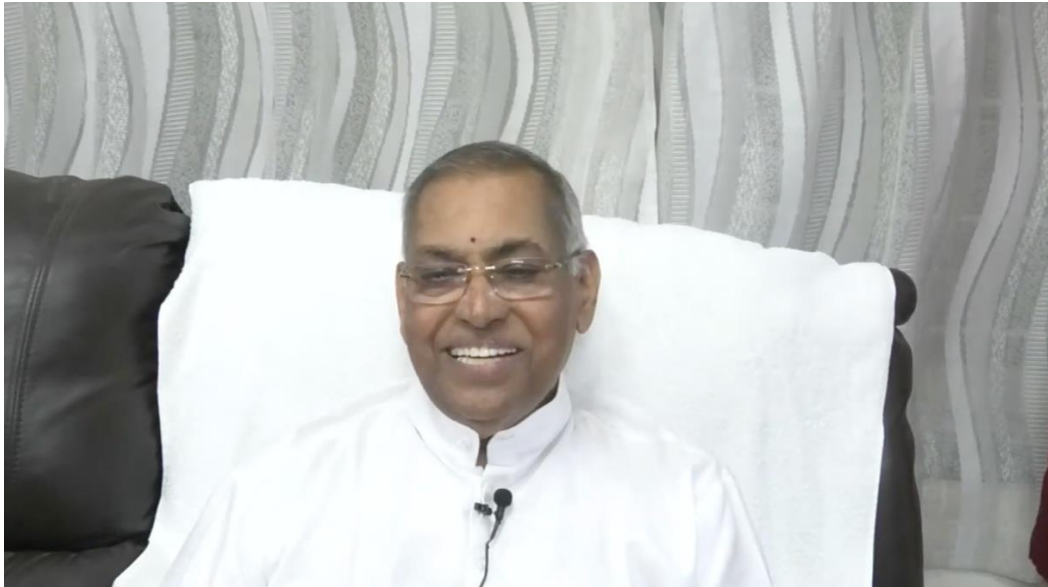


Merry Life Teachings
Master KPK
May 8th, 2021
Talk 25

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Hearty fraternal greetings and good wishes to all the brothers and the sisters. Today happens to be 8th May, the departure day of Madame Blavatsky recognised by the teachers who led her as the White Lotus Day. Today, in the Brotherhood, White Lotus Day is celebrated in memory of Madame Blavatsky who offered herself to the humanity. Her offering was total. The soul, the personality and the body were dedicated to the work of The Great White Brotherhood. More than the humanity, it is the White Brotherhood that lovingly and affectionately honour her for she has unveiled to humanity the Universal Wisdom so that people come out of their very narrow understanding of the energy which is called God and walk into that light which is Omniscient, Omnipotent and Omnipresent. Since we are all in form, we look to Divinity through form but the Divinity as such is beyond form, beyond name and even beyond time. The Veda contains this wisdom. The ancient theologies contain this wisdom. They try to give out the patterns in which this energy manifests through various laws of the universe such as the Law of Alternation, the Law of Pulsation, the Law of Involution, the Law of Evolution, the Law of Septenary manifestation and its gradual withdrawal into itself through cycles of time, the related science of utterance, the related science of contemplation and the related science of action in creation to experience, to evolve and then gain fulfilment. The work of Madam Blavatsky is seen as a stupendous work carried out in the last part of the 19th century which has vibrated the planet. Thousands and thousands of groups have joined till date and it continues to be. All that she contributed to humanity is recognised more by the Brotherhood than the humanity. It will take a long time for humanity to understand the great work that came through Madame

Blavatsky. We fondly remember her. She is the first one in the recent cycles of time that has unveiled the wisdom which is universal. It is not sectarian. It is not based upon limited thoughts about God. In His memory we...we say, 'His' because even the Masters recognise her though in a female body, as a grand male that did a lot of work from the soul dimension. In His name we continue our Merry Life Teaching.

The purpose of all this teaching is to evolve the forms in which we are as souls. We have a responsibility to evolve a form which gathered around the soul. The soul is said to have accomplished when it has transformed its beastly personality into completely human where the Divine cooperates. When the Divine cooperates with the human all is possible for the soul to accomplish. That is the ideal form even the angels look for. Don't think it is only the humans that look for Divinity, meaning, the Truth. The Omniscient One, the Omnipotent One and the Omnipresent One can only be experienced by the Son of God. We have that privilege of being Sons of God though we lost the memory relating to it and became sons of Mind and slowly, degenerated into sons of beasts serving the self all the time- requirements of the body, requirements of the surroundings. To ensure that the Son of God is reinstituted we shall have to tame the beastly nature in us, find more and more human nature in us, align with the varied intelligences of Divinity that prevail in us. Thereby, we will stand human with Divine connection and once again be the Sons of God. All Sons of God have been instruments for God's plan. They did the Will of God. They received the Knowledge relating to it and then they manifested. The story starts with Kumaras, with Prajapatis, the Seven Seers, the Manus, the Rudras. So many. They remained in connection and continued to perform. This is because even before this creation there were beings related to the previous creation who perfected themselves. Those who had perfected even before this creation joined the creation once again to help the plan. That is where we get the Trinity. That is where we get the four Kumaras, the Seven Seers, the fourteen Manus, the ten Prajapatis, the eleven Rudras. Also, these are the ones who know the whole plan. They are connected. Not all angels are connected. That is why angels also make mistakes. They are our elder brothers. They too look for the kind of realisation that the seers have, that the Kumaras have, that the Manu has. We have role models whom we follow. They have perfected themselves by perfecting their bodies. It is a matter of perfecting the body for the soul which is resplendent. A body is said to be in its perfect state when the Divinity in him and the humanity in him join in yoga and relate to the super soul which we call God. There is a triangle of the super soul, the individual soul and his form which is presented by his personality. This form can be evolved. The whole theme of evolution is only evolution of form. We can develop from this form a form of varied degrees of light for which the Science of Yoga or Discipleship is given. Each time a soul enters into a body, the soul has a responsibility to transform his personality which is eventually varied in colours.

The body is not only the body of flesh and blood. It has a subtle body. It has a causal body. It has also dharmakaya, meaning a body of law. It also gains facility of nirmanakaya meaning, you manifest the body and cause disappearance of the body into elements. These things happen as much as we progress in our thinking process and the related practices. We are all the progeny of Manu and Manu gave many regulations for men to transform and be Sons of God and thereby perform the plan of God upon earth and even in the heaven. This is our syllabus. Normally, we are satisfied with a few little things that we do in our daily practices and feel contented about it. But the truth is, it is tracing perfection all the time in all facets of life- your movement, your speech, your ability to listen, your ability to see which is called sensory perception. It can take to extra sensory perception like your ability to feel the touch without the physical object. These are the abilities that happen in us and more and more measure of light enters into you. Towards that end we work. Our working ability improves, our sensory perceptions improve, our speeches improve, our rhythms improve, our devotion, dedication improve, our comprehension improves, our ability to contemplate improves, our ability to relate

to the Will of God improves. It is a consistent and constant effort to improve oneself on a daily basis which is called discipleship. Do not get caught excessively into concepts. Make sure that whatever is to be manifested is well manifested before we think of receiving extra impulse of the action.

This is a 15-minute dedication to what Madame Blavatsky attempted. She is doing her work in a different plane continuing with the plan as a message by the Brotherhood for her. She need not necessarily come into a physical form to continue her evolution. She reached a state. We pay homage and adoration to Madame H P Blavatsky who is the bedrock and the foundation of all the work that we do. That we mean working upon ourselves to trace perfection meaning, tending to be less and less imperfect. That happens more and more when there is the marriage between the human nature and the Divine nature. That is where we land into the story of Damayanti and Nala.

The Divine nature in you is willing to cooperate with you. It is the human nature in you which is otherwise busy and looks for other things, not looking for the grand cooperation that is available to you within you which, when you relate to that, slowly makes you a Son of God. In the process the karma that you have accumulated through your personality is also cleared. As I told you, the karma relating to man upon this planet is cleared only with the Fourth Initiation. From the Fifth Initiation onwards, you become an adept. As an adept, you continue to help the planet and the beings on the planet. You need not necessarily get into physical form. You gain that status where you find chelas and disciples who are in the programme of helping themselves. These past adepts contact them and through them they conduct the work on the physical plane. They have a chain of chelas who work for them at the semi-Buddhic plane, the semi-mental plane, the higher mental plane and even at the lower mental plane. That is why every Master of Wisdom has these excessive disciples through whom work happens. Just like Lord Maitreya, the World Teacher, has Master Morya, Master Koot Humi and Master Djwhal Khul, a triangle, to fulfil his work. He has many such triangles. With every Ray he has a triangle. Seven Rays and seven triangles. He has 21 triangles to manifest the plan. It is a grand work and we are fortunate we have stepped into this scheme of things.

Damayanti joined Nala. Nala joined Damayanti. Things were moving well until Nala stepped upon the time programme where, from his past karma, this scheme of gambling came to be. He was vulnerable. It is the case of a very human nature that the limitations, weaknesses and the frailties of the past keep visiting on the way so that we face them, neutralise them and fortify ourselves to move forward. Don't see an obstacle as an obstacle. An obstacle is a challenge that you meet with love and with knowledge. Then, overcome it not shun it, not escape from it, not throw it overboard for it will come back again. Meet the crisis with love and friendship. Fighting does not help. Fighting is the trait of a beast. The great ones have always tamed the beast. They did not kill them. In the stories coming from the ancient-most theologies, they befriended dragons, they befriended flying lions, they befriended fiery eagles, they befriended flying horses, they befriended everything related to their personalities and made the personality as its first lieutenant to manifest the plan upon earth. The soul has no other way but to function with the personality in any one of these planes of existence. So, you need a vehicle to manifest. A vehicle that cooperates with you is what you are seeking through discipleship. That is why it is said, don't look at your personality as your enemy and start fighting with it. Befriend it, otherwise, you are obstructed. This is whom we call the Dweller on the Threshold. We have to befriend the dog that guards the gate of every plane of existence. We befriend the dog; the dog cooperates and facilitates to fulfil. We have so many Divine dimensions hidden in us. When they start cooperating the work becomes easy. For that you need knowledge. Damayanti understood the condition of Nala- that this man, having lost everything will slowly find it a little

difficult to continue with the programme though he has been initiated by the Master into the Path of Light and into the Path of Love. The initiation was given to relate to Light. The initiation was given to move up through pranayama up to the brow centre. Thereafter, build the bridge between the brow centre and Ajna by which the programme will get completed. Before that, one meets one's own personality a great hurdle. In the process, he indulged in gambling and lost everything.

Both of them came out of the kingdom with the cloth they had on their bodies, nothing else. No more jewellery, no more wallet, no more purses, no wealth. They walked into wild nature. Up to 3-4 days, it went on well. Thereafter, the need for bodily comfort, bodily sleep, the need for food, the need for drink naturally emerged. They went on accepting whatever nature offered in the form of dry leaves, fallen fruits, waters of the stream, shades of the tree. Some months passed by. They found it more and more difficult. Somewhere on the way they found four birds. They were very healthy, sturdy and capable of satiating the hunger of the humans. Nala thought he should catch hold of them. He threw his upper garment on the four birds. The four birds took the upper garment by the four corners and flew away along with the garment. They were not caught. On the contrary, the upper garment was lost. He now only had the lower garment. Damayanti looked at it. He even threw his lower garment holding on only to the loin cloth. When he threw the lower garment, that was also lost. Then, the sky spoke and said, "You have lost your garments for the simple reason that when you were in the royal court and gave judgements, some of those judgments were not into real justice. We therefore decided to punish you now for the wrong decisions you made as the king of your kingdom. Whenever you do so, the protection is lost." Imagine ourselves? We frequently make so many judgements about people. The men of Wisdom always tell us not to judge but observe. Try to improve your comprehension to overcome the faculty of judgement and find the message that comes to you from the surroundings. But in the case of this King, in some state of mind he had passed certain wrong judgements and the persons who were convicted suffered. "So, we give back that karma to you. You shall remain without much clothing on the body except for covering the private parts." Then, Damayanti tore off 50% of her garment and covered Nala. This is the beauty. When you are following the path and you are definitely inclined to relate to the virtues that are in you, though you may have your own limitations and weaknesses, your constant relating to the virtues in you make the Divine pleased with you. They do come to your rescue through one means or the other but we turn to be rebels and revolutionary. We close doors upon those opportunities by our own action again which is a deeper dimension of karma. Nala accepted the cooperation coming from Damayanti. She wore half the saree and he wore half and they went on. As I said, events in crisis come one after the other in a series. It is a time cycle which can be noticed sometimes through planetary transits and progressions. Many times, we don't foresee much because that is also a dimension of Kali that the wisdom gets obscured when it comes to application upon ourselves. Therefore, just rely on Divinity and its army of helpers and keep moving. Nala felt that he was not doing justice to Damayanti. It was he who sought her. She also sought him. They had a common purpose of realising the soul and thereby gaining the eternal status of Son of God.

Please remember, Sons of God do not fall into the cycles of creation. They join a band of eternal workers who continue to cooperate with the creational plan for creation after creation and remain in the bliss of things. They are neither with the diabolic nor the Devas nor the humans but they are friends of all. That is the status. We use this word 'Friend' so very easily. To be a friend means, you are a friend to all- friend to the plant, friend to the beast, friend to the planet, friend to the diabolic, friend to the Divine, friend to the human, friend of all. That is Maitreya. Because the essence of all beings is THAT only, God only. So, they try to uplift the state of these beings from that state of awareness. That is the grand understanding of an adept. They don't divide creation as we divide in our human minds. We believe in divisions,

more divisions and more divisions and more divisions until we become fragmented, insignificant pieces of one Truth while we are part of a grand whole. Damayanti saw that Nala was not in a good state of mind. He was depressed because he was sharing her protection by receiving half her garment from her. He suggested to Damayanti, 'This karma is mostly mine not yours. Why don't you go and be with your parents? I will clear karma and join you soon. The pact of marriage that we have decided upon is intact and we will continue to hold each other. I don't want you to suffer along with me on the path because from your side there is no such karma except your association with me.' Sometimes looking at our spouse we say, no? "Ah, this is my karma!" Equally the other spouse also says, "This is *my karma*!" Because we are all humans, we jointly work out our karma. But in this case, this lady had little karma. It is the man who had more karma in this marriage. So, he suggested, "Go back to your father. Lead a comfortable life. Continue the practices. I know you will not forget me. Your continuity with me is your way to reach the Divine. I will continue to hold you in my heart and I will make sure that with my righteousness, my virtues and the Will that I have, I will surely overcome the karma. I recommend that you go to your parents' house." Damayanti thought this was one more act coming through the ignorance of Nala. She thought he wanted to go alone and fulfil it though he knew he could not fulfil without her. She said, "Don't ever entertain such thoughts of sending me away. It will become more difficult. Let me be with you." But then, as karma and Kali both had entered Nala's mind, one night, when they were sleeping under a tree, Nala could not sleep. He was full of thoughts, of sorrow, of depression, of disgust. He even got the thought of committing suicide. Then he immediately knew committing suicide was no solution because he would have to come back and again pick up the same programme to move forward to perfect himself. To commit suicide is a failure. Then came the idea that he could not put Damayanti through any more suffering. If he were to leave without telling Damayanti, when she woke up and saw he was not around, she would eventually go to her parents' place. That was his idea. When he leaves her, since she will have no other alternative, she would go to her parents' house. She had already sent her children to her parents' house. The suggestion was already given by him. She had respect for his word. When she does not see him, she will eventually move towards her parents' home. With that idea he wanted to disconnect himself from her. He tore the saree which was binding them together with the help of a knife found in the surroundings and quietly walked away. That is how Nala, out of love, out of extreme love for his lady who was Divine separated, not she.

We have a similar situation in Ramayana. When Rama was to go on exile, the Mother Sita also accompanied him. Rama said, "The exile is for me, not for you. You don't have to come with me. You may as well be in the palace here, in my father's kingdom. You are the daughter-in-law of three mothers-in-law and a father-in-law. You don't have to come with me." But Sita said, "Once married, we are one-in-two and two-in-one. I am your shadow and I have to follow you. Without me you are frail. With me, you will remain strong. The energies that I can supply silently to you are a great strength to you which you may not see when I am around. When I am not around, you would know it." It happens in Ramayana. It also happens in the story of Nala and Damayanti.

Occultly speaking, we are very fragile and limited when we do not seek the cooperation which is working in us in terms of our pulsation, in terms of our understanding, in terms of our mental comprehension, in terms of our sensory perceptions, in terms of the vitality that the body carries. There are so many intelligences in the body whose cooperation we do not look to. Almost all the intelligences of the creation are in the human body. The more and more we recognise them the more and more they respond. As I said, the five elements, the seven planetary principles, the ten directional gods, the planetary, solar and the cosmic dimensions relating to us- when we relate to all of them, we will find in us a micro-cosmos which we seldom

do. Recognise that we are a micro-cosmos. We can look at all the cosmic, solar and planetary Devas in us and feel ourselves as the prince, meaning, the Son of God. Then you are better equipped since you are surrounded by Devas. A Master of Wisdom is thus surrounded by Devas. They always surround him; they cooperate with him. They enable him to see better, speak better, listen better, conduct people, fulfil tasks better. That is the dimension which I am repeatedly telling you- not to get lost in some kind of concept for a while, lose the presence of the Divinity in and around you. Nala left reluctantly. He left but again he came back to see because he could not really leave her. But again, he resolved not to resort to her and go. Having made some more distance again he came back to look at her. Finally, he made the decision. Since it was good for her though not overly comfortable to him, he wished good luck to Damayanti and left, meaning, the human nature decided to proceed with whatever dimensions were still left with him on account of the impact of time, impact of Kali and impact of his karma. He took the bold decision to move on. 'When help comes, help will come. Let me be on my own doing what I have to do.' With that resolve, he left. Then, the lady woke up. The Divinity felt the Divine dimension in the disciple was temporarily suspended.

Whenever we have a crisis, when we do not receive as much as we expect, the kind of help from the Divine dimension, the first thing that happens to us is, we get frustrated because we have developed so much reliance on the Divine dimension that we stop doing what we have to do and try to shift the burden to the other side because we are basically not so good in meeting our responsibilities. We want the Divinity to do everything for us. We only know how to seek from Divinity and remain only as seekers which eventually reduces us to be beggars. But no father ever wants his child to be a beggar. Every father would like his child to be as much as himself. I AM THAT I AM is the status that the Divine intends for all of us. 'I am nothing. You are everything,' those kinds of prayers are very disgusting to the father of creation. Even to the mortal fathers, every time the children come and say, 'We are beggars. We know nothing. We only live on you as vampires. We hang around you,' these kinds of children no parent ever wants. No teacher even wants such students. They would like that their students and their children gain the knowledge, move forward, gain abilities, attune to the Will of God and fulfil on the planet. Towards that end, help comes. No more spoon feeding. The teachers also try to be more fatherly than motherly. Up to a point they are motherly. Thereafter, they are fatherly because they would like you to grow not to be excessively dependent on the Divine side.

Nala, took this position, 'If help comes, help comes. If not, I will move on my own with whatever little I know so far and with what little knowledge I have with the practices.' So, he set himself on the journey. She set her journey, not to her parents' house, but towards the thicker forests. She was moving around in the forests through thorny paths, through wild paths and through paths which were very dangerous but she was unmindful of those dimensions. Walking through she met groups which were cannibals. When they enquired about her, she said, "Once upon a time, I was a queen. Now I am lost. I am all alone. I am looking for the soul for which I have descended upon the planet. I am on the search for the soul.' She is moving on the earthly sphere in pursuit of the soul. Nala is moving in the earthly sphere in pursuit of the soul. The difference between the two is, one has karma, another does not have except her association with Nala. The cannibals felt that this was a lady whom they could enjoy and eventually make a feast of her. When they were preparing her for the ritual of the feast suddenly, from the forest a huge sound emerged. All the cannibals ran at once and got into the dust. The voice said, "Proceed with your plan of finding the soul." So, the lady moved on in pursuit of the soul with Divine understanding, Divine cooperation. She reached yet another spot where she found groups of seers contemplating as a group. She found respite finding them. She approached them and introduced herself. Then the group head enquired what they could do for her. She said, "I am in pursuit of Nala, the soul. Please show me the way where I can meet Nala." Nala

is in us. He is at the third eye which is ruled by Chakshusha Manu. Eventually, I might tell you. Today, I read a book from Leadbeater which says, 'The preceding Manu Chakshusha is also on the planet cooperating with Vaivaswata Manu.' Such is the beauty of cooperation we have from higher circles. Imagine there was a crisis of cannibals around which was dissolved for Damayanti. The Devas of sound which come from the class of the angels of the Word produced such a sound that it destroyed the demons, the cannibals and led the lady towards a group of seers. The seers were pleased to note from Damayanti that she was in pursuit of Truth not in pursuit of anything else. She had come down from the spheres of comfort, spheres of luxury, spheres of all imaginable splendour only to realise the Truth. She had stepped down to find the Truth. Nala also stepped out of personal comfort, personal pleasures. Even his life was at stake. No food, no shelter and of his own volition he had left the only dear one that he had, only thinking of her good. They were on the right way. Since she was associated with the Divine side of things, she was receiving help faster than Nala.

Nala had, like all the disciples, the curse of ups and downs and personality karma which visits when we slow down our practices. It can be health, it can be economics, it can be domestic, it can be natural, it can be anything. For a disciple, what is important is his daily practice. Because the only track that connects him, not only to the ultimate truth but also to all those higher spheres where you receive inflow of energies that support you. This is the difference between these two. The seers were pleased when they noticed that this lady was not after anything. She was not after celestial powers. She was not after placements in higher kingdoms. She was not after anything except the Truth. She wanted to realise the Truth and she was totally dedicated towards that end. They said that they also knew what Nala suggested to Damayanti. That she should go to her parents' house and conduct the practices. But to Damayanti getting back to parents' house was a backward step. Having stepped out of parents' house, it was only for progress that she had stepped forward and had built a marital relation to realise the soul. That is the purpose originally conceived by the Manu Vaivaswata through this institution of marriage. She decided not to go her parents' house. But then, the suggestion again came from the group of seers. They said, 'In comfortable conditions of living you can do the practices better. We always look for a congenial place to conduct our practices so that we don't have to move hither and thither. To sit in a place in you, to sit in a place outside and conduct your daily practices in the same manner would be much more helpful.' When the seers suggested that, Damayanti immediately recalled what Nala was suggesting. Nala was suggesting the same - Go back to your parents' house and continue your practices. But something in Damayanti said, 'No. It is not the right step to get back to parents' house and be a burden to them. Instead, better to move on my own.' She moved on.

Then after some more sets for Nala she was able to feel only one thought of Nala in her and nothing else. Nala here means the soul. The soul in us should be our top priority if we are to be a disciple. We frequently fall down to be personalities. Discipleship is a process where you remember that I am the soul and I have a personality. But mostly, we entertain in us a different identity about us. We have a false identity. That I am an Indian, that I am a male, that I am a province, that I am this, I am that. All that is not soul. All that is personality is what we remember about ourselves which is a mistaken identity, a totally mistaken identity. We are the souls and we developed the form. We developed our personalities by virtue of our actions. Our personalities have some strengths. Our personalities have certain weaknesses. Staying in the strength that we have; we have we work upon our limitations and make good so that we make an all-round development. Remember the mantra given by Master CVV? He says, "All-round developments." An all-round developed personality alone can fulfil the work of the soul upon the planet. With a personality which has no ability, which has no knowledge, which has no will, which has ignorance at the top of the head coupled with egoistic thinking about himself pulls you down and down and down and tends to make you a nuisance to the surroundings in the

name of an aspirant or a disciple. An aspirant or a disciple should first cease to be a nuisance to the surroundings. He or she should be helpful to the surroundings but not a nuisance. People should like that you should be around. People should not think, 'When will this fellow go away? We would be better off if he is off the field or off the scene.' There are personalities which are demanded for the fragrance that they transmit. There are personalities which are abhorred on account of their irregular behaviour, irregular patterns, irregular speeches and irregular use of the body, senses and the mind. They are to be abhorred. It is refining the personality in such a manner that the soul can infuse the personality and fulfil the purpose on the planet. To that end one has to work. Only the technology is given, the knowhow is given, we work out things as they come to us. From time to time through crisis, we find the weaknesses in us and we try to overcome those weaknesses. Weaknesses are many which we don't see because we love our personality so much. If we were so very lovable, we would have already been taken into the Kingdom of God. We are somewhat lovable, not yet completely lovable so we keep on improving.

So, Damayanti again found a group of seers. These seers were from the sky. They did not descend. The earlier group of seers were in the forest. They guided her to her parents' house. The seers in the sky appeared to Damayanti. Damayanti offered her salutations and said, "Where is Nala?" Meaning, 'Where is the soul?' The soul has to be found by the personality. Soul is the Son of God. I AM. Son of God in its Truth is THAT I AM. Therefore, relating to the soul would lead you to THAT. The soul dimension is the only preoccupation of Damayanti. She has no other preoccupations. She has no other karma. The seers in the sky found no other thought existed in Damayanti except the thought of the soul. She was with the practice of Saraswati, which I gave you 2-3 classes ago. Connecting to the Ajna centre staying at the brow centre. Reaching the brow centre with the help of pranayama, pratyahara and dharana and relating to the solar sun centre, Savitr at the middle of the forehead, which is in truth at the centre of the head as the headlight above which is inside. Relating to it. She was doing those practices. That was her preoccupation while she was moving in wilderness. The first time, the seers in the sky felt that this was a lady who had a single point programme of realising the soul. Everything else was secondary. Personality demands were also secondary. She was moving and attuning more and more with this practice which the seers recognised that she should be helped. They said in one voice, 'So more it be. Let it be so. You shall associate with the soul and fulfil yourself. The prophecy will be fulfilled. Be with the practice that you are with and continue to make your journey as it comes to you from within.'

Please remember, even in the earlier classes, I told you even before marriage both Damayanti and Nala were able to listen within. They were guided more from within. The light within was guiding them. Sometimes there is connection. Only when crisis came Nala lost connection but Damayanti did not lose connection. Had she been around him it would have been perhaps a strength to Nala but Nala felt Damayanti's comfort was more important to him. Not to draw upon the energies of the Divine for every dancing; better to face it yourself. That is how self-will prevailed with Nala. He thought he should move on without disturbing the Devas so much every now and then. Let help come if it comes. If you remember, in the story, the four cardinal directions expressed, "We will help you when you are in need because you conducted well with us. We will help you but you cannot demand the help from the elders." If they wish they give. If karma is visiting you, they will wait because they respect the plan of evolution. Nala was to receive help in due course of time while Damayanti was faster in receiving help. This dimension can also be seen in the story. First, she went on moving as she got directed. On the way, the seers also said, 'There are group of beings who are moving in the southern direction. Follow them. You will be able to eventually find Nala. You will surely find Nala and fulfil yourself.' That is the outer story. The inner story is moving towards the inner chambers of the heart, for which we have a direct line to the soul. So, she again went into the practices of Aswavidya and

practicing Akshavidya. She joined a group of people. They saw her and felt she was a destitute. They said, "Okay. You can also follow us." They were moving around. One night, when they were asleep a huge storm and gale came and everything around was destroyed, some group members also died. The remaining members felt, 'The moment this lady joined our group, we had crisis. Better we abandon her.' They abandoned her and went away. That is where you get the hint that all along you should be ready to walk the path alone seeking directions that come from within, not seeking directions from around. She went on and went on and went on. She stepped into a city. In the city, the people saw this lady who was not fully covered. They thought she was a mad woman moving in the streets. They started pelting her with stones. Unmindful of the stones that touched her, she went on moving in the street. The queen of the kingdom heard some kind of a noise happening on the streets. She looked out of her window and found that some orphan, destitute lady was being pelted with stones. This pelting of stones is a very age-old habit of humanity which continues till date in traditions and religions. The queen sent her soldiers, brought the lady Damayanti into her palace, enquired about her, offered shelter and protection and said, "You can stay with us and conduct your practices until you realise the soul." So, she did not go her parents' house. She was directed by the inner voice. She found a group of seers who encouraged her firstly to go to her parents' house. She again found another group of seers who directed her to a place where she would really fulfil her life. That is how Damayanti received a place of honour from where she could regularly relate to the soul in an unimpeded manner.

A life where a disciple has much time to relate to the soul and super soul in him is a life that has crossed over many bridges. It is the life where only one bridge has to be built- the bridge from the personality to the soul. Personality, as long as karma remains, keeps you drifting away. But since we have entered upon the one resolution of relating to the soul on one side, we fulfil the karma of personality with love and friendliness while on the other side we continue to vertically relate to Ajna centre staying at the brow centre which is the apex of the personality. The apex of the personality can be seen at the top of a temple or a church. On the top of it there is a circle where the soul is there surrounded by the super soul. There is a circle and a centre point below which there is a triangle which has to be an equilateral triangle. That triangle is our personality. It has to be cleaned. It has to be made resplendent. It has to be orderly. We receive energies through our daily practices to set our personality in order. Keep it quiet, keep it in poise, keep it peaceful, conduct your work in order, do not disturb yourself, do not disturb the surroundings and be in association with the soul. By such stable functioning, the soul energy slowly descends into personality and the personality energy slowly, fuses with the soul energy. That is what is called a state of soul-infused personality. A soul-infused personality starts delivering better into the world. It starts conducting work better. It gains ability to conduct greater works. He tends to be an institution, not a single person. He moves the surroundings with magnetic and radioactive energies. He is electrical, he is magnetic and he ascends more and more with the help of knowledge which expands his comprehension. He moves forward and forward and forward up to the brow centre which is called the birth place of Indra. It is called birthplace of Indra because the personality is the protector of the mental, emotional and physical worlds. It is the personality that protects the three worlds. Soul inspires with Divine Will, Divine Knowledge, and Divine Activity. So, it receives from the soul, it redresses its personality and conducts in a manner where not only, personal karma is fulfilled but all karma is fulfilled. As much as the karma is fulfilled so much the ascent keeps happening. Ultimately, the bridge between the soul and the personality happens. Thereafter, comes the higher bridge. So, Damayanti reached a place from where she could relate to soul, which is Nala in this story. She has a single point programme.

There are many details but what is relevant to us is that despite personality situations that we encounter, we continue to relate to the soul, receive the energies and conduct ourselves in a

manner that our personality is rounded up. Unless we have a rounded-up personality, the soul waits. It awaits to descend. It expects that we are an all-round performer, not a mono block. There are so many dimensions in a man that he can develop. Just developing one angle is not enough. You have to be a model in every aspect of life. A model as a student, a model as a youth, a model as a social server to your vocation, a model in academics, a model in profession. You should be something for others to emulate. Such a personality is easily recognised and associated by others. Those are the ones whom the Masters call as chelas. They have no selfish programmes as such. The chelas shun their selfish programmes and move towards greater utility. Greater utility will not come unless there is greater ability. A greater ability insofar as it is offered for the benefit of others, you tend to move forward. With this, we covered some principles of discipleship and also covered some dimensions relating to the path. We will continue with some more details in the next class.

I may also say, at the end of the class, that I am through 50% of the treatment and will continue with the treatment. I should have sent a mail to you today but I will send you tomorrow. Namaskaram.