

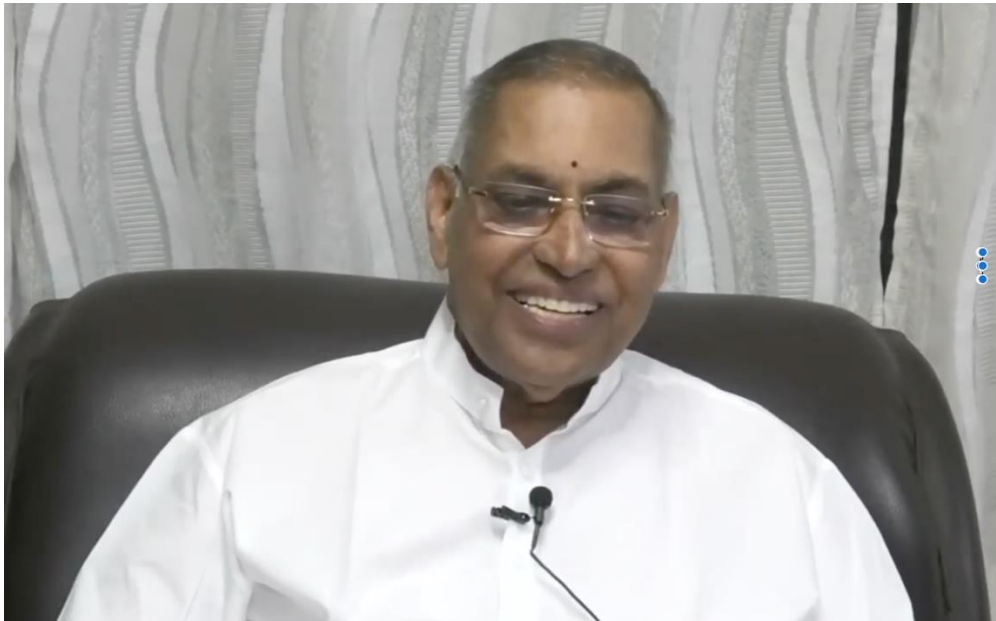
Merry Life Teachings

Master KPK

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Talk 22

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Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to this teaching. We have been speaking about a prince who intended to transform, transcend, align with the Divine nature in him, experience immortality and continue the purpose of being on earth as long as the Divine wishes. It is a grand purpose that he conceived being a soul of an evolved nature. He is a descendant of Manu and he decided that having gained the human nature it is possible for him, with the help of those who walked before him, to gain access to Divine nature through which he should be able to manifest the Divine plan upon earth. It is but one of the tasks that every human has to pick up and work out in one life or another that he intends upon refining his mind, cleansing all the layers of mind, gaining contact with the Buddhic plane and even get to the higher sub planes of Buddhic plane and thereby become an instrument in the hands of the Divine plan to fulfil the purposes of the Divine and also to help the fellow beings reach up to the higher planes. This is but an age-old plan that every human touch upon. Each one of us- who all these decades have been striving to do that and our own personalities filled with certain knowledge and some ignorance and the impurities emerging from ignorance, the desires, the aversions and then the ego of the personality- these are the hurdles that come up from within and obstruct our ascent into higher states of our own being. Besides, there is also the karma that we accumulate over incarnations which also require to be cleared.

Prince Nala has embarked upon the path of discipleship. He was practising virtues and he was of stern will, strong will that he was more with virtues than other things as explained to you in the last class. The light in his head was spotted by a teacher who gave him two different initiations. One is to work with the respiration, pulsation which leads us into the true step of pranayama which further leads us into pratyahara and dharana by which one would experience the resonance of pulsation at the brow centre. This is what is called Ashwa Vidya- the Science of Life which is also called the Science of the Horse. The other dimension of the initiation that the teacher gave him was- stay at the brow centre and relate to the brilliant sun ball at Ajna centre which is called the Science of Light where you experience the ray of the sun touching your forehead and through your Ajna enlightens the centre of your own head which is called the headlight. Up to this I covered in the last class. I am recapitulating so that we can get into the subject. The headlight is in the middle of the dome of the head. From Sahasrara there is a vertical line and then there is a horizontal line between Ajna which is the east and the back of the head where you have the west. This east-west sun ray is interjected by the ray coming from the Sahasrara where there would be tingling or enlightening of the solar angel in you, which you are. This is the second dimension. Nala was regularly practising with pranayama appropriately because unless you turn inward you cannot move upward. Unless you move upward you cannot move from the sub planes of your mind into the sub planes of the buddhi. After you move into the sub planes of the buddhi, you gain a lot of understanding. Before that we have to cleanse the higher planes of mind. As Madam Blavatsky puts it, 'A clean life, internal and external.' This clean life is the basis. When you hold on to clean life, you first encounter within you colours like pink, violet, rose, orange, golden yellow and such other colours. Thereafter, you also experience aquamarine colour. As you go up to the brow centre you touch upon the sky blue. After that, the respiration reveals many colours within you. These are inner revelations that happen when you are in the process of pratyahara. Likewise, you also listen to sounds coming from within which come from your inner being. The inner voice becomes active and you tend to be listening to it while you are working with pratyahara which is the fourth step of prana which is udana. Many times, this has been repeated to you for recollection. When prana and apana are neutralised in you, you touch upon pulsation which is called samana prana. When you are persistently with samana prana which is the third prana you are led into the deeper side of pulsation which is called subtle pulsation. That subtle pulsation catches up to the fourth prana which is called udana pulsation. The udana pulsation lifts you up. That is the work of the air which happens from the heart centre. You would feel the difference of pulsation as you keep moving up. With the help of udana prana, you move step by step from the higher layers of mind towards the buddhic plane. In that process what happens is, you gain more poise in you, you tend to be more orderly, you tend to gain better comprehension, your abilities to function continue to improve your speech faculty, also improves upon, in the sense, the quality of speech changes substantially. Many things in you happen when you regularly work with the fourth prana which is called udana prana. Before the ascent the transcendence happens, much transformation happens in you. The tone of your voice changes for the better. The speech tends to be magnetic. The senses coordinate and cooperate with you meaning, they do not pull you out through the five channels- through the eye, through the ear, through the nose, through the tongue and through touch. The mind generally moves out and the attractions of the world lead you hither and thither. Consequently, you are drawn out in a fivefold manner and when your speech is not regulated you are drawn out in a sixfold manner. Your mind is broken into six pieces and tends to be weak when we are attracted excessively towards the objective life. Through the step of pranayama, we regather all the six pieces into one and regain its normal strength and normal vitality and the fourth prana, udana, helps us to move up. That is why an aspirant should find as he progresses with pranayama, he should be able to find more and more time for pranayama. As I told you it can be at the rate of 24 minutes a day to 3 times 24 minutes a day. It can further be 48 minutes each time and 3 times 48 minutes a day and then 72 minutes a time and 3 times 72 minutes. Imagine how an aspirant who is bent upon self-transformation cherishes more and more to close his eyes and relate to respiration, resort to pulsation and gradually move upwards within himself. This becomes his main activity because this is what really makes him occult. In that occult path things are revealed while books reveal...coming from the teachings of the hierarchy, also from outside, there are inner, fresh revelations which are mostly confirmed by the scriptures outside. That gives the aspirant great joy and he proceeds. The best part of it is, he is guided from inside. He does not need to be around a teacher all the time. You get guided because from within the guidance starts. That is what exactly Master CVV says. From within you all teachings come to you provided, you are with the fourth dimension of prana, which is called udana prana. Not all things can

be reduced to writing. Not all things can be explained by word of mouth. One gains a direct access to the inner voice which could be called 'Master's Voice', which can also be called 'The Voice of Silence.'

There is a direct perception from within which he follows. If a teacher is available, from time to time, he relates to the teacher and seeks confirmation or otherwise confirmations even come in due course of time. In the whole process, there would be good cooperation happening in between the five elements in the body, which is important, the five senses in the body, the five sense organs of action as also the four pulsations of prana while the fifth is in the making. It is here that man is said to have transcended the power of senses on him meaning, he develops enough self-restraint in him since he follows the inner voice more than the outer dimensions. As long as you are drawn away by the outer dimensions, you do not gather yourself as one wholesome unit. You do not get the necessary strength, necessary vitality to work out the higher dimensions in you. That is where this man minimises his objective activity, reduces it to absolute necessity and essentiality and devotes more time for pranayama which leads him into pratyahara, meaning, absorption into oneself. As you absorb yourself into your own self the five senses cooperate. You are able to be very friendly with the five senses. The five senses are also friendly with you. The five elements are also very cooperative with you. The seasons do not bother you. The five limbs of the body also cooperate with you. All that is five in you they find their coordination between them and cooperate with you to move upwards. This what is called the state of self-restraint. That means, he cannot be drawn away by acts which have no purpose. He cannot be drawn away by speeches which have no purpose. You do not move out vaguely relating to things in objectivity. There is a purpose for which you move, there is a purpose for which you speak and at other times, besides nature calls, you would only relate to pratyahara. It is in this state of pratyahara many things are generally learnt and this pratyahara step with the help of udana prana slowly leads you from the heart to the throat where you realise the colours. From the throat to the brow centre, you realise the sounds and you would also realise the inner significance of various symbols. Another beauty is the trust in you, about other beings, increases. In you, the trust in other beings, which is considered to be the best wealth in the world, keeps on increasing. The doubt slowly disappears. Man has lot of doubt in him, emerging out of fear. Fear and doubt inhibit man's awareness and slowly, as you are with these practices your trust in your own being, your trust in fellow beings, your trust in the teachers, your trust in God and your trust in nature improves. Doubt slowly perishes. If doubt does not perish, it perishes you. Samshayaatma vinashyati- this is how Krishna says. As long as you entertain doubt, you continue to perish because you cannot move forward with doubt. Therefore, the best way to overcome fear, the best way to overcome doubt, the best way to overcome conflict in you is to resort to the step of pratyahara starting with pranayama.

As he did so, the prince became very famous. He was just a prince, not yet a king. The kingdom liked the prince more than the king. The prince was the most admired one in the kingdom. He was able to relate well to the objectivity and yet conduct the first step of initiation which was given to him and he was able to gain self-control, self-restraint. He was able to find the inner voice which guided him. The beauty is, the goodwill of the prince Nala travelled abroad even before he went abroad meaning, people from the neighbouring kingdoms were also hearing about this Prince who seemed to be very special by virtue of his speech, his actions and his rhythms. Such was the beauty of the aspirant who was invited, was initiated into the occult path. The citizens were very happy with him and the neighbouring countries were all found to be very friendly with him. There was no fear of war, there was no famine, there was cooperation of nature. All things were happening as they should when the king was working with himself and his righteousness in the objectivity. He ascended with the help of the fourth prana, udana from heart towards the throat. He was again in the touch of higher sub planes relating to colour and sound. He was also receiving guidance through an inner voice. That is the state in which the prince was. Then came into his life a proposal for marriage. A proposal of marriage for a king of that nature who was turning to be semi-divine, semi-human. This is the beauty. Marriage has to be thought of only when we are really eligible in terms of the inner readiness to pick up the family function. To think of marriage before or sexual activity before one's refinement would only bring in more unrefined beings. First, one has to be refined in one's own nature and then find an equally refined person to be a life partner. Then, Nala, the prince, by virtue of his ascent into the planes of colour, sound and then the inner voice was also gaining the friendliness of the beings of Devachanic plane. The Devas were interested in him.

When a man is ascending and when he has enough respect towards nature which is around him, the forces of nature cooperate. When we do not care, nature pays you back with similar attitude towards you. When you care for the nature of five elements, the five elements also cooperate with you. When you care for the planetary energies, the planetary energies cooperate with you. When you care for the constellations, the constellations also cooperate with you. When you care to relate to the seasons, the seasons also cooperate with you. When you care for the sound you utter, the sound can release the light from you otherwise, the sound only releases noise. Most of the speeches release a lot of noise and relative darkness. But when we are with definite practices of working with sound, your sound releases light. 'May the sound I utter reveal the light in me', this is how we invoke every day. So, these things keep changing in him and nature observes and nature in higher dimensions is a friend. Nature in lower planes causes lot of obstructions only to ensure that you do not fall further. Nature, being Mother...as I told you many times, it has eight layers with Nature itself being the ninth one and God being the tenth one. From the Divine, the Divine Nature emerges as the ninth one and builds eight layers of nature. In these eight layers, the lower layers are of the mundane and gross nature. They help us to stay on earth and relate to earth. But if we do not know how to relate to the surroundings it is the self-same nature that binds you. Nature can bind you; nature can slowly become your friend and guide. Nature can supply a guide to you. Ultimately, nature's work is to see the process of ascent. You gain all knowledge and you tend to be truly the son of God which you are in your original. It is the work of the Mother to make sure that the son cooperates with the Father and fulfils the work of the Father. the work of the Nature is predominantly the work in creation. When its cooperation is gained, slowly you gain the cooperation of the invisible helpers. You gain the cooperation of angels and semi-ascended masters. These are all common on the way. They are not miracles. Depending upon the consistency and the constant manner in which you maintain your vibrations, these higher beings find reliability in us, keep touch with us and continue to guide us. No Master, by himself, would give favours to any particular aspirant unless the aspirant himself shows the needed focus, concentration, consecration and one-pointedness.

So, here is Nala who is appreciated in the semi-divine and semi human plane. He is appreciated in the surroundings by the human. He is appreciated even by the angels. That is the state at which he was and then came into his life the proposal of marriage because he was to be the king of the kingdom. Messengers of the higher planes found that this is a man who is more than ordinary. He is more equal among men. He should be adequately supported by a female energy who is equally divine in nature. Then the journey becomes easy. If the spouse is mundane and the other spouse is aspiring for occult dimensions the struggle continues because one pulls one way and the other pulls the other way. Unless both have same purposes and same goals, they do not move together. If there is a bullock cart with two bulls tied to the cart and if one bull moves forward and the other bull pulls it backward, the cart will be broken and the journey will not happen. Marriage therefore, is a great decision where the Vedic knowledge tells us that marriages are made in heaven meaning, according to your nature, the Nature arranges your spouse. According to your nature, the Nature Divine arranges your spouse. In your spouse sometimes, you can see the mirror image relating to you. When it is a spouse, it means both ways. If there is cooperation between the two, the journey is beautiful. If the cooperation is not there, it tends to be difficult. It emerges from past karma which we have to work out and neutralise. Like here, those who have cooperative spouses that they follow the same purpose. That is what we have to think of when we think of marriage. Since Nala knows that he is with the Divine, that he is pursuing the path of the Divine, he left it to the Nature and to Time and remained neutral. He was not in a hurry to marry. He was not hunting for girls. He was just doing his job as he was to do. The angels picked up the cause. The angels felt that this man should get a lady that would be very appropriate to him and even support him in his purposes. That is what happens when one is truly moving in the path of life. By the way, I thank you all for having sent so many greetings to me today on account of departure of Kumari which reminds me and then which also reminds me of your love for me and for Kumari. That was also what I asked my lady when we thought of marrying. The purpose is spiritual attainment. If that is the purpose, she can join. She joined and she even went ahead. It is a side issue. The main issue is Nala waited. The messengers carried the message. These messengers are in your...they are around you. When you are in the udana prana, you are already with the messengers who are invisible. They are called charakas in Sanskrit. Charaka means they keep moving. They have interplanetary, inter-plane movement; the Grandmaster relating to these being Narada. Narada is the Grandmaster. He and his band of disciples move not only in the seven planes from earth above but also in seven planes down

below. Fourteen planes of existence. Seven infernal planes, seven super-mundane planes, fourteen planes. Narada can move and he has a band of disciples who are called messengers or charakas. So, they spotted Nala and they thought they should cooperate in his marriage to see that he gets a lady who supports his programme, who not only supports but holds him high to see that he succeeds. This is important. We say many times, 'Behind the success of man, there is a woman.' See, if there is a very supportive lady, her energies support and enable fulfilment of tasks in life. That is why in World Teacher Trust, I always intended and even insisted that people should live in couples and beget children and fulfil family duties. In the process the personality is trained. The world went up into the higher planes.

Nala himself is up to the brow, meaning, he is just below Ajna and above Vishuddhi and the messengers took the message into higher planes where the functioning of the principle of the Word. You know the Word? The Word we call in Vedic dharma as Saraswati, the Science of utterance and occurrence which happens from the most-high and descends in four steps to be spoken out. The messengers went up and into that class of angels, the word spread that there is a man on earth who is turning to be immortal. There is a man on earth who has gained mastery over human dimension and is taking to Divine dimension. He intends to be immortal and be a son of God. This message went around in higher planes relating to the category of Saraswati. Saraswati is the Angel of Speech who descends from higher circles. There is a lady, there is an angel in higher circles who felt interested in this man.

You know ether is a dimension which Vedas speak of which is also spoken in the Bhagavad Gita. Not all angels know the absolute God. Not all angels know the absolute God. They do not even know the male-female God. They just function because they are guided to function in a particular manner. Just being an angel, one cannot think he is a realised soul. Only man can be a realised soul. That is why, many times, angels take the opportunity to be born again as human in appropriate conditions and regain the knowledge and the facility of being human to ascend up to the male-female God and beyond. That is where to be a human is said to be a greater opportunity to liberate oneself even from the creation. Angels function within the creation guided by the hierarchy of angels. They need not necessarily know the truth. They are guided and they function.

So, one angel decided to descend and take birth and then marry this man so that thereby, she too can gain the Truth and become eternal along with the man. The first hymn which I recite before I start this class relates to it. Sometime later I will explain it. Between the man and the one whom we call God, Narayana, between Narayana and Nara there is something common. Narada is the teacher who links up the two. There is a man called Nara, who is Nala here. He is ascending. An angel wanted to join, to support him and also in the process also become immortal and Divine. Not just Divine but also immortal, realising the Truth. So, she took birth into a kingdom as a princess. She was born to a king named Bhima, meaning a fearless King. He already had three sons. The three sons were of excellent nature. Two sons are called Dama and Daanti... if I am right...let me see. Yes. Dama and Daanta. I was surprised by these names. For Merry Life next time, I will use simple meanings and give these names so that when you listen, you will be able to get familiar with them. He had three sons and then came this lady from the Divine circles as the fourth one. The first two sons were ones who had self-control with them. They were already something. The two elder brothers had self-control, self-restraint. Their senses could not disturb them and they only followed the orders that came from within and fulfilled the work. Such were the two princes. The third prince was called Damana. This boy, the third prince not only carried self-restraint, but those who come into his presence also gained self-restraint. That is where there is an advantage in the sense, those who come to him, gradually, also gain the presence of damana. They also tend to be self-restrained, self-controlled. They need not be told that you have to do this, you have to do that, you should not do this, you should not do that. All that moral conduct and ethics and outer behaviour which is taught in religions is already there with them, with all of them. But with the third son, in his presence, others also gained that facility of being self-restrained. They got self-regulated. Therefore, they were gathering more and more around him. A man who has self-restraint and also transmits such self-restraint to the surroundings is eligible to be a teacher because in his presence, the others are lifted up with much ease and facility. That was the third son. Then came the Divine angel as the fourth child to the king. Her name is Damayanti. Damayanti means, she is a synthesis of self-control, self-restraint. Wherever she is, all things fall in order. She has the facility of listening from the higher circles because she comes from the field of the Voice of Silence. The word is essentially silent. It descends as a voice of silence, then further descends as a thought and then takes

to a language and expresses itself. So, this lady is a synthesis of utterance. In her the occurrence of thought, the ideas, their manifestation and the cooperation of the body and the cooperation of the senses are of very high order. Damayanti also came to know about Nala but Nala was not informed about Damayanti.

It so happened that once Nala went out to a lake for an evening where he found certain swans of unusual brilliance, an unusual beauty. He was interested in looking at those swans. The beauty of these swans is that the two wings had two different colours. One wing was of golden colour. Another wing was of brilliant diamond colour. One wing was of diamond colour, another wing was of golden colour representing the Awareness Principle and also Life Principle. Life Principle expresses as golden, Awareness Principle expresses as the diamond hue. One is golden hue; another is diamond hue. The thread of awareness which is called the flow of Light is in diamond colour. We call these details into seven colours and then, the one with golden hue works out the life principle. We, the humans, are but a combination of these two flows. There is the flow of Life and there is the flow of Light. The two emerge from us as I AM from Ajna. So, when Nala is at the brow centre contemplating upon the second dimension of initiation, he encountered these swans which are called hamsas. Hamsa itself means a pulsation. HAMSA, AHAM SAHA, SOHAM, these I have been explaining to you for so many decades. This HAMSA which he was following within himself as the upward moving pulsating principle led him to the brow centre where he could catch up with the vision of the hamsa with the double- the golden light and also diamantine light. He gently caught hold of a hamsa or a swan. The hamsa smiled and said, 'Release me from your hands. I will help you.' Nala immediately obliged and let the pulsation. He released the pulsation because he knows when the inner voice says something, it has to be followed. No logic needs to be applied at that point. He released it. This hamsa or swan went up and informed in the higher circles. 'This is the compassionate one. He has power. He has knowledge. He has compassion. He is fit to marry Damayanti.' Damayanti was also informed by the same hamsas, meaning, pulsating principles, that she should get in touch with Nala and be his spouse. Such an arrangement was conceived on account of the first practice where Nala's marriage was to be. That is what is the step expected according to Vedic dharma to be accomplished for an aspirant before one thinks of a marriage. Before one thinks of a marriage, one should be able to gain that state of purity in him where he has self-restraint, in whose presence self-restraint happens to those around, to whom the five elements cooperate, in whom the five senses oblige, whose speech is generally pleasant, whose actions are unquestionable.

These are the things which are stated through a beautiful story that happened a long time ago. The beauty of Vedavyasa is he narrates the story of the disciples and in the story of the disciple, he gently introduces the various regulations we need to follow if we really need to transcend. We are in a period of transition and we have been working for this transition. In this life, at least for about 30-40 years, I have been in this transition period. It is easier to gain this transition. So, that transition is what is introduced to Nala by a teacher and Nala took to it, reached a point even before marriage. Imagine, even before marriage people gained that state. The eternal wisdom or ancient wisdom suggests that every human should be introduced into this wisdom right from the seventh year. As he starts education about the objectivity, he is also initiated into the education related to subjectivity. Only then education is complete. Otherwise, man tends to be more and more selfish, egoistic and even tends to be beastly and loses the human values. From beastly values, first, we have to regain human values and from being human we should try to be gaining semi-divine, and then divine dimensions. We cannot jump from one plane to the other without going through the successive sub planes of emotional plane, mental plane and buddhic plane. Nala is in the buddhic plane where he is able to come up to the stage where Devas are interested in their marriage. If you see the book on Sacrament on Marriage that I gave out, a marriageable bachelor and a marriageable virgin are guarded by special kind of Devas until they join in a sexual act. Until a virgin and a marriageable bachelor join into a sexual act, they are guided by angels, they are guarded by the angels. Only when they join in togetherness, they expect that each one of them will take care of the other. And the angels step aside so that the couple will continue to progress according to the pursuits that they have. The angels were interested and Narada, as I said before, informed the angels that there is a man who is outstanding among the humans. All those who reside upon the path of Yoga or path of discipleship, they stand out among humans. All those who decide to move into the higher dimensions of one's own being, they stand out from humanity. They develop a simple objective life and pursue the inner life and when they pursue inner life by virtue of nature's

blessing, they receive a teacher into their life and that teacher informs them how to work out to move into higher planes. On account of the aspirations, they have to work it out. When we work out, not only the teacher but also all those helpers who belong to the higher plane also try to cooperate with us. That is where the trust also grows in us. The trust in nature, the trust in Divinity is the best of the wealth that one can possess. That wealth is gained consequently from the marriage when it happens it is called a marriage in heaven. A marriage on earth can enable a man and a woman to reach up to the higher planes of existence by mutual cooperation. Therefore, so much importance is given to the sacrament of marriage and in our groups, I have very sincerely done more than 80 marriages. Most of them remain successful and the rule is, I am proved though one or two exceptions here and there. The more you become one in Consciousness, the nature in you cooperates. As you see in the marriage ritual, I say, 'In body, in mind and in Consciousness. We have become one.' That is the last sentence which I wrote in the 'Marriage Ritual.' Then, the journey becomes easy. Nala reached that point and the teacher started helping him with a band of helpers and they came to know each other. In that context, when Narada was moving in the Divine plane, the angel of the east, the angel of the west, the angel of the north and the angel of south enquired from Narada if there was any news upon earth just like we look for news to our TV channels. With Narada, the Divine angels always gain information from other planes of existence because he moves around 14 planes of existence, all the 14 planes. If there is any breaking news, he will inform them. So, Narada said there is a breaking news happening upon earth and he informed them about Damayanti, he informed about Nala and he also informed the angels that Damayanti is no ordinary beauty. The angels were also interested in Damayanti. They said, 'Why can't we marry Damayanti? We are angels. She is a descendant from angels. So, why can't we marry Damayanti?'

Narada said, "But they are already in love with each other. They know each other though not by sight but by word of mouth. They are engaged with each other at a very sublime plane and it may not be right that you intervene into the happening of this event."

Then the angels said, "Let us see how far they are cemented in their thought. If they are so very well cemented in their thought we do not interfere. But if not, we will try, we will test them and come back."

That is where I complete the story for today. and continue on the next Saturday. The story gets more and more intricate and interesting. In narrating the story, the related practices and virtues and experiences relating to the divine side of us and the divine side that is around us, how they relate and interact. This dimension is very important for us. Because for every aspirant, cooperation of the Divine is very important. Cooperation from the Divine angels is of great importance. It cannot be neglected. It cannot be thrown out. We have to respect all angels relating to matter, water, air, fire and akasha. We have to cooperate, have respect, even relate to all angelic dimensions relating to planets, relating to constellations, relating to the combination of planets that happens on a daily basis which is available through daily charts. We also have to relate to the day, to the ascending moon phases, descending moon phases, full moon, new moon. These are all things that happen on your way as you ascend. The more and more rhythmic you tend to be with these, the cooperation comes from the Devachan where the journey becomes easy. Otherwise, it remains only as information because the cooperation does not come. When the cooperation from the Divine side, from the angels comes, our journey tends to be easy and even faster than the others. If you don't do that, then you have the story of Prometheus which I will explain to you in the next class. Thank you one and all. Namaskaram.