

Merry Life Teachings

Master KPK

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Talk 3

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My hearty fraternal greetings to all the brothers and sisters who are tuned to this program on the occasion of the birthday of the modern Yogi Sri Aurobindo and my good wishes to all also on the occasion of the 74th independence day of India.

August 15th remains very much in the hearts of those who follow the truth since Sri Aurobindo, who gave out the concept of Supra mental to this humanity. He was born on August 15th and it was the promise of the Hierarchy to him that verily on his birthday India would get independence. About two decades after in 1926 Sri Aurobindo had a great vision of the universe, he also had a vision of the humanity on the planet. He was further ensured by that vision that eventually in a matter of 20-21 years, India would gain independence, and Sri Aurobindo should deal with the activity of independence mentally and pursue a greater activity to fulfill the purpose, which is global. It is a great event that happened that Sri Aurobindo was lifted up from this awareness of nationalism to the utter awareness, which is global. Ever since, he worked for the humanity and the entire globe and he gained the Supra mental consciousness, which is nothing but stepping out of the existing mental state into a higher mental state which he called Supra mental.

Man makes one step in an ascending manner from where he is he walks to a higher state of mind from where things are better seen and then, the limitation of the mind that is engaged in the world is also seen. Supra mental enables us to overview the activity of humanity as a whole and see what is relevant in this human activity and what is not relevant for the growth of humanity in relation to the activity that the humanity is engaged with. Most of human activity was seen as an activity of self-binding nature that they carry out activities that

produce thoughts and thoughts again pull them into same kind of activity that is neither implementing quality of thought, nor is implementing the quality of action. So, same thoughts every day man tends to and moves himself in a rotational manner like a rodent around the mill, which is called by Master Djwhal Khul as the Law of Economy which conditions beings to remain where they are and only putting them to circular motion and there is no further progress except moving circularly. This rotational action shall have to be overcome by man by himself by applying himself to better quality of thoughts, which will enable better action, and better action would in turn enable better thoughts. Thought supports action, action supports thought and when they are of the same quality you keep doing the same things in the same manner even after decades.

What man intends is that he improves every act relating of what he does; that he does better day by day, year by year, decade by decade and even by one incarnation after the other so that there is a sense of satisfaction in the progress they achieve. This progress humanity is not able to achieve because it is stuck in the lower layers of the mind. According to the wisdom, the mind has 7 layers within it. The basic layer relates to material. The second layer of mind relates to emotion and the third layer of mind relates to the mundane daily routine thoughts. The fourth layer of mind enables us to discriminate what we do in terms of our speech, in terms of our action and also in terms of our thoughts. Thoughts, Speech and action shall have to be regularly discriminated to eliminate what is not desirable and then to function with that which is desirable. This is the way towards progress. That is why all ancient teachings, be teachings of Lord Krishna or teachings of Ramayana or teachings of Buddha, all that they say is, the human being is given a gift that he is able to discriminate the right from the wrong, the desirable from the undesirable. So one should be able to apply that discrimination at the thought plane, the plane of speech and also at the plane of action, which would enable one to progress. This progress when it is ensured by the human being, he is able to step into the next layer of mind where one is able to overview his own behavior.

Normally, men support what they do, men support what they speak, men support what they think not knowing that there is another way of thinking, another way of perceiving and a better way of speech and a better way of action. That is where the morals are available in humanity in the form of Initiates who took birth in all parts of the globe. Every nation had initiates that give inspiration to humans so that they progress gradually to the rightful place in creation. The human is supposed to be the king of the world and guide the animals, the humans and also the plant and mineral. Through human agency the minerals can find their evolution; through human agency the plants also can find their evolution; through human agency the animals can also be developed; and through human agency only humans can be developed. That is where teachers have become necessary on the planet and the teachers have come through. But then, man is oriented more towards the mundane thought and emotions and then to routine action. That is where the impulse keeps coming from higher circles.

What is intended by today's class is to speak of independence since we speak of Sri Aurobindo, whose birthday happens to be today, and we also speak of the so-called independence. When independence was thought by Sri Aurobindo for the Indian nation the hierarchy directed him to work for the humanity and see that the humanity gains the key to independence for itself. The human should be independent from his own thoughts, his own speeches and actions meaning his own behavioral nature. He should slowly develop his behavioral nature from being beastly to human and from being human to being Divine so that he can be an instrument of God upon earth. For that, the three Deva kingdoms, which are above man, can function through the man and help the humans, the animals, the plants and the minerals. That is how the scheme of things is seen in the higher circles. So therefore, Aurobindo was told, do not think of independence of India because it comes when Indians tend to be self-reliant. Indians are

habituated to being ruled by others over 3-4 centuries and they have to gain the inner strength to be self-reliant, self-dependent. For that they need to gain much more ability and they also have to learn to work much more than what they normally work. Indians were seen by the members of the Hierarchy in the earlier century as those who mostly live in expectation of some good to happen for which they were not prepared to be agents. They expected always a messiah to come and deliver but then the wisdom says, each one can be a Messiah by transforming himself. That change is happening now and India and in due course will find the rightful place in the globe and would also, as expected by the Masters of Wisdom, be a force that can fraternally guide the whole humanity. That is why we have an inextricable connection between the birthday of Sri Aurobindo and also the birthday of independence for this country, which is celebrating its 74th independence day today as a mark of respect for those who worked for the independence of this country.

I am today honored, thanks to my granddaughter; she prepared an emblem, which I wore only to show you all that I am committed to the development of humanity in general and for development of Indians in particular. That is why this extra piece is arranged over my clothing so that you don't wonder why it is so on the Master's clothing.

So the independence, which we are all working out, is what we call in another way as discipleship. Discipleship is to know who we are, what we are and what we are constituted of, and then see if we can improve upon our own status in our own being; because our own being itself has a cosmic, solar and planetary existence within this body. We have a choice to stay at Sahasrara or Ajna, which are considered to be the most high places. We have a choice to be around the Brow center, Throat center or Heart center. We also have a choice to be in the Navel or Sacral and then the Base centers. The choices are ours and we are given free will so we can move either to higher circles with knowledge or we can also move into lower circles with the support of knowledge and fulfill the lower planes. Man's constitution is considered to be a seven-fold mansion in which we generally live in the middle part around three and half layers meaning, we are better than the animal, we are better than the plant, we are better than the mineral in terms of our consciousness and awareness. That is why the Scriptures say that the human body contains Kundalini, which is a coil coiled like a serpent and is unfolded by three rounds and half round meaning three and half rounds are open and three and half rounds still have to open. It only means that we have to make further steps of another half round in the mental plane by which we step into what we called the Buddhic plane. Half of the mind is being regularly used by us and with the help of knowledge that we gain we can also occupy the other upper half of the mind which has access to knowledge, which has access to light, which has access to wisdom. The mind that the mundane man holds is considered to be a mind with a dim light while the mind in the upper layers of the 7 layers is considered to be a light that provides greater vision and greater comprehension.

So Sri Aurobindo, he suggested, let us not think of Sahasrara, let us not think of Ajna, let us first think of gaining the entire chamber of mind where in the upper layers we can review our own selves and improve ourselves upon ourselves. That is exactly what Lord Krishna says in the 6th chapter of Bhagavad Gita that you uplift your selves by an effort, which is given as a key, and with that effort you uplift yourself and stay in that higher state. In a building of seven floors you can move on to a higher floor by your own effort. The effort is what is lacking in humanity and was found to be very much lacking in the Indians in the beginning of twentieth century. That is why the Masters were not so very concerned about Indian independence. They are always concerned about the independence that humanity has to gain. Sri Aurobindo, who was working for independence of India, he was advised to think about independence of humanity as such and not limit himself to an independence movement where it involves fights, where it involves riots, where it involves attacking the British in Indian continent,

which is not considered to be a congenial or harmonious activity. Sri Aurobindo did not pay attention to it though he has a great devotee; his commitment to nationality was much more than his commitment to humanity as a whole. So it happened that the events had land him into a prison where he had to review himself; prison was used by Mahatma Gandhi, prison was used by many great Indians, as a place where they can review their life, they can review their thinking, and they could re relate to life. That is how prisons were used by wise men that when they are imprisoned they try to move out into thought plane and then find wiser means to work better when they come out of the prison.

Symbolically, all humans are prisoners on the planet since we have all come from the Sun and we are the sons of the Sun. We came down as the rays of the Sun and we are enamored of the beauty of the matter on the earth; and we are stuck with matter and we are unable to rise. So we should be able to rise while we are with matter. It is what is called expansion of consciousness. You don't have to leave the earth but you can expand from earth to the Sun in gradual steps through regular practices that one carries. By doing so, you overcome your mental limitations, mental apprehensions, which are very limited compared to the grand ideas and visions that men of higher comprehension have, a man with very low comprehension, he always thinks of the differences and the disagreements with the surroundings. And a man who thinks in a slightly better manner he thinks of judging the fellow beings that are around him. And a man who is slightly a little more improved over them would think of the shoulds that surround the state, that surround the nation. But all of them are considered to be thinking of what is already spoiled. They think of the spoiled things and rotten things and then keep on engaging with such thoughts by which they are inflicted on a picture of that which is already distorted and is useless to the life in general. Therefore, a higher thought is what is recommended to keep your self afresh and bring in better thoughts for manifestation upon the planet. That is why from ancient most times we were all advised to look to the fire or look to the Sun from where you get a suspension of the existing thought patterns and moving to another type of thought patterns which may help us to firstly regulate ourselves and then help others to regulate their own rotten thinking and consequent imprisonment.

So, Sri Aurobindo when he was imprisoned for a year he went into great contemplation because he was a devotee and was working for the nation. Though he received a vision that he should stop working for the nation and start working for humanity, he continued to work for the nation and its independence. As a consequence he landed in a situation that he had to be imprisoned. When he was imprisoned he made a review of things. Normally, when we are imprisoned by situations or when we are imprisoned by some kind of sickness we have more time to think. We should rethink, review and then reschedule the plan of work that we have to carry out for the next few times to come; so it happened with Aurobindo. He went into deep contemplation and again the same vision happened, a great Mahatma appeared to him and reminded him that he should necessarily work for humanity, that is his purpose, and he should no more entangle himself with the independent movement of India. In fact the lady Annie Besant, a disciple of HP Blavatsky, was also involved in the Indian independent movement. The Masters cautioned her and also ultimately gave an option to her that either she may continue with the independence movement of India or be with the Hierarchy and conduct the work related to the Hierarchy. She could not do both things because they are not complementary to each other in accordance with the time plan. So therefore Annie Besant gradually withdrew from the Indian independence movement and minded more about the theosophical work and then gave out much wisdom through her teachings, all over India and abroad, and also through her books, which continue to spread wisdom on the planet.

To fulfill a larger plan and to work with the cycles of time is what the higher beings would like us to do, not only just think of tomorrow. There are people who take care of tomorrow and

you don't have to work for that. You can think of taking care of a little more future. So beings like Rama Krishna Paramahansa, Shirdi Sai Baba, Ramana Maharshi, or Master CVV, having known the Plan they never entered into the activity related to the independent movement of India. But, so happened with Sri Aurobindo, he had that inclination and then the Masters advised him, and as a consequence he came out with an understanding and experience. By conducting himself through contemplations and meditations he entered into higher levels of his mind and then gradually stepped into the plane which is immediately superior to the plane of mind, which he called Supra mental, meaning that surpassing the mental plane you get into the Buddhic plane, into the very first layer of Buddhic plane. Again, Buddhic plane has seven layers in it. Every plane has seven sub layers in it. The physical plane has seven sub layers. The emotional or vital plane has seven sub layers. The mental plane has seven sub planes, and the Buddhic plane has also seven sub planes. When he just entered beyond the brim of mind into Buddhic plane he could very much visualize the very many dimensions of wisdom. He could see much better and he could see the Light that prevails all over even in this very world. He ceased to see the forms and he started to see the light of the forms. Any and every form that he saw he was only seeing the Light. That was wonderful to him and it happened to him on account of contemplation. By that he realized that all is Divine, all that surrounds him is Divine, and each man can work out the step, which is the immediate next step. When this immediate next step is worked out you are proximate to the physical activity and you are also gaining access to higher, subtle, immortal planes of wisdom. That is where he could conceive certain keys related to Vedic expressions and wrote that classical work which is called Savitri. Savitri is a symbolic presentation of a universal phenomena that all moves in circles and there is an emergence, there is a growth, there is a zenith and there is a retracing off from that zenith, and then there is a sunset that promises again a sunrise. Every sunset is a promise for the next sunrise. Savitri is the light that descends into the Western horizon and it gives a message: "don't worry, I come back tomorrow again in the East in a similar light and continue to be with you and guide you".

So every time there is a conclusion, in that conclusion there is a commencement. Every day as it concludes it also opens doors for the next day. Every incarnation as it concludes it opens doors for another incarnation. Like that, there is a cyclical functioning and we don't really have to be worried about the darkness of the night, which follows the sunset. So the sunset is but a promise of the next day dawn and is what the Veda says, the evening light which remains even after this Sun ball disappears in the Western horizon; that light is called Savitri. That light comes back to you the next morning before the Sun comes as Dawn and later the Sun comes. That dawn is called Aditi. Aditi in the morning or Savitri in the evening and Saraswathi throughout the day as the flow of Light from East to West, Savitri, Saraswathi or Aditi, all together is called Gayatri meaning, Light prevails at all times; and there are times where we do not see it and there are times where we do see it. But for those who gain this knowledge of the eternal existence of Light, light remains within during the dark hours. Light remains expressed during the day hours. When there is not much to do in the outer, or when you are sick, or when you are imprisoned, there is not much that you can do in the outer; the best thing for you to do is to relate to the Light within. When the day comes when you are out of your prison or out of your sickness you once can again express that light out. So gaining light within and distributing that light outside is the eternal activity that every being does in all planes of existence according to the degree of comprehension and the light that he has. This is what Sri Aurobindo has understood and has put the whole thing in a compendium, which has become a classical work in the twentieth century. Sri Aurobindo became a beacon light that continues to guide many in the East and the West to transcend the limitations of mind by one's own effort. He gave out the cardinal principals of Yoga or Discipleship as are contained in the ancient Scriptures. That is why Sri Aurobindo becomes relevant to this Merry Life talk today since it happens to be 15th August.

Madame Blavatsky provided the same concept in her works. She says, "Man is one third divine, one third human and one third animal". So when he is moving in his mental, emotional and physical plane he is semi human and semi animal meaning there is a beastly part in him and there is a human part. The beastly part pulls the human towards beastly things and he remains a beast. Therefore, he remains in the navel. He remains below the diaphragm. I have been speaking of the residence below the diaphragm and the residence above the diaphragm in the last 2-3 classes. It is always good that we live above the diaphragm not below the diaphragm. Below the diaphragm the man knows what his body needs and knows what his people need. The man knows how to safeguard his own things. His people, his properties and his body, this is what he protects by being below the navel. It is an activity where everything is self-centered in the sense that all the surroundings, or the people, or the nature, or the events, he sees how he should benefit from a given situation for himself. This is what is called a method of self-binding, meaning he keeps on bringing energies into himself and he binds himself and binds himself from head to foot. Then he finds that life is a bounded life. He feels that it is heavy and he suffocates and then he wants to find a way to get out of it. This is the case of every worldly man who keeps on amassing for himself from the surroundings. And the relieve comes to him when he starts releasing at the thought plane, at the emotional plane and at the physical plane all that he has gathered from childhood. Release comes when you keep distributing your knowledge, when you keep distributing your resources and when you use your body mostly to benefit others throughout the day with one kind of work of the other. That is the counter to overcome the beast. Otherwise the beast overpowers and consequently one would be more and more tending to be beastly, selfish and he gets into such low state of mind that he doesn't mind killing the other human beings without any conscience. Lots of killings do happen in the planet only because people who indulge in those activities have a little conscience in them. Those who hurt others are also men who have little consciousness in them. But those who gain much consciousness in them, they think of not hurting anyone. That is where Ahimsa or harmlessness tends to be the first step, that you may be hurt but you don't hurt others. That is how it works, that is how 'Ahimsa Paramo Dharmaha it is maintained.

The beastly man can be overcome only when man thinks in terms of serving the surroundings by which his mind thinks of the surroundings, his emotions are more for the surrounding life and his work is for the surrounding life. This is a process of unwinding. So there is a process of unwinding and a process of winding oneself by which he binds oneself. This keeps on happening in creation.

If you get to the higher principle that is working below the diaphragm in you, you know that there is an activity where as much as you receive so much you give. That is how the expression goes, isn't it? Mind works to get for oneself but respiration works for as much as you receive within, so much you also give away. Every inhalation is followed by exhalation. You cannot inhale for a second time unless you exhale, isn't it? That is what the Higher Law is, "give out as much as you receive". Then, your life is in balance. When you give out again you stand eligible to receive more. When you breathe out again you become eligible to breathe in, isn't it? That is how the Higher Law says, "you live a life of give and take, you keep receiving and keep distributing". That is how above the diaphragm gives us a message. Blavatsky says, "If you at least start relating to this activity of respiration and then ensure that you live for others as you live for yourself, then you tend to be human". She says, "the beast is one dimension, the human is another dimension". And she vehemently contests in her writings that Darwin's theory is only half true, it is not a complete truth because she says, "it is not from animal that human has emerged, it is from the human that even the animals have emerged". It is from the human all things have emerged. It is from a Cosmic Human form all beings have come out. That is how Purusha Suktam says, "Tasmat Yagnat Sarvahutaha, Rucha Samani

Yagnire". From that point it keeps on saying, "the Vedas came through the Cosmic Person". From Cosmic Man all have come. From Cosmic Man himself has come as man. And from the wild thoughts of men many other creatures have come taking forms and therefore man is the medium or the agency through which lower forms have come. Man himself is stuck in a lower form and by himself he can rise. So she says, "there is an animal consciousness in man and there is a second descend in man by which, man has become self-conscious". The animal is not self-conscious, the plant is not self-conscious and the mineral is not self-conscious.

From man onwards there is a self-conscious state; that means you know who you are and you can also know your original abode and the source from which you have come. That cannot happen to an animal, to a plant or to a mineral. That is where Madame Blavatsky brings in the old age scriptural concept that "man is a descendant of the Divine". Then, the rest of the things like plant and animal, they are all guided by nature, they are guided by instinct; they don't have self-consciousness as man does. Aham Asmi is what we say in Telugu 'I AM, I AM' that is what we all say, and 'yo soy, yo soy,' they say in Latin, I AM, I AM, and I AM. This I AM consciousness is not there in the animal, or in the plant. According to Bhagavad Gita, in minerals the consciousness is in a sleep state. In the plant it is in the dream state. In the animal it is in a semi dream and semi awoken state; and in man is a self-awaken state. Therefore, with your self-awareness where you have this discriminative will you can pull yourself out of your imprisonment from the body, from the sense objects and from the regular routine patterns of mind, and stay up there where you can overview your life. You can also overview the life activity around, and see how best to improve the quality of life in relation to you and in relation to surroundings. That is how you have to work. "The meeting point for the beast and the man, the meeting point for the descended man and the ascended animal is in the 4th layer of the mind", says Madame Blavatsky. The theory of Darwin is valid up to the evolution of form up to the form of man. For in man there is a further descend which makes him completely distinct from animal. That is why she explains by measuring the brains of the best of the animals with the brain of the most bohemian man, meaning underdeveloped man. The brain of an underdeveloped man is far from the brain of the most intelligent animal by which it can clearly be said that there is a huge gap between the awareness of animal and the awareness of man. And all Scriptures speak of our conquering over the beast that is in us. So you have the Goliath and the Dragon and there are so many stories of winning over the lion, winning over an elephant, winning over a bull. Every legend contains these stories that speak of our ability to overcome our own beastly behavior. By doing that you mount upon the beast of your own being and then conduct the work in a manner where the body cooperates with you, the senses cooperate with you, your speech and thought cooperate with you, you preside over it and conduct qualitative activity. That is how Blavatsky brings in this dimension. She demolishes the doctrine of Darwin, which was not acceptable to the then scientists. But today the science has progressed substantially and many of the doctrines that Madame Blavatsky speaks of are accepted. So that is one dimension.

When it comes to books of Master Djwhal Khul in Letters on Occult Meditation also, he says the same thing. You just make one step and then later things become easy. You use your discriminative will in every act that you do. In every act that you do keep on using your discriminative will. When it comes to food, use your discriminative will. When it comes to using your sight use your discriminative will. Likewise, use your discriminative will in relation to hearing and touch. Use your discriminative will in terms of your movements. Use your discriminative will in terms of your thinking. This is the fundamental step by which you tend to observe your own being much better than you have observed before because when we are within it we cannot visualize it well. When we step out of it and review our own activity at the thought plane, speech plane, plane of senses and body, we can see what is really avoidable. What is avoidable can be avoided, what should be adopted can be adopted, by which the

animal relating to you tends to be cooperative with you and friendly with you. As a consequence you will be able to continue your journey, which you initiated by taking to this incarnation. Otherwise, the animal takes you in rounds and rounds and rounds and you do not perform the journey for which you have descended. You are in the mental plane where you are with the fire. From here you look at your Master within your own being. Be at the feet of the Master, look to the Master and how the Master's and your eyes meet by which, the energies descend into you, from the Master to you, and you relate to the Light that is transmitted by the Master to you from the chamber of the heart, which is generally golden in light; this is specified by Master Djwhal Khul. He gives the link up to the Hierarchy. The members of the Hierarchy are basically interested in uplifting humanity. So when you invoke us we are ready to descend into your heart. We can only come up to your heart chamber. We cannot come down below your diaphragm. Therefore, we descend into your heart center. Since you are below the diaphragm, think the Master is seating in a higher pedestal and you are thinking just near to him and you are very near to the feet of the Master. Your Brow center or your forehead is proximate to the feet of the Master. Imagine like that. Then see that the energies flowing from the form of the Master into you are filling you up by which you are lifted up. This lift up is what a guru can do because they are already accomplished beings by which you move out of the fourth layer of your mind into the fifth layer of your mind. The fifth layer of your mind is already a state where you are out of your mundane mind because in seven layers of mind, the fourth layer is the middle point. In the fourth layer you have discriminative will. In that fourth layer, when you are completely functioning it becomes easy to receive the light from the fifth layer up to which the light of the Master descends by virtue of your invocation of the Master into you. As a consequence, gradually by your regular practice you are lifted up. By that lift up you see better and then you feel that your life is tending to be lighter than before and then you perform better. When you are lifted up your abilities improve. The first thing that happens is that your abilities improve and those abilities you constructively will have to use.

Secondly, two things happen with the first touch of the Master that you are involved in greater physical work, you are involved in qualitative work and with better abilities. So when your abilities improve your comprehension improves. When your comprehension improves, the field of your activity improves. That is where the growth is measured. The growth of any student of Yoga or a disciple is measured by the extent of the activity relating to him which impacts in a positive way in the surroundings. That is what is called the "utility of the being to the surroundings", his utility towards any of the four kingdoms, human, animal, plant or mineral. His utility keeps on increasing. The utility improves because the abilities have improved. Then the expansion keeps happening because he is a building worker on the physical plane. He does not remain just mental, he carries out as much as physical activity also in terms of lot of service activity. He does his own work much better than before. He shines forth much better in his profession. His family also develops in poised manner. In every dimension the spiritual quotient enters. It is not more an intellectual quotient. It is not IQ it is SQ, by which expansions happen, harmony takes place at the family level, at the vocational level, at the social level. Then he is able to gain interaction more and more with the Light. This is how Master Djwhal Khul says this teaching in his book Letter on Occult Meditation, which can also be referred to by you. Reading books allows us to retain the key thoughts that are given by the Masters. That is how Blavatsky says, Master Djwhal Khul says, Sri Aurobindo says, and all the ancient Scriptures they only say this, "just make one step ahead and then you find yourself into a better state of light". Better state of light means better comprehension, and such comprehension would enable you to perform better. That is what has to happen at the moment for a centered humanity as a step. Now, the nature imposes certain discipline on the human beings that they can no more afford to continue to be unclean as they have been. They have been sufficiently unclean and they cannot afford to continue to be so unclean as they

have. That is how nature demands that there is the fundamental step of a Clean Life. The Golden Precepts of Madame Blavatsky start with that statement, A Clean Life; An Open Mind; A Pure Heart; An Eager Intellect; An Unveiled Spiritual Perception. The spiritual perceptions unveiled from within when these three steps happen. So towards that we have to make this effort, and what we have to see in our life is how much time are we devoting toward ourselves, how much time we are devoting towards the surrounding life.

That is the key message of this evening. Just like respiration, which is that as much you inhale so much you exhale. The more you inhale, the more you exhale. The more you exhale, the more you inhale. The more you are for others the more the Divine is for you. Every inhalation brings the Divine into you. Every exhalation pulls out the energies from you into the surroundings, isn't it? So you be for as many as possible. Let your life be as much as possible for others. If you will it, the related arrangement the nature slowly makes it and nature also supplies the needed resources. It not only gives you a platform but also gives the resources so that you keep on serving, serving, serving. That is the beauty; that as much as you are for others, meaning as much as you are exhaling, so much you can inhale meaning, more and more of the Divine can enter into you. "If you empty your kundalini, I shall fill it up with the energy of Uranus" this is how Master CVV has said. "I will empty your kundalini and then ensure that it is filled with the energy of Uranus so that you are vertically lifted up". So we also have to cooperate with this understanding, with this principle of Yoga that we will have to empty out ourselves. Share! You are given a body, you are given senses, you are given speech, and you are given mind. Use them for others. That is the fundamental key, which is contained in the 4th chapter of Bhagavad Gita, which called Jnana yoga. If you empty out yourself knowledge reveals itself from within. The more you empty out the more you are filled with fresh energy. If the water tank is filled with water and then it is not used appropriately and there is no distribution of that water, the water will stink there. We should have to empty it out if we wish to fill it up with fresh water. Likewise, unless the outlet is kept open, the inlet is also automatically closed. If you don't defecate and urinate for about 2-3 days you can no more take anything inside because there is no inclination to eat and even to drink. That is how the system is.

Therefore, relate to respiration and reach pulsation. That is one step. Second thing is, by then unconsciously you are moving into higher layers of your mind. Then, release yourself from all that conditions you by making an appropriate use of the resources that you have gathered over decades. Unless you release you do not receive. Release is the key to receive. That is why Master Djwhal Khul says in his books, "to grip the higher, release the lower". If I am holding something like this in my hand and am holding another object with the other hand, if I am to hold better things in this hand I should release them. Release them and make sure you are ready to receive higher things or better things. So release is an essential dimension, which is expressed by exhalation. Most of us fall sick because we do not exhale well. The first prana that does not function well with us as we grow into our age is Apana prana, meaning the exhalation. When exhalation is not very effective, your digestive system does not get enough life force to function well, and later slowly that affects the heart and then head. From down below upward there will be gradual affliction of health and diseases setting in. Therefore, exhalation is as much important as the exhalation. Exhale means distribute, serve the surroundings. See that your energies are mostly for service. And make sure that you at least balance your giving and receiving. Then only, you are in harmony. Balance how much time you are for others, how much time you are thinking for yourself; how much time you are active for others, how much you are acting for yourself; how much you are speaking about yourself; how much you are speaking in a manner that benefits others. So these are the dimensions, which we have to take to make our step into that sub layer of the mind where we walk towards Merry Life.

Merry Life is a state that you gain when you get into the Ananda layer which, is beyond the layer of knowledge. Merry Life belongs to Ananda Maya Kosha, which is Blissful State. That is Merry Life, when you know how to appropriately use the knowledge, then the knowledge helps you to function well; and you make sure you are not bound by anything in this world. To such one, bliss is assured. Krishna says in Bhagavad Gita, "There is nothing in these three worlds, meaning the Cosmic, Solar and Planetary, that can bind me because I have only been given obligations to the Cosmic, Solar and Planetary planes and I have myself not taken any obligations from any ". If you see his life, is life is a non-obligatory life. So is the life of every initiate who ensures that he conducts himself in a manner that he clears all debts and does not make any further debts so he is not more obliged to the surroundings. And when he is not obliged to the surroundings he is already a free man and yet, they keep serving, that is where they tend to be masters of their life. A Master is one who is not bound by anything and yet he keeps serving the plan of the creation. Further, the God Head is considered to be Lord Krishna and Sanat Kumara, Maitreya, Buddha and all the host of Hierarchy who have long, long, long ago gained the ability to stay in a non-obligatory state and yet keep serving not only the humans but also the planet. So that should be our goal and we should walk towards that goal and start working not only with respiration but also implementing activity by which you mean really good to others, and that you mean good substantially to others. That has to be almost equated. That is what the message of respiration is, as much as you breath in so much you breath out so as much as you breath out so much you breath in, so also your life energies are restored by such activity. Likewise, when your intelligent activities also take to the same rhythm, such person is the one who makes strides of progress into the path of light; may that be the message.

This week has been a very hectic week. We have celebrated many birthdays. Last Sunday we had Bhagavatam followed on Tuesday by birthday of Master EK. And then again we had the birthday of Madame Blavatsky and then we celebrated the birthday of Krishna and today we celebrated the birthday of Sri Aurobindo by recollecting him and what happened to him and what he gave out to humanity. And again we are left with one more August birthday that is on 25th August where we shall have a meeting where we can speak of the work of Master MN who was born on 25th August.

May there be so and in the meanwhile keep practicing. Unless one practices one cannot overcome one's own imperfections. So the whole game is to overcome one's own imperfections. Is not that we are turning to be more perfect. There is no such thing as more perfect because perfect is perfect itself. So to reach perfection is to complete the whole activity of the soul so we are bit by bit trying to reduce the imperfections in us by taking to these little steps of action, which are recommended by the Scriptures and the teachers. So I thank you one and all. I wish you a nice weekend and see you again on next Saturday; next Saturday happens to be the 22nd and again on 25th.
Namaskarams.