidyudadi vibhasitam* – settled in the innermost chambers of the subtle stalk, shines forth as electrical light

The subtle stalk referred to is the *sushumna*. *Sushumna* itself is within the *brahma danda*, the vertical column of energy. This vertical column is within the vertebra, the cerebrospinal system. In the vertebral column there is the flow of cerebrospinal energy. In the column of that energy there is the *sushumna*. Within the *sushumna* there is the flow of the essential energy of *Atman* as awareness and light. This most interior flow is also called *chitrini*. *Chitrini* means the flow of *chaitanya* (consciousness). The consciousness of the being flows in the most interior regions of the cerebrospinal system which is the subtlest energy. The Teacher is settled in it. He moves from *sahasrara* to *mooladhara* in this energy. He shines forth in varieties of colours like a rainbow, commencing from electrical blue.

It is common knowledge to the students that the basic colour of *Atman* is blue, and in different centres it shines forth in different colours. These seven centres and seven colours have seven sounds. Man is thus compared to a seven-stringed musical instrument upon whom the Divine plays the music. A Teacher is one who is identified with the Divine, and he, too, plays upon the human instrument and brings about the Divinity into expression in different planes.

Thus, the Teacher is in the deepest chambers of the swan and gently, subtly conducts differently with different students. The innermost energy is enveloped by layers of *sushumna* of *brahma danda* and of vertebral column and through certain centres, which are called the *chakras*, it expresses out. Energies expressed through the *chakras* function through the plexuses of glands. In the case of the Teacher all glands secrete appropriately. The difference between the Teacher and a normal man is the difference between the functioning of these *chakras* and their related secretions. The purpose of all yoga practice and discipleship is to enable the manifestation of the flowing consciousness *chitrini* via its envelopes and finally via the glands. This makes man a perfect being. When the awareness passes through the centres, the centres transform into lotuses. Before such an expression of consciousness they function as whirlpools of energy and are therefore called the wheels or the *chakras*. When the lotuses form, the secretion reaches out into grosser planes.

The Teacher is thus visualised as the electrical flow of energy within one's own *chitrini* (by saying this, it is not meant to say that *chitrini* can be owned; *chitrini* is the very core of the being, the most sublime part of the Self which one is).

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



## Stanza 6





48. *Pancha pancha hrisheekadeha manas chatushka parasparam* – interrelates in a fourfold manner with the fivefold body

*Pancha pancha hrisheekadeha* –

The body is ruled by the principle of five. There are five organs of actions, five sense organs, five sensations, five pulsations and five elements. Thus, the body is composed of 5 X 5 principles. All these 25 principles are but 5 principles only in their detail. Their relationship is given in the table hereunder.

**Fivefold Body (5 X 5 principles)**

5 Elements	5 Sensations	5 Sense Organs	5 Organs of Action	5 Pulsations
<i>Akasha</i> (5 <sup>th</sup> Ether)	Sound	Ears	Speech	Prana
Air (4 <sup>th</sup> Ether)	Touch	Skin	Hands	Vyana
Fire (3 <sup>rd</sup> Ether)	Sight	Eyes	Legs	Udana
Water (2 <sup>nd</sup> Ether)	Taste	Tongue	Urinary Tract	Samana
Earth (1 <sup>st</sup> Ether)	Smell	Nose	Anus	Apana

The body is thus a bunch of five and in each of the five there are again five sub-principles. These five constitute the five layers into which man descends. It is the presence of man that enables this body to animate,

to move and to conduct the purpose of life. It is necessary that this anatomy of man, which constitutes the structural and functional part of the human body, is well understood.

*manas chatushka* – quadruplet including the mind

Quadruplet is three plus one. This three plus one relates to the fivefold body. The three are God in man, man in God and discriminative will. And the one is the mind. God in man is the Divinity in man. Man in God is the ego or separative consciousness. Discriminative will is *buddhi*.

#### The Quadruplet

1	God in Man	<i>Vasudeva</i>	Universal Soul	Existence
2	Man in God	<i>Sankarshana</i>	Soul	Awareness
3	Discriminative Will	<i>Pradyumna</i>	<i>Buddhi</i>	Thought
4	Mind	<i>Aniruddha</i>	Mind	Action

*Parasparam* – mutually cooperative

Man is but an image of God and exists in a fourfold manner. God exists in a fourfold manner. Since man is the image of God he, too, exists as fourfold. He steps down to relate to the surroundings as an individual entity. With the help of *buddhi* he interacts with the surroundings. For such interactions he steps down into the fivefold body to monitor it as the mind. The mind is the link to the fivefold body. Beyond the mind in

the *buddhic* plane he is not conscious of the body of flesh and blood. In that plane he has only the body of light. As Pure Consciousness he is light without a body and as Pure Existence the entity of light is merged into totality. These are the four states of man. Without a mind one cannot relate to the world. The mind and the three preceding it function together with the body as their vehicle.

The body will not function by itself without the fourfold man in it. Man cannot function in the world without the body. They are mutually supportive. For this reason it is said *parasparam*. One supports the other.

All the above three function through the mind when one is a Teacher. For mundane man the mind and the ego function, *buddhi* functions off and on and the Divine is at rest.

The four are imperishable, the five are perishable. When one refers to man we should necessarily refer to the imperishable part which is eternal. The other perishable part is the vehicle of man. The man and the vehicle are so intertwined. The gullible therefore do not see the eternal and the transient parts that are intertwined. The composite constitution is referred by them as man.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

49. *Panchabhuta sakayashatka sameera sabda mukhetaram* – other than the six layers of the body made of the five elements and also the related sound notes

The Teacher is the awareness present in its fourfold aspect in the body. He is not conditioned by the 5 X 5 principles of the body mentioned above and is also not conditioned by the six resultant layers of the body. The 5 X 5 principles create 5 layers of the body and the sixth one is prepared by man, by their actions of desire. The five natural bodies that potentially exist with man are the bodies of five ethers, namely – physical, vital, mental, *buddhic* and causal. With the help of these bodies man interacts with the objective world to fulfil himself. For such fulfilment regulations are also given. Purposive functioning when deviated from, due to desire, yet another precipitate would happen as a layer within the body which is called the layer of desire (*kama sareera*). This body drifts man from the purpose of life and forms the sixth layer.

The body of flesh and blood has the potential for the formation of all the other five bodies as per the functioning of the being.

With the body of flesh and blood man conducts in objectivity supported by the body of life (vital body) and the body of thought (mental body) which is either driven by the body of *buddhi* or by the body

of *kama* (desire). Either the discriminative will or the desire functions through for the fulfilment of either the purpose of life or otherwise. When it takes to the course of desiring, discriminative will takes to the back seat and man drifts more and more towards objectivity leading him to the cycles of birth and death.

When he is led by discriminative will, he would develop the body of *buddhi* which is also called the body of the golden light. As this body gets formed more and more tangibly, man realizes that there is no death and that death is only for the body of flesh and blood. As he proceeds further in that direction, he refines the golden body and lands himself in the causal body, the cause being only the fulfilment of the purpose of life. When the purpose of life is realized, he leaves the separative identity and joins the Divine, becomes one with the Divine. Thus, on the journey to God one finds himself working with the help of different grades of bodies and at the end of the journey he finds that he is not any of the bodies. He is self-effulgent Existence without a form. This state is called I AM with no identity to any form, and this I AM relates to THAT. He stays as THAT I AM. He has no name and no form. When there is a form there is a name. The name is but the sound relating to the form. He thus realizes that he is not any sound. He is the sound of sounds, uttered forth differently at different times.

The Teacher is thus devoid of all forms and all names.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



50. *Panchakosa gunatrayadi samasta dharma vilakshanam* – Beyond the qualities of the five and the three

The three qualities and the five elements constitute the eight aspects of nature with their related qualities and principles. The Self is none of them. The Self is the ninth one having descended from the tenth, the tenth is Existence and the ninth is its effulgence. The three are the functioning of that effulgence through will and knowledge into activity. To enable activity there are the other five relating to the five elements which enable action in the five states of matter. The five states of matter and the three states of consciousness emerge from pure consciousness which is the ninth one. The Teacher at all times stays as the ninth one and conducts through the eight folds of nature according to the divine plan. He is associated only with tenth as nine and is not associated with the eight. He stands in BE-NESS as *Atman*. In that state he stands beyond will; when there is no will there is no action. Thus the triangle is not. When there is no identity with the triangle through the will, there is no identity with the subsequent five. Even while he identifies with the will in tune with the Divine plan and functions through all the folds of nature, he is neither stuck with them nor does he get imprisoned. He moves in and moves out with ease, such is the state of a Teacher.

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of the Master in the inner chamber of my heart.*





## Stanza 7



51. *Panchamudra sulaksha darsana bhavamatra nirupanam* – bestows presence when contemplation is carried out with the fivefold *mudras*

The Teacher bestows presence much easily when contemplations are done with *mudras*. Certain *asanas* and certain *mudras* help contemplation much better. *Asanas* that are recommended for contemplation are *siddhasana*, *padmasana*, *veerasana* and *vajrasana*. *Asanas* are postures that enable the vertical column stand erect and aligned. For the related *asanas* (postures) readers are recommended to look into an authentic book on *asanas*.

Likewise, there are also *mudras* (postures of the hand, of the body, of the mind, of the base and of locking) which would enable easy accomplishment in contemplation. In the word *mudra* there is *muda*; *muda* means cheerfulness. One is advised to contemplate with an attitude of cheer, this is very important. Contemplations are not recommended to be done with a serious mind. One should do so proposing much cheer to oneself. The sound *dra* in the sound *mudra* relates to the causal body. When certain postures are made with hands, certain energy centres commune to enable smooth contemplation without impediments. There are many *mudras* which are helpful for contemplators. Every great yogi adopts to any one of the *mudras* and contemplates for self-illumination.

When *mudras* are held, the life flow and the flow of consciousness happen much more freely and enable one to experience that state of consciousness which is beyond the physical, vital, mental and even the *buddhic* states of consciousness.

There are chiefly five types of *mudras* which are referred to by the Grand Master *Adi Sankara*. They are -

1. *Hasta Mudra* – the postures of the fingers and hands
2. *Kaya Mudra* – the postures of the body
3. *Mano Mudra* – the postures of the mind
4. *Bandha Mudra* – the postures of locking the system
5. *Adhara Mudra* – the postures of the base that facilitate the rising of *Kundalini*.

The readers are recommended to look to necessary information as the topic here would not permit the elaboration of these *mudras*. Authentic yoga books may be referred to for the related information.

The student consistently contemplates to experience the pure consciousness (Self-Consciousness). Adopting to *mudras* he gains stability in mind. The consciousness that sits in the mind is called *chitta*. *Chitta* stands stable like an unflickering flame. To such unflickering *chittas* the Teacher gives the presence. As long as the mind flickers, drifts and jumps away from the thought of contemplation, not much can be done to gain good results. Such flickering minds would do well to pray ardently for the grant of a stable

mind. The Teacher helps them, too. From an unstable mind to a stable mind one can reach through regular practice of meditation, practicing detachment from the objective life and seeking the favour of the *Guru* for such accomplishment.

The students would do well to know that adopting to *mudras* is a great facility for contemplation.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



52. *Vidyudadi dhagadbagitva suchirvinoda vivardhanam* – enables experiencing the electrical phenomena that entertains joyfulness in contemplation and promotes such phenomena

The students of contemplation who attain an unflickering mind would touch upon the realms of *buddhi*, the light of the soul. In those realms there would be a lot of phenomena of light. The contemplator envisions many lighted forms of subtle nature, many subtle *ashrams* and many grand beings of different lights. When the world of light is unveiled, the students get initially amused, entertained and later enjoy by joining those states of light.

*Buddhic* plane is full of *buddhic* phenomena that give expansion of consciousness of mind. Such expanded consciousness settles in *buddhi* more and more and rejoices the activity of light behind the activity of mundane nature. The student grows more and more in that light and comprehends much more than before until he touches the bliss of life which is the plane proximate to the soul. The contemplating student thoroughly enjoys the inner subtle phenomena and engages subjectively. Among the many lighted forms he also encounters significantly the Teacher, who too shines forth ten times more than what the student sees in the objectivity. That makes the student much more joyful, for his friend (his Teacher) is also with

him in the world of light and that he is not alone.

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of the Master in the inner chamber of my heart.*



53. *Chinmukha antara vartanam* – stays active in the inner core of the stable *chitta* of the contemplator

*Chinmukha* means countenance engaged with *chit*, consciousness. When the contemplator reaches the state of stable *chitta*, his face carries the glow of consciousness and within that consciousness of *chitta* the Teacher interacts. In other words, in the core of the consciousness of the contemplator the Teacher appears and interacts. All transmissions are in that state. The Teacher may transmit a plan of action, a teaching or an instruction. The student receives into his stable *chitta* all that is transmitted by the Teacher and works with it. All inspirational writings, teachings and also acts of service are done with such internal support coming from the Teacher. As much as one holds his *chitta* stable and remains receptive, from the higher circles one would receive the necessary information for self-transformation. The student's stable *chitta* is an abode for the Teacher for interaction. In the earlier attributes we spoke of the abodes of the Teacher within himself. Now here another abode is spoken of which is the core of *chitta* of the student. The other name for the core of *chitta* is the heart of the student. The stable minds and the related stable *chitta* can be compared to the tuned up radio sets that are oriented to the transmitting stations. The tuning of *chitta* is the effort that the student has to make. The transmission is what the Teacher does



from within. Thus, the radio set receives and transmits what is broadcasted by the radio station. The Teacher is like the radio station which is connected through radio waves. The radio set tunes up to the radio waves and receives the program.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



54. *Vilasatvilaasam* – shines forth playing in light

The Teacher is in the lighted form. He is playful and cheerful. To him life is a play. He plays in light and he shines forth in his play. He transmits joy, he transmits light. The field that he plays in is a lighted field. The grounds are lighted just like when matches are played in the night. There is illumination all around. Though he is in the mundane world, his play is in the world of light within the mundane world. Wherever he is, around him there is a lighted field. Wherever he moves, the field of light also moves. The field is lighted by his presence and in that field of light people are drenched consciously or unconsciously, thus the work goes on. When the Teacher visits certain places frequently or periodically, those places impregnated by light continue to vibrate with his presence.

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55. *Amayikam* – untouched by *maya* (illusion)

*Maya* prefers not to touch the Teacher, since the Teacher is ever connected. But if the Divine wills, it can still happen. When the Divine casts the spell of *Maya* on the Teacher, it fulfils a Divine purpose. But *Maya* by herself would not cast her spell upon the Teacher. The Teacher is as much dear to the mother *Maya* as he is to the Father. The work of *Maya* is also to enable the beings to evolve. The Teacher is also engaged with the same work. Therefore, the mother *Maya* teams up with the Teacher to let the students know what ignorance is. Enlightening the students is in two ways – to inform the knowledge or the ignorance. Either way it is the same. If one is given a few grains mixed with stones that look like the grains, there are two ways to collect the grains. One is to collect the stones and throw them away and the other is to collect the grains leaving the stones behind. Either way the grains are collected. Likewise, the Teacher sometimes teaches knowledge and some other times teaches what ignorance is, what *Maya* is. Either way he is reinforcing the student to evolve.

Teacher being one with the Truth, generally illusion does not touch him. For this reason this attribute is given to the Teacher.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



## Stanza 8



56. *Panchavarnam* – five *varnas* – (refer to #19)

57. *Suchir* – the clean one

The energy of the Teacher is so clean that it cannot be polluted. The body of flesh and blood, however cleanly it is, is still considered unclean by the scriptures for it carries at all times minimum quantities of stool and urine. It cannot therefore be called pure. The indweller of the body can be pure when he is unaffected by the body, when he stands detached from the body, when he stays in the body unattached. Hunger and thirst belong to the body due to the presence of the soul and life activity. When the process of combustion happens in the body, energy is expended and carbons are formed in the body. The carbons have to be eliminated and energies need to be replenished by food and drink. Yoga science gives the technique of detaching from the body in the sixth step of yoga and associating with pure consciousness in the seventh step of yoga. When a yoga student attains this, he is unaffected by the body, does not feel thirst or hunger for days together; this is due to the indweller's engagement with consciousness. In that state certain secretions happen in the larynx which nourish the body. The Yogi stands beyond the need of food and drink. He is beyond hunger.

In *Hatha yoga* practice, a particular centre of the throat is recommended to be concentrated upon to

overcome hunger and thirst of the body.

When the indweller is deeply associated with the body, he frequently feels the need for drink and food. Such ones are generally food- and drink-oriented, they live to eat and drink. They cannot afford to miss a breakfast or a lunch or a dinner. There are people in the civilized world who genuinely feel that they die if they miss a meal. Such ones are not clean from the standpoint of yoga or discipleship.

The Teacher is an example of standing beyond the requirements of the body. The one who can thus stand is the one who is considered completely clean. Jesus Christ demonstrated this on the Mount of Temptation. He forgot to drink and eat for forty days due to his deep engagement with the Divine. Ramakrishna Paramahansa was frequently into the states of *samadhi* where he remained without food and drink for months together.

The *suchir* that is referred to here is that order of *suchi* (cleanness). The one who attained this is *suchir*.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



## 58. *Vichitram* – strangely special

A Teacher's gestures, movements, speeches and actions sometimes can be strange and specially strange. This is because the Teacher is not limited by social rules and etiquette. He is also not conditioned by habits. He can be different at different times. He leaves no modalities by which he can be fixed. For example, what he is cannot be fixed. His times cannot be fixed, how much he eats cannot be fixed. What he likes at one time, he may not like at another time. He cannot be fixed by likes and dislikes. When man is too much socialized and civilized, all his routine is fixed and many live such a routine life, a dead life. There is nothing surprising about their moves, they can be gauged, they can be defined. The lives of these men are like the pruned garden where one can expect to see a particular flower pot at a point, a bed of roses at another point, a soft lawn, a small pond with fishes, well laid out pathways and shade giving trees. When you first visit the garden, you know where is what. When you visit it for the second time, you don't have surprises. When you go ten times, you feel monotonous. But if you go to a jungle, you do not know where is what. A jungle is full of surprises with the attendant risks. There can be a cobra or a wild animal. There can be a fruit tree and also a poisonous tree. Only those who have the will to adventure would get into a jungle while the

timid restrain themselves to the gardens. Yoga practice, discipleship is for adventurers and not for *timidos*.

The Teacher went through the adventure and therefore stands out as a challenge and as a surprise to the student to show dimensions other than the defined ones. He does not always lead the students through the well laid out paths but also through the rugged paths. His actions are strange and special and many times cannot be comprehended by reason and rationale.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



### 59. *Visuddha* – extraordinarily pure

This attribute of the Teacher relates to the throat centre, which is called the *visuddhi* centre. The centre of *visuddhi* is the functional centre for sound and speech. The entire work of the Teacher is with sound. Jupiter is the principle that functions through the Teacher, and Jupiter works through sound. He elevates students imparting the sound. The sound is the medium between him and the student. With the help of sound he builds a triangle with the student to manifest divinity. Only through triangles manifestation is possible. The student, the Teacher and the sound constitute the triangle. The consequence is the transformation of the student. The sound works as the catalyst for transformation. Transformations are carried out until the student reaches the centre of *visuddhi*.

All speech and sound regulations are imparted to the student to enable him to appropriately work with the sound (For more details on sound regulations refer to the book on *Sound* by the same author).

The throat centre stands for Gemini in astrology. Gemini is known for mass initiations (large groups of humans). The Teacher, who is essentially Jupiter, steps down to the throat, takes to the principle of Mercury, imparts sound and initiates humans to cause lift-up. Mercury is the lord of the throat centre. Mercury is

also the metal that transforms the base metals into gold. The Teacher thus is specially pure, and with the help of sound he transforms his followers also to be pure. Many are the subtle workings of the Teacher with *visuddhi*.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



## 60. *Tatva viccharinam* – contemplative for THAT

The Teacher is ever contemplative of THAT and thus stands as THAT I AM. He also leads the students to be contemplative of THAT. That is the final teaching he gives to students who are devoid of worldly action and worldly desire. The students are generally motivated to act by their personal will. Personal will motivates, personal activity triggers. Activity leads to further will, and will leads to action. Thought to action and action to thought they move. They do not have time to contemplate “Who am I? Where am I? And what am I to do?” Doing leads them to thinking and thinking leads them to doing. Thus they are caught in the web. Only those who regulate their desire, simplify their life and search for the meaning of life are the ones that are seen as aspirants. These aspirants have moderate *rajas* and moderate activity and have time to contemplate upon the fundamental questions stated above. It is with them the Teacher converses on *Tat* (THAT). He explains what THAT stands for, what I AM stands for and what is the personality of man and his mortal vehicle, the body. He explains the constitution of cosmic man, *purusha*, and the constitution of man, the image of that *cosmic purusha*. He imparts a way of life and a contemplative technique by which one can relate to THAT. He also develops tastes in the students to orient more and more to THAT than to think other than THAT. The Teacher

emphasises the need to repeatedly recollect THAT. His entire work revolves around the students gaining the taste for THAT. For that reason all his discourses lead to and culminate in THAT.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



61. *Chandra surya chidagni mandala manditam* – the light (fiery consciousness) that illumines the moon, the sun and the central sun

The Teacher is but light that shines forth as triple light. The triple light in creation is the light of *Agni*, the light of *Surya*, the Sun and the light of *Chandra*, the Moon. The triple light is also explained as the triple fire. In this the first fire is the cosmic fire representing the cosmic will, the second fire is the solar fire representing the soul, the third fire is the frictional fire representing the form-attaining principle of matter.

Man is also made up of these three. His body is formed by frictional fire or the light of *Chandra*. He is the soul shining as *Surya*. The soul is but in the body, while *Agni* or the central sun or the cosmic fire is within and beyond the body and is referred to as the Divine in the body. This is symbolically presented as

- a. Chariot of *Arjuna*, the body
- b. *Arjuna* seated in the chariot , the soul
- c. Lord *Krishna* presiding over the chariot and *Arjuna*

The chariot represents the *Chandra* principle, *Arjuna* represents the *Surya* principle and *Krishna* represents the *Agni* principle. *Krishna* holds the reigns of the chariot and leads *Arjuna* to liberation.

The Teacher is like *Krishna*, the student is like *Arjuna* and the chariot is like the body of the student.

The student would do well to offer his chariot

and also offer himself to the Teacher, just like *Arjuna* did. He requested the Lord to stay in his chariot and preside over him and his chariot.

Every student has to submit himself and his body to the Divine in himself who is the eternal Teacher. Then the Teacher like *Agni* pervades the soul and the body of the student and fulfils the student. Such is the work of the Divine and such is the work of the Teacher who shines forth in all the three worlds and liberates those who offer themselves totally and unconditionally.

A student who seeks Truth may or may not have found a Teacher to offer himself so very completely. Such ones are recommended to offer themselves to the Divine in and around them until they find a Teacher acceptable to their conscience. When there is a sincere, earnest and fiery yearning to reach the Divine, the Divine generally sends a Teacher. Once in a way the Divine directly unfolds. The latter is by exception, the former is the general tradition.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



## 62. *Ghana chinmayam* – Consciousness condensed

A Teacher is but consciousness in form. *Ghana Chinmayam* means condensed consciousness. In fact, consciousness cannot be condensed. Even to condense mercury it is a difficult process; mercury stands for *buddhic* consciousness. But consciousness pure is far beyond the *buddhic* consciousness. The steps from *buddhic* consciousness to pure consciousness broadly are: soul consciousness, universal consciousness expressed through the cosmic person and then the pure consciousness.

Pure consciousness is the substance which is bound like a beast with the help of sound by the Devas to prepare the cosmic person. And from the cosmic person all other forms of creation are brought out with the related states of consciousness. (Refer to commentaries on *Purusha Sookta* by Master E.K.)

It is a process of limiting the unlimited pure consciousness to a form of cosmic person. Later, this cosmic person is sacrificed further to bring forth the various beings and forms of beings. In other words it is the modulation of pure consciousness into successive inferior states. Just like vapour is condensed to be water and water is further condensed to be an ice block. The process of condensation of consciousness leads to the sevenfold creation.

The Teacher, too, is a condensed unit of pure

consciousness with no impurities or distortions in it. He went through the process of enlargement from being human to Divine and from Divine to be Cosmic. He returns again in a condensed manner like a crystal. The popular name now used on the globe is Christ. Christ represents crystallized or condensed cosmic consciousness, regarded as the World Teacher, of course he is called Lord *Maitreya* in the East, Lord Christ in the West and the Lord *Maitreyee Buddha* by the Buddhists and Imam Mahdi by the Islamists. It is to the same condensed pure consciousness, which different belief systems refer to with different names.

Every man is potentially a cosmic man. Some of the humans who realized this through a process of enlargement of consciousness come back to help the remaining humans. These are called the Teachers.

Between the cosmic man and the human, the difference is in the degree of purity and the degree of effulgence of the pure consciousness. If the humans at large represent flood waters, the Teachers represent the crystal clean waters, the pristine waters. The process of transforming the muddy, flood waters to be crystal clear waters is through evaporation and condensation. All Yoga practice is but a process of evaporation and condensation of human consciousness by which undesirables, all impurities, are eliminated. After such complete elimination the consciousness remains

within and around the body as an example for others to follow. For this reason a Teacher is said to be condensed consciousness.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



63. *Chitkala paripurnam antara chitsamadhi nireekshanam* – awaits in the sleep-like state within the sphere of the splendours of consciousness

There is a sphere. That sphere is filled with *chit kalas*, meaning the splendours of consciousness. These splendours are explained as four or as sixteen or as sixty-four. They represent different gradations of illumination. Due to the difference in gradation the pure light of consciousness appears with a variety of colours and with the touch of soli-lunar brilliance. All is male-female, therefore all colours are male-female principles. Their gradation makes a variegated sphere of splendorous colours. A student would do well to visualize this sphere. This sphere is the lighted globe around which there are precipitates of different states of matter in eight layers.

This is the seers' visualization of the creation. It exists at macro and micro levels. Each human form represents the micro form of the macro, for it is a complete image of the macro. Within one's form one can visualize the eight states of matter prepared by the three qualities and the five elements, the pure consciousness and its sixty-four splendours.

Within the sphere of such a splendorous spherical form the Teacher stays in a sleep-like state, awaiting.

What for he awaits? He awaits to respond to every genuine call, staying attuned to the omnipresent.

(The students are well advised to read the description of *Mani Dweepa* to make a better understanding of the sphere of splendour.) Such a sublime being he is and yet he strives for the downtrodden.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*





## Stanza 9





64. *Hamsacharam* – The one who moves like *Hamsa*, the Swan

The Teacher permeates into the followers through the path of pulsation. He is associated with pulsation within him and in the beings around. Pulsation is an activity of life and light that exists in each one of us. It is the activity of the soul linking up to the personality and the body. The Teacher is but a pulsating soul. He identifies himself with the pulsating principle within him and around him. Pulsation is the basis of existence in the body. When pulsation recedes, the soul delinks with the body.

The song of pulsation is regarded as the music of the soul. Associating with it in oneself one can live as the soul. Associating with pulsation in others one can also function in the surrounding forms. Pulsation is but pulsating awareness and is called *Hamsa*, the Swan. This is because the sound of exhalation can be listened to as HA and the sound of inhalation can be listened to as SAM.

SOHAM is the *mantra* which is sung by the pulsating soul. SOHAM means SAHA AHAM, meaning THAT I AM. THAT I AM is the truth of existence in creation. Beyond creation it is called THAT. Verily THAT exists as I AM and the one who realizes it in oneself is called a *Hamsa* or a Swan. It is the basic identity of every being with respect to the truth of THAT I AM. All

other identities are but the modifications of the state of THAT I AM. In the western scriptures THAT is called God, the Father, and I AM is the Son. THAT descends into all from unity of Existence to unitary existence. One becomes many, but many is apparent, is not real. The reality is One Existence. On the background of One Existence there are seeming unitary existences. It is like the waves floating in the ocean. It is also poetically said as the swans floating in the ocean.

The heart trumpets the truth of I AM. It makes a centripetal and centrifugal movement which can be heard as SOHAM, meaning THAT I AM. THAT I AM is the original identity, other identities are make-belief, therefore relating to the heart one would be able to realize the truth of THAT I AM. God, the Master of the universe, exists in each one of us and sings the song of THAT I AM. Identifying with it one can realize that each formation is but a Swan song of THAT. The scriptures say that *Ishwara*, the Master, exists in all, in the heart. The heart is called *Hridayam* in Sanskrit which was earlier explained. By relating with pulsation one can be with the God centre within oneself and relate to others through the God centre. This is how a Teacher moves in all those who are oriented to him and helps them.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*

## 65. *Akhandanadam* – eternal, unbroken sound

The sound OM exists in creation and is the basis of all manifestation. Even in the pulsating sound of SOHAM there is the sound of OM. OM is the basis. It is the humming sound which is the basis for the double sound. The humming sound is eternal during the creation. If it ceases, the creation falls. It's like the current which holds all planetary, solar and cosmic systems. If OM ceases, all ceases. The sound of OM is unuttered sound. It is called *anahata*. *Ahata* sound emerges from out of the *anahata* sound. *Ahata* sound can merge into *anahata* sound. When one associates oneself with the *anahata* sound one transcends all forms and exists as the permeating one. This *anahata* sound is called the 'voice of silence'. It is also called the background sound of all sounds. This sound needs to be listened to through tuning in to the pulsation and moving beyond the pulsation, i.e., subtle pulsation and even no pulsation according to *Patanjali*. In that state one relates to the eternity of the soundless sound and gets absorbed there into. His individual state of existence ceases into the universal state of Existence. It is also said that I AM is merged into THAT. There is no individual entity in that state. It is also called the pure state of Existence.

The seers muse this state of sound and according to the demands of place and time externalize themselves.

Except while at work they remain one with the universal *anahata* sound. (For more details you can refer to the author's work on the sound OM.)

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



**66. *Anekavarnam*** – The Teacher is of a variety of colours and sounds

*Verna* in Sanskrit means sound and colour. The Teacher is of multiple colours and sounds. There is but one sound that details into many, likewise there is one colour that details into many. The Teacher is one who, according to the need, plays with a colour and a sound to benefit the followers. He is the musician who produces a variety of sounds and colours to tune up the followers and lead them into the muse of the sound. His work is not so easily comprehended by men of mind who see their Teacher many times seemingly inconsistent. Does not the musician produce different sounds of music on the strings of the musical instrument? Every human being is seen as a seven stringed musical instrument. He tries to tighten some strings and release some others which are tense to enable the production of harmonious music. To harmonise the students the Teacher uses different sounds and colours from time to time. It cannot be gauged by the mentally oriented students. He imparts different sounds to different followers. He also imparts different sounds to the same follower depending upon the need that is felt. He leads beings through sound and colour from mutability to immutability in one's own being and stabilizes them in their original immutable state.

*Very early in the morning I recollect the holy sandals  
of the Master in the inner chamber of my heart.*



## 67. *Arupakam* – the formless one

The Master consciousness is formless, but it functions through form. The formless one functions through the formations. For example, one cannot see what electricity is. But one can feel its existence through an electrical instrument. Likewise, one cannot see the basis of sounds that one produces, only sounds are perceived with oneself as the basis. He is the unuttered sound upon which sounds happen. He is the musical instrument upon which the music is produced. Similarly he is the background light on the basis of which all is seen. The seer cannot see the basis of the seen, for he constitutes the basis. One can see the Sun, the Moon, the Fire, but the basis of the illumination of Sun, Moon and Fire cannot be seen. A Teacher is one who realizes that verily he is THAT and THAT is the basis for the manifestation of light and sound. Another example is the thought of I AM which one feels in the awakened state. But the basis of such an awakening is not seen. It can be only realized that one is the basis of all that is and that one is *the ONE*. When *the ONE* expresses, the varieties are the parts of the ONE. It is an age-old statement that the part can never comprehend the whole while the whole can comprehend the part. This thought process is brain-teasing, but the one who realizes is the ONE. He feels “THAT exists as I AM”. THAT is undefinable. It is formless, colourless, soundless and

is beyond all comprehensions. It is for this reason a student would do well to adopt to the instructions coming from the Teacher than try to comprehend the Teacher, for THAT is beyond all comprehensions.

One can be a channel to THAT like a flute, like a hollow bamboo stick, which produces a variety of music. A Master of wisdom is one who is like a flute. In him only THAT flows. But once he is the flute, he tends to miss that which is flowing through the flute. In every Master it is the Master consciousness that flows and his form is a flute. Generally students identify with the form of the flute which is the basis for flute music, but the Master that functions through the flute is the formless one functioning through the form.

There is always a question, “Is it the instrument or is it the invisible one that functions through the instrument, which is more important?” The answer found is that it is both. That is the synthesis relating to a Master whose form is respected and whose energy is experienced.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



68. *Sabdajalamayam* – is a network of sound

A Teacher is a network of sound and produces different sounds according to the context.

He is a master of sounds. He knows which sound creates what impact. The sounds are all based upon the soundless sound as explained before. But the sounds themselves can be categorized into vowels and consonants. Seed sounds and *mantrams* are formed through a combination of a variety of vowels and consonants. “The one who knows sound knows all” – say the wise men. To be able to dexterously utilize the network of sounds to manifest magnetically what is desired by the plan is the main work of a Teacher or the Master. He is the one who knows the alchemy of sound and networks the energies with the help of sound.

The knowledge of vowels and consonants is of great importance. The vowels constitute the soul of different ray types, while the consonants constitute their personalities and the bodies.

The *Veda* gives the key of grammar relating to sounds and also the key of metre. It further gives the science of uttering sounds. It reveals through a fourth key, the secret of combinations of sounds, which is called etymology. Thus, the four keys of the *Veda* relate to sound, while two keys relate to time cycles and astrology. The one who is an adept of sound is the one who can manifest and de-manifest. The later half

of the Lemurians, the Atlantians and the initial sub-races of Aryans knew the science of sound with all its fourfold key. This knowledge is withheld from humans and will be given back when humanity gains fitness. In the meanwhile, the Teacher works with it for fishing of souls and further transformation.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



69. *Charachara jantudehanivasinam* – exists in animate and inanimate beings

The Master consciousness is the basis for all formations. It is also the basis for life activity which causes motion. All beings, animate or inanimate, are but units of consciousness. Some beings due to mature activity of consciousness develop their life thread from the thread of consciousness. Between the animate and inanimate beings the only difference is the presence or the absence of the thread of life. When the thread of life departs, the form becomes inanimate. The thread of consciousness is in all, while the thread of life is in the animate beings. The thread of life is also but an emergence from the intelligent activity within every form. Intelligent activity is one of the three aspects of the soul. From the intelligent activity when life emerges, the forms animate. Each being is essentially a unit of consciousness and the life activity is but a subsequent emergence through the intelligent activity of consciousness. One is connected to the body with the thread of life. Yogis know how to regulate this thread of life and absorb the life activity into the pool of consciousness. When this happens one is in *samadhi*. In the state of *samadhi* there is BE-ness, there is no other activity. BE-ness is common to the stone, the plant, the animal, the human and the Devas (planetary, solar and cosmic). A Master of wisdom having realized the pure

state of BE-ness can experience that BE-ness in all that is, which is animate and inanimate. It is a profound state of BE-ness. He can be with form through the thread of life and he can be without form, receding himself through the thread of life. Entry into and exit from form through the life thread is known only to the Yogis who are the true Teachers. *Krishna* also recommends to *Arjuna*, “O *Arjuna*, better be a Yogi.”

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



70. *Chakrarajamanahatodbhavam* – the one who expresses through the king of *chakras* namely the *anahata chakra*

The *anahata chakra* is considered the most ideal state for the being to settle and to dwell. All the *Upanishads* and Scriptures recommend for settlement in the *anahata* where there is the muse of BE-ness. The *Anahata* is centrally placed and is therefore considered as the Yogic centre. All Yogis prefer to reside there. There are three centres above the *anahata* and three centres below the *anahata* which is known to every preliminary student of Yoga. The centre in the head is the centre for Will. The centre beyond the head relates to receiving the plan of work from higher circles. The centre relating to the throat enables one to execute the plan with the help of sound and also with the help of the mind, the senses and the body. When the work is done one needs to reach home and stay blissful musing with the Divine. The heart centre represents such a blissful centre of BE-ness. It is equidistant to the higher and the lower centres. A student is neither very highly placed nor very lowly placed when he settles in the heart. The heart is not a place for work. It is a place for BE-ness. One can bring the mind to the heart and work out actions of love. When the labours are done, one can withdraw into the deeper chambers of the heart. It is like coming home after labours are done. It is the

place of rest, place of musing with the super-soul and is also the place from where one can permeate through the love of the heart.

The centres below the diaphragm are the centres relating to the body and the mind. It is like a vehicle upon which one is recommended to mount and conduct the work; when the work is done, the body and mind can be restituted and one can rejoice integrating with the Divine in the deeper chambers of the heart. Staying in the heart one can receive with facility the plan of the work and conduct it without excessively indulging into the act of doing. Each one of us is a being. Periodically we enter into doing. When the deeds are done away with, one comes back to BE.

For various reasons the *Upanishads*, the texts of Yoga and *Bhagavad Gita* extol the *anahata chakra*. It is the ultimate place of bliss that one can settle into. It's also the true abode of the soul. Lord *Krishna* says in the *Bhagavad Gita*, "O *Arjuna*, in all the beings I AM seated in the heart. Tune up your mind to ME in the heart and experience the bliss of BE-ness."

Every student is strongly recommended to meet his Teacher or Master of wisdom in the deeper-most chambers of his heart and muse with the presence of the Master or Teacher.

When a disciple waits in the heart to receive the Teacher, he stands a good chance to receive the Teacher

and experience the bliss of his presence.

In the heart you are neither with the three worlds of material nor are you into the absolute realms of Spirit. Spirit and Matter find their agreement in the heart and therefore waiting for the Teacher in the heart would enable experiencing the Divine and translating the work of the Divine upon earth. This is the major work inaugurated by Lord *Krishna* through *Maitreya*, the World Teacher, i.e. to manifest the Kingdom of God upon Earth.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



71. *Ekavarnam* – The Teacher is mono-sound, mono-colour and mono-syllabled

The sound is OM, the colour is blue and the syllable is again OM.

The Teacher is one who stabilizes himself in immutability. He may take to different colours, sounds and forms, but basically he remains stable and immutable with one colour, sound and syllable.

*Paratatva* or *Gurutatva* is existing as one colour, one sound and one syllable. The one sound OM manifests as (A, U, Ma) three, and conducts the Will and permeates and manifests. These are the three aspects of one sound. Essentially the Teacher is blue; when he manifests Will he becomes red. When he conducts Intelligent Activity he becomes golden yellow. The three sounds are but one sound, the three colours are but one colour. The three syllables are but one syllable. He exists as OM in the heart of the beings and is available for contact for every student who ardently enters into the heart and waits there to receive the Master.

The Master seems to be mutable, all his mutabilities relating to sound, colour and form are deeply based on the immutability. He is the stable one who does not totter. This quality of the Teacher enables the student also to gain the state of stability which is the basis for all experiences. Only from the standpoint of



BEING, becoming can be experienced. The one who is afloat, experiences the currents of water better than the one who is immersed. The Teacher has such stability and he imparts such stability.

*Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.*



72. *Atapakam* – the one that eliminates the cause of worry

Worry exists when one is in the personality. There is one worry relating to one's own future. The second worry relates to the family that belongs to him. The third worry relates to self-conceived notions. The fear of the unknown, the fear of the future, the fear of sickness, the fear of loss and the related discomfort - so many are the fears that burn up the man of personality. The impact of the fire relating to the burning worries keeps destroying the one. He cannot see that he is beyond his own personality, that he is the soul and he has a personality. When one settles in the light of the soul, the thoughts, the emotions and the physical conditions do not affect one, instead one handles them with the knowledge of being a soul and one sees one's personality as a robe through which one is working. One does not identify with the personality. Personality identity generates the problem of the ego and the related pride and prejudice. The Teacher always imparts to the student to relate oneself to the soul and not to the personality. The soul enters the personality, conducts activity and thereafter recedes into itself. This ability to enter into the realm of personality and to exit from the personality is a great facility for those who know that they are the souls and that they have a personality. Generally a student has a personality identity more

than the soul identity. As long as one is in the false identity of personality, one continues to suffer from the separative consciousness. A Teacher dextrously helps one through constant reminder that one is the soul and that one has a personality and the body. He shows from time to time in each incarnation how to move in and move out of the personality and the related body, knowing full well that he is the soul.

The Teacher drills into the conscience of the student that one is a soul and that one has a personality. By this constant reminder he lifts up the beings from personalities and enables them to experience the bliss of the soul. Such students are the ones who can no more be worried or irritated by the surroundings.

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## Stanza 10



73. *Janmakarma vileenakarana hetubhutam* – the energy of the Teacher is beyond birth and death, beyond cause and effect and eternally *is*

All happens upon the background of THAT, but it is unaffected by the happening. A light in the room enables one to conduct activity, but the light as such is not conducting. In the presence of light beings behave differently according to their causal state. In the light there can be an activity of wisdom, activity of ignorance, activity of conflict or harmony; the light is not responsible for the activity. But without that light naught is done. On the silver screen of a cine theatre a lot of different imagery happens. Imagery is not possible without the silver screen. But at the same time it is not responsible for the varied behaviours of the beings on the screen. The activity of will, knowledge and action, the triple activity of the soul, happens upon the background of the soul. But the soul is unrelated to it. Lord *Krishna* says, “All activity is a triple emerging from MY nature and I AM not associated with it. At the same time it is based on ME.” For example, to the gold it is gold to itself, it does not associate with the ring. The gold does not have ring consciousness. Gold remains gold, be it a ring, be it a bangle or be it a necklace or any other thing.

In other words, this supreme state of BE-ness does not associate with the modifications that happen

upon its background. It is called the state of *nasatya*; it is the state of *is* and *is not* and the two together at the same time. In other words, the true state of the Teacher is a state of BE-ness, where causal actions leading to the modifications of nature such as birth and death *is* and *is not*. The ocean exists as ocean in the wave. The seeming modification of the ocean as a wave is relative but not real.

The Teacher thus is the one who has neither cause for action nor has the cause for birth and death. All these are dissolved in him, yet he exists in all as the Self but not in its modified state.

In us from out of BE-ness there is awakening and the activity of life. The source of this awareness or pulsating life is eternal and immutable. Modifications relate to the nature in us. When we are able to observe these modifications we stand beyond as an observer of modifications. One does not experience the modified state when one is realized. This state of the Teacher is most sublime and cannot be easily understood by the students who are stuck in the causal triple activity. This state has to be contemplated and meditated to be the formless and the nameless one and to be beyond all qualities and their modifications.

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74. *Abodhakam* – cannot be explained, cannot be taught

The teaching one and the explaining one is already in a state of modification, with himself forming a base for it. It is therefore not possible to explain the state of Pure Existence. For more details you can look to the 14<sup>th</sup> name in the 1<sup>st</sup> Stanza.

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75. *Janma karma nivarakam* – the neutralizer of birth and karma

Every birth has a cause. Birth is the effect. The purpose of birth is action. One intends to act to fulfil oneself. Until the fulfilment happens one keeps on taking to series of births and deaths. When one is born and did not realize that he is the unborn one, he proposes to be born again and again for he defines the purpose for each of the births and tries to follow. Many have purposes of life, few have the purpose of BE-ness. The ones who are engaged in the purposes of life, noble or ignoble, are in the modified states. But once one realizes that he is the unborn one and therefore does not die there are no more purposes. In that state it is only BE-ness or BEING. Emphasis is on BEING but not on doing. Such ones dissolve the programme of taking births for they know that they are eternal and unborn. Being so one relates to the surrounding nature through place and time, but having done with an event, retreats to BE, and does not sit in the triplicity of activity.

This knowledge is imparted to the advanced students by the Teacher. To such ones there is no more sense of achievement. They live in the sense of BE-ness and respond to the events in nature.

The beings propose to be born again and again until they have realised the truth of BE-ness; they continuously dabble in the purpose of life with the help

of will. But even will is but a modification of BE-ness.  
This sublime knowledge is supplied by the Teacher.

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76. *Ruchipurakam* – The Teacher is the fulfiller of light and knowledge

As much as one comprehends, so much he feels the one light in all that is. The work of the Teacher is one continuous transmission of that light. It is not that he transmits knowledge as an act, in his presence knowledge happens. When there is a magnet it is but natural that it magnetises, but in truth it is not carrying out an act of magnetizing. The presence causes magnetization. The Teacher is the one who lives in the one eternal presence and therefore the presence transmits through him and fulfils the beings. The fulfilment happens in the gradual comprehension of the layers of nature. All layers of nature are but light. The presence of the Teacher enables the student to see this light. It enables him to be in that light and get enlightened. Enlightenment is a natural phenomenon to a student who is oriented to the presence of the Teacher. Strictly speaking the Teacher is not enlightening but the student feels enlightened due to the orientation.

For this reason doing away with learning and being oriented to presence is what is strongly suggested in the East. The more the student walks into learning the concepts of wisdom, the more he would start confusing himself for he cannot feel the presence due to the concept of presence. An intelligent student knows what is presence and what is its concept. Concept is

secondary, presence is primary. The latter is magnetic, the former is much ado about nothing. The more one is engaged with doing, the more one gets away from BE-ness and from the presence. The student walks into a loophole of awareness when he gets into the mental exercise of knowing.

In a dark room, however much one tries to know, not much can be seen. But in the lighted room all is visible. The lighted state is but the state of presence which is beyond the triplicity of activity.

The Teacher fulfils more and more through presence and things get revealed for the student from within. Revelations are the key but not the acquisitions of concepts. In the presence of light many articles in the room are revealed. They are already there, they are just revealed. There is no labour of acquiring and one cannot acquire what is not there. What is there in the room, when revealed, one feels enlightened. The Teacher dextrously leads the student to the facility of being in the presence, not so much in the concept of presence. There can be a concept of taste, one can speak volumes about that concept. But it is just not equal to the very tasting. The one who knows the taste is the one to whom the knowledge reveals from within. This is a fine key that challenges generally an intellectual student. One's own intellect becomes a threshold for direct experiencing of what is to be experienced. The

difference is so vast - one is like speaking truth while the other is speaking about the truth. There can be millions of concepts of TRUTH, what is relevant is to experience the TRUTH but not gathering its concepts. This is what a Teacher does by filling more and more the light of comprehension through his presence.

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## 77. *Bhavatarakam* – transcending birth

The Teacher enables transcending birth. Birth and death are but modifications. The water becomes an ice block and the ice block becomes water, it cannot be said that when an ice block is formed water died. Likewise, when the ice block is melted, once again it takes to the original state of water. Change in state is seen as birth of one and death of another. But in essence nothing dies and nothing takes birth. This knowledge can be realized only when one knows the essentiality of the being.

Transcendence is possible only when one essentially knows one's being. Everyday every human is born for a while and defines himself. Sometimes one defines oneself as a teacher when one is teaching. One defines oneself as a student when one is learning. One defines oneself as a spouse when relating to a spouse. These are all temporary definitions that we go through.

We also go through many modifications as an infant, youth, adult, aged one and so on. As we define ourselves we remain so for that moment. But to oneself one is neither of these concepts. One is the unborn that takes birth for a limited purpose and as the purpose is fulfilled, one comes back to the original state of BE-ness.

The being is eternal and its becoming is also

eternal in creation. Being and becoming enable one to realize that one is not conditioned by one's becoming. One does so for a relative purpose. Each man, when he relates in a given time and place, gets defined for that event, but he is beyond. This knowledge enables one to transcend birth and death as well. Upon the background of eternity and immutability there is a constant becoming of the being. When one is in the state of becoming one is limiting one's state by one's own definition. The Teacher gives the knowledge that every being is eternal and the modifications one goes through are but temporary. This is the profound knowledge the Teacher reveals to the student and enables transcendence.

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78. *Namarupavivarjitam* – devoid of name and form

The Teacher knows himself to be the being. He does not relate himself to the formations that happen through him. He remains eternal as I AM in all. He does not live in definitions. He does not live in names and forms; he knows that names and forms are but the facilities to function through. He remains at all times as the nameless and the formless one and is not conditioned by the name and the form. Names and forms happen in the world of triplicity; the Teacher is beyond. He therefore does not associate with name and form except for the defined purposes. He gives this knowledge to his students also.

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## 79. *Nijanayakam* – Self-mastery

A Teacher is one who remains an eternal Self, whose other names are the Master, the *Sad Guru*, *Ishwara* and so on. *Ishwara* is in the BE-ness of all that is. A Teacher takes position in that state of BE-ness and therefore does not step down to other modifications. He may permeate through them thereby descending for a specific activity and ascending once the activity is done. To descend and to work and to retreat once the work is done is the true mastery. Neither a name nor a form nor a concept binds one who is a Master. He lives as a Master at all times although he may play different roles at times. He would not delink with this original state of BE-ness even while he descends into the folds of nature. He is unaffected by the illusions emerging from the natural modifications around him. He stays connected at all time and such is his mastery.

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## 80. *Sukhadayakam* – bestower of bliss

Giving the knowledge of self-mastery the Teacher fulfils the being. The being stays fulfilled and remains blissful. True bliss is from the knowledge of eternity of Existence which is beyond the nature's work as BE-ness. This BE-ness is the bliss which the Teacher endowers to bestow on the student through his presence. The bliss of BE-ness is the ultimate of all. The sense of achievement is secondary to it. It puts one to the activity of will and knowledge which is a secondary state. One may step down from time to time from the primary state to the secondary state, but one has to retain the continuity of consciousness relating to one's existence. If one delinks from the original state, one falls into illusions and these illusions are endless. The Teacher helps the student to transcend all illusions and live in the bliss of BE-ness.

As long as one is into the triple activity, one is tending to get into objectivity. But as one recedes from the triple activity through the realization of BE-ness one has the bliss of BE-ness. This bliss of BE-ness is what the Teacher enjoys and bestows on others who are oriented to him.

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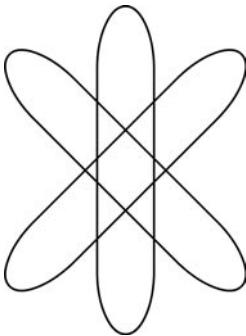


## Stanza 11



81. *Taptakanchanadeepyamanamahanumatrukam arupakam* – The Teacher is formless and yet shines forth as a micro atom with golden effulgence

The formless one shines forth through form, he can be a micro atom and also a macro atom. The first trill comes out of seeming nothingness. This trill emerges as the golden egg. The golden egg is six-dimensional and is therefore considered as a cube. From cube to sphere the formations happen the basic design being a hexagonal form. The micro atom is seen to have six dimensions. The *Vedas* describe this hexagonal form as a four-armed one that has six dimensions. All that happens in the creation has this basic hexagonal structure. For this reason the cosmic permanent atom is given out as the one with four arms. Within the hexagonal structure there is the central theme of electric blue which is referred to in the *Vedas* as *Maha Vishnu*(Cosmic Person).



Around this electrical blue there is the golden effulgence which is poetically stated as the lord having golden robes. It is electrical blue in the centre and in the periphery it is golden yellow. The blue is said to be enwrapped by the golden colour. The former is the essence, the latter is the formation emerging from the blue which has many grades in it. It has all the detail of deep blue to golden yellow and later further enveloped by the material formations.

The Teacher is thus compared to the electrical blue which is essentially formless around which there is the emergence of the golden. Thus, around the formless one formations happen due to the trill which has a time periodicity. The law of periodicity prevails for the emergence of the form and its mergence into the formless state. The meaning attributed in this name is that around the formless one formations happen through time in a graded manner resulting in different states and planes of Existence. They happen according to an order, according to a timescale. Their mergence also happens according to the same timescale. The primary form is considered to be a golden egg (with the colour of molten gold) which is worshipped as *lingam*. From out of the golden egg emerges the hexagonal form which is called the cosmic person. Every being is a replica of this form. Man is a micro-unfoldment of the cosmic man.



The Teacher is one who thus realizes himself to be essentially formless around whom formations happen. He also sees the formless in all the surrounding forms. To him the absolute is omnipresent. He also realizes the omnipotence of the formless one. Synthesis is to see the formless and the form as but two dimensions of the one.

The *Vedas* describe the cosmic person, *Maha Vishnu*, as the blue one enwrapped by effulgent golden robes. The blue is in fact transparency in its depth. The clean sky for example, is similar to this state. The sky has no specific colour. All colours happen upon it. Such is the state of a true Teacher.

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82. *Chandrakantakatarakairavamujalam* – the Teacher shines forth like the gem of *chandrakanta* and like the stars

The gem of *chandrakanta* carries the light of full moon. The full moon light is transparent and is known for being the purest of the lights. It bestows serenity and pleasant attitude. The gem of *chandrakanta* takes the colour of the surroundings reflected upon it. Such is the Teacher. The Teacher has no colour of himself. He reflects the colours of the beings around him. The followers are reflected to themselves to be able to see themselves better. Self-reflection is not possible for the followers. The Teacher enables self-reflection, thereby the student sees what is to be eliminated in oneself. Each one is by nature a self-effulgent one, but is enwrapped by the colours of one's own personality.

The Teacher's effulgence overwhelms his form and is therefore compared to the gem of *chandrakanta* and to that of the stars. This is the vision of the true student regarding the Teacher. To others the Teacher is like any other person. He appears to the students according to them, like the moon which has the sixteen phases of new moon to full moon.

The Teacher is also compared to the stars in the sky. He is as far as he is near. His light reaches far, while he is very far. He is unimaginably far while he is seemingly near. Even the *atman* is described as far and

near at the same time.

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83. *Paramaspadam* – the basis of all that is

Root-matter is the basis for all creation and the created beings. The TRUTH, the *Atman*, is the basis to root-matter. It has no further base. The Time, the Matter, the Forces all emerged therefrom. The seven planes of Existence also have their basis in that TRUTH. TRUTH permeates all and is the basis of all. The other name for TRUTH is Existence. Existence is common to the stone, the plant, the animal, the man, the Deva and so on. The difference is in the degree of awareness but not in Existence. Existence remains Existence and does not suffer any changes wherever it is. It is what it is at all times. All mutability relates to awareness but not to Existence. There is no high or low in relation to Existence. Only when one is associated with awareness the high and the low prevail. A Teacher is called *Sat Guru*, *Sat* is the TRUTH, Existence is the TRUTH. The one who reaches this absolute state of Existence constitutes the basis of all.

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84. *Neela neerada madhyama stita vidyudadi vibhasitam* – *Neerada* means the watery cloud. *Neelaneerada* means the bluish watery cloud. *Madhyamastitam* means in its centre. *Vibhasitam* means shines forth. *Vidyut* means the electrical (like lightning).

Within the blue the Teacher is electric blue. Imagine the electric blue around a bluish rainy cloud. The blue is interchangeable with black. The black represents invisibility. The electrical blue is a manifestation through the black rainy cloud. In other words, he is the light beyond darkness.

The lightning enables the rainy cloud to rain. When it rains the drops of water reach the earth. The earth responds and springs forth fauna and flora. The seeds in the earth cannot sprout without the moisture within it. The beings are like the seeds planted in the earth (in the bodies). They sprout and grow when there is the touch of rain drops. The work of the Teacher is to shower. When he showers, the bodies (of matter) get inspired, like the spontaneous response of the earth to rain drops. A softened earth enables the sprouting of seeds. Thus, the Teacher's work is twofold, enabling transformations of bodies and simultaneous growth in TRUTH. One experiences different levels of TRUTH in oneself as much as one receives the touch of the Master. Self-growth is like a seed trying to grow

without water.

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## Stanza 12





### 85. *Sthula-sukshma-sakaranantara-khelanam*

*paripalanam* – The one who plays and rules in the causal, subtle and gross planes of Existence

The gross, the subtle and the causal bodies are explained before. As long as there is cause there is the birth. When the life becomes one of pure goodwill it becomes causeless. Causeless-ness is the basis upon which the triplicity of will, knowledge and action emerges. Will, knowledge and activity are but the primary manifestations of nature. The *Atman* is beyond the nature and its triple activity. Even goodwill is part of nature. True goodwill is Divine Will. The Teacher is one who surrenders himself to the Divine Will and functions on earth as per the Divine Will. Every Teacher lives in the affirmation, “Father, Thy will be done.” That is the true state of the Teacher. He has no programmes of his own; he has no plans to do. He lives and moves in accordance with the Divine Will. He is unbound either to objectivity or to subjectivity. He lives in eternal BE-ness, eternal presence. Even his taking birth and departing from the body is according to the Divine Plan but not his own. He enters into the body of diamond light, body of golden light and then the body of flesh and blood and departs therefrom as per the Divine Will. He functions in all the three planes with the help of the three bodies and yet is not bound by any of them. To him it all appears to be a

Divine play. The Teacher learns to be playful in the three worlds. Nothing in nature affects him since his BE-ness is causeless.

Humans are bound by objectivity, by the body, by their desires, by their concepts and even by the concepts of wisdom. As long as there is a bondage of any kind, it is still bondage. A golden cage is as much a cage as an iron cage. Beings that are stuck with their isms, doctrines, philosophies, theories, concepts are not so free as they are without them. It is this freedom that needs to be worked out by oneself with the help of the one who enjoys such freedom. Only an unbound one can relieve the bounded one.

When the taste of this freedom is found, man cares not for any other type of freedom. Inner freedom enables total freedom. Fighting for outer freedom is walking away from freedom.

A Teacher is playful due to the freedom that he enjoys. He can be with the world but he is not in the world. He is afloat the stream of life and does not even swim to stay afloat. To stay afloat is an effort; to be afloat is the state of effortlessness. This effortlessness is called playfulness. Even those who are playful while at play enjoy the play better than those who play to win. Playing to win has a cause for playing. Playing for the sake of play is causeless. A child plays; it has no cause to play. It is its natural state. It has no concept of winning

or losing. Such children are considered to be nearer to the Divine. A child-like attitude gives much relief than an intellectual or a childish attitude. From childishness to child-like state is the Path. The Teacher walks the Path and reaches this state. He realizes then the love of Divine in him.

Love rules all. Love is more powerful than power. Power is antidoted by love. Powerful men can be subjugated by pure love. The one who is an embodiment of love is the king of kings, for he rules the heart of the beings. The beings around him offer themselves to him for being ruled. There is no functioning of rule. Love is not a function; it is the natural and ultimate state of one's own BE-ness. In that BE-ness one sees himself in all and all in one.

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86. *Viswatejasaprajnchetasamantaram* – *Viswatejas* means the light of the world. *Prajnchetasam* means externalized consciousness. *Antaram* means interior.

The Teacher is interior to the externalized consciousness of the light of the world. Interior to the visible world there is the network of light. The network of light has its basis in externalizing consciousness. Consciousness has two functions: externalization and internalization. The Teacher is beyond the two functions of the consciousness. He externalizes and internalizes and even moves beyond. Centrifugal and centripetal are the dual functions of consciousness. For this reason Madame Blavatsky says, “The space pulsates.” From the pulsation emerge the fiery breaths of exhalation and inhalation. One breath-out results in creation followed by a breath-in. The two have their basis in pulsation and pulsation itself has its basis in Existence. The Teacher is beyond the externalizing and internalizing consciousness as pure Existence. This is called the ultimate state of *samadhi*. In that state of *samadhi* one would have absorbed respiration and pulsation into oneself. This is commonly experienced with yogis who are in the deepest depths of their being. They are beyond the modifications of consciousness, they can be with the seed of consciousness, *savikalpa samadhi* or without even the seed, *nirvikalpa samadhi*.

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87. *Nikhilantaram* – the indweller of all

The indweller of all that is, is BE-ness. The one who touches the core of his being experiences the same BE-ness in all, for BE-ness is the same in all. Awareness may be different from being to being, but BE-ness is the same in all. Having realized the core of his being, he realizes that the same BEING is existing all around with different states of modified consciousness. To such one ‘no other’ exists, it is only one existing as many. In this state he permeates in all that is.

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88. *Sarvakaranameswaram* – Master of all causes

Causal existence has its basis in consciousness. Consciousness has its basis in Existence, therefore Existence is the Master of all. All emerges from it and merges into it through time. It is eternal. For this reason it is called the Master. A Master is one who attains this state of Existence. To him all causes are but the variety of the play. He remains the background of the play. A true Master thus lives in the background of awareness.

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**89. *Nitalantaralaviharakam*** – The one that moves in the depth of the forehead. *Nitala* means forehead, *antarala* means in the depth, *viharakam* means playful movement.

He playfully moves within the triangle of *Ida*, *Pingala* and *Sushumna* - matter, force and consciousness. All yoga practices are intended to lead to this state of playful movement in the forehead. In the forehead there are three points of consciousness which emerge from a centre. The centre is called *ajna*, it is also called the third eye. When this eye opens, the TRUTH unbound is realized. Having realized this TRUTH the Teacher moves playfully as per the Divine Plan. He is in the Divine and plays in the world of triple nature. He is generally in the state of Divine romance and interacts with the triple world as per the Divine Will. This is the muse that he experiences; the Divine music flows through. Musing of the soul with the Universal Soul enables Self-absorption and in this state of final absorption he moves around fulfilling the purposes of the Divine.

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