

Merry Life Teachings
Master KPK
21st August, 2021
Talk 38

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Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to the Merry Life Teachings. We are approaching the full moon once again. Tomorrow, the 22nd of August on Sunday the full moon happens with moon moving from the constellation of Shravana to Dhanishta. It is a Leo full moon happening almost at the very end of the solar month of Leo. Nevertheless, it is a Leo full moon. It is full moon of Shravana of which I have already informed before. One of the four full moons of Kumara. Saravana is Shravana followed by Dhanishta. Shravana enables us to listen within when there is fairly good regulation over one's own outgoing mind and senses. The entire work relating to discipleship is to relate to the inner dimensions of man and one by one to realize the inner dimensions. There is only one outer dimension and there are three inner dimensions. That is how we are four. So is the Lord. Until we have enough taste to turn inward, the inner work doesn't commence. Until the inner work commences, inner perceptions do not open up. Developing the inner awareness through processes of Antahkarana is what the teaching is all about. We have developed enough of outer implements- the objective mind, the senses and the body, and we freely use them. But discipleship demands we develop the inner implements. Antahkarana means inner implements. The inner implements are available for the subjective mind or the inner mind. We should relate to the inner activity. The inner activity is the activity of the Inner Life and also the activity of Light. So, we should develop this taste for observing inner activity which will open certain dimensions in us. So therefore, developing inner sensitive awareness through processes of Antahkarana thereby improving inner sensory perceptions.

Some have better perceptions some do not have those perceptions while some have illusory perceptions. Many people have illusions and they are in the emotional plane. Therefore, all illusions pour in and they never come true. The proof of the illusion is, that there it never manifests. Therefore, proper development of inner perception, what we call extra sensory perception necessarily happens as one takes to the classical procedure of turning the mind within and relating it to the activity in the vertebral column or activity of Light principle. It is

a commitment. It is a consecration. And there has to be a taste for it. When one gains the taste in any given situation, given an option, he would like to turn inward than thinking of things of objectivity. It is all about abhyasa, meaning, a consistent, uniform continuous practice that slowly gives results which is an aspect of Saturn. If one is to know himself how far is he good with his practices? What are the inner perceptions that he is gaining? Are there any extra sensory perceptions happening? How is the mind functioning within? Is it relating to the centers of Light in us which are Anahata, Vishuddhi, Brow Centre and Ajna center, or is it engaged with the activity of Life Principle which are respiration and pulsation.

As we advance in age, as our outer obligations are all complete, if we gain this inner engagement there is no such thing as, 'How to kill time?' because just you can close your eyes and get into inner vision and inner activity of Light and Sound. It is a great engagement which reveals many things to us provided we have the taste for it. Slowly, the objective activity gives way to the subjective activity. Another dimension to note is that we are gaining ground in the inner fields of our own beings is the continuity of consciousness meaning, whatever is gained by our awareness is never lost. It is not lost. When you gain knowledge and when you lose it again it means you gained that knowledge with the help of outer mind, the peripheral mind which cannot retain it. The inner mind, when it receives knowledge, it stores it in a storehouse called the suppliance of wisdom. That is why it can be recalled any time when there is a need. That is where the continuity of consciousness is. Continuity of consciousness exists in the buddhi plane and the inner mind as it gathers, as it listens or as it studies it has to restore it in the buddhi plane from where it can be recalled. And we should be able to recall the knowledge when it is necessary. When you cannot recall, that knowledge is of no use. After the event if the knowledge comes to us or before the event the knowledge is with us it is more a luggage. But knowledge as it pops up at the moment where it is needed, that knowledge is useful and it also helps us to continue further with Knowledge. This faculty enables us to regularly and gradually expand our state of awareness and cause a continuous consciousness beyond one's own form into the surroundings. And what is relevant in relation to the Light and in relation to what is to be done or what is to be spoken- it is all recalled at once. That is how one is in a state of awareness where he does what is to be done at a given time. There is neither forgetfulness nor tending to be late or tending to be early. It works on time. That is the beauty of Knowledge that it arrives and functions on time and at other times it is there in your store house, you don't have to carry it in your memory. This continuity of consciousness is very deeply insisted by the Seers and the Masters of Wisdom because it leads you also to hold on to this consciousness even after one's one cycle of time into the next cycle. That is where people recollect from the past and continue their work. That continuity of consciousness enables one to overcome the limitation of death. That is one dimension. Before that, the practices all have to be internal. It has nothing to do with the outer. Outer practices are meant for outer peace, outer harmony. Inner practices are meant for upliftment of oneself into states of ability where he can serve better than before. We would be able to serve better than before when we are reinforced with Will, with Knowledge and the skill to Act. There is a progressive movement with respect to the three dimensions. To attune to the Will, to recall the Wisdom, and to act better than before, to speak better than before. Anything is intended to progress and we all tend to trace perfection.

Therefore, these fundamentals should never be given a go-by and we cannot have distractions when we enter into the inner side of the being. Distractions by the objective life gradually reduce the more and more you show intent for the inner life. The inner awareness and outer activity should be consistently stepped up. When the inner is growing and gaining the quality of the Soul, the voice that speaks, the acts that you do in the objectivity would also carry the touch of the Spirit in it. That is why, when you do some things which are normal things that others do, they have a specialty. If you hold your profession, the way you conduct profession has a different touch. If you do your work, any work that you do, it has an added value in it, a special taste in it. As I said in the story of Nala and Damayanti, when Nala cooked, it was special. Likewise, some would have a special voice that influences, that causes a harmonious rearrangement in others. Some voices when they speak, which we call fiery tongues in the Bible, when they speak out, the harmony spreads all around and people feel comforted, people feel harmonized, people feel to listen to that voice again and again and again. Why because there is a spiritual dimension that is added to the voice. Likewise, to the looks, to the smiles, to the touch that you give and the works you do. When you do a work, it shall have to be a little more special than the normal. It cannot be a little less and mistakes are not to be. Master Morya, many times in his teachings, says, 'Mistakes speak of your absence of alertness.' When you are not alert you make mistakes. When you are not focused you make mistakes. Why? Who told you? Who has compelled you to be so? As far as possible, anything that we do, it

should be in such an artistic manner, leave alone scientific manner, the artistic manner is a step more than that. The way you drink a cup of tea. There is a way of doing it. The way you eat your breakfast, there is a way by which you enjoy and others enjoy seeing you. The way you walk, the way you talk, the way you deliver things. In everything there is a spiritual dimension. All that comes when, more and more in you, the awareness takes over all the limbs relating to you. The five organs of actions and the five senses and the mind, through them they get exhibited. They get exhibited. In your work it is exhibited. In your speech it is exhibited. In your daily behavior it is exhibited. Not that you make an effort to exhibit. It transports itself. That is what Master Djwhal Khul suggests to us as a dimension of discipleship that the inner awareness and outer activity, they synchronize with each other. They synchronize. There is no profession which is non-spiritual. All professions are spiritual. It is a dimension that you have to gain that all is spiritual. All activity is spiritual. As long as you hold on to Goodwill, that which you do is spiritual. Goodwill is an action for the benefit of others, for the love of others. When you keep doing it, as a person you can no more be vague, you can no more be wayward, you can no more be irregular in your energy system. Everything gets into its proper order. This order in us is very important. For a disciple disorderly way of living is not acceptable in the path of the Masters of Wisdom which we call the Path Raja Yoga. From top to bottom everything has to be spick and span. Your speech has to be precise and magnetic. Your appearance also cannot be with an indifference. This is a 7th Ray dimension which adds to wisdom and you present yourself in a manner that the surroundings are attracted to you not because you make an effort to attract them but the energy itself attracts. That is how you can step up if you want to take this Wisdom into circles of friends and relatives. How can it be done unless you carry it? You have to fill it up with these internal practices with the needed energy. Then it speaks itself.

You all know the story of Jesus who said clearly to his disciples. 'Go and speak. Go and teach everywhere whatever you have learnt from me during these few years.' Then some expressed, 'But we don't have the magnetic voice as you have.' Then he gave only Antahkarana practices. He said, 'Practice it for seven weeks. If you are sincere, the Word will speak through you.' That is how the Pentecost has come up. The fiery tongue dimension. They went on speaking and they inspired people. See inspiration is from within. It is not from outside. Therefore, what I wish to say is the emphasis is upon Antahkarana practices to start with and then align the knowledge, the vibration and the magnetism that you have gained from within. Let it express itself into the outer. When it expresses itself into the outer, the outer is better organized than before. Your outer life also tends to be very orderly. It is also filled with magnetism. It also radiates well. That is how every dimension- your house, your office place, the automobile in which you move- everything. It is filled with it because it is all energy only. And that energy brings from you and flows out into the surroundings and then fulfils others. This is possible only when we first start with Antahkarana and then look far. Let it take its own expression into the outer life. It is not that we are anxious to express it. Because when it fills you then there is a full lot to fulfil, that is what Master says. It flows out and keeps on giving this kind of harmony and peace into the surroundings. That is where from within the outer is organized. Many think that they can organize their outer and later get into the inner. But the truth is, once the inner is organized through the inner organized energy as it flows out it also harmonizes the outer. As it harmonizes the outer then you gain the kind of contact of people who would receive this energy from you. That should happen. This is possible only when your very attitude is changed from being a self-centered person to a self-offering one. Self-centered person is only looking for himself all the time, even for Moksha or liberation. All those words which they use is selfish because when you think of Moksha for you it is selfish. When you give relief to the surrounding lives you are unbound more and more. The more and more you are unbound, the more you are free. The more and more you bind yourself and the center is with you here 28:09 that totally bounds because the center is within you around which you are weaving so much of web. When you see the center all outside, in every person that you see, in every being that you see then you are unbound and when you serve it with love you are totally unbound. That is the path of the Masters is self-offering but not self-seeking. Self-offering. Self-offering leads slowly to self-forgetfulness. So, you keep on working for others. In any profession it is all working for others only. Nothing else. It can be a teaching profession, it can be a healing profession, it can be an administrative profession. Take any profession it is all working for others. When you are only deeply concerned about your working for others' benefit then that itself unbinds you and brings you the joy. Not only that, the persons who relate to you also look forward to relate to you again and again and again. When you teach, the students would like to listen to you, would even demand that you teach more and more and they look for your teachings. If you are a good cook, they look for your dishes, isn't it? If you are a good speaker, they look to you again and again and again to listen to you why because it is flowing from within to the

surroundings. So, receiving from the Higher Circles you transmit into the lower circles. That is how the work is done. But unfortunately, all religions everywhere gave a wrong platform of seeking. Seeking from the Divine. Seeking from the Divine for others is okay. Seeking the Divine for ourselves is not okay. The scriptures are very clear about it and the scripture of Bhagavata which is called the Scripture of Synthesis, it only says, 'If you are for others, the Divine is for you.' If your life is dedicated for others' benefit, the Divine is behind you, the Divine walks by you and you can walk alongside or the Divine and you become one because the Divine is interested in those who are interested in others.

That is where this New Group of World Servers was basically constituted that I seek not for myself. I seek for the fellow men. I seek for the fellow beings. And whatever comes to me I keep sharing with as many as possible. That should be the attitude for a New Group of World Servers. Not an attitude, an old Piscean attitude, of seeking for oneself. Seeking for oneself in any dimension is selfish. Because even at the very beginning of creation, the Creator was told that as long as you work for others you will have this status. As long as you work for others you have this status. The moment you think of yourself, you fall. It happened to Creator, it also happened to the King of Celestials. It happened to so many Higher Beings. When they thought about themselves, they fell. When they did what is to be done, they remained in the same position. But doing what is to be done, you stay in the right placement. When you do not, then you fall down, you fall down. That is how the story of the Prajapati Daksha is. He did so well to set an order, a civil court for the initial society. It was all very appreciated by people the way he did it. That appreciation has gone too far and he felt himself to be very special. And he wanted his colleagues also to see him as a special man. They were all together. They worked together. And he gained the name and the fame and he gained the pride. When the pride came to be, it needed to be neutralized. The story is long but, in that story, what happens is, the Lord appears in the form of Shiva and then Daksha speaks of how much he has done. All that he has done. Then Shiva said, 'Who asked you to do it?' Who asked you to do it? There was no answer. 'It is your duty to do it and you have done it. For having done what you should you why should you be praised?' If someone comes regularly to a group prayer, if you praise him, slowly he gets accustomed to your praise, isn't it? Why should he be praised? He is coming for prayer which is his duty as a student of a Master, isn't it? But we look for praise every now and then the fall comes. What I wish to suggest is, let the energy fill in you and after you are filled there is a full-ment. That is what the word is. Further it is filled, then what will you do with it? It flows out. It flows and helps the surroundings The surroundings are helped because the energy is flowing through. That can happen when we remain aligned as Soul. The whole work is aligning as Soul and letting the energy flow and find its expression because it has a plan by itself. In all these years we have seen how the energy has travelled itself and fulfilled so many groups. And recently I have, yesterday, a mail coming from a young man, an Indian who is settled in Texas. When he was a student, he had a kind of an ambition to have house like Radha Madhavam. That is the residence where Master lived and I live. It was his vision- 'When I grow up, I should have a house like Radha Madhavam, the old Radha Madhavam.' And now, he has a house which is ten times bigger than Radha Madhavam. Ten times bigger than Radha Madhavam. He wrote me a mail saying, "Master, this has all happened because of the Master energy and I want to dedicate this house to the work of the Master. To the work of the Master." I said, 'It is okay. Keep doing your prayers and do your work what you are doing. Let people when they come, if it happens, share it with the group. Don't do any missionary work,' I told him. Let there be no missionary work. The very moment we invoke 'Om', the surroundings get alerted. This is how my experience is in a very... everywhere and in every group. The moment we invoke Om, the needed energies are erected all around and the people who need to relate to this, get related to it and then they slowly form into groups and they conduct the activity. The energy being Uranian coming from the most-high circles it conducts itself because it has a direct way of organizing everything. In the 2nd Ray functioning it is all allowing things to happen, not making things happen. If it is the 1st Ray energy, they make things happen. In the 2nd Ray path, they let things happen and keep watching it as gardeners and as guardians. We are gardeners and guardians but not monitors of persons. We are gardeners in the sense we try to weed out the undesirable things in people and let the desirable grow. We are guardians in the sense that they are protected from undesirable energies. Gardening and guarding - these are the dimensions of the 2nd Ray. It keeps on happening and happening.

This is what each one of us are given as a responsibility the New Group of World Servers. Let us form the Circle of World Servers with Vaisakha Valley and the Sons of Asia. That is what I picked up this motto from the writings of Master Djwhal Khul. Let us form the Circle of the World Servers with Vaisakha Valley and the Sons of

Humanity. Sons of Humanity are those who are truly aspiring to function as Soul aligning the personality with the Soul. To align the personality with the Soul, the personality has to find the inner dimension relating to it. There is an inner dimension of personality. There is an outer layer of personality. First, the inner has to grow, grow strong. The outer has to align with the inner. Then the inner can transmit itself through the outer to the surroundings and the energy continuously pours down from the Soul and the energy of Soul is nothing but Will, Knowledge and Activity. Soul essentially carries these three dimensions of Will, Knowledge and Activity. Personality receives it in its inner side, expresses it through the outer side. Then only, the teaching tends to be carrying the touch of the Soul and the people continue to be connected and then continue to work for their own, gaining these processes. That is how it is seen.

Then, evolution means a steadily increasing sensitivity to Light, sound and illumination. Evolution, we are, after all is said and done, we would like to see if we are really progressing in the measure of Light. Because when we turn in, do we instantly find Light? Do we have to make effort to find Light? Even after making effort to find Light, are we able to find some kind of lighted beings or lighted sceneries or lighted forms? Or is it just a vague closure of eyes? All is possible depending upon the practices that we make. For an advanced student it is all a light and sound show within one's own being. And then ultimately the whole thing stills into an expanse of blue light. That is how it is. Not that I said it, the scriptures also say that. And when you get that state you feel it affirmation, 'Okay. You are moving in the right direction.' If your mind is going hither and thither it means it is still an infant state. It cannot go hither and thither as you close your eyes even after 20-30 years of practice. Why should it go? After so many years of setting the mind within in a center, be it Ajna, be it brow center, be it heart center, be it respiration, when you inform your mind that you shall set at a particular point in your own system you should be able to stay there. If you haven't, you did not train your mind to stay where it should stay. It should happen in five years, according to one teacher. It should happen in ten years, according to another teacher. It should happen in twelve years, says one teacher. And the teacher says, 'Continue with it, until you find it.' As you close your eyes and even mentally say, 'Om,' you should be able to find a place where you feel comfortable within your own being. Where you feel an expanse of Light. Any light may appear before you depending upon the center that you relate to. And then later, listening to the Silence, listening to Silence is possible only when the mind is absolutely silenced. Because mind has a noise and it keeps on saying things all the time. It fills. That noise causes a lot of darkness within. Within oneself one feels a lot of darkness because there is lot of noise that mind keeps making at the mental level. It should not happen. As you close your eyes and mentally say 'OM,' travelling through the entire spinal column up to the heart or brow center and just leave it, then you should be feeling the comfort and the joy of being in the realm of Light. That should be the measure. That is why the Master says, 'Evolution means a steadily increasing sensitivity to Light and to Illumination.' And the Master, once in a year he sees how illumined our head is. How illumined our head is, I believe he sees every one of us. Once a year. And he knows what it was last year and what it is this year. Is there Light? First, that is the question. Secondly, if it there, did it improve? Did it decrease? Or did it remain where it is? He gets the whole idea. He has no more time than that for the followers because he has many other activities also.

Therefore, you need to work with it. Working with oneself all techniques are given. Apart from techniques the Master gives support. The presence is the support. In the presence of the Master, it can happen easier. The presence of the Master is available to you, if you do it at the same place every time you do the practice. You create a system there where he visits according to the appointed time. That is why it is always said, 'Do the prayers at the same place. Don't change places, don't change directions.' If you have a group prayer, you have to say, 'The next prayer is the group prayer. I shall be joining you Master, in the group.' Like that you can talk to the Presence. To gain Presence is more important, presence of the Teacher than Teacher as such. The personality of the Teacher can be a great obstruction. The presence of the Teacher has no obstruction. They are two different things. The personality of the Teacher is not eternal. The Presence of the Teacher is eternal. That is why, in some other context the Master says, 'Personality of the Teacher, one lesson all aspirants need to learn and to learn early is not to concentrate upon the personality of the Teacher.' Don't concentrate upon the personality of the Teacher. It causes a problem. Aspirants should not do so for acceptance by the teacher and for inner vision of the Teacher. It only serves to postpone the contact and delay the acceptance. When you are demanding the Presence of a Teacher in a form, a particular Teacher in a form because of your liking, you are only adding to its postponement. That is what He is saying. The Teacher would like to but the way you look at the teacher is different from the way He would like you to look at him. Every Master of Wisdom gives His

appearance only when you have found the touch of the Soul in you. You are the Soul; you have a personality. The Soul is the Master in you. When you touch or you enter into the realms of the Soul, that is the time a Master also appears. Not before. Because the Master appears to the personality you have many problems. You get into a kind of illusion. You can get into some kind of glamour and sometimes your brain may work in a very funny manner or you derange your life since you cannot assimilate that energy. Therefore, until you touch the Soul energy in you, no Master ever gives His presence to you. He gives you a technique by which you contact the Soul. Because that is the center where he meets you. There is a Master center in every one of us whom we call Ishwara or Master and then it is from that center all awareness flows into us. It is from that center all life pulsations happen in us. There is God in man while Man is in God.

Therefore, we have to contact the God center in us. The more and more you grow nearer to the God center (between brows), near to Ajna, you enter the realms of the Soul, then you stand a chance of a Master's appearance in your vision. So don't set to look to the Master and His personality as a priority. Instead, give priority to the practice that He has given. If he says, you have to come up to this point you can find Me. So, better work out to see that we fulfil that dimension than trying to be around the personality of the Master. Because the Master has so many dimensions which you do not know. Once you get over there, he would appear in a dimension which is necessary for you for your further progress. Therefore, the Master says, it is very much important. One lesson all aspirants need to learn and to learn early is not to concentrate upon the personality of the Teacher. It will eventually happen. What would eventually happen, don't try to look to it. You look to what is to be done and that is to link up the pituitary with the pineal gland and be engaged with it all the time. All practices to lead you to that point where you try to build the bridge. Once that bridge is built everything works out by itself. See when Master EK was in the realm where he was able to feel the Light of Gayatri, that is the time Master CVV came into his life. Not before. We have examples. When Madam Blavatsky was already awaiting and she was already having clairaudience, Clair vision and so many things and she was getting frustrated of life because twenty years are over and nothing meaningful has happened in her life and she was looking for something which she did not know. And to her, if she closes her eyes, it is all Light. And her sister is there, a witness to all that was happening with Madam Blavatsky. So, when you are in that state of awareness a Master would necessarily appear. Likewise, Madam Bailey also, when she was alone and deeply linked within, and feeling the frustration of not fulfilling the purposes of life, that is the time Master Koot Hoomi appeared. Masters do come and give directions. There is no doubt about it. But there is a preparation. That preparation is, you should be engaged with your pineal gland which is Ajna center staying stably at the brow center and build the bridge between the two. That is what has to be done. In doing so, you gain the touch of the Soul energy to the personality. You should be familiar with the Soul energy, the energy of the Master in you. When you are in that state you stand a chance. Not before. Because each one has to function as a Soul later.

Every disciple, the purpose is to function as a Soul developing a personality which is multi-dimensional, which can serve greater purposes than one's own life. When a personality is infused by the Soul, that Soul can fulfil a huge work, huge work. But normally, for a personality, to live one's life itself is burdensome, isn't it? For a man in personality, living one's own life is a huge problem. But once you touch the Soul which you are, which is within you, which is in your head center your abilities increase in a manifold manner. Your abilities increase in a manifold manner. And your usefulness is no more limited to you and to your family but to hundreds and thousands of families. So how can you be satisfied with your practices unless you touch upon the Soul energy? You know the Soul energy, when you touch upon, it is said to be like releasing the energy of an atom. Imagine when energy is released from an atom how much can be done with it? We all know today. So also, when a personality builds bridge with the Soul and the Soul and the personality are united, the energy is released in a manner that through that person a lot of activity happens and it remains to serve humanity for a few centuries. That is how it works. When it is only happening at the rate of 10-12 humans in a century, that is where the Hierarchy is slightly disappointed with us. Ten to twelve humans are tending to gain the touch of the Soul, while it can be much better than that. That is where the whole work is attempted. That we have a responsibility to realize the Master center in us from where we receive the Will of God, the Love and Knowledge of God and the Light of God. That is the invocation coming from Master Djwhal Khul, 'From the Centre where the Will of God is known, From the Centre where the Love of God is known.' Where are those centers? They are in your upper part of the head where the Master is. Around the Master the triangular forces of Will, Knowledge and Activity. The moment you touch the Soul energy these energies start activating themselves and function through your

personality. That is the time you also have a Master of Wisdom visiting you, giving you the plan or directing you in the plan. It is for those who are prepared or almost prepared to serve. Therefore, the Master says, 'Through the medium of the Light of the Soul, the Soul can be known.' Just walk into the field of Light relating to you. Anywhere above your diaphragm it is all a field of Light in the vertebral column. From diaphragm up above from Golden Light to the dark-bluish Light all colors do happen and you can experience as you progress, as you ascend your awareness in center after center and that is how you find the related illumination also. Every color has its own vibration and its own illumination and that is what is to be experienced. The more you go towards the Soul, it is all like White Diamond Light or bluish white, bluish white. The color of the Soul is bluish white because it is white, since it is deep, it is also blue. That is the reason why we depict Rama and Krishna in blue color. The idea is that we gain that color, finally. That should happen. Through the medium of the Light of the Soul, the Soul can be known. Therefore, seek the Light of your own Soul. Your own Soul means actually, you are the Soul. You have taken the mistaken identity of your personality. So, the more and more you move towards the Soul, the more and more blue, whitish-blue, peaceful blue, a blue that completely harmonizes your system. Complete harmony prevails. You need to work for it.

When Soul contact is established, the Soul will entrust you to a Master. See the beauty? I am not saying this. I collected for you from the books of the Master. Master Djwhal Khul. Because it is not that we don't know. Since we live mostly in the mind, we forget things. Therefore, some kind of recollection for all of us is useful. That is why at random when you open things, because there is cooperation coming from the Master right things appear. Right thing means what is relevant to us is the right thing. See, the Master says, 'When the Soul contact is established in you, as personality we have a personality identity which will slowly, is replaced by Soul identity. I am the Soul, I have a personality,' is the Truth. But before that what is the understanding? 'I am the personality. I have a Soul.' It is not that we have a Soul. You are the Soul. 'I am the Soul; I have a personality. I need to redress my personality. I need to remake it. Because it is full of irregularities, angularities, it has to be redressed.' To tailor-make it we are helped. So, we seek the presence of a Master of Wisdom to help us and we work with it. Once the personality is aligned with the Soul, then you gain a different identity relating to it. You will know clearly that you are not your personality. Personality is your vehicle and you would also eventually gain as Soul what name is given to you in those planes of existence. That is where there is reverence for Spiritual name. There is no relevance for spiritual name unless you are taking birth as Soul. That is what is called the Second Birth. The second birth is birth as Soul. Then when you are reborn as Soul, there is another name which you will eventually know. That is a different story. What the Master says here is, when the Soul contact is established, we, as personalities, when we align with the Soul within us which is behind the processes of our intelligent activity which is behind the processes of our pulsation, respiration, the background Consciousness, when we grow nearer and nearer and nearer to it, we tend to know that we are not all that we think of as our personality. We are the Soul and we developed this personality with the traits that we have with the abilities we have; with the habits we have. The identity shifts from being a personality to be a Soul. When that is happening and when that is almost very concretely happening, when the Soul contact is established, your own Soul will introduce you to your Master. The Soul has the Master. The Master comes into the picture then. It is not that. Now that you have aligned with me, now it is time that together we work for the Master. Together we work for the Master. There was a group in Central America and they were relating to Master CSG and doing lot of practices. In their practices they came up to a very high state where they can zero in and visualize because visualization is one of the dimensions suggested by Master Djwhal Khul. In that visualization when they zeroed in, they heard, 'It is time that you contact the person who gives the teaching of Master Jupiter.' The person who gives teachings of Master Jupiter. And eventually they could find the person and they came in contact and they rejoiced and they started progressing. Like that, if everyone gets his direction once they are into the realms of the Soul, you get hints, you follow them and then you get the further direction not only from the Soul but also from the Master whom the Soul is following because all Souls are guided by the Seven Ray Masters. All souls are guided by the 7 Ray Masters. Master EK was directed to Master CVV to conduct the work. Madam Blavatsky was directed to Master Djwhal Khul to conduct the work. Madam Bailey was directed again to Master Djwhal Khul to conduct the work. But their Masters were different. They were guided by their Masters to work for another Master. You know all this.

All this is possible only when our Soul and our personality stand aligned. Not otherwise. Not otherwise. For that the outer has to be reorganized to be in tune with the inner direction. The outer cannot decide the inner life.

The inner life directs the outer life and the inner life relates to the Soul. From soul to inner life, from inner life to outer life, that is how the process is indicated in the Path of Yoga which is called the Raja Yoga Path. Therefore, we need to work out in these directions.

And then we are in, as I said, a period of crisis which is a period of transition. We stand a chance to work these dimensions in much easier manner than before. Because every crisis has its own gifts to offer. Every crisis has its own gifts to offer. The gift that we have is to be able to align the Soul and the personality and then we in that union to be able to work for a Master of the Hierarchy. That is where the New Group of World Servers have a responsibility. These are the dimensions which come to me, which I have already circulated in the morning. I thought I will give away the paper before so that even after the teaching you have some paper to look to. Of course, the Teaching is also recorded but instead of looking back at the teaching for one hour there are 9 points which I have mentioned. A quick look. The idea is to see that we take advantage of the crisis. We take advantage of the crisis instead of worrying about the crisis. There are two ways. We can keep on worrying about the crisis. The other way is, we can keep on aligning the personality with the Soul. The choice is ours. So, when we do the second part of it, we stand a good chance to be part of a grand working system which is working out a plan since we are seen as the future army of the Hierarchy. Those who have been with the Teaching and striving hard with their personalities to live up to the Teachings. Most of us have good intentions to live up to the teachings but you know, we have our own karma, we also have our objective life which is our own making and all these overcoming them we are trying to relate to the yoga, discipleship, relationship to the Master and inspiration of the Master and see that we are aligned. This effort receives great support by the Time and the time is ripe for supporting such activity and therefore we need to do this. That is why all Merry Life Teachings have been- this session, the session before, and the session before they are all about inner initiations only. Inner initiations- so many came out which can be worked out. We can set time because we don't have much to do in the objective life. We are also even prevented to do it. So, sit down, close your eyes and then open your workshop inside and keep working within depending upon the degree of taste that you have. The whole creation is also in crisis from another dimension about which also I released a paper relating to Aditya-Indra. Indra-Aditya of whom I spoke in the last class also is the Lord of the east. He is the celestial king. He is supposed to be the personality for the Trinity to conduct the creation. It is from him we received the basic seeds of drifting away from being normal. It is there in the Cosmic personality. The personality of the Cosmic person called Indra. Indra means the one that protects all that is created. Idam-dra- Indra. Many times, I spoke to you about it. This means the created world. That means God. Idam-Dra means one that protects this, meaning, the whole creation. He is the Aditya that prevails over Leo. That is how Leo people are able. They are also proud and they also have a natural inclination to be a leader. They even do not hesitate to destroy if another leader is developing within the group. I gave some hints about the Aditya dimension of Leo where personality pride is very high, very high. Leo personality is different from Leo Soul. Leo personality is what Indra is. He too did a mistake in the very first systemic existence which demanded the descent of the Lord, the Second Logos as an Avatar. Even today it is the personality which requires to be redressed at the macro level. It is being done in Higher Circles and we have to make sure that our individual personalities which are governed by the principle of personality. Our personality, by principle is ruled by Indra, one who is in charge of the senses, the one who is in charge of the attraction of the Universe, the one who would like to rule, the one who would not like another ruler around him. So, some dimensions relating to Indra, I have also released a paper which you may kindly go through because this Leo dimension of personality is a great threshold that has to be overcome. Only then one can be a good server. All the 12 sun signs have different Adityas which are represented by sun signs also but the Aditya dimension also adds some more information for us to work with. So, kindly go through that paper.

Next time when we meet, we are already in Virgo. I will give you another dimension of another Aditya who is called Vivaswan. That we will come in to the next one and most probably we meet again. Why most probably? We have taken a decision that we meet again on 27th, Friday evening. 27th, Friday evening, same time instead of 28th for the simple reason, 27th August was the date in 1983 where the World Teacher Trust International was constituted in Geneva with Master EK as the Chairman. So, it is requested that we recall that date and conduct the Teaching on that day. On that day I also release the book on guidelines that we have prepared for World Teacher Trust members and also speak a little about the World Teacher Trust Global and continue our teaching as usual. So, please make note that we meet on 27th, Friday evening but not Saturday evening as we normally do. In the meanwhile, we have the birthday of Master MN and we are releasing a book on MN in Telugu

which was written earlier by me in English. You too conduct recollecting the life and teachings of Master MN on 25th. 27th we will meet again. Thanking you one and all. Wish you well until we meet next that is next Friday, 27th August. Namaskaram.