

Merry Life Teachings

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28 November 2020

Talk 12

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Om Medham me... / Sahanavavatu... / Loka Samastha... Om shanti...

Hearty fraternal greetings and good wishes to all the brothers and sisters who gathered in various time zones to relate to this talk which is dedicated to Merry Life teachings. Merry Life is what is intended by Master CVV through practice of Yoga, for which he laid down certain simple principles. At all times he wished that we continue to be in an attitude of merryfulness. We should be cheerful, we should be full of merry when we carry out the Yoga practice which includes meditation, study and service. In conducting these practices which are of triple nature, namely daily meditation, daily study of scriptures and self-study and also daily service. In all this activity one should be cheerful enough. One should be merryful enough. If we are not cheerful, the endocrinal glands in us do not secrete. If we are not cheerful enough in our practice, there would be no unfoldment whatsoever of any centre. Only through cheer things unfold from within to without. A flower which is cheerful unfolds faster and gives joy to the surrounding. There are also flowers which unfold once in a year or even once in eight years. What the Master wants us is, "Be cheerful whenever you approach meditation. Be cheerful whenever you approach a book. Be cheerful whenever you make an introspection. Be cheerful also while you are at service and if possible be cheerful at all times". This is the fundamental. Religions over centuries went in the wrong direction, in the sense the practitioners of theology tended to be more and more serious, more and more irritative, easily angry-able.

All contraries are worked out in the name of the theological practices. But Yoga demands that we should be cheerful, after all the very essence of life is to live in cheer. Therefore Master Djwhal Khul used the word cheer when he dictated to Madam Bailey, because Masters cannot function with people who are not cheerful. People who are morose, who have a weeping face in the name of devotion, they distance people more than attract people. Cheer attracts people and cheer enables energies around us to favourably relate

to us. When we don't have the cheer, we are half dead. The other death in you will come in due course of time. There is no God man or a Master of Wisdom who was not cheerful. All men of wisdom were always cheerful and cheer makes the problems of life also lighter. So therefore, whenever we approach our teaching there should be enough cheer in me and there should be enough cheer in you, and thereby the energy flow from me to you and from you to me. They remain in active exchange of communication. If not, we can dampen the Merry Life activity by our moroseness. So, I just want to remind you, whatever hour in which we are, let us bring in the cheer, and the moment you propose cheer, cheer comes out of us.

So therefore, some of you are very early in the morning, some of you are very late in the night and the persons who are around me here they are approaching midday and I thank you all to consider my convenience while I was insisting upon your convenience. So, it was a group decision - let that it be that at eleven o'clock on every Saturday, so that we do not have interruptions in our Merry Life series activity.

We are now in a fortnight of initiation. Many times in many ways I informed our groups everywhere that **the first 14 degrees of Sun's transit in Sagittarius is of great consequence. It opens doors towards the North in us,** which is nothing but our crown centre, Sahasrara, that is the North. So the doors open towards light and we stand an opportunity to walk through the path of light in these fourteen days commencing from 23 November, concluding around 4th or 5th December according to the solar year. This is the time when the northward path is opened in all humans and as aspirants of light we must try to relate to it. This opening of the lighted path from Muladhara to Sahasrara is what is seen in each one of us as the path of light and also as a rod sceptre of initiation. In the books it is mentioned as the rod of initiation. When we make it as a rod of initiation it looks mystical but the truth is, it is hidden in us. Do not think it is somewhere in the caves of Himalayas. It is not only in the cave of Himalaya, it is also in each one of us. The only thing, the rod remains as a cerebro-spinal column closed in us like a calcium stick, like a bamboo, while in the initiate it is full of light producing sevenfold music. That is the symbol of Lord Krishna holding the flute which has seven holes in it through which He plays music, so each one of us can be a musical instrument in the hands of the Divine, provided we work out the internal processes which are called the occult practices or yoga practices. And for that, the best time is the time of 14 days where Sun transits from zero degrees Sagittarius to 13 degrees or 14 degrees Sagittarius. That has to be put to use with greater inner contemplation. It is important.

This is the time for contemplation, and for you in the West, it is winter time, lot of cold outside, so it is better to stay inside, while in South America it is their sunny time. They can relate to the Sun within and for all those who are aspirants of light, contemplating upon the cerebro-spinal column with a circle in the head, with a sphere in the head and then the column in the spinal column filled with light; that should be regularly contemplated. It is a spiritual symbol which you find being held by Lord Vishnu in the Vedic system. That is nothing but a discus at hand, a discus which the Lord can use at all times. When He holds it, the head of the mace is up and then the bottom of the column is in His hands. But when we are preparing for the initiation, there is a way to prepare for this initiation. That is what I wished to share with you today as a **method of meditation** which you can devote yourself to and then gradually realize it.

Imagine that your head is full of brilliant diamond light. The entire sphere of the space let it be full of brilliant diamond light and on the top of it let there be a small conical projection, a very small conical projection. Normally in all royal palaces they build the dome in this manner. Then after, coming from the throat centre down under up to Muladhara, visualize the column with all colours, starting from aquamarine colour at the throat centre, golden colour at the heart centre in between the throat and the heart centre all ranges of golden yellow to aquamarine can be visualized and thereafter the globe of the golden colour reduces to that of brass colour and then orange colour where you hold it. This is how you can imagine a

mace with brilliant diamantine colour in the entire face. In our body, the head is the place for all solar initiations. And then, the upper torso is the place for all planetary initiations.



We know a book called “Initiations, human and Solar” isn’t it? The book is known and what is written in the book only few know and even that is only throwing hints, but not the true practices, because true practices can only come through the Hierarchy of Teachers, otherwise it should be abused. Since we are in the times of initiation, since we are interested in transforming ourselves to be instruments of the Divine, we can think of this meditation of the mace from the head up to the tip of the base, with the most brilliant white diamond light in the head and all other colours from aquamarine via golden yellow towards the normal bronze colour. So this is how you see Hanuman holding the mace. He is allowed to hold the mace, meaning he is like Lord Maitreya or Sanat Kumara who can himself independently hand in the Plan relating to the divinity. And this rod, is said to be held only by Sanat Kumara and by Lord Maitreya during initiations. That is how it is said in the books, but first of all, we should make sure that we visualize this rod of initiation within us. It is most important.

Keep on visualizing this and when it comes to a full moon meditation you can even imagine that the rod within you is being touched by five Grand Masters. Five Grand Masters. The top of the mace at the point above would be touched by either Sanat Kumara or Lord Maitreya according to the energies that are to be presented through a particular full moon. For that, either one of them would be touching the rod; this can be imagined. And then, down under the rod around our forehead you can imagine three Grand Masters presiding over the three points relating to the spiritual triad in us. The three points relate to the three qualities of poise, dynamism and inertia, or as will, knowledge and activity. So, on the top there is a point around the head, on the forehead there are three points and then there is another point which is most important, that is held at the tip of your tongue. The tip of the tongue is a most important spiritual centre and should therefore be used most appropriately. Any ignorance in its use denies you any kind of approach of light towards you. That is why among the five sense organs the speech is given utmost importance to humans.

Please think of these **five centres in the head** and we should not miss them: the centre on the top of the head, the triangular triple centre at the forehead and then at the tip of the tongue, and then make sure that you only make harmonious speeches, speeches of love, speeches of harmony and not speeches of conflict and speeches that are critical, judgemental, etc., etc.

So, these five centres in the head, then **the throat centre** which should be kept extremely clean. It should be kept clean in terms of transformation of the silence into sound. It is a centre where silence transforms into sound while at the tongue it takes further transformation as speech. Sound is one dimension, speech is another dimension. So, first in the head we think of the speech and at the throat you think of sound. That is where you make sure that you do not sound. You do not sound unless it is essential.

Use the throat centre more for respiratory alignment with the mind or mind’s alignment with respiration, and use the throat centre only when it is essential. That is where all the sound regulations come. So therefore, sound and speech when it comes to this junction which connects the upper torso to the head, you have the throat centre where you should be extremely conscious of the sound that you make. That’s why the ancients thought fit to think of the seed sounds or mantras which are but formulae relating to the seed sounds. That way can we engage, or align the mind with respiration and utilize, observing the throat, observing the inflow of air and outflow of air. That is how we have covered 5 +1, the six centres.

Then the next centre is the **heart centre** where we should imagine that we are seated and we are conducting visualization of the mace from the head above to the base centre. You be there and there you can imagine any other Masters of Wisdom that you would like to. But for the Sahasrara it is either Sanat

Kumara or Lord Maitreya or if anyone is belonging to Buddha, Buddha can also be thought at the Sahasrara. Sanat Kumara, Maitreya, Gautama Buddha.

Then at the three points relating to the Holy Triad in us, think of Master Morya, Master Koot Hoomi or Devapi and Master CSG, Count Saint Germain. You can take that triangle. At the point of the tip of the tongue, please take to Master Djwhal Khul, because he is the expression, chief expresser, chief Master that expresses the Hierarchy out in these centuries.

And then at the throat centre you can think of any other Master who achieved through silence. There are persons who have accomplished mastery through silence. That is how we find Ramana Maharshi being silent, Master CVV being silent, Ramakrishna being silent, these are all silent Masters who pervade the planet and they have not spoken much. Their disciples have spoken on their behalf, so therefore at the throat centre take to any Master whom you think has achieved through silence.

That is how we can take to and then the entire Hierarchy, your choice you can relate to in the heart centre and make sure that you are seated at the feet of that Master. **Hierarchy at the heart, a Master of silence at the throat, a Master of speech at the tip of the tongue and then the three Grand Masters at the forehead triangle and then any of the three at the top of the head.** This is how the points are there and **you can join at the feet** of the Hierarchy. Sit there and recollect them and thereafter contemplate from head up to the base centre visualizing the radiant colours.

You can start with the brilliant light in the head, other colours will slowly reveal, because that is the ultimate target. That is why in the East they suggested relating to the light of Gayatri which is Solar and Cosmic and planetary as well.

So, think of the brilliant light in the head, think of the golden yellow at the heart, think of the aquamarine which is transforming blue into green and green into blue and all other colours like the peacock colours can be visualized at the throat centre and those colours will find their way into the lower centres.

You have to listen to this cassette and prepare the practice and then relate to it and as much as you do that you are preparing your rod to be radiant, you are preparing your rod to be magnetic and that would enable the invitation of the Masters of Wisdom to come near, touch you, transform you on the day of initiation which is special to every aspirant according to the planetary congregation he has. Not all get initiated at the same time, but each one gets initiated at different times of the year according to their planetary configuration.

So therefore, to get engaged with this is of utmost importance for all of us as much as we relate to meditational practices so much, we are within our being, and for that you need to learn to visualize inside than just sitting vaguely within yourself. Either you relate to respiration for some time which is also a path, but this is the path where you are consciously relating to the entire cerebrospinal system which is seen as a mace, which is seen as a rod of initiation, which is also seen as the magical stick in the hands of a Master, a magical wand - now you all know about Harry Potter - where the initiates hold the rod, while others have the wands. And thereafter you have the concept of flute which is nothing but cleansing the inner to make it completely empty so that the air flows through a hollow bamboo stick.

A bamboo stick is picked out of a bush of bamboos, that is how an aspirant is picked out of their family, their surroundings, their relatives, their associations, a kind of cut-off happens with the familiar surroundings for an aspirant. He would be more and more relating to people who are into the process of initiation, thus a bamboo is plucked from a bush of bamboos and then it is brought out and is cut to size. Bamboo has to be cut to size, meaning that his extraneous activities insofar as they are unnecessary they are all cut to size. You have a minimum objective program of life and you do not get completely lost in the objective activities. You will find sufficient time to relate to inner activities. When you do not find time for inner activities, you cannot take to the next step. You cannot be always busy in the outer world.

Even the nature provides a day and night, and informs you to withdraw by the evening hours and then get back into the world only when there is the day time. So you have to cut to size like the bamboo is cut to size before the inner activity relating to bamboo starts. First it is picked out. Most of you had the experience that you are mostly out of your activities relating to the friends, relatives, and society, and you find your own time for these practices. Later you try to reduce the undesirable, unnecessary outer activities. Thereafter you take to the training within yourself. That is where the bamboo is said to be cleansed from within. The inner is cleansed to make sure from one end to the other end it is empty, meaning your personality is made transparent. Only transparent personalities can allow the infusion of the soul. Most of you know how the coffee filters function. The coffee filter, the coffee comes down slowly drop by drop as coffee decoction only through the holes that are made through which the powder ...(I am put to some morning discipline and now it becomes very public because I am giving a conference or a talk during this time).

So, this cleansing of personality is the toughest of the jobs to get cut off from the worldly relations and then to cut off undesirable, unnecessary objective activity, these are two steps.

The third step is cleansing one's own personality and make it completely clean. That is what is called "A clean life". "A clean life, an open mind", all this is uttered out, but we have to stop when we say, "A clean life" and enquire how clean are our thoughts, how clean are our speeches, how clean is our activity. Keep it as clean and simple as possible. All those "Golden Stairs" are but another way of cleansing the personality. This cleansing of personality demands tremendous effort until the personality tends to be neutral, not partisan, not inclined to something in favour of the other, accepting the obverse and reverse of a coin equally, accepting favourable conditions, unfavourable conditions, with the same equanimity; these are the tasks involved in relation to the personality.

When personality is thus cleansed, if you see from one side to the other side you see the kind of transparency of the personality like the telescope through which you see far, like a binocular you see far, like a camera you can see through. A see-through personality is the most demanded personality from the standpoint of the Hierarchy where the personality is completely transparent and the life is an open book. Anyone can read that book; like that it has to be prepared. So, such kind of preparation is what is demanded in discipleship. So, we can never be satisfied with ourselves unless the soul infuses the personality and the personality is able to express the soul quality through its speech and actions. Such is the work and for that this fortnight is most suitable because the nature and the planets cooperate for this work, cooperate for this.

Therefore, I thought it appropriate to present or even represent or present again and again this topic every time we are entering into this period.

23rd November is the birthday of Sri Sathya Sai Baba; he was born on 23rd November. 23rd November was the day on which Sri Aurobindo was initiated, where he could find the Divine within and all around. 23rd November is specifically marked as the time to commence practices in the book *Spiritual Astrology* by Master EK. He says, "From now 14 days a disciple can work as intensely as he can to relate to the inner life".

So therefore, I bring this concept back to you all so that you may try with all your aspiration to gain this dimension of finding light within your column and within your head. The very purpose is to realize oneself as divine, meaning in him the Master is there, and in him he is also there as personality. That is how solar and human can come together to function. When God and man come together to function, the Plan of God can be manifested on Earth.

If we are very busy with our personalities and we continue to love our personalities more than the surroundings we are an obstruction to ourselves. We are an obstruction to ourselves. Our love for beings shall have to be much more than our love for ourselves. It is no big thing that we love ourselves. We have

to slowly give way for the love to extend itself to the surroundings. The love that you carry in you shall have to be expressed into the surrounding. The neighbour, meaning your spouse to start, the best neighbour that the human has is his spouse, and if you are unmarried, your co-born or your parents. How much love flows from you to them? People only look how much love we get from them, but for a disciple how much he is loving them, how much he is caring for them, how much he takes care of them, how much he helps them, supports them, cooperates with them, that is how love flows.

Goodwill is love in action, goodwill is not in thought and speech only. Goodwill has to be love in action. That love in action shall have to be demonstrated to the persons at home to start with. If you have a pet animal at home it has to be towards it. If you have plants at home it has to be towards it. So be relating with love to the immediate surroundings. Then see how much love and cooperation flows from you towards the group. See, people come to receive from the group, but there are also people who give out to the group. Isn't it? So, what is it that I am giving out to the group, that is a matter of love. What is it that I receive from the group is not the way. You receive but you shall also try to give, and even give more. And even give more.

So, the ability to share whatever resource you have with the surroundings is seen as an act of love. That love has to necessarily happen; unless the energies in you move out, the influx of energies do not happen into you. That is where to serve with love has become very important. How many are we relating to during the day? , number one. In our relation to the people around, are you giving or are you receiving? Naturally, it is a double action. You receive and you give. And you give and you receive. Make sure that you are more oriented to your giving than to your receiving. Receiving also happens, but you get more attuned to offer whatever you can. Just like, to start with offering a glass of water, or offering a cup of tea, or a cup of coffee, something to offer. That's where it starts and then relating throughout the day inherently there is service involved in it. If we do it with love, the energies in you flow out and the energies you invoke start magnetizing you and radiate.

Radiation and magnetization which is so frequently used in the books, they do not happen only by meditation. First you have to clear what you have inside, so that the influx happens in you. Just like you cannot breathe a second time unless you breathe out, you cannot gain further through a second meditation unless the impact of the first meditation is allowed to be assimilated into you through your acts of offering to the surroundings in between the interval. From one meditation to the other meditation what have you done? So, this offering has a great value, and in this century the Masters of Wisdom they are emphasizing in offering. They say, "This century shall end up as a century of charity, as a century of offering, as a century of giving, as a century of cooperation", all these have basis in love. So, when that understanding comes, people share.

Unless that understanding comes, people remain stagnated. We get stagnated because we keep on invoking energy while we do not share the energy into the surrounding. That is where the very first rule to initiation which the Hierarchy speaks of is to make sure that your heart is not just for yourself, and your heart causes warmth, causes comfort, to the neighbour. Your heart is not warm for yourself. Your heart is to warm of the next person to you. If you cannot love the surroundings, how can you love humanity which you speak of? When you cannot love your own family you cannot say you are really serving, loving the group or a larger group of persons. That is where Master Djwhal Khul says, "Let service begin at home". Let service begin at home and let it not stop with the household, that's all. Let it move to the group, let it move into the society. Let it move in the fourth step to the entire humanity. These are the dimensions which - not that you do not know - but the result of our inner work enables the inner energies to express themselves to outer world by which you stand benefited. In the way the inner is getting cleaned and more and more enters into you. Unless you empty a glass you cannot refill it. Anything cannot be filled unless it is empty first. When it is filled, let it be shared and then again it is refilled.

Therefore, for initiation one of the greatest rules is the warmth of the heart, meaning if someone comes to you, he should feel comforted and someone should feel, "If I go to this person, I get the warmth, I get the love, I get comforted". That is the reason why people keep on visiting men of wisdom, not always to talk to them but to be around. To be around a wise man is very comforting to visitors. That is why people go to ashrams and sit in the meditation halls before a Master or a Master's idol, or a Master's symbol. That is what we call the symbolic presentation of the Master which I noticed even in the Temple of Jerusalem in that place which we call the Moriah. It is still there, if you go over there, the Moriah is very, very active. The only thing is we build our own obstructions towards it. Likewise all old temples still continue to be alive, full of fire, and they keep giving us enough warmth when we visit them. So is a Master of Wisdom.

Since you wish to walk the path of discipleship, the Master says, "Do you carry enough warmth in your heart so that another person can take comfort in your presence?" If someone feels comfortable in your presence it means your heart has enough warmth, enough love, enough compassion. That is the first principle which has to be practiced along with this meditation. So, let us get into this meditation and then make sure that we cooperate with the immediate surroundings with love. Whatever is the work, wherever you are, do it with love. Do it with love and abandon seriousness in your work. Keep a smile and keep working and make sure that the others feel like working with you. They should feel like working with you, not just sitting with you. That is how slowly to a teacher when the students come, they initially come to listen. Later they slowly take to one work or the other and then they start doing some work or the other relating to the teacher, and then work moves on and through work the energy moves on. That is the beauty.

So therefore, take to this concept and make sure that you do your meditations. Do you know why we call these meditations but not prayers? A prayer is misunderstood due to religions as seeking for oneself. A prayer is seeking for oneself. To seek bread, to seek clothing, to seek comfort, to seek a good spouse, to seek children, to seek material benefit, to seek health, for all that when you seek for yourself it is prayer, but if you pray, same prayer, if you pray to request the Divine to lower, to lighten the burdens of your neighbours, the burdens. People around you may be having sickness, they may have financial troubles, they may have family troubles, troubles - we are experts, we create so many troubles to ourselves. So, when we do pray, we have to seek a redressal of their problems, not your problems. Then a prayer is a true prayer. When you pray for others it is true prayer.

If you pray for yourself it is blasphemy, according to Mme Blavatsky. She used very strong sentences. It is a blasphemy in the name of prayer; when you pray for yourself you tend to be more and more selfish. You are seeking from the surroundings and you continue to seek from the Divine, so you have an unending habit of seeking but not offering. So, Madam Blavatsky clearly says, we do not pray in the sense it is believed in the world. A theosophist does not believe in the prayers as they are generally understood in religious parlance. A prayer is meant to seek relief to the surroundings, not for the one who prays. And meditation is aligning with the Divine in you. The divine is very much in you, you are there and your personality is there. So, you as a soul relate to the divine in you and request alignment so that you can serve the humanity.

That is the ultimate goal. That is how meditation is called a process of alignment to ensure that the Divine functions through you. You wish to be a rod of initiation, you wish to be a magic flute, you wish to be a servant of God. For that, meditation is needed. To seek for others, prayers can be done. To seek for yourself is no prayer. See these dimensions as are initially given by Mme Blavatsky in her writings. So we, on account of our old habits try to pray for all our problems.

So therefore, there has to be a huge shift, a paradigm shift from prayers to meditation. Meditation is a kind of pledge that you wish to align yourself with the Divine by which your personality aligns with you and the Divine and then you and your personality, the three together perform for God upon Earth. That is the status of Masters, that they are outposts of the Divine. They receive the Plan and then they conduct the

Plan through their personality with a band of disciples and devotees all over the world. That is our target. In this way we are trying to align with the Hierarchy.

So please, try to do that, and this is the day and also from now onwards you still have ten days to intensively work with it. Therefore, I inform you of this magical rod of initiation which exists with each one of us non-functional. It becomes functional when we gradually accomplish what is said this morning. So, thank you one and all. I wish you well and I meet you again next Saturday at the same time. Namaskarams to you all.