

Merry Life Teachings

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Talk 17

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|| OM MEDHAM ME INDRAU DADATU ... ||

|| OM SAHANA VAVATU... ||

Hearty fraternal greetings and good wishes to all the brothers and sisters who gather 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 merrifull-ness. We should be cheerful, we should be full of merriness 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 these activities one should be cheerful enough, one should be merri-ful enough. If we are not cheerful, the endorphins or the 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 surroundings. There are also flowers which unfold once in a year or even once in eight years. What the master wants is that you 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 and easily angered. All contraries are worked out in the name of theological practices. But yoga demands that we should be cheerful. After

all, the very essence of life is to live in cheer. Therefore, Master Djhwalkul used the word 'cheer' and he dictated it to Madam Bailey because Masters cannot function with people who are not cheerful, people who are morose and 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 do not have the cheer, we are half dead. The other death will anyway come in due course of time. There is no godman 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. 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 flows 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 that whatever hour in which we are, let us bring in the cheer. The moment you propose cheer, cheer comes out of us.

So, some of you are here very early in the morning, some of you are here very late in the night and the people around me here are approaching midday. I thank you all for considering my convenience while I was insisting upon *your* convenience. It was a group decision to let it be 11 o' clock every Saturday so that we don't have interruptions in our Merry Life teaching activity.

We are now in a fortnight of initiation. I have informed our groups many times in many ways that the first 14 degrees of the sun's transit in Sagittarius is of great consequence. It opens doors towards the north in us. It opens doors towards the north in us, which is nothing but our crown centre, sahasrara. That is the north. The doors open towards light and we stand an opportunity to walk through the path of light in these 14 days commencing from 23rd November and 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 of Initiation. In the books, it is mentioned as the Rod of Initiation. Now, we make it as a Rod of Initiation. It looks mystical but the truth is, it is hidden in us. Don't think it is somewhere in the caves of the Himalayas. It is not only in the caves of Himalaya, but it is also in each one of us. Only thing is, the rod in us remains as a cerebrospinal column, closed in us like a calcium stick, like a bamboo, while in an 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. 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 occult practices or yoga practices. And for that, the best time is that time of 14 days where the Sun transits from 0 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. For you in the West it is wintertime where it is very cold outside, so it is better you stay inside, while in South America, it is their summertime, so they can relate to the sun within.

For all those who are aspirants of light, contemplating upon the cerebrospinal column with the circle in the head, with the sphere in the head and at the column, in the spinal column filled with light 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 the bottom of the column is in his hand. When we are preparing for initiation, there is a way to prepare for this initiation. That is what I wish 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 this face, 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 bring the dome in this manner. Then, coming from the

throat centre downwards up to muladhara, visualise the column with all colours starting from aquamarine colour at the throat centre, golden colour at the heart centre and in between the throat and heart centre, all ranges of golden yellow to aquamarine can be visualised. Thereafter, the glow of the golden colour reduces to that of brass colour and then bronze colour where you hold it. This is how you can imagine a mace with the brilliant diamantine colour in the entire face.

In our body, the head represents the place for all solar initiations. 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 but 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 would be abused. Since we are in the trance 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 normal bronze colour. This is how you see Hanuman is holding the mace. Hanuman is allowed to hold the mace. This means he is like Lord Maitreya or Sanatkumara who can himself independently handle the plan relating to the divinity. This rod is said to be held only by Sanatkumara 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 visualise this rod of initiation within us. This is most important. Keep on visualising 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 Sanatkumara or Lord Maitreya according to the energies that are to be presented through your particular full moon. For that, either one of them would be touching the rod. This is to be imagined. And then down the rod around our forehead, we 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. On the top, there is a point along the head and at the forehead there are three points and then, there is another point which is most important, that is at the tip of your tongue. The tip of the tongue is the 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, speech is given utmost importance in humans. Please think of these five centres in the head. We should not miss them. The centre on the top of the head is the triangular triple centre at the forehead and then at the tip of the tongue. 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. These five centres in the head and the throat centre should be kept extremely clean. It should be kept clean in terms of transformation of the silence into sound. This is the centre where silence transforms into sound while at the tongue, it takes further transformation as speech. Sound is one dimension; speech is another dimension. First, in the head we think of the speech and at the throat we think of sound. That is where you make sure that you do not make sound. Do not make sound unless it is essential. Use the throat centre more for respiratory alignment with the mind, or the mind's alignment with respiration and use the throat centre only when it is essential. That is where all the sound regulations come. When sound and speech come to this junction which connects the upper torso to the head, at the throat centre, that is where you should be extremely conscious of the sound that you make. That is why ancients thought fit to think of seed sounds or mantras which are but formulae relating to the seed sounds. That way it can be engaged. Or align the mind with the respiration and utilise it by observing the throat and observe the inflow and outflow of air. That is why we have covered five plus one, the 6th centre.

Then, the next centre is the heart centre where we should imagine that we are seated, and we are conducting visualisation 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 Sanatkumara or Lord Maitreya or the Buddha, if anyone is belonging to Buddha. Buddha can also be thought of at the sahasrara. Sanatkumara, Maitreya, Gautama Buddha. There are the three points relating to the holy triad in us. Think of Master Mourya, Master Koot Humi or Devapi and Master CSG. Count St. Germain, he can take that triangle. At the point of the tip of the tongue, please take to Master Djwhal Khul because he is the Chief Expression, the Chief Master that expresses the hierarchy in these centuries. 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. 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, it is your choice. You can relate to in the heart centre and make sure you are seated at the feet of the Master. Hierarchy at the heart, a Master of Silence at the throat, a Master of Speech at the tongue, tip of the tongue and then the three Grandmasters at the forehead triangle and then any of the three at the top of the head. This is how the points are there and we can join at the feet of the hierarchy, sit there and recollect them and thereafter, contemplate from the head to the base centre visualising the radiant colours. You can start with the brilliant light in the head and the other colours will slowly reveal because that is the ultimate order.

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 in the heart, think of aquamarine which is transforming blue into green and green into blue and all other colours like peacock colour can be visualised at the throat centre and those colours will find their way into the lower centres. You have to listen to the cassette and prepare the practice and relate to it. 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. Therefore, to get engaged with this is of utmost importance for all of us. As much as we relate to meditational practices, that much we are within our being. For that, you need to learn to visualise inside than just sitting vaguely within yourself. Either you to relate to respiration for some time which is also a part, but this the part 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. Nowadays, you all know about Harry Potter where the initiates hold the rod where the others have wands.

Thereafter, you have the concept of flute which is nothing but a cleansing of the inner to make it completely empty so that the air flows like 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 relating more and more to people who are into the process of initiation. Thus, a bamboo is plucked from a bush of bamboos and then brought out and cut to size. A bamboo has to be cut to size meaning that his extraneous activities insofar as are unnecessary are all cut to size. You have a minimum objective programme 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 don't find time for inner activities you cannot take to the next step. You can't always be busy in the outer world. Even 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 daytime. 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 have the experience that you are mostly out of your activities relating to friends, relatives and society and you find your own time for these practices. Like that 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 it is empty from one end to the other end, meaning, your personality is made transparent. Only transparent personalities can allow the infusion of the soul. Most of you know how the coffee filter functions. In the coffee filter the coffee comes down slowly, drop by drop as coffee decoction only through the holes which are made. (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). This cleansing of personality is the toughest of the jobs. To get cut off from worldly relations and then to cut off from undesirable, unnecessary objective activities is two steps. The third step is cleansing one's own personality and making it completely clean. That is what is called a clean life. A clean life, an open mind and all this we utter 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 as simple as possible. All those golden stairs are but another way of cleansing the personality. This cleansing of personality demands tremendous effort, tremendous effort until personality tends to be neutral, not partisan, not inclined to favour something over the other, accepting the obverse and reverse of a coin equally and accepting favourable conditions, unfavourable conditions with same equanimity. These are the tasks involved in relation to the personality. When the 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 you can see far, like the binoculars 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. Their personalities are completely transparent and their life's an open book that anyone can read. 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 nature and the planets cooperate for this work. Cooperate for this.

Therefore, I thought it appropriate to present or even re-present or present again and again this topic every time we enter into this period. 23rd November is the birthday of Sri Sathya Sai Baba. He was born on 23rd Nov. 23rd Nov was the day on which Sri Aurobindo was initiated where he could find the divine within and all around. Within and all around on 23rd Nov. 23rd Nov is specifically marked as the time to commence practices in the book 'Spiritual Astrology' by Master EK. He says, 'From now for 14 days a disciple can work as intensely as he can to relate to the inner light.' Therefore, I bring this concept back to you all so that you may try with all your aspirations 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 manifest on earth. If we are very busy with our personalities and we continue to love our personalities more than our 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 surroundings, the neighbour, meaning, your spouse to start with. The best neighbour the human has is his spouse. Or if you are unmarried then, your co-born or your parents. How much love flows from you to them? People only look at how much love we get from them, but a disciple should look at how much he is loving,

how much he is caring, how much he takes care of them, how much he helps them, supports them and cooperates with them. That is how love flows. Goodwill is love in action. Goodwill is not in thought and speech alone. 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, yes, towards it, if you have a plant at home, yes, towards it. Be relating with love to the immediate surroundings. Then see how much love and cooperation flows from you towards the group. 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 also try to give or even give more, even give more. 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 1. In your relation with 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 you are more oriented to your giving than to your receiving. Receiving also happens but you get more attuned to offer whatever you can. To start with, offering a glass of water or offering a cup of tea or a cup of coffee, something to offer. That is where it starts. Then, in this relating throughout the day, there is service involved inherently in it. If you, do it with love, the energies within you flow and the energies that you invoke start magnetising you and radiating. Radiation and magnetisation which is so frequently used in the books don't happen only in meditation. First, you have to clear what you have inside you so that the influx happens in you. Just like, you cannot breathe a second time unless you breathe out first, you cannot gain further from 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 the interval in between. From one meditation to the other, what have you done? This offering has a great value and, in this century, the Masters of Wisdom are emphasising on 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 their basis in love. When that understanding comes, people share. Unless that understanding comes, people will remain stagnated. We get stagnated because we keep on invoking energies while we do not share the energy into the surroundings. That is why the very first rule to initiation, which the hierarchy speaks of, is to make sure that your heart is not just for yourself and that your heart causes warmth and causes comfort to the neighbour. Your heart is not to warm up yourself. Your heart is to warm up the person next to you. If you cannot love the surroundings, how can you love humanity which you speak of? When you cannot serve or love your family, you cannot say you are really serving or loving a group or a larger group of people. That is why Master Djwhal Khul says, 'Let service begin at home.' Let service begin at home and let it not stop with the household. Let it move to the group. Let it move into society. Let it move to the 4th step to the entire humanity. These are the dimensions. Not that you do not know, but the result of our inner work enables the inner energies to express themselves to the 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. Nothing can be filled unless it is emptied first. When it is filled, let it be shared and then again it is refilled.

Therefore, one of the greatest rules for initiation is, warmth of the heart. The warmth of the heart means, if someone comes to you, he should feel comforted. 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 them. To be around a wise man itself 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 representation of the master

which I noticed even in the Temple of Jerusalem, in that place which we call Moriah. It is still there. If you go 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. When we visit them, so is a Master of Wisdom. If 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 what is the first principle which has to be practised along with this meditation.

So, let us get into this meditation and 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, when the students come to a teacher, 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 the work moves on and through work their energy moves up. That is the beauty. Therefore, take to this concept and make sure that you do your meditations. You know why we call this as meditations and not prayers? Due to religions, a prayer is misunderstood as seeking for oneself. A prayer is seeking for oneself. To seek work, to seek clothing, to seek comfort, to seek a good spouse, to seek children, to seek material benefit, to seek help- for all that when you seek for yourself, that is prayer. But if you pray the same prayer to request the divine to lower, to lighten the burdens of your neighbours, the burdens of people around you who may be having sickness, they may have financial troubles, they may have family troubles. In troubles we are experts. We create so many troubles to ourselves. So, when we do pray, we have to seek a redressal for *their* problems, not our problems. Then, a prayer is a true prayer. When you pray for others, it is true prayer. When you pray for yourself, it is blasphemy, according to Madame Blavatsky. She used very strong sentences. It is a blasphemy when 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. Madame Blavatsky clearly says, 'We do not pray in the sense it is believed in the world. Theosophists do 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. 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, so that you can serve 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. Further meditation is needed. To seek for others, prayer can be done. To seek for yourself is no prayer. See these dimensions, they are initially given by Madame Blavatsky in her writings. We, on account of our old habits, try to pray for all *our* problems. Therefore, there has to be a huge shift, a paradigm shift from prayers to meditation. Meditation is a kind of a pledge that you wish to align yourself with the Divine by which your personality aligns with you and as the divine. Then, you and your personality, the three together, perform for God upon earth. That is the status of Masters. They are outposts of the Divine. They receive the plan, and then they conduct their plan through their personality with a band of disciples and devotees all over the world. So, that is our target. In this way, we are trying to align with the hierarchy. Please try to do that and this is the day. Also, from now onwards you still have 10 days to intensely work with it. Therefore, I inform you of this magical rod of initiation which exists within each one of us, non-functional. It becomes functional when we gradually accomplish what is said this morning. Thank you one and all. I wish you well and I will meet you again next Saturday at the same time. Namaskarams to you all.