

**MASTER E.K.**

**AGNI YOGA – YOGA OF SYNTHESIS**

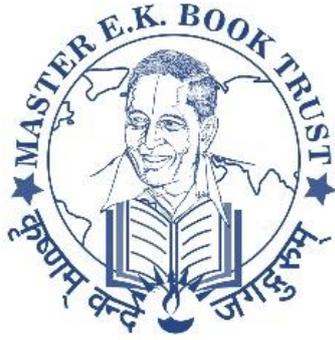
*Public Conference at Munich, 23rd August 1982*



# AGNI YOGA – YOGA OF SYNTHESIS

*Public conference at Geneva, 09 September 1982*

**Master E.K.**



**Master E.K. Book Trust**

VISAKHAPATNAM – 530051

© Master E.K. Book Trust

*Available online:*

Master E.K. Spiritual and Service Mission

[www.masterek.org](http://www.masterek.org)

Institute for Planetary Synthesis

[www.ipsgeneva.com](http://www.ipsgeneva.com)

# **AGNI YOGA – YOGA OF SYNTHESIS**

**G**OOD evening to you all. Today our topic is Agni Yoga – Yoga of Synthesis.

On the physical plane today it is very comfortable because it is already Winter, but on the spiritual plane it is as difficult to define Agni Yoga as it is difficult to define what is light. See how light is still a challenge to the modern scientists. Even today it remains a mystery. The scientists try to explain what light is, but even the most modern scientists in the field of physics had to accept a thorough defeat in defining what light is. As far as my knowledge goes about the modern scientists, I do not know the one who has defined what light is. If there is anyone, I am ready to be his disciple. So, many people describe light, but in their descriptions there is no light. Just as in the textbook on light, if the student wants to make a preparation for the examination he is helpless if the electric current fails. The book is all about light but there is no light in the book. Similarly for Agni Yoga. It has his own tradition.

First of all we speak a few words about the plurality of Yoga. We find many Yogas. Especially in the modern age, we find many names with the suffix Yoga. We have Mantra Yoga, Tantra Yoga, Laya Yoga, Hatha Yoga and many many Yogas, more names in the Occident than in the Orient. I find still much more names in the American society than in the European society about Yoga. For example, in America if somebody meditates like this (with the right hand lifted), his photographs are taken, and within a few days a book is published with the title "Yoga of the right-hand lift". After the book is sold, after the publisher has exhausted the market of the book, the same Yogi is asked to meditate, showing his back with his left hand lifted, photographs are taken and another book is published under the title "Yoga of the left-hand lift". Once again the best sold Yoga book. Perhaps better sold than the first one. We have many such names.

Leaving off such names, if we take the authoritative branches of Yoga, even then there are many names. There is the Raja Yoga, there is the Hatha Yoga. They are authoritative and authentic, with textbooks as old as at least ten centuries. There is the Mantra Yoga, there is the Tantra Yoga,

there is the Laya Yoga, which is Yoga through music. In the Bhagavad Gita itself we find 18 Yoga names. Each chapter is called a Yoga. We have Sankhya Yoga or the yoga path through knowledge, Karma Yoga, the science of action, Jnana Yoga, the science of practice through realisation, Dhyana Yoga, the science of meditation. Can there be so many yogas? The word yoga means synthesis. Some people translated it as union, some people translated it as communion, but the proper translation is synthesis. Some people translated it as unity also. What is the difference between unity and synthesis? If you bring the petals of a flower together and tie them with a string in the form of a flower, it is called unity. If you bring together various pieces of furniture and assemble them into a table or a chair, it is called unity. If you bring various parts of a machine together and assemble them into a machine, it is called unity. But if you observe a flower, without plucking it from the tree, the petals of the flower are already in oneness. When different parts are brought together, they are never in oneness, they are only in union. But the different petals of a flower that has not yet been destroyed are not in oneness, they are in synthesis, because

the oneness is natural unless it is destroyed. The oneness is created and it is not constructed. Something constructed is unity, something created is synthesis. Synthesis is that which exists, whereas unity is that which is made. Yoga means synthesis and not union or unity.

So can there be so many yogas? The very word yoga signifies only one yoga. If there is more than one yoga, many of them must be false yogas and one of them must be true yoga because the word yoga is synthesis. Just as in some countries they make unions of workers. In each city there will be big offices where there are workers. The workers of each office make 3 or 4 unions, each forming a workers' union to represent their troubles. The fact that so many unions exist in the office proves that there is no union at all. Plurality is against union. Similarly, plurality is against God. God is the one background of all existence and there cannot be two Gods. There cannot be more than one God. God said to Moses, as we read in the Old Testament: "I accept no second existence". It is unfortunately wrongly translated into English in the words: "I the Lord God am a jealous God". It is the fate of the Scriptures when people who do not know

the value begin to translate them. God said to Moses, “I accept no second existence”. That is the meaning of Yoga. That means, everyone has his own consciousness, like a separate flower, but there is one consciousness which is the background of all these consciousnesses, like the consciousness of the plant having all these flowers. That is what is called God consciousness. If you can imagine the consciousness of the flower as a part of the consciousness of the tree you can imagine what Yoga is. If you imagine the flower as a separate entity from the tree, this gives you the mundane opportunity to pluck the flower away from the tree in your possessive attitude. Then you can understand what mundane existence is, you can understand the sense of fear and the sense of loneliness, the sense of separated existence that hurts the helpless fellow who prefers to pluck himself off from the others, who tries to understand himself different from others, and who wants to live a life for himself. This is Non-Yoga and the former is yoga.

So, let us try to understand that there cannot be more than one yoga, but just as the tree has its branches, just as the flower has its plurality of

petals, just as each of you has two hands, each hand having five fingers, there are branches and subdivisions in the yoga path. As long as you are understanding the branches you are not expected to lose the consciousness of the whole. If you are not lost in the anatomy of any science, if you are having an idea of the totality of the subject, then you are already in the yoga path, whatever may be your branch of knowledge. It is enough if you remember the part-and-whole relationship. In that sense the ancient books described the many parts of yoga, at the same time defining what yoga is. The background of each branch is the same and the different branches are to be studied differently. But while practicing, you have only one procedure. Just as you are a son to your parents, a father to your children, a husband to your wife, a brother to your brother, a neighbour to your neighbour, at the same time you are only one. Similarly, while practising the yoga path you have only one path to follow. While studying you may have many. Let this be the introduction of today's topic.

Now let us try to speak about Agni Yoga. The oldest of the Yogas is the Raja Yoga, the yoga of Patanjali, the same as the yoga of the Bhagavad

Gita, the same as the yoga of the Scriptures, the same as the path given by Jesus Christ, the same as the path given by Gautama the Buddha. When we are asked to practice any one of the methods, we have only one path to train. So the oldest of the yoga paths is the Raja Yoga path. The yoga of the future is what is called Agni Yoga. This is what is given in the book Agni Yoga. It was received by certain mediums from a source of light as is given by Maitreya.

So let try to understand the basis of Maitreya and his teachings. In the buddhistic path, we have the illuminating personality of Maitreya as the Buddha of the future. He is called the seventh Buddha. The sixth was Gautama the Buddha, the seventh is called Maitreya, the Buddha who is to come. If you go into the ancient Scriptures of India, you will find the biographies of Maitreya and how he was prepared for world initiations. Just about five thousand years ago, he was prepared to be the world teacher, even when the world teacher was in his physical body, in the body named Lord Krishna. You will find the last message of Lord Krishna being received by Maitreya by way of preparation for the oral teacherhood. For your information: the ancient

Scripture called Bhagavatam, which traces back to 5000 years ago, contains all the details of the biographies of Lord Maitreya. Unfortunately, it has not been brought to light in English. Just one year ago, I brought it into English by translating into English one of my novels about the spiritual preparation of Lord Maitreya. In the novel named "Man Sacrifice", there is the first initiation of Agni Yoga directly copied from the Scriptures. The Lord makes one strange remark to Maitreya: "There are two ways of looking at this world. That which we want to see in this world and that which is to be seen in this world". The difference is what is called Yoga.

The Lord remarks that people are interested in seeing what they like to see. In Rudolf I like to see my friend, therefore I cannot see the God presence in him. In someone else I want to see a stranger, therefore I cannot see the God presence in him. In my wife I want to see the wife and not the person. But she is not a wife by birth. She is wife to me, therefore to my mind she is wife, to herself she is a human being. To the anatomy of the tissues, she is only a compound of some chemicals, and to the activity of the tissues, she is only a bundle of the Deva kingdom, an Ashram of Devas. This is what

Lord Krishna remarks to Maitreya. So people are generally interested to see what they want to see. Therefore, they miss what they ought to see. Now train yourself and train your mind and senses to see what is to be seen. Replace what you see by what is to be seen. What you see is the image in your eyes, what is to be seen is the object before your eyes, but unfortunately the image is inverted because there is a biconvex lens, that is what we want to see. So we have the inverted image. We have our own impressions about others and these impressions have nothing to do with the nature of the others. I have my own impression about yourself, I believe you are very good and sometimes I believe you are deceitful. It is my belief and my image, which has nothing to do with your mental condition. So we have to make a practice to receive what is there and not to receive what we want to receive. In-between there is the gap, the gap between the human and the divine, which we can call the zero error of our instruments. To fill up this gap is the duty of yoga. So Yoga is not a practice for half an hour or one hour, it is not some acrobats nearby or some circus or a bundle of Asanas or standing on the head for one hour. It is

not a specified activity for half an hour or one hour. Some people meditate for 15 minutes, another one meditates for half an hour and thinks that he is a greater yogi. I meditate for two hours and believe that I am a still greater yogi. So yoga is not a practice for half an hour or one hour.

God science is not God fearing. We want God living and not God fearing, because God fearing is not a healthy sign. One who fears God has a cruel idea of God because it is the fear that makes him obey God's will. Obedience through fear is the most insincere way of obedience, and always the danger awaits. So from the dangerous stage of God-fearing we should travel to the safe stage of God-mindedness and God living. We should be with God, we should not live in fear of God. As long as we live in the fear of God, our God is only the son of our mind, the image of our own ugly face.

So we should have a better substitute for our man-made God. We have many Gods in this world created by the human beings. For example, money is the one God which the human being fears. Power is another monstrous God created by man and which man fears very much. Man has created many

cruel Gods that began to threaten man. Man feels crushed and cramped by these monstrous Gods. So we should get ourselves delivered from these monsters before we can understand what God is.

Here comes the aim of yoga. So the Lord says to Maitreya, you are to practice to see what is to be seen instead of seeing what you want to see. Now how is this achieved through Agni Yoga? We start our practice with the mind. Then it is called Agni Yoga because the mind is one of the three forms of Agni. Mind is one of the three fires. There are three fires, according to the science of spiritualism. They are the three fires described in the world Scriptures, the three fires explained in the Secret Doctrine by Madam Blavatsky and the three fires about which a great treatise was given by Master Djwhal Khul in the book Treatise on Cosmic Fire. The three fires are called the cosmic or electric fire, the solar fire and the fire by friction. The fire by friction is the lowest fire, which has the mind as one of its manifestations. If we try to meditate what mind is, we begin to follow the path of fire because the mind is one of the flames of the fire of existence. Just as a flame is a temporary phase of fire, our mind is a temporary expansion of our existence and has its own

correspondence with the mind of the universe. The space around us has its own mind, which the ancient scientists called space mind. They called it Mahat in Sanskrit. The solar system has its own mind, which is called the solar angel. Similarly, we have our own mind, an extension of ourselves in the form of a flame that is blown downwards, blown down from the subtler existence to the grosser and grosser existence, until we begin to feel the existence of our body as a result of the contact of the mind with the body. Unless the mind has a contact with the body, the mind cannot feel its own existence. That is what I said about consciousness this morning. Unless the mind becomes self-conscious, it cannot feel its own existence. Unless the mind finds itself in a body or vehicle, it cannot have a point of contact. Unless it has a point of contact, it has no feeling or sensation. Unless it has feeling or sensation, it has no flame, which we call consciousness. Without a vehicle, mind cannot be self-conscious. That is how we begin to exist in this physical frame.

Do you know a little worm called the snail? You know that the snail produces a liquid from its own body in a particular design. The shell is produced

with the same design. Similarly, a flame is blown out from our own existence and the flame produces its own elements and its own fluid, which is a glutinous and gummy substance, which we call the etheric substance or vital substance. This forms the adhesive substance between the mind and the physical tissues. As long as this adhesive substance is working, there is the existence of mind and body together. Then the circuit is complete. As long as the circuit is complete, the current flows through the circuit, that is what we call our individual existence. The moment the circuit is cut, the current disappears. We imagine that it has gone somewhere, so we have our own stories and mythologies about death. We imagine a thousand fables and stories about death. We form many chapters about life after death. Everything unverifiable fiction. So, when the circuit is cut, there is the disappearance of the electric current. Where has electricity gone? Has it gone to the other worlds, or has it gone to God? Or has it gone to heaven to stay there, to receive our offerings on the grave on all-souls day? Luckily it has gone nowhere. It is there in the space. Space is a lake of electricity and when we have completed the circuit,

electricity is drawn into the circuit, just as water is drawn into a pipe. Just as we use water for our drinking and washing purposes, we use electricity, and just as the water escapes through the drainage into the river or the ocean, electricity escapes into space. Just as the same water is distilled by nature in the form of the clouds, to make it pure, we have the same electricity purified in space. That is what we call life or vital force. Space is a pool of life, from which a flame is blown into what we call a vehicle of living. That glow of flame begins to ignite the mind and that flame is replenished and nourished continuously by the oxygen we take in through respiration and it is continuously purified by driving out the carbon dioxide through our exhalation. The process continues as long as the circuit is complete. The current which we call life makes mind manifest just as electricity makes the light manifest in our hall. This is the first lesson in Agni Yoga.

Understand the mind as one of the flames of our existence. It is the seventh or the lowest flame of the third fire. The third or the lowest of the three fires is fire by friction. It has seven flames, just as the two other fires also have seven flames each. They are figuratively called the seven tongues of

the fire God and the seventh is what we call the mind. It has five minor flames branching off from itself, which we call the senses. One of the senses is taste. That minor flame which we call the taste is the most important of the five minor flames. It produces its own branches, seven in number. They are what we call the seven tissues of our physical body. That is the relationship between the tongue and the existence of the physical body. That is why everyone knows to drink and eat from the moment he is born on this earth. No one needs teach him anything to sip the milk. Instinctively everyone touches the tongue to his lips and his palate, and if something to drink is given, let it be milk or honey, the little fellow newly born begins to drink and feels the satisfaction of it. Such an intricate mechanism of consciousness is sent down as the root of our existence. That root is what we call taste. It has seven rootlets or flames. They are what we call the seven tissues which are formed by continuous combustion of seven groups of minerals received from the earth. As long as the combustion of these minerals is going on, food is being taken in and converted into tissues. The same minerals are received in the form of food through the facility of

taste and the minerals are distributed into the tissues. The cycle is going. This is the knowledge of the first lesson of Agni Yoga.

The second lesson of Agni Yoga is about the fire that knows your shape. See how your body is prepared in the foetus. Can you imagine how your physical frame is prepared, how such an intricate mechanism is prepared, can you imagine how the many holes in the body are made? Do you imagine how many scientists are required to prepare it in the mother's womb? We ignore all these things because we want to be blind to all these facts. Simply because we want to accept our existence totally and we do not want to accept the existence of the millions and millions of builders that build our constitution. On the next higher plane, called the sixth tongue of fire, there are the builders who bore the many holes in the constitution.

You see, at first when our vehicle is sent into the mother's womb, there is nothing except a spermatozoon. The builders take the spermatozoon as the theatre of their drama. These thousands of builders divide themselves into seven groups and they construct their tents at first. That is what we call

the seven centres of the cerebrospinal system. That is why in the foetus it is the cerebrospinal system that is first produced. It is described that the Deva kingdom is created first. That means, your head is constructed first and then the abodes of the first few Devas are constructed. The first of the Devas are two in number. The one is called the Deva of number. The other is called the Deva of form. The Deva of form takes every care that the house is constructed in the same hereditary fashion; that means if the parent is a human being, there is no mistake that the womb creates a dog. If the spermatozoon belongs to a dog, there is no mistake with these builders to produce a cat or a scorpion. So the keeper of the heredity is called the Lord of the form. He preserves the form of the parents and builds the body according to the parent form in all its detail. The second is the Deva of number. He prepares the anatomy in its numbers: two hands, two legs, two eyes, two ears, two nostrils, 32 teeth, same number of bones. So he presides over the numbers. Remember that it is not your mathematical professor who has discovered the numbers. Numbers exist in space as properties of space, as Dhyani Buddhas or the angels of creation

who meditate this creation for millions and millions of years. So this Lord of numbers is the second who governs the foetus. After completing their construction, these two fellows take their abode in the brain to live with us. Whenever we require them, they are working through our brains cells, in the form of our number consciousness and form consciousness. With our number consciousness we are calculating things and with our form consciousness we are creating and enjoying the fine arts. That is how the harmony of colour and the symphony of sound are discovered in the name of fine arts. So it is these two Devas who are governing the fires of wisdom in us and they have many disciples who prepare seven abodes along the spinal cord. Therefore it is the spinal column that is created as the second one in the foetus. These seven abodes are the seven ashrams of the Devas who work out the physical vehicle. In the future, we call them the six chakras and the head centre that are known better by the Yoga student.

So Yoga is nothing but establishing a communion with these intelligences who have built our frame of body and who are existing in these seven centres. So Yoga is to establish a

communion with these Devas because the keyboard of communication exists with these seven groups of Devas. For example, if we want to locate a colour the Devas of one group vibrate to the existing colour and produce the colour vibration before our eyes, and our mind notices the colour. If we want to utter or listen to any sound, these Devas produce the effort of that sound. That effort is transmitted through the vertebral column, translated into language in our mind and then spoken through the tongue and received through the ear. This is how the keyboard exists with these angels. The keyboard is fivefold. That is the sense of sight, the sense of hearing, the sense of smell, the sense of taste and the sense of touch. So there is a fivefold keyboard to this electronic computer of the cerebrospinal system and the flame of mind is making it illumined into the second, finer layer which we call the intelligence. So from the mental plane to the intelligence plane we are stepping through the path of Agni but in the middle there is the fuel and there is the smoke, as the impurity caused by the combustion of fuel in the fire. That is what we call the emotional outbursts. So between the mind and the pure intelligence we have the plane of emotions,

which we are expected to cross. The passages of Agni Yoga describe how the disciple crosses this smoky path. How he walks lonely in the forest that is burning. A forest where on all sides flames are encircling, where there are dense fumes of smoke blinding the eyes and choking the breath. That is how the emotions blind us through the incidents of our life. Then the disciple tries to locate his path. He is apt to lose his way and get enmeshed in the flames, to be burned into ashes again and again through births and rebirths. But there is one thing that guides him; it is described as the call of the one flame. The disciple is described as the traveller who is travelling through the burning forest. And the one who has crossed the path, who has reached the plane of pure intellect, makes his cry to be listened by the disciple who is just crossing. So the traveller is described as closing his eyes and walking with the help of his ears not his eyes. That is how Lord Buddha describes. So he follows the path in the direction from which the shouting comes to him. That is how he escapes from the flames of the forest. Then he is purified. His eyes are opened once again and then he follows the path of pure flame. It is called the flame without fuel, which is

also called the pure ingrained sense of intelligence which is called the 5<sup>th</sup> flame of the 3<sup>rd</sup> fire. So now he gets the vertical path. It is the narrow passage which is called the vertebral column, the hollow barrel in the vertebral column, in which space exists as the man. Then he begins to follow the path of the flame. Here he finds the chakras, and through his discipline of the word, thought and deed he trains himself to use the word as the flame of thought. He trains himself to use the voice as the flame of consciousness. He trains his speech and conversation in such a way that his speech hurts no one in this world.

In the Bhagavad Gita it is said about Agni Yoga that he whose behaviour does not create a jerk to anyone in this world and he who does not receive any jerk by the behaviour of the world is the disciple of the path of Agni. The thought is a flame of Agni, the procedure of life according to the thought is also a projection of his own Agni so that his actions are burned in the flames of Agni. Whatever he does will not have an image on himself. He will have no impressions of anything because he has no motives. His life is an existence of fire. Whatever he does, the action will be burned by the fire of wisdom.

The activity is given out as the light of fire to help others in the world and once again the results go and merge into the same fire in the form of the satisfaction of others. This is how the Agni yogi is described in the Bhagavad Gita. By practising such a speech and such a thought, a thought which is always positive to everyone in this world, his chakras are changed into lotuses. His lotuses are made up of fire.

Some of you might have read the book "The Lotus-fire" by G.S. Arundale. You will understand how the lotuses of fire are created, how the Agni Yoga is practised in that book of G.S. Arundale. Of course it is an archaic type of writing, a symbolic book which you have to read just as you read the Scriptures, but every sentence is full of significance. It is more than one century that the book has come out into the world. We the little children of spiritualism, let us read it again and again. If we have not read it until now, let us begin to read it for the first time. If we know it already, let us read it for a second time and a third time, because it is such a dictation from one of the Masters and it is not at all a book composed by Arundale. If you read that book, and then begin to read the book "Treatise on

Cosmic Fire", you will be able to understand some cruxes which stand as blocks on your way to understand. So there are lotuses made of fire. They are in correspondence with our solar system because the whole solar system blossoms into the model of a fire lotus and each planet makes its existence in the solar system in the form of a lotus of fire. It is as whirlpools of fire that solar systems begin to exist and it is as whirlpools of fire that planets begin to precipitate. On every planet we also have the correspondence of the solar system and the planets. We have a sun and six planets because we have the head centre and the six chakras, which are converted into lotuses of fire. Then you will understand that there is a basic fire from which all the other three elements are made up. For example, the air in our atmosphere, which we call the gaseous stage of existence, is only one of the flames blown out from the fire, the basic background fire. The units of what we call liquid, or water, chemically we know that they are made up of oxygen and hydrogen, but the thunder and lightning which we see in nature, produced by the union of oxygen and hydrogen, is the fire that produces water. Chemistry has much to know still. So we

have many correspondences between the lotuses of fire along our vertebral column and the activity of the fire in our solar system.

We are expected to practice this Agni Yoga with our daily routine as our Yoga practice. Our contact with others should be taken as the laboratory of our Yoga practice. Our speech and behaviour with others should be taken as the practical class of our Yoga to produce the required results. As a result of which, we climb from the fire of friction to the second fire called mental fire. From the mental fire we will be able to permeate into the presence of the cosmic fire. So the path is the fiery path. From the plane of mind itself we proceed to the plane of fire and we understand fire as the transmitting agent of the stages of existence. Just as heat transmits ice blocks into water, and water into steam, and again steam into water and water into ice blocks, similarly matter is transformed into mind, mind is transformed into creative will and will is transformed into pure love, where we exist as one and wherefrom we descend again into the lower levels of mind and matter without losing our identity with others.

In the process of Agni Yoga practice we are expected to practice the upward and downward journey. The upward journey is from the manyness to the oneness. We are many in bodies and minds. We are different from each other in our emotions but when we approach the higher and higher planes of Agni, we find that each flame of our existence finds its place in the original fire, where there is only one fire and not many flames. Again when we come down, we are blown down as one flame, as a separate individual without losing our identity with the background fire. So from fire to flame we are exhaled and from flame to fire we are once again inhaled. Our respiration will be identified with these two activities. This is what is described as Agni Yoga and we are expected to practice it by producing the pure fire, purified from the smokes of the fuel, that is through a purificatory process of thought, word and deed, with our daily routine as our laboratory and with the human society as our ashram of practice. This is how the Agni Yoga is described.

Finally the realisation is described in the following way. Buddha asks the disciple: “In the night which is too very dark, lift up your head and

find out what you see. Do you find the many millions of stars in darkness?” In the beginning the disciple said: “Sir, I see the millions and millions of stars, separated from each other in the darkness. I cannot count them”. But in the end, when he has passed the process of Agni Yoga, the same disciple answers once again: “Even now I see so many millions of stars, but only as the so many flames glittering out from the same fire, through the many holes in the wall of darkness”. That is the answer the disciple gives. So that is Agni Yoga. Thank you all.

### **Questions:**

**Q:** About the disciple walking through the burning fire through births and rebirths, there is a passage in the New Testament where Christ says that the wheat is separated from the chaff and the chaff will be burned. Is this the same?

**A:** It is the same because it is the same world teacher who has pronounced it. In three different timings in three different Scriptures, the same world

teacher has used the same simile because it is the same one who has taught.

**Q:** I would like to know what is the meaning of the disciple burning to ashes over and over again.

**A:** The physical vehicle is spent away in a span of emotions until it reaches its old age without any satisfaction of living. He dies his own death and he is given a new opportunity in the form of a fresh body. So he burns his body into ashes through ageing without achieving anything. We see even very old people burning in emotions. That is what it means.

**Q:** You mentioned that the seven chakras are governed by the devas. So it would seem that it is important to work with all the chakras all the time, but sometimes it is important to concentrate on only one chakra.

**A:** As far as this Yoga of these Masters is concerned, we have no business to remember anyone of the chakras or the number of petals of each chakra or the colour of any chakra or the

trademark of each chakra, for example the elephant head of Muladhara, etc. We have no business to know anything about these chakras and there is no use to remember any of these details of the chakras at all. No one has any successful technique to work out with any chakra. If at all there is a successful process, it is only our good behaviour with the society, our proper behaviour with our food, drink, sleep and sex. No technique will help anyone if anyone is technical about the Yoga practise. Technical knowledge makes one a scholar but not a Yogi. It gives additional intellectual tension to the brain. Our yogic laboratory is the society at large. Our practical procedure is our daily routine. Automatically the chakras take their own course and that wonderful snake Kundalini will take its own care. We have nothing to do with the chakras or Kundalini, that is why none of the authoritative books of Yoga speaks of the chakras or the Kundalini at all. For example Patanjali, the Bhagavad Gita or any of the Scriptures which give us the practical procedure to Yoga never speak a single word about chakras or Kundalini. So the practical disciple has no business to speak about any of the chakras because he has no technique to

work with any chakra. Working with chakras is only working with people around us. It is only through our practical virtues that our chakras get charged and the devas of the chakras work for us. We have practically nothing to do with the chakras at all. That is how the Masters teach us.

**Q:** About standing on the head etc.

In the Bhagavad Gita it is said, whatever is required, should be done. If a particular constitution requires standing on the head, his Guru should prescribe it to that particular constitution. That does not mean that all of you should stand on your head.

**Q:** About meditation on the Agni Yoga path?

**A:** The manner of meditation in the Agni Yoga path is given in the gospel of Maitreya, in the book called Agni Yoga, and also in the gospel of the Mahabhagavatam, the Scripture who was composed 5000 years ago. The meditation does not require meditating upon the chakras. Meditation upon life is given, and meditation upon life incidents is given, and meditation of the so many forms of

God in the form of persons we see around us. This is what is given in the book Agni Yoga.

**Q:** Is the coming world teacher Maitreya identical with the Christ and Krishna?

**A:** The same world teacher requires pure souls to be sent upon and radiate his presence and love to the people from time to time. So in the body of Lord Krishna the same light descended and worked out the same path. At the same time he prepared the soul of Maitreya to work as the vehicle of the world teacher. Then, after the preparation of Maitreya was completed, the world teacher stepped out from the body of Krishna and once again he stepped through the soul of Maitreya and spoke in the form of Buddha. And afterwards, the same oversoul who is identified with the soul of Maitreya descended upon the pure soul of Jesus in the name of the voice of the wilderness and in the name of the father in heaven, and spoke through him. That is how it took place. In the future also it is the same oversoul of the Lord which is working as one with the soul of Maitreya that will descend into the seventh Buddha, who is prophesied as Maitreya Buddha. He is called

the Kalki Avatar in the Scriptures and prophesied as the one who comes down to earth on the white horse and with a divine sword in his hand from a geographical centre called Shamballa. The same prophecy is made in the New Testament, in the revelation of Saint John. So it is the same light who descends once again in Whom we call the One with Maitreya. Maitreya is the vehicle through which the cosmic soul speaks.

**Q:** Is the seventh Buddha here already?

**A:** He is not in a hurry because He will be there when it is time. And He may be there in many thousands of human beings at a time. In that way He is there now. His presence is already there on this earth. At present also He is there in the form of the Avatar who is to come prophesied by Master Djwhal Khul in the book called "The Reappearance of the Christ". But He is there in thousands and thousands of bodies. So let us not have self-mystification and cotton-wool stories about the One who is working for all. Of course everyone can have his own or her own emotional story, but the Lord is never emotional. He is all love and all intelligence,

intelligent love and loving intelligence blended as one. So He is always there with us and He comes in a physical body only when it is required, not when we want it. So He is not there in a single body now. But whenever you and I are focussed, whenever you and I keep our mind pure and the heart full of universal love, He speaks through you and me. That is how the Lord works.

**Q:** Is this correct that before a person brings his lower chakras into order, he cannot proceed into the higher chakras, the will faculty, for example? Is this so?

**A:** There are two methods of working with the chakras, according to the ancient schools. One is called the upward path, the path of ascent, and the other is called the downward path, the path of descent. Those who follow the path of ascent say that we have to work out from the lower chakras, and that unless we gain a mastery of the lowest chakra, we should not approach the next higher chakra. But those who follow the second path say that the higher three chakras on the spinal column belong to the consciousness aspect of mind,

whereas the three lower chakras belong to the power aspect of mind. So it is better to communicate with consciousness before we communicate with power, just as it is safer to learn driving the car from a driver before we directly approach the motorcar to begin to drive. That is what the second school of thought gives us. According to the first school, they begin to awaken the lowest chakra, according to the second school, they do not begin to awaken any chakra at all, they meditate the presence of the unknown Master, whose presence is invoked. Since the invocation starts from the brow centre, the awakening starts from the brow centre. When the centres of consciousness are enlightened, they will be able to control the consciousnesses of the lower chakras. So when we make a communication with the intelligences of the higher chakras, the powers of the lower chakras will be under the control of our Guru, who is the unknown Master, whom we do not know but who has known us for a long time and who is working through us. This is what the people of the second school of thought say. The scientists of Yoga like Patanjali, the Bhagavad Gita and the Masters of Wisdom belong to the second school of

Yoga, that is awakening the chakras from above downwards. Some tantric schools belong to the first path, that is awakening from the lowest chakra, that is how the history goes. According to my personal opinion, the path of the Masters is the safe and the sure path because the grip lies in intelligence, not in power. The control of our intelligence is from the beginning handed over to our Master and it is he who steers our intelligence and our power. That is my personal opinion. Thank you.