

Merry Life Teachings

Master KPK

December 5th 2020

Talk 13

(This transcription is only for personal use. It may contain mistakes)



YouTube:

<https://www.youtube.com/watch?v=cfLMbrvlubk&list=PLsH2l6BIGH3b4sFdfDUvdUAIqVV8-JaSS&index=5>

Samasta Yogī Janatārakam Tham...

Gurur Brahma, Gurur Vishnuhu, Gurur Devo Maheswaraha, Gurur Sakshat Parabrahma tasmai Sri Gurave Namaha

Hearty fraternal greetings and good wishes to all the brothers and sisters from East to West. Every Saturday there is a longing to relate to you all through the means of some teaching which is essentially ancient and is eternal, and can be discoursed upon eternally. The Truth is infinite and limitless, the knowledge too is limitless. The very Brahman is limitless, unbound, eternal, incapable of being expressed in any language. Above all, to relate to the most High we keep choosing the language, the terminology, express it, listen to it and thereby enter into it and experience the Presence which is there throughout the time of teaching, which is also there before and is there after and is ever after.

What is eternal from time to time we enter into and we separate from it. We separate. It does not separate us. We as personalities walk out of the totality and again join it and again walk out, so therefore as much as we are with it we experience its eternity. When we are out of it we again try to align with it either through meditation or through reading or through teaching. The idea is that we

recollect ourselves as I AM and that we re-link ourselves to THAT and remain THAT I AM. THAT I AM is our eternal state, but eternally we also move out of it and get into it, just like a wave comes out of the ocean and again joins the ocean; just because it joined once it doesn't remain, it again comes. It expresses out and again joins the ocean.

The difference between the wave and the human is, when we express ourselves out we make one more step. We get into further expression. From THAT to I AM is a normal expression. From THAT I AM to our personality is the extra expression which delinks us from THAT and also from I AM and give us a false understanding that I am Kumar, that I am a male, that I am an Indian, that I am this, that I am that, all those definitions apply only to the personality and this personality ever keeps changing. The soul as such is linked to the super soul, so to stay in that state of THAT I AM is what is expected of us. But we very quickly come out of THAT, stay as I AM and even step out of being I AM into something which is but a phantom of I AM.

For example today I had many mails. In all those mails people speak to me about the pandemic of corona and the vaccine, to take it or not to take it, if we take what are the consequences, if we do not take what are the consequences, what do the Hierarchy think about it, such mails do come. Why? Because we are more with the thought of pandemic than with the thought of I AM. That is how it happens to all of us, that when we walk out of I AM, dealing with I AM we are sucked into varieties of thoughts most of which are also unnecessary thoughts. So we stay in the third state.

In meditation we can align and experience THAT, and then, after a while you can also continue to be THAT I AM. But thereafter, you don't consciously hold THAT I AM and tend to be something else. That something else again to get back and join I AM, we keep making these exercises. All that we have been speaking over decades is all but one, I AM THAT I AM, that's all. As much as you remember I AM THAT I AM you are not sunk, you are not immersed, into the worldly affairs. You can link up to THAT I AM in you and then keep fulfilling the worldly activity.

But when we get into worldly activity, we totally close the other two chambers: the chamber relating to I AM and the chamber relating to THAT. Then what happens? We are enslaved by the events of the world, by the society we are in and by the five elements, and we are conditioned in thousands of ways only because we forget. So this forgetfulness has become very common sickness with all of us and therefore we are developing a habit of meeting frequently only to recollect that all we think throughout the day is just not what we are. That is the joke of the whole thing. We are just not all that we think.

Throughout the day, relating to the world because in all those thoughts I AM is not present, the conscious I AM - you are not with I AM, consciously we are not with THAT. So each time you get into the world, if you get in as THAT I AM, you can manage the world well. You can preside over the world. But once you forget that link, the world sucks you and we are enslaved by our own previous habits and thoughts and once again we come back to clean by evening meditation, clean again by recollection and then forget again and get back into situations wherever our essential quality completely changes. Our essential quality is the will, the knowledge and the activity which is ordained to us by the Divine. We are into the human bodies by the will of the Divine, and the Divine is present in us as the spiritual triad that is will, knowledge and activity and this will, knowledge and activity remains helpful to us to fulfil the purpose of our life only if we remember I AM. And I AM has no existence as such. It is THAT only as I AM. **THAT I AM.** THAT I AM, THAT I AM. THAT I AM. All teachers have been loudly crying about THAT I AM. And we listen and we forget. We listen, we forget

and we gain false identity. So this is our struggle. Our struggle is nothing but our own forgetfulness, our own ignorance and we feel the ups some time and down some time because whenever you forget there is a struggle. Whenever you recollect there is no struggle, it is harmony.

That is why people say that the path is full of struggle, that the path is full of strain. It is strain when you jump out of the boat. When you are in the river stream and sitting in a boat, you are expected to stay in the boat and ensure that you experience all that is happening around you by observing things around and relating to them. But we neither observe nor look around when we jump out of the boat. The boat is the facility of the sound THAT I AM which our heart always reminds us through the pulsation. As much as you stay with the pulsation and recollect your original state, you tend to be transforming yourself into a son of God. If not, you will be dropping into a state of man where there is struggle, there is strain, there are problems and there is the glamour of solving the problems. All problems are solved once you get into the boat. You do not have to swim the current of the river if you stay in the boat. If you do not stay in the boat, then there is the struggle and the ups and downs relating to it. Every time we resolve to stay with THAT I AM, but we do forget. That is our major problem. That is why we have to make sure that we relate ourselves to the heart beat because it continuously trumpets the Truth and even when you leave the body you have the same identity when you have this link with THAT I AM. When you have a strong hold with THAT I AM, then you do not sink into the body, you do not sink into the world, you do not sink even while you are leaving the body. That is the facility of unforgetfulness, meaning eternal remembrance. But we do not do that. Every small and sundry thing causes worry to us. For a person in the boat there is no need to feel the worry of currents of the river or the ocean. But once you are out of the boat, you are into the currents of the ocean. All the stories of the Scriptures speak of it, coming from Noah's arch or Vaivasvata Manu. Noah was like any other teacher who was asking all those around him to get into this boat through the mantra SO HAM, meaning the boat is in the lotus of the heart. Once you are in it, nothing can sink you. When you are out of it, every small thing can sink you. Noah was running after people to bring them into the boat, but most of them refused to join the boat. That boat is eternally the soul that is within the heart lotus. A soul that seats in the heart lotus immediately recollects its original state. A soul that seats in the solar plexus is lost in thousand ways into the world. Therefore though we resolve to get into Light and resolve all our problems, we tend to be forgetful unless we associate ourselves with the heart activity. Then again we are also told to look for the Light within.

We are told to look for the Light within us, because Light within you can fix it, either in the heart centre or in the brow centre and try to be with it, it is important that you fix yourself with the light. Even in the house, we are recommended to fix a place where we can sit. We have to fix a place where we sit to relate to Light. You cannot sit each day in a different corner of the house. Then you do not gain the vibration which you have created yesterday and you start afresh. Therefore not only within you, you have to fix the centre of light but even in your house you have to fix the centre and be there on an appointed hour. That is important, to fix yourself to a place in you, to fix yourself to a place in your house, to fix a place to relate to a method consistently. Either you visualize at the brow centre or you visualize the Light at the heart centre, or you relate to respiration and join pulsation. Anything that you do shall have to be consistent and you shall have to commit yourself to it. You cannot keep on changing your commitments. So also in the world, whatever we commit we shall have to fulfil. That becomes possible when we have this inner fixation. You fix your awareness at a point for meditation. The awareness permeates the whole body. From head to foot the awareness

permeates. But you choose a place to fix it so that your mind gets fixed with it, and you gain a stable mind.

For you to gain a stable mind, you shall have to fix a place in your own being and the teachers always suggested that we should fix it, either in the heart centre or in the brow centre and fix it forever until you realize the Light there. Until you realize, even in life you have to fix things, whatever for example a place that you live in, you can fix it, you do not have to change places. For life, you can look for a life partner, fix it, do not change the life partner every now and then. If you have a job that gives you enough economy, enough money, just get fixed to it, do not change it every now and then. Change could be a fashion, but change makes you completely changeable, malleable, inconsistent, flexible and unreliable. That should not happen, therefore fix yourselves. This fixing ourselves is important. In the world we try to fix others but before we think of fixing others in the path of Light we have to fix ourselves. Only by such fixation we will be able to relate to it with greater ease as we move forward.

We read from the stories of the initiates how much they toiled on the way, meaning any number of adversities in life they quietly faced it, they faced it with such quiet attitude, patience, tolerance and forbearance and yet continued with the practice. This practice therefore shall have to be like tilling the land. Most of us even do not know how cultivation was done in the past or cultivation is done now. Cultivation demands tremendous awareness, alertness, to make sure only the desired produce grows and nothing else grows. You have to regularly eliminate the weeds and ensure that the crop grows. You have to be always alert; you keep changing the earth, you keep adding some manure, you make sure that the sunlight comes adequately, adequate water is given and there is a regular continuous monitoring by a farmer when he cultivates a land. So also we are cultivating this field. (the body)

The body is a huge field that we need to cultivate and make sure that it gives rise to produce but not weeds, but not useless things. The body is made up of seven tissues. All the seven tissues shall have to find their proper growth, proper expression and also an alignment between the seven tissues. When that happens only you have the related fire in you generated to form the eighth tissue which is called “ojas”. Therefore note that discipleship is not different from cultivating one’s own mind, senses and body to make sure that the body gives way to the light but does not come in the way of light. That has to be understood.

For that reason in olden times people were suggested to cultivate land, to grow gardens, to grow plantations, and to observe how much attention the plant requires when you are really relating to it. So this kind of continuity is very much expressed in the Scriptures and we have to follow that and we cannot be very much away from it. We say that we meditate to align, but until what is around us is served, you cannot meditate. What is around you, you have an obligation towards it. Without fulfilling your obligations to your surroundings, you cannot really align within, because the outer obligation demands you to come out and you cannot regularly meditate. Many people cannot regularly meditate twice daily. Regular meditation is possible only when the outer life is well attended, the obligations are regularly attended to and you are allowed to meditate. It is not that we decide to meditate. Our own karma also contributes to our meditating or inability to meditate. Therefore do not build too much of personality life. If you build too much of personality life, you are always demanded in one place or other. You have a meet there, you have a meet here, and you have a party there, a party here, a birthday party, a marriage party, a social gathering. The society is full of

activity and we have to cut to size what we wish to be in the society. Do not enlarge yourself into the society, then you do not have time for anything. Do not enlarge. For that a clue is given to see in your personality how much it looks for the objectivity, how much it looks for subjectivity.

In your personality there is a part which looks for objectivity. There is a part which looks for subjectivity because you have chosen the path of light. It chooses to get in, but then, what is the proportion? If the personality is more outwards oriented, you can forget about ascending the path of Light and reaching that which we call the Truth. That can be simply forgotten for this life because when the objective activity is alluring you, you cannot sit at home. Even being subjective being at home does not mean just staying at home, staying within your own form, not just staying within your own form, staying either at the heart centre or at the brow centre. If you think it is helpful, pick up a mantra, relate to it mentally, do not utter forth, mentally you can relate to a mantra, you can relate to a symbol also, you can relate to a particular colour like blue or white, but anything that you do shall have to be constant. Unless you do that, you cannot really fix yourself within your own being and your desires to go out, your desire for a weekend it means very high. There are many in the West whom I know, they cannot but get out during the weekend. They feel restless unless they get out during the weekend. Likewise in India or anywhere the humans are the same. It is the mind that demands you to go out. It is also the mind that lets you in. So you have to develop the subjective mind by which you will be able to relate within. When you relate within there is a different story that starts with you.

All that I spoke for this half an hour is a normal teaching that anyone would give you, because every Scripture says: "Control your desires, etc." I am not saying "control desires" and all, you have to question yourself how much you wish to go out, how much you wish to stay. If you really like staying in, you do not even have to go to a temple, or a church or a mosque, because whatever is there in the temple or church or mosque is also in you, and you have gathered so many Scriptures, books, teachings of the Masters. Stay at home and keep relating to the teachings of a Master that also enforces, strengthens your ability to be inside. With that tools we can get inside. Of course, as you get inside you tend to be more vocally silent to start.

Vocal silence, which itself is very difficult, isn't it? As you all know, when we meet in the West that is Latin language speaking groups that is Spanish groups, German groups, who speak more? There are Spanish groups, there are German groups, who speaks more? You know the answer. Isn't it? Likewise among the Spanish group I know people who are tending to be less talkative. The compulsion to talk is a way out for the energy. As much you talk, your energies move out. When you start with vocal silence, then what happens? - The mind will start speaking. Just vocal silence will not give you mental silence. Many people when they are vocally silent they are mentally tensed up. They cannot sit for long because the mind keeps on making so much noise that it has to speak out. It has to go out. Until the mental silence is gained, you do not have real silence. It is only in that silence you see the light, you listen the sound.

See, even air when it passes through there is a sound, isn't it? Fire also makes sound, water makes sound, earth is full of sounds, but the ether akasha is truly silent. Akasha is truly silent, akasha is consistent and constant, it has the same light all the time. Only because we move around, we have different colours appearing on the sky but the truth is sky at all times remains in the same vibration. It is the state of silence. In that silence you will listen to that sound which is called Anahata sound. Anahata sound can be listened to in the heart to start with. It can be listened to in Visuddhi, it can be

perfectly listened to at the brow centre, where you start listening to silence by gaining vocal and mental silence. Otherwise in the name of meditation people close eyes for a while, after some time they cannot close their eyes, because the mind tends to be more active when the tongue is silent. So when the tongue and the mind are silent, then the silence is really experienced. In that silence you listen from higher circles.

In that silence, you see things relating to higher circles. Master Djwhal Khul writes in one of his books that there is a definite specific ladder of light within every human being, right from Muladhara to Sahasrara. Right from Muladhara to Sahasrara there is the column which is a ladder with 49 steps in it. We say seven planes and seven sub-planes are included, $7 \times 7 = 49$ are the sub-planes. Totally we are 49 rings with a major ring at every centre in the seven centres. In between two planes there are seven sub-planes. In between two centres there are seven gradations of light. Gradually you move forward when you are regular with what I have been saying for about half an hour. When you do that, you find an ascending ladder in you. This ascending ladder is what we have to look to and then keep moving on it. We can keep ascending the ladder only when we are not stuck, either with our hands as we climb or with our feet as we climb.

Normally we keep doing the same things every day, isn't it? Most of us are stuck with our work itself. We are stuck with our work. All those who are stuck with their work to nourish their personality, according to Master Djwhal Khul they are all people with hands crucified. With the two hands crucified they keep on doing the same work for the sake of the belly, all the time working for the belly and there is no qualitative work, there is no shift of working to higher states of work. There are different understandings of work as you move forward, and there is a point beyond which you realize that work happens. You do not have to labour so much. Those who do not know how to work, they labour a lot. As I said before, the struggle, the toiling, the tilling, all this effort is only up to a point. Thereafter things happen. So you can be at ease while things are happening.

For example, when you are learning to drive a car, your eyes, your mind, your hands, your legs, everything is focused on driving and on the road. But after you are a bit experienced with your driving you can speak to the one by your side and make jokes and have a nice conversation or a spicy conversation while driving is happening. Driving is happening while you are engaged with some other person besides you. Driving keeps happening while you listen to music, but for a beginner if you talk, the one who sits by you, if he talks you are disturbed. If he sets music you are disturbed. You are in such a tension in that car because the driver is immature. So all those who are very immature in their ability to work, they are stuck with their work, they cannot look for better work. Better work does not approach them even.

What is better work? You may say. Better work is, with the same hands that you are working with, you change the attitude that these hands are given to be used through the work for other's benefit. You do not have to change your work. Same work, just change the attitude. To release your hand from fixation, from crucifixion, make sure that you are using these hands for other's benefit, otherwise do not use. That is how when the hands are for others, when the speech is for other's benefit, when your activity is for other's benefit, same work, only change in attitude. There is no such separation as professional work and service work. All is service according to Bhagavad Gita.

That is how Bhagavad Gita did not define separately about service. It said: "All that you do, do it as service", all that you do. As you relate to your life partner, as you relate to children, as you relate to friends, as you relate to your staff in the vocation or as you relate to your superiors or your

subordinates, try to see how much you can be of use to them. Then it turns into an attitude of service and you are rewarded by abundant satisfaction when your work is deeply appreciated by others. It is not the remuneration that keeps you happy, it is other's acceptance of you. You are more and more accepted by people around you. When you come, when you knock the door, the people when they open the door they feel joyful to receive you into the house. They do not feel "Oh this man has come now!" You will never be an intruder into anybody's life because you are welcome everywhere. Wherever you go you should do such acts of being helpful to others that they should feel that you should come back. Don't we like that a Master comes to your house daily? Don't we like that a Master of Wisdom visits us? There are people who keep the main door slightly open when they do prayers because may be the Master visits. But the Master visits even into your chamber when it is closed. Why? Because it is your openness to help others. As much as you preserve yourself, it is like tending to be a bud. A bud is expected to be a flower, but when you are more and more thinking about you, you are slowly closing in, nothing and get in.

When you are opening and opening and opening and opening to as many opportunities as the sky gives, be open to opportunities that the sky gives. Please remember sky is called akasha in Sanskrit. Akasha is synonym to avakasha. Avakasha means "descent of energies from akasha". Regularly there is influx of energies from the Sun and from the planets to us. If you are open, you can receive. If you are closed, you cannot. And you cannot just to open for planetary energies. You cannot just to open for the Master whom you like. You have to be generally open minded. You have to be such an open minded person that the one besides you feels the warmth relating to you. They should feel the warmth relating to you. Your heart generates such a warmth that people would like to visit you. Not only people, even animals. Around you, the gardens grow better. Everything grows because of life and in you the life energies function like a fountain nourishing the surroundings and you keep on warming them up. Why do we go to ashrams and stay there? To get warmth. We get to recharge ourselves, we say. But as long as you are only seeker but not a giver nothing happens wherever you go if you go with a closed box, nothing can get into it. Let the lid be open, let your heart be warm enough to receive as many, to serve as many and to make sure that you are working. Anything that you do is a service. Anything you do is a service.

I'll tell you a small story, an anecdote from the life of Krishna. Daily as he moves around in the city of Dwaraka, he particularly used to go to a pan-shop and take one pan, meaning betel nut and betel leaf with some paste on it which we eat after lunch. So, after lunch he used to go out for a stroll and then go to that particular shop, take a pan, smile at the person there, and then munch it and keep getting back home. So people were surprised why Krishna regularly does it, number one, why he only goes to that shop –there are many other shops and there are so many who would like to meet Krishna, but he goes and meets the shop keeper regularly. So once a close disciple asked Krishna: "May I know the secret behind?" then Krishna said: "He offers pan to me, that is the betel nut preparation, betel leaf preparation to others, but he does with the same veneration, with the same love", be it Krishna or be it some other citizens of Dwaraka, when you go to that shop, he gives it with so much love, such an equanimity in his love and such dedication in preparation of that product.

So we do also get customers in our shops, do we attend to all customers in the same manner? We keep a board over there, especially in India. Customer is our God we say, but we don't read customers well. Isn't it? Whoever knocks at your door is a customer. You have to serve him. What is it he matters to you is not important. How much do you matter to him is important. How much do I

matter to the other person is important. That opens the heart. That gives the warmth which comes from higher circles.

The warmth in the heart is the energy coming from higher circles. That is why we say, “he has a very warm heart”. A hot head is not required. A warm heart is required. A warm heart enables us to gain that magnetism since the energies descend into you through silence up to the heart and transmit themselves into the surroundings. The heart has one upward moving energy, one nerve that makes an upward movement, only one. There are hundred nerves that move around. These are not the vehicles of blood, these are the vehicles of awareness. Hundred nerves move around to nourish the body and they all move in the horizontal and even downward movement, while only one goes up. Through that, you receive the energy and you warm up people around. That is why you should gain through your attitude towards work. Some people when they go to the garden the flower plants in the garden, they open up. The flowers feel that “my guardian, my gardener has come”. That is the sensation a flower plant feels when you approach the flower plant. But if you approach like an either barbarian, meaning a rough person not even look at the flower plant, not even look at the flower as you come near it turns otherwise. There are musicians in India who make the flowers bloom through music. And there are other drum beaters in India, when they make music the opened flowers they fall off, meaning they get faded away. So what kind the energy that we hold, matters.

When you have the ability to comfort your neighbour, when you have the ability to comfort all those who are around you, do not seek comforts from them, don't tend to be royal, tend to be a citizen. Be a citizen but not royal. The more and more you are for others you are treated well with love. As you treat well with love, you are treated well with love. There are hundreds and hundreds of statements like this in the New Testament. We only see one way, how to receive. So therefore when we do really such an act, your hands are not crucified. You are free. You tend to be free. Not only you handle your profession, not only you handle your domestic activity, you will also be able to handle some social activity. You will be able to handle some other things like teaching, writing and helping in varieties of ways.

A man is said to be free when he is able to set things in such an order that not a single work sticks him, meaning no nail is hit into the palm and you are stuck with it. When the two hands are thus stuck, you cannot make a movement on the ladder, isn't it? Unless you hold the higher ring, you cannot lift up your feet from the existing ring to the next ring. We keep on climbing with the hands, please remember. Do not think you are climbing with only legs, it is also the hands. You catch the higher and then leave the lower. Like that, you can keep on making successive forward steps from the heart centre to the brow centre, it is of great importance.

In all Merry Life teachings I am very frequently telling you to get to the head. Get to the head from within, don't get into the head through the mind. From mind to heart and from heart to another mind, the inner mind, that mind is what is called the heart's mind. That is why Master Djwhal Khul says: “Learn to think from the heart, do not think from the head” because the head is calculative: Is it comfortable? Is it profitable? Is it convenient? This kind of attitude is with the head. All calculations are in the head. When you are into the heart, the worldly calculations do not exist. You are into a different measure and you respond to the surroundings much better than before, and your energies keep on expanding into the surroundings and your usefulness keeps flowing until you go up to the brow centre.

Thereafter you have the beauty of Hierarchy which we frequently speak of. There are four centres which I mentioned you last time: one at the top of the head; and then the triangle consisting of the will, knowledge and activity around the three centres, above the third eye, above the left eye, above the right eye – these three together represent the holy triad; over here there is the one that presides the triad. The one who presides over is the one whom we call in our books as Sanat Kumara. We speak of Sanat Kumara and Shamballa which is the most high centre as far as Earth is concerned. That is the highest centre, and then you have the benefit of the Grand Masters like Master Maitreya, Lord Maitreya, Lord Morya and Lord Devapi or Koot Hoomi, relating to you and through from the heart centre to the brow centre as you travel, the disciples of the Hierarchy keep on supporting you. That is why I said: “The initial work is different, but later so many forces join you, so many hands join you”. See we have symbols in the West where they keep one hand over the other and form a circle, what they call the round table meaning twelve persons come together, twelve able persons come together to fulfil a divine Plan. That is how more and more forces join you when you start moving from the heart through your attitude of service. First everything has to start with the attitude of service and it shall have to be throughout your wakeful hours. Do not think of weekly service or monthly service or full moon service. Just like you have respiration regularly happening in you, do you not respire regularly? Anything that you do, turn it into service, meaning you are not looking for what you should get from others, you are looking for what you should give to others. Every offering has its own receptions. Offering to the surroundings, receive from the higher circles. As you receive from higher circles your tasks are fulfilled with much less effort. Not so much effort was needed.

When I was in the profession in the beginning it needed lot of effort. But slowly in a matter of seven years the work is distributed and as much as I distributed the work so much I could fulfil myself. Likewise everything that you are handling, you shall have to find a way that you are not stuck with it. Since many years I am telling you that I cannot be arrested by teaching. I have been teaching the groups in the West and in the East “Do not look for eternal teaching, keep working” Why? Because I have to move on, I did a job for say 36 years, strictly speaking it is from '81, meaning almost 40 years. So you cannot be staying all the time. When you get higher program, you should be able to leave this and move on. Likewise anything that you do over years you should be able to hand it over to the surroundings and move on. That is the scheme of things that the nature teaches us. That is the scheme of things that the teacher teaches us. The difference is, the teacher demonstrates. It has to be demonstrated that we are moving on, that we move on not only up to Sanat Kumara. Sanat Kumara is also a huge dream for us. The holy triad of the Masters is also a very huge dream. Our getting into brow centre itself is a dream to us. And our being in the heart we are struggling because once you are here the pull up is easy. When the pull up happens you get such a support, such a joining of energies that you get strengthened, you are pulled up and you do things better, better and better and serve better the surroundings and your work keeps on expanding as long as you are in the body, that is number one. Number two, coming from here you think of the Rod. This is given in the books. Then think of the triad. Think of Sanat Kumara and Shamballa that is not the end of the things. According to Veda or even according to the teachings that came through Master Djwhal Khul there is the Lord of Lords. Even Sanat Kumara bows down to someone who is Sanat Kumara to Sanat Kumara. That is whom we call the Second Logos.

So these are the ways that we have and then we keep on moving forward. It is a huge journey, number one. I can keep on searching the word, huge journey. It is a huge journey and we have to make it fast because the time has opened up for it. We are in such a time where things are open and

things are open for all those aspirants and disciples to move into higher realms of existence. Why do we preoccupy our mind with corona, with vaccine, should we have vaccine? Should we not have vaccine? What happens tomorrow for my livelihood? Just leave it as it is. Be bold, keep moving and move upwards. Find more and more and more time to move up. This moving up shall have to be our major task. That happens only when you are released from what you are now doing. You cannot abandon whatever you are doing, it has to find an automatic function. When we set things in an order they function by themselves mostly. And do not leave anything half cooked. Do it well, make sure that it functions by itself and I do not have to tell the West the entire West is run by system, not by individual.

So prepare such a system around you that it runs by itself and you mind your business vertically and reach such stage that you move up from the present state which is called the 4th sub-ring of the 4th ring. We are in the 4th sub-ring of the 4th ring, and from there on, we have to move on to cover another half of the ladder and later move even further high. These are the scopes that I wish to inform you and then ideate in relation to them and relate the books of Masters and teachers relating to this. It gives you enough inspiration and we keep moving forward. That is how we'll continue to function as long as it is ordained for us to do so. Thank you one and all, I overshot by six minutes but I think it is allowed, Namaskar.