

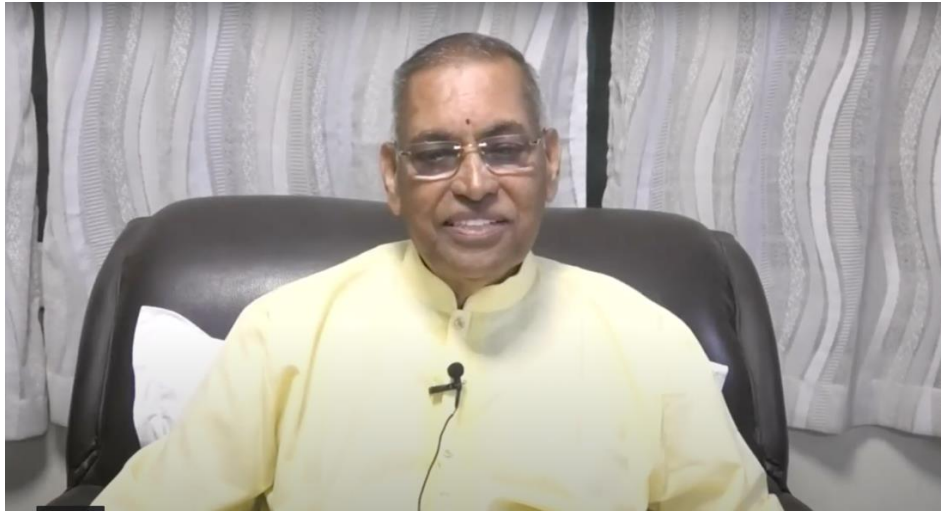
Merry Life Teachings

Master KPK

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Talk 21

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Youtube:

Part 1: <https://www.youtube.com/watch?v=izwnw-NIzZs&list=PLsH2l6BlGH3b4sFdfDUvdUAlqVV8-JaSS&index=8>

Part 2: <https://www.youtube.com/watch?v=W i 9OJVrz&list=PLsH2l6BlGH3b4sFdfDUvdUAlqVV8-JaSS&index=7>

Audio:

Part 1 & 2: https://m.masters-call.net/files/English/Master%20KPK%20Discourses/General%20&%20Practical%20Spirituality/Merry%20Life%20Teachings/26_2021_04_10_%20Vaisakh_MerryLifeTeachings.mp3

and thereby gain optimum experience. He decided to move within and stay in the holy of holies, that is, the heart. He has minimised his objective activity only to the extent of the obligations that he has with respect to the surrounding world. The obligations to the surrounding world emerge on account of his being in the physical body. He has obligations towards the body, towards the family, towards the society in which he lives and towards the nature that surrounds him. So, he minimised that activity by responding to what is to be done, not extending beyond what is necessary so he could gain time; he could also gain reserve energy to move subjectively. This decision the soul makes in its evolution. Not only every incarnation but incarnation after incarnation, as man exposes himself and experiences, he sees the limitedness of the physical plane activity and would like to move into subtler planes where the experiences are not only subtle, they are divine and eternal. One fourth which is visible, which we all see, which is physical is mortal while three-fourths is immortal and divine. So, he would like to walk into the immortal side of his being not limiting himself only to the mortal side of the being. Man has an objective mind to relate to the objectivity and the mortal things. Man, also has a subjective mind,

by which he can move into the subjective side of his being, which is beyond his own physical framework, beyond his own emotions, beyond his own plethora of thoughts. To do that, one has to stay in the heart. Staying in the heart, he decides to observe the thoughts that he receives, emotions that emerge from him, also observe the activities that emerge from him and made sure that he only relates to the obligations in the outer world and turn more and more subjective. He is frequently knocking at the door of subjectivity which is the immortal dimension of himself. A major part of us is immortal while a minor part of us is mortal. If we live in the immortal side of our being, we tend to be a son of God, slowly. If we move to the objective side of the being, we tend to be a son of man. In the scheme of things, every son of man shall have to be, one day, a son of God. For that he has to find better abodes in himself. A person who has realised these dimensions is the one who looks for that which is beyond. Such a one is called a fiery aspirant. Meaning, he is no more attracted by the surroundings of the objective world around him. He is not attracted or digressed or deviated from the main purpose of working out immortality in him. Such a one is called a fiery aspirant. Naturally, when you think of immortal and divine things, you step upon the importance of virtues. He went on practising virtue after virtue and kept on engaging himself in practising basic virtues- to make sure that what he thinks, what he speaks and what he does are all aligned. Unless the lower man or objective man is aligned, he cannot find the door to subjectivity. The alignment of the three lower vehicles is possible only when virtues are at practice. He also realised the futility of gossip and engaging in all kinds of speeches. Just because he has the faculty to speak and also has enough vocabulary to speak, he decided not to make noise but to use his voice only in a purposeful manner. He also made sure that physically he moves not unless it is essential. These are the basic requirements for an aspirant. He is called Na-La, meaning, not attached or attracted to material life. NA-LA. La stands for matter. Lam is the seed sound for matter. Na-La means, not attracted to material things. He is more concerned about that which is beyond the Material as Force and that which is beyond Force as Consciousness and that which is beyond Consciousness as Existence. Existence, Awareness, Force and Matter are but the four dimensions of man and of God. So, one arm is the material understanding which is then put to action by the Force, Force being supported from the background by Awareness and Awareness springing from Existence. We exist; we tend to be aware and our awareness pushes us into action, thought, from thought to action. This is what happens with all of us. So those three dimensions are of greater study in Nala than the physical dimensions which we keep on experiencing incarnation after incarnation.

When we speak of Nala, we are speaking truly of a fiery aspirant which enables us to follow the path as Nala followed the path. We are all actually Nalas, meaning, interested more in the subtler life than in the grosser life because the subtler life is immortal and Divine while the gross life is mortal and is terminable. That it is terminable we come to know every time we have a death in the family. When there is a death in the family, people tend to be very depressive because we lose a loved one but that death is a part of the story of man is not held by people however much they speak out. Death and birth are but visitations for a journeying soul. Then, when we are with the wisdom as aspirants, we tend to see the same death in a different manner. Normally, when we come across an event of death, we look to the body and we keep weeping. People grieve according to the degree of belonging, along with the degree of emotions that they have but the fact remains that death always comes here and there. It is always unexpected. From which side death comes no one knows. It knocks the door and it is always a surprise. The way death enters is always a surprise. Lot of study is done about death. We look at the body of the departed one. If you are truly an aspirant you would look for the departed one but not to the body of the departed one. See, the one who is in the body departed. Whom should you look to? To whom should you look? Should you look to the departed person or should you look to the body which is left over? Normally, we look to the body and we speak whatever comes to us out of our emotions and out of our memory of our belongingness towards them. But how about the one who departed? What is he doing now immediately after departure? To orient to the departed one, is a

practice of discipleship. To orient to the body is very normal and very mundane and everyone does it. Therefore, for every event that happens, there are three other dimensions which also have to be seen, not only the visible dimension. The visible is only the apparent while it has three inherent happenings within itself. 16:15 When that happens at the point of death which is regained and therefore, if we are truly aspirants, we look to that which has disappeared from the physical plane. That which existed in the physical body, it disappears and reappears. That is what we refer to as the person. When the person departs from the body, we should try to contact the person who departed more than the body that he has left behind. The body, with the utmost love and affection we cremate or we bury, but we continue to hold our relation with the departed one. We move to the life aspect of the person from the form aspect when death happens. Therefore, in everything there are inner layers which occultism would like us to relate to. Occultism is a practice of lifting the veil and praying to know the inner dimensions where there is larger truth presented. Truth is presented in seven veils. Beyond the seven veils, there is the eighth one which we call the ever-shining Krishna principle or Christ principle.

Nala was bent upon relating to objectivity only to the extent of obligations. His pursuit was more and more subjective. For that he decided to live in the cave of the heart, which is called Nishadha. Don't worry about the names. The fiery aspirant who generally lives in the heart but not in the mind is what is referred to when we say Nala. We have all been introduced into occultism and occultism itself, that very word means that you try to lift the veil and try to go beyond. Go deep into yourself and dip deep into you and to read more and more the various planes within you and around you. When you go deeper into your own being, you are able to observe your own thought patterns, isn't it? Normally, we are stuck with our thoughts and each one of us nothing but a compendium of our own thoughts. Each man is nothing but a compendium of his own thoughts. But you are not the thought; thought emerges from you. Each one is a prisoner of thought. To stay beyond our own thought and see what kind of thoughts keep emerging from us, enables us to lift another veil. When we are able to lift the plethora of thoughts that we normally are submerged in, we are able to lift up from that quagmire of thoughts then, we see the variety of thoughts that are entertained upon the platform of our mind. And we see we are in very grey area when we are in thoughts. Beyond the clouds, when you see the sky, especially when you are in a flight, you see the sky clearer, brighter, more attractive, more agreeable to the soul. You see down below, how many clouds of varieties of colours are hovering. You feel light when you look to the sky. So also, when you come out of your thoughts and observe your own thoughts, you are into a subtler plane than the mental plane where things are clear, they are brighter, they are peaceful, they are quiet and calm and they are very expansive. And that gives the soul enormous peace which you don't find even if you go to peaceful places because peace is with you, not in the place. If you touch upon that centre which is beyond mind, you yourself feel very peaceful. You feel yourself very silent. You will feel the depth of the silence and you continue to be in that state unless you are drawn out on account of an obligation. That is the state of Nala. This we should understand. That has become possible to Nala only because he has willed, he has decided that he shall be on the other side of his being, not on this side of the being.

The being can be worldly, the being can ascend the world as long as you recollect the worlds beyond this world or the worlds within these worlds. Naturally, by dint of that very thought, you move into the other world which we call the fourth sub-plane of the mental plane, fifth sub-plane of the mental plane, sixth sub-plane of the mental plane and seventh sub-plane of the mental plane. The four sub planes of the mental plane are into subjectivity while the initial three planes are into objectivity. The fourth plane is the plane is where you shift from subjectivity or objectivity in the mental plane. Then, when you get into the Buddhic plane it is still brighter. The stories of initiates, the teachings of initiates directly lead us into the Buddhic plane which again has seven sub planes. When you are engaged more and more in the subjective side of your being, you see the light, the peace, the ardour that it has, the beauty that it

presents, to colours and above all, the silence which is very endearing to you. Nala had decided to be more on the other side even as a prince. When he took that decision and was consistent enough in relation to it, a teacher came to him. Teachers are all around in the planes that are not visible to us but which are visible to those who can live in the subjective side of the being. When we are bent upon entering into the subjective side of the being and we are consistently knocking the door into subjectivity, that is what we call trying to knock the door of the temple. It is observed in those subjective planes which are the higher mental plane and Buddhic plane. There are beings who are willing to help those who wish to walk into subjectivity. Into the life of Nala, even during his youthful days, a teacher entered. The Teacher's name is Rituparna. Rituparna, meaning, he is a Master that knows the intricacies of Time. If you take the Time as a huge tree, he knows every branch of the tree, every sub-branch of the tree, every stalk of the sub-branch and every leaf meaning, the minutes, the hours, the days, the weeks, the months, the seasons and then the year and their quality. He is a Master of Knowledge relating to Time and relating to the Truth. He came into his life and he gave him the technique of pranayama.

Pranayama is one the important techniques. Every teaching preaches upon pranayama because it is the only way to get inside, to get subjective. Since Nala was mostly at the heart centre, he was already with respiration and he was initiated into listening to the resonance of the pulsation. By that, what happens is, the inhalation and exhalation, they get neutralised into a third pulsation which we call the equilibrium of the two which is said to be Samana. A man who lives in Samana plane is one who lives inside. He comes out with exhalation and gets in again with inhalation. Normally, he lives in the heart. Heart is said to be the abode of the lion. So, a man is said to be a man-lion, Narasimha, we call it, when he is generally at the heart centre, relates to objectivity according to need and otherwise lives in association with pulsation within himself. He is always engaged with the pulsation within himself. When there is outer work, he does it, comes back again, takes to the chamber of the heart, cave of the heart and keeps on relating with pulsation. Pulsation is the background of respiration which is called the third prana, which is also called the bird. It is also called the bird that can eventually fly. Being there in the third prana Samana, one remains generally in poise. One is not easily disturbed. One does not get affected by outer events. The inner order, the inner peace and the inner poise are not affected by outer events. Such a one observes the objectivity and sees what he has to do in relation to it but does not get disturbed, does not get shocked, does not get panicky because he is fairly disassociated with objective activity. And he does not also get excited when there is a moment of joy. There is neither excitement nor deep sorrow when you tend to be an observer. The deeper and deeper you tend to be an observer, deeper and deeper you are able to handle situations when there is a disturbing event in the outer. One will be able to see what is to be done by him, what is to be done by others and he clearly distinguishes between his work and the work of the others and he minds his work. He can also see what is agreeable activity and what is not agreeable activity. He can also feel the needs of the others. When you live, by and large, in the heart, you can feel the other beings. You can also feel their suffering. You can further feel what exactly he is suffering from. That is where a man who lives in the heart also gains a faculty to co-suffer in the sense, he can see where to do the redressing, to address and redress the situation. He is in a better position when he is in the heart centre. Nala, being a Prince, was working with the third dimension of prana which is Samana and slowly he has taken to the fourth dimension of the prana which is Udana where the pulsation in him, having gone deeper into himself, started moving upwards. This upward movement enables one to find certain inner directions. He gains certain inner visions. There would be an inner direction which he would like to work out, work with. There would be revelations coming from inside which he will make note of and practise them if they are related to practicable knowledge. If the revelation causes an expansion of consciousness, he rejoices in it and includes it in his comprehension. And he keeps moving from the heart towards the throat. In that process he learns many things. Much knowledge comes to him subjectively and also from objectivity.

From objectivity and subjectivity many events relate to him in a manner where he learns the deeper side of the nature, the deeper side of his own nature, the deeper side of water, fire, air and the deeper side of his own solar plexus, sacral, heart and throat centres. He also gains knowledge of the colours and then the sound. When he realises the power of sound, he tends to regulate himself to make sure that he moves away from noisy places, he moves away from persons who keep on making noise all the time in the form of gossip. The gossip that we entertain is nothing but noise. We see in our invocation, 'May we feel the darkness of noise we do.' When we gossip, we are only spreading darkness all around. When we are with the thoughts of light and thoughts of noble ones and the lives of noble ones, that itself brings light into the surroundings. And much more so when we speak of them. When we speak of the teachings, when we speak of the teachers, much light happens in the surroundings. When we use the sound only to make noise, we would be doing the contrary. Therefore, one tends to be much more disciplined in matters of usage of the throat. He engages more and more relating to the sacred hymns, sacred sounds, sacred mantras and remains generally silent and not engaged excessively in socialisation through speeches. All this discipline comes to the one who turns inward and moves upward because the direction comes from within and one feels like relating to the inner direction more than the objective directions. From objectivity we receive a lot of programmes for the day. From subjectivity also we get the programme for the day. In the initial stages, the objective demands coming from objectivity overpower the subjective directions. But when you slowly continue with your practice of pranayama, your awareness gains necessary strength and you try to implement whatever comes from subjectivity as a priority and also attend to the objective requirements that come up on a day-to-day basis. Normally, when we plan a day, by the end of the day, for many people, whatever we plan remains as such without being attended to while other things keep on happening. I have seen many professionals and many officials who could not clear their files on the table because even before they attended to the issues on the table, other issues come and overtake and then the real issues remain. It is so with all those who practise occultism. Whatever they intended to do is overpowered by the events of objectivity. Therefore, we remain inattentive to the subjective side of the being. When you continue the practise of pranayama, gain the necessary strength from higher circles, slowly, the subjective directions take priority over objective directions. The subjective directions generally come from improvement of personality. They come to you from the soul. The soul has a programme to develop the personality and thereby fulfil much more than what one can generally do. When you give priority to the subjective directions and implement them, slowly, the programme of the soul manifests through personality. Otherwise, the purpose of the soul remains and we attend only to objective things in a routine manner. People attend to their routine on a daily basis and are tired and don't have enough time to implement whatever they studied, whatever they have already known, whatever was revealed to them in their meditations. But when you continue to be regular and consistent with your pranayama technique, slowly, the soul energy supports the personality and from within, you fulfil whatever you intended to fulfil as a soul more than just serving the needs of the personality all the time. Feeding the personality is like feeding the bull. If you keep on feeding the bull, not training it, there comes a point when the bull does not listen to you and it overpowers you. That is the reason it is strongly suggested to Nala to work with the pranayama dimension which is called the Science of Life. It is called the Science of Life. Life is related to horse in the Veda. Horse is called ashwa. Therefore, it is called Ashwa Vidya, meaning, first relate to the Science of Life that is working in you- inhalation, exhalation, leading to Samana pulsation. Samana pulsation, when you regularly relate to, leads you to Udana pulsation. All this process can be practised on a daily basis at the rate of 24 minutes each sitting to 72 minutes each sitting at the rate of one time a day to three times a day. This I have been speaking to you right from 1995 January. 24 minutes to 72 minutes, one time to three times. Pranayama is **the** thing that leads man, that leads man from objectivity to subjectivity, from objective mind to subjective mind. And it is in the subjective side of your being that you will be able to relate to the divine side of your being. When you are more and more into the subjective side of your being, you will be able to overview your

objective life much better. Overview the objective life using discrimination; attend to things which are of greater importance and slowly you also attend to an activity of service besides an activity of study. This dimension is introduced to Nala by his teacher Rituparna. It has to be accomplished by us. That we shall have to tend to be subjective at will. We shall have to be subjective at will, meaning, we shall have to turn inward, and look upward. Look upward, turn inward, look upward. That is the basic thing. If you turn inward and if your mind again leads you into objectivity, you are not into the kindergarten of occultism. Turning inward and moving upward is confirmed when you are able to relate to the fourth prana which is called Udana. This moving upward reveals to you many dimensions of your own being. You will be able to relate to the five elements in you, the matter in you, the water in you, the fire in you, the air in you and the akasha in you. You will also be able to relate to the ten directions in you. The east, the west, the north, the south, the northeast, the southeast, the southwest, northwest, above and below. These dimensions are within us. We will be able to relate to the planetary principles that function in us in relation to the solar system which is ever in transit. There is lot of playing ground that you gain inside to relate to than just being in the cocoon of the mind. That is the, in the prison box of the mind. So, we need to turn inward to move upward only to release ourselves from the boundaries of our mind and enter into a field which is limitless, which is boundless. That is where, if you take to the teachings of Pythagoras, he speaks of symbols with their geometrical dimensions, he speaks of colours which are of rainbow colours, he speaks of sound and the harmony relating to the sounds which he gives out as planetary harmony as it exists in the solar system. He speaks of numbers. He speaks of so many things which were otherwise not understandable. Why because, he turned inward and went upwards and came back to teach his students. We have to take to this fundamental step. No teaching ever begins without one getting into the fourth step of yoga, which is pranayama. That slowly leads you to Udana where you are absorbed into your own being more and more. The absorption of the being into higher dimensions of your own being is what is called pratyahara and this absorption of being into one's own self continues to happen until you reach the throat centre. Thereafter, vistas of knowledge happen from throat centre to brow centre. This is one where the work of the fourth prana is complete. Thereafter, it is the work of the fifth prana relating to the Ajna centre staying at the brow centre. Staying at the brow centre, you relate to the centre of the forehead which is said to be your third eye. That is your Ajna. To relate to the Ajna also the teacher gives a technique which has to be concurrently done. The teacher gave the two techniques at the same time. The first one relates to the principle of pulsation which has a journey by itself from respiration to pulsation, pulsation to subtle pulsation, subtle pulsation to upward pulsation, upward pulsation should lead you at will to the brow centre where you feel the resonance of the pulsation at the brow centre. Staying there, you are required to look at the orange sun-ball at the centre of the forehead. This is very important. The second part is called the Science of Light. The first is called the Science of Life. The Science of Life is called Ashwa Vidya, meaning, the Science of the horse of Life. The second is called Aksha Vidya. Aksha Vidya means, Aksha is the sunray. Imagine that when the sunray reaches you. Every morning when you look at the sun-ball which is golden in colour or orange in colour, slowly, it tends to be a brilliant white disc. So, relate to the white disc or golden disc in the forehead and visualise that the ray of the sun directly is coming to your Ajna centre. The centre of Ajna, its entry point is at the forehead but the very centre is in the centre of the head. You take the upper dome, the upper cranium of any head. In that the upper part is like a dome. In the centre of that dome there is the light of Ajna which is called the headlight. Please remember, the headlight. It is also called the place of the sun, the central sun relating to it. The central sun. The planetary sun you meet in the heart. The central sun or the solar sun you meet in the forehead and the cosmic sun at Sahasara. You look to the solar centre relating to you because you are a solar being. There is a light in the centre of the upper cranium which can be described as the headlight. It is called the headlight. It is also called the Light of Beauty; it is called the Light of Silence. It is called, in Sanskrit, Bhadra. Bhadra meaning, it is the one that protects the soul, that directs the soul, that illumines the soul and it enables the soul to fulfil the purpose through the personality and

the body. That light is in the centre of the head for which the entry door is at the centre of the forehead. The east of the forehead is over the centre of the forehead. The west is exactly at the back; at the back where the two brains meet. Up above there is the silence. The meridian sun is over here, up there. When you draw a perpendicular from the meridian, the east-west axis you have of the sunray, then you have a point where you have the light relating to Ajna. This is what you have to visualise in your meditation. Visualise staying at the brow centre and try to build the bridge between you and that headlight in you. That is the work of bridging the soul and the personality which is the second dimension of the teaching. This is also given to Nala. These two dimensions are generally given in an ashram to a student during his teenage. In the teenage, in olden days, these two practices were given to students. Now, thanks to the hierarchy, these two teachings are externalised and are available all over the globe. One is, the Science of Light and the one before that is the Science of Life. Science of Life and Science of Light are both given by the teacher to the student and he was asked to practise them regularly to evolve, to realise, to realise knowledge on his way. See, before you meet the truth you also gain the needed knowledge. Don't think it happens as an accident. It is a natural transmutation, transformation and transcendence. So, these two practices are the essential practices of discipleship. They can be carried out only by those who give priority to them, not by those whose priority is objective life. When you are drawn into objectivity, you incur more and more obligatory karma. That obligatory karma draws you again and again into objectivity. That is why though practices are informed, to fulfil the practices one has to fulfil the obligations. And these obligatory karmas emerge not only from this life, they emerge from previous lives. Out of acts of ignorance done, we accumulate a lot of obligatory karma. That is what we call the past karma. You have to clear all that debris on one side. Clear the debris from one side, don't create more debris. Turn inward and look upward. So, that is the teaching essential teaching which we have to work out with ourselves if we are fiery in our aspiration. Patanjali says in Yoga, 'Now, yoga aphorisms.' Now, means what? Now, when you have decided upon this. *Atha yoga anushaasanam*. Our Madam Bailey said, 'This is only possible if we are truly fiery in our aspiration to know ourselves and know the truth.' These two dimensions came to Nala who was fairly humanitarian in his life. He was already very humanitarian in his youthful days, meaning he was already an evolved soul over incarnations and he has taken this decision to walk within and experience the soul, fulfil the purpose of the soul aligning with the super soul. That was his purpose. While he was bent upon that a teacher came. That is very normal. When we are ready really, to relate to the truth truly, a teacher comes and gives directions. That is how nature has made its arrangements. Having known this, one has to work with it. Nala was working with it and he was into the fourth dimension of prana which is Udana Prana. When he gets into Udana, his occupation is more and more in relation to the field of colour, in relation to the field of sound, in relation to the cycles of time, in relation to the five elements, in relation to planets. This is how he was getting more and more engaged into dimensions of life which are subtler than objective life. So, he is moving in the sub plane of his mental plane. He is moving from the fourth sub-plane of the mental plane into the 5th, 6th and 7th sub planes of the mental plane. And he is drawn more and more towards Devachan plane or Deva plane. That is how he was moving and then he was also coronated as the king. We will continue this story in the next week on Saturday. The prince was initiated before he was coronated. Initiation is a two-fold initiation and it is for the prince to work it out. Thank you. Namaskaram.