

Merry Life Teachings
Master KPK
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Hearty fraternal greetings and good wishes to all the brothers and sisters of America to whom it is early morning or even morning and to Europeans to whom it is afternoon and to the Indian groups to whom it is evening. It is a new situation that we are ably relating to three different zones, perhaps even four different zones. One teaching is happening. All those who are hungry for knowledge more than hungry for food gather to relate to the age-old teaching. When hunger for knowledge prevails, bodily hungers take a secondary state which is but very common. We are hungry for bodily things. Then we can forget about lighting fire in oneself and moving forward within to find our original state of being the soul. The soul is the most luminous one and is the descendant of the absolute God. The soul has the facility of relating to the Will of God, Knowledge of God and Activity related to God's plan while the personality has other priorities like relating to the world in different ways. The body cooperates according to which energy is predominantly prevailing in us. We can be extremely materialistic. We can be emotional. We can be functioning in our own fields of thought. That is where the human is, generally. We do not go to the source of these thoughts, the basis of these thoughts where you have the Buddhi plane which has, in its higher dimensions, the blissful nature which leads you to an Eternal Bliss- the one in which we stay to be the soul and function through the body. When we stay as soul and function through the body, that becomes our general attitude. The personality and body slowly cooperate because it is from the soul only that the personality is developed and from the personality the body is developed. So, your personality is your product. Your body is your product. You, as soul, are in relation with the Super Soul. We receive the spiritual triad and its energy and by that we can reorganise ourselves and even restructure ourselves, stay ascended presiding over the personality life, the domestic life and the social

life. That is the four-fold existence which we always try to hold on to- the Super Soul, the soul, the personality and the body through which you function in the objective world and the subjective world.

Nala and Damayanti had the same programme in the story. She descended into a human form to ascend into a higher state from being just a Devachan. She wanted to realise the Absolute Truth so, she joined Nala. Along with Nala she wanted to proceed towards the state of THAT I AM and then, THAT. She was unwavering and supportive to Nala because this Nala, her association with Nala was her main programme. Such association on the physical plane, emotional plane, matter plane or buddhi plane. In all that she did, she was only associating with the soul dimension. That should be the spirit of an aspirant who wants to be a disciple. That the soul presides over the personality and the various conditions of the personality- the body and the world alike in worldly life. To function as soul is the primary objective, not to give up the programmes relating to attuning to the soul on account of personality problems. Let the personality go through its own karma. All personalities have one karma or the other and unless the personality karma is cleared which I was telling you in the last class. Even after the fourth initiation the personality karma continues. Whenever we are reaching near the third initiation, some of us. Some are mostly in second initiation where we are linking our karma all the time. People in the first initiation just get interested in the subject. Interest in knowledge is just the first initiation. It is like being kids. Practicing knowledge, then meeting one's own karma and strengthening the association with the soul with the help of knowledge, meeting the karma with a greater neutral attitude is an ordeal that you go through in the second initiation. Then comes the third initiation where you get a fairly good connection with the soul and thereby transcend your personality. As you transcend your personality, you also transcend death. Thereafter, you function as soul at the third initiation, brighten yourself more and more and more and more working for the hierarchy leading to the fourth initiation where you work for the planet as such. These are the dimensions of growth of Light relating to you which is hidden in us. Each one of us is but a son of God but the Light is hidden on account of personality programmes, worldly programmes and the soul is forgotten. So, Damayanti though abandoned by Nala, I should say, very reluctantly. Nala abandoned Damayanti. He knew he was not doing the right thing but he felt if he dissociated with her his karma would not cause problems to her. The dimension of the association between the Divine energy and human energy is what is being mentioned here. In us, there is Divine energy which is Damayanti. Damayanti is that energy where the senses do not cause any problem. The body does not cause problems. The personality is subservient to the purposes of the soul. Dama, I have explained to you, means the ability to regulate the five senses, the five organs of action, the mind. It is a state of self-control and self-restraint where she can listen to a voice from within. That is the basis for them to meet. Nala had also developed by his practices the ability to listen within. She also had that ability. He is in the ascending order. Damayanti descended as the Divine nature in him. She never wanted to leave him. She wanted to cooperate with Nala and see that Nala was also fulfilled along with her. Nala is in a programme in which she joined meaning; the human nature is strengthened by practices with the Divine nature in you. Your Divine nature and your human nature should be coming together. By that you'll get a greater strength and the facility to move forward. The help of the Divine nature in you enables you to meet your karma also. What Nala did was he felt he was using the Divine nature for his purposes which was not true. He felt he should not cause problems to Damayanti by virtue of the karma that he has. He very reluctantly left her, very reluctantly. He goes away, comes back, goes away, comes back, goes away, comes back, three times. On the one side he feels that, on account of him she is suffering so, he must leave but she was not in that state of mind. 'I am here to be with Nala, support him which will make his job easy and will help me to progress.' See, this is how we have to see in us- the personality always gets into some karma or the other, some crisis or the other. Our crisis is emerging on account of us only, not on account of someone else. We normally complain about others for our karma. Stop complaining, start accepting our karma and move forward. What for have we joined? To realise the soul. The man and woman in us- I am speaking about the occult dimension of the story- join together to realise the soul. The Divine nature and the human nature join together so that the man is fulfilled and realises himself as soul. The Divine nature is willing to cooperate provided, you relate to it. The human nature, on account of its crisis from time to time, dissociates from the Divine side of his own being. That is our problem. But the Divine nature continues to stay. At a moment's call; you press the button, the link comes. That is how the angels are to help you. They are there to help us provided we recollect them and we remember them. But for Nala, it was more and more a guilty conscience. He felt guilty. Damayanti felt compassion for Nala. That is the beauty of

Damayanti. As she woke up, she found that Nala was not around. She felt that Nala was getting deep into his personality crisis by dissociating with his Divine nature. Normally it happens with us. When we have a sorrowful situation, a depressive situation, we get more concerned about it than the Divine side of us. By that, we don't receive whatever Divine support we need to receive. She felt compassion and even pity for Nala, "Oh this ... I had decided to be with him for all times to come but he decided to leave. He would have more difficulties. Who will take care of him when he is in difficulty?" A good friend on the way is always welcome, isn't it? A friend is one who never fails you in your difficulties. The Devas in us are cooperative with us but wait to cooperate because they do not believe in intimidation. The beauty of the Devas or even the Masters of Wisdom is that they do not intimidate. They do not impress. They do not influence you. They are there. If you communicate, they are there. If you don't, they won't overpower you. They don't cause aggression on you. Unless you relate, they don't relate because they respect our freewill and wait. Damayanti was more concerned about Nala. She continued to be in association with the thought of Nala in all planes. The thought of Nala prevailed with Damayanti at all times, meaning, she is in a programme relating to the soul whether Nala was physically visible or not visible, whether he was in proximity or in the distance. See, when a man and woman live together, if the lady goes out on work or the man goes out on work, don't we think of our lady or man? Maybe she has gone for shopping, maybe she has gone to school, maybe she has gone to meet friends. Like that, in us the thoughts continue. Like that, with Damayanti it is a 100% association with Nala. Her programme is continuing with or without Nala. To her there is no crisis because there is not such a karma. She has no bodily awareness so much like Nala. So, she walked through the forest. She was unmindful of the thorns on the way, unmindful of valleys and mountains, unmindful of nights and days, unmindful of wild beasts, unmindful of even hunger and thirst. As she was moving like that, a python saw her and wanted to gulp her. A hunter saw the situation. He killed the python and wanted to own Damayanti on account of her bodily beauty. But then a sound occurred in the forest that destroyed much and the hunter was also killed. This is all the Divine help that comes for those who are on a programme relating to soul. Their crisis is gradually neutralised and they continue to move forward. She could overcome the crisis of the forest, hunger and thirst. She could overcome the crisis of the python and the hunter by the help of the sound which was audible to her but not to others. She was able to meet a group of seers on top of a mountain who saw in her, her indomitable will to relate to soul, which is called Nala in this story. They guided her saying that, 'We are waiting to guide you. Go to your parents' house and continue the practices.' But Damayanti said, 'Going to parents' house is not my programme. Meeting Nala is my programme, meeting the soul is my programme.' When it comes to our course in life, we have other different targets. For a true aspirant the only target is to realise the soul and thereafter realise the Super Soul, realise oneself as I AM and then ultimately realise THAT as I AM. Get out of personality identities that we have. I am this I am that- there are no such definitions to I AM. As I frequently say, 'I am not Indian,' 'I am not Hindu,' 'I am not a Brahmin.' These are all the vestiture we have. I am not a teacher nor am I an accountant. I am not a male. I am not old. Age is for the body not for the soul. It is an eternal being taking to different attires at different times but what should prevail predominantly with us is, I AM. I AM. In that state you are more able to relate to THAT. THAT I AM. SOHAM, SOHAM, SOHAM, AHAMASMI, SOHAMASMI, BRAHMAAHAMASMI. I AM is predominant. I am Doris. I am Lucy. I am Kristina. I am Joseph. I am Miquel. I am Evelyn. That kind of understanding is very preliminary and you remain individualistic and stuck in the personality. I AM THAT I AM should be the major recollection. I have a personality which I have to prepare. I have a personality which I have to repair. That is where Master CVV said, 'I will join you to repair your personality and make you realise that you are a soul.' We are mostly stuck in personality. Damayanti is not. That is the thing I want to tell you. That is why she overcame crisis. She met groups of seers. Another group of seers also appeared and told her, 'You are definitely on the way to the soul. So, you may move on eventually to a place where it will become possible for you to meet Nala.' See, when you are on the programme of the soul, if your thought is predominantly about the soul, the work relating to the soul, the crisis also gives way and you continue your practices. Succumbing to crisis is one thing, overcoming crisis is another thing, isn't it? Damayanti demonstrated a state. 'Come what may, whatever time may bring, (she has no personal karma) I will associate with the soul and move on.' She reached a state where she could comfortably relate to the soul all the time unhindered by the surrounding circumstances. That is what I have covered though repeated now in a different way for about 20 minutes.

Now, Nala. As Nala moved on, his conscience told him that he didn't do the right thing moving away from the Divine dimension in him on account of the crisis he had which emerged in him on account of his past karma and also the effect of Kali. It is a double karma he was going through. Kali wanted to test him on how far he could stand to enter into Devachan because they don't want to give entry. Devas have a role to play. They cannot give visas and entry permissions to those who are not fit because if they come into the higher planes like illegal immigrants, they cause problems over there. An illegal immigrant is a problem to the residents of that nation. Like that, every plane of existence has its measure of light, measure of conduct, measure of beauty, measure of knowledge, measure of will. If someone who is not ready with those virtuous qualities is allowed to enter, he will be more of a disturbance to those existing ones in that plane than a joyful association. That is why they have a role to play, the Devas. They test our fitness. Nala was also a man who had overcome his senses. He was righteous. He was virtuous. He had worldly success. There was nothing that he needed or wanted in the material world or objective world. His problem was he did not want to be a nuisance to his partner. 'I will continue on my strengths and I cannot see my drawing upon the energy of Damayanti and cause a nuisance to her, become a heaviness.' Who would like to be heavy on the spouse? We want to do our very best but things turn out otherwise on account of karma. Nala said, 'I shouldn't be a problem to her. If she is there, she will continue to be silently suffering. She will be a co-sufferer.' He thought like that. That is also a dimension of Kali and karma that we don't disturb the Devas frequently because of our problems which is not correct. That is the only time we have to disturb them more and more so that they are there to help us over. We should not abandon a friend in crisis. We can abandon others. It is an important step not to abandon a companion when you are in difficulties. It means gathering more and more difficulties. But he did so because looking at Damayanti somehow, he felt so. He too had the compassion of the Devas. He could also listen within. He too had overcome the weaknesses of personality, mostly. It is a wrong understanding that we fall into some kind of self-pity and in our crisis, we don't share anything with anyone around. At least, share with the Devas in you. The Devas are existing in us as five elements, as seven or nine or twelve planets as we may think and they exist in us as sun signs. There are so many dimensions of Divine nature in us. We can relate to them and be with it and attend to our karma. But when that is also missing and you don't relate to friends who help you from outside then, you are denying help that comes to you. Nala was in that mode. He moved away very, very, very, very reluctantly from the Divine practices and was with only one practice which was given by his teacher- the practice of pranayama, pratyahara, dharana. That he did not leave because it came from the teacher. The teacher is the one whose abode is the soul. He lives as soul and conducts through his personality. He is a bridge between the Devic and human kingdoms. A teacher is the bridge between the disciple who is in the personality and the soul. He bridges. He helps to bridge. Even with the practices he was able to listen inside.

He moved away in the forest unmindful of the difficulties of the forest but as he moved, he heard a huge forest fire had risen. You know the Californian fire, the fire in Spanish forest or Indian forest? Now we have such a facility, the very next moment the whole globe knows if there is a forest fire, a tsunami, a cyclone or a tornado. There was a forest fire and in that forest which was ablaze there was a snake calling out, 'Nala, Nala, Nala please help me.' The snake said, 'Nala, Nala, Nala, please save me.' Where is the snake? Where do you find it? What is that forest? The forest is the forest in the personality, the crisis of the personality. You feel such a fire in your personality that you generally tend to be very scary, unstable, move hither and thither. You cannot have that stability which you normally have in your normal times. To be stable in crisis is the next step. Personality has to be overcome to enable you to move up and over the personality with the help of the fire in you. Fire all over in the story is nothing but the fire all over in your personality. 'Oh God, this is too much. I cannot bear it. I must get away. I must get away. I must get away.' We want to get away from everything but we are in the midst of the fire of the personality. In any story be it Ramayana or Mahabharata, all the crises came when they were in the forest not when they were in the palaces. You meet the crisis. The story of crisis is the story of the crisis of the personality. But he had the facility of listening to the inner voice so, he spotted the snake. This snake was not an ordinary snake as people read from the understanding of the scriptures. The scriptures and your practices should enable you to unfold the occult side of your own being. What is the purpose of all the study that we make unless that knowledge helps us in our crisis? What for? What for all these 33 years of our teaching amidst so many groups and so many places? We went on gathering knowledge and practices. We have to make sure that these practices are used more in crises. With Nala, he was stable, he could see the

snake. That snake is nothing but the Kundalini fire in you. Its name is Karkotaka. Karkotaka etymologically represents the dragon in the sign Cancer. The sign Cancer in Sanskrit is called Karkataka. No one tells you these. It has to emerge from you through your occult unfoldment. When occult unfoldment happens, astrology tends to be more relevant. Otherwise, astrology is extraneous to you. But astrology is in you. Astronomy is in you. The sun signs are in you. The ten dimensions are in you. Everything is in you. Instead of relating to those which are in you if you relate objectively to them and do not relate to them in you, the occult side of you will not open. Unless the occult side of man opens, he cannot move forward and he will continue his journey for incarnations until the occult dimensions are open. That is why the Second Initiation is said to be for many incarnations because man has to find the inner dimensions relating to him, relate more and more to them and find solutions for inner growth and outer detachment. From material world to occult world, from occult world to the world of the soul we have to move on. So, he located that he had to save. He went up to the snake. The forest fire is important because the latent fire in you which exists as your temperature and the active fire in you called Kundalini when they come together, the Kundalini energy rises. The constellation relating to it is Ashlesha. Please refer to Master EK's 'Spiritual Astrology' where he speaks of a grand dragon whose head is in the last part of Cancer which ends in the first part of Sagittarius. The tail of the dragon is in Sagittarius as Mula. The head of the dragon is in the last part of Cancer. In the zodiacal story of Cancer to Sagittarius, we have to go through this dragon of personality. The name of this dragon in Vedic Astrology is Karkotaka. It is in the form of a snake. That is why in the hymn that I sing before the class, I say '*Karkotakasya Nagasya*.' That is the Kundalini in you which should be raised. It should be associated with. So, Nala was called forth and Nala could spot the snake which is located in Ashlesha constellation which is the last part of Cancer. The next constellation is Makha. From that point up to Mula, in all these constellations, you have to go through a personality crisis every year. That is one dimension of the year. In your horoscope, your personality crisis also comes to you mostly by virtue of the 4th house which is DC up to the 9th house which corresponds to Sagittarius. Cancer to Sagittarius is 4th house to 9th house. That is where you can find your different karmas. In Cancer we take birth as individual souls. In Leo we gain individuality. The individual ego, 'I am, I am, I am,' 'I am this,' 'I am that,' 'I am of this race,' 'I am of that nation,' 'This is my gender,' 'This is my stature,' 'This is my education,' all personality affairs. We are more individualistic in Leo, 'I rule.' Then, in Virgo, you develop intellect. The intellect of Virgo is a facility and also a drawback. Ego is a facility and also a drawback. This is a personality dimension. In Libra, we get to passions and emotions. Lot of passion, lot of emotion, lot of attachment to the objective world. It is a dimension of Libra. In Scorpio, you touch the bottom. Either you die or you resurrect. That is Scorpio. It goes on till you get to Sagittarius. This story began with Nala; that he related to the snake. I have drawn a picture for you all which I will send you eventually. A five-fold division of solar air of which I will come later in the story. It relates to how to relate to the dragon which exists in us. This dragon is called shishya which is also called the last part of Pushya. It begins in Ashlesha and ends in Moola. All these, I have spoken to you in different teachings. But it is good when we teach. The synthesis comes again and again and again. He picked up the snake, put it on himself and moved out of the forest. That is the story, outer story. As he moved out of the forest with the snake it made him move into the waters- the waters of emotion, passion etc. meaning, he went even deeper via Cancer to Leo, Leo to Virgo, Virgo to Libra, Libra to Scorpio, Scorpio to up to... This is the journey of the personality. Symbolically, you can relate to your 4th, 5th, 6th, 7th, 8th houses. What is it that is placed for you over there? What planets have you? What relations they have with the other sun signs? Normally, in our personality life we should develop the qualities of the positive side of the horoscope and keep meeting the other side of the personality to neutralise it so that we become a wholesome personality. This DC, MC, AC and what is it you call, 1st house, 4th house, 7th house, 10th house they are all not for just making charts. It is our own chart of our four-fold existence. Ultimately, the four-fold existence is what we have to realise in us. Anyway, I won't go into too much depth. He came out, he went through water then, he dumped it. In the meanwhile, what happened to him was, his personality totally turned black, in the sense, his figure was distorted. The beauty that he had before as a personality slowly went through many, many, many changes. He had become non-cognizable. He had shrunk. When I say, 'he' it is the personality. The personality shrunk. He became black and was not even cognizable. Nala asked the snake, 'You wanted me to help you and I helped you. What is it that you have done to me?' See, in all these spiritual practices many people complain. "All these practices have put me in more difficulties but not in the beautiful kingdom of God." That is the general complaint, you know? That we are not yet into the Kingdom of God. Instead, we are into different

situations, very depressing situations and disappointing situations. That is all about personality. The snake smiled and said, 'I helped you so that you would not be recognised by the outer world any more. You are more with 'you' in the inner world. You will be able to practise better. The more and more and more you are into personality and expansion of personality into objective world, it doesn't let you practise. Now, you can practise. No one will even cognize you.' It is a facility. The whole world with all those intellectuals, with all those passionate people, egoists. Egoism is the crisis of Leo. Intellectualism is the crisis of Virgo. Passion is the crisis of Libra. Scorpio is the crisis of crime, immorality and all kinds of things. 'This is what the world is with. You are put out of it. What a benefit! You are with the practices. This is one facility I gave. Another facility is that from time to time, we will keep on helping you. We promised at your wedding that we would keep on helping you as long as you stand by the programme of soul.' That is the beauty.

The man who is on the journey to soul is helped because he is on the programme of the soul. They found that in spite of the crisis he continued to be with the practice that was bestowed on him by his teacher. The Intelligences said, 'We promised both of you, Damayanti and Nala, that we shall be with you from time to time and keep helping you. Damayanti is on the programme of the soul. You too are on the programme of the soul. We do come and help you when you need. Not only that, when your crisis is over, you will get back a more resplendent form. You will get back a much more resplendent form and you will tend to get all the abilities that you had before. You will also gain far greater dimension of knowledge and continue with your practices. Not only that, the golden attire that you and your lady were sharing between you and which you tore will get back to you and give you a different attire within the attire. Within the body you will find another body which would be bestowed on you. It will be a golden vestiture.'

The snake called Karkotaka said all these things and added, 'Work with it. Don't be complaining. I did good to you. I did not do anything that is harmful to you. But we will do in a manner which is not comprehensible.' That is why in our teachings we say mostly, our crisis is seen as a gift. Every problem is seen as a gift. You meet it appropriately; the gift comes back to you. Master Maurya says, 'Behind every problem, there is a gift.' These are all wonderful statements when we read but not when we are in crisis. To relate to them gives so much solace. When you are in crisis if you remember, 'Behind this crisis there is a gift,' how much you get elevated, elated and relate to that? Behind every dark cloud there is the sun. There is the blue sky. We are only worried about the dark clouds. But the truth which we all know is, 'Behind every dark cloud, there is the blue sky.' We know but we relate more to the dark sky and look to WhatsApp or Google for how long this depressing weather will prevail. Whether depressive weather prevails or not behind that, there is the blue sky. This is the way to look at things. Our psyche should take to different dimensions not to weep when there is crisis and suffer depression. This is how Karkotaka taught him. The teacher has many ways to approach the student. Nala accepted and he moved.

Then Karkotaka said, 'It would do good to you to get to the kingdom of Ayodhya. It would do good to you. Don't wander in the forest. Go to a place where you can stably practise.' Damayanti has reached a place where she can stably practise. That is what I tell all our friends. Stabilise your outer life as early as possible so that your stability enables you to meet your crisis- number one. Your stability enables you to do your practices. It is only the practices that make you to grow vertically. We do not grow vertically with age. We grow vertically only with practice. Practices have to grow paramount in you and not limited to only some short portions of time during the day. It has to extend from morning to evening and from evening to morning in the psychic plane while the outer work is done in an economical manner. That should be the state of practice. So, Karkotaka suggested that Nala go to a stable place, Ayodhya. Ayodhya means...people think it is a location in India. Ayodhya is symbolic. Ayodhya is your Heart Centre where you are protected. The most protected organ in your body is the heart. It is covered by the ribs of your skeleton. So also, the brain which is a higher dimension which is protected by the skull. They are well protected. Ayodhya to Kashi and to Shambhala. That is how the path is. Outwardly, they show the scriptures but when you go inward, your Kashi is somewhere here, (top of forehead) Benares. Your Ayodhya is in the Heart Cave. Your Shambhala is in the top of the head. That is the way you have to go, not crazily moving in the mountain ranges and other places. Karkotaka suggested to Nala, 'Get to Ayodhya and do your practices.' He also suggested, 'First, you accomplish *Ashwavidya*,' meaning, working with pranayama, pratyahara and dharana. By doing that

only you can stay stable at the brow centre. When you take to a proper coursing, you gain stability though in slow degrees. Let it be slow but let it be steady to enable you to be stable at the brow centre. As you close your eyes, then relate the mind to respiration. The mind relates to respiration. Respiration leads you to pulsation. This is for sure. Pulsation leads you up to the fourth prana which is called Udana prana. Then you reach up to the brow. Stay there. That is what we say, 'You see a valley.' The eyebrows are the two hills and there is a valley here (brow centre) and there is the Light of the East coming to the valley. In the beginning of this teaching, I told you about the centre of the head. Today, I have moved the brow mark to the centre of the head only to show you, to remind you that is where you have to be ultimately. From the brow centre to the top of the forehead, the vertical line that Master EK held is representative of all the seven centres in you. Many people make the mark but they don't gain the knowledge. It is better to have the knowledge without the outward exhibition than to just have the brow mark without any knowledge. The synthesis is to have both. That is why Master EK used to say when he was asked why he made this brow mark, 'I look beautiful to me when I make that mark.' He never revealed why he was making it. It is a vertical path. If you are really at dharana from where meditation can happen at about the Ajna that is the 6th step of yoga which is called dharana. When you close your eyes and look to your brow centre looking towards the east, you should be able to feel that stable light of the sky. Then, see the solar angel, the Sun bringing the light from the other side, Savitr. From Savitr he brings light to you and builds a bridge from the other side. That is where I spoke to you about Saraswati. When you utter Om, the Word descends from higher realms via your Sahasrara to the headlight in your cranium which is the centre of your head in the upper part. From eyebrow to the head there is a central path within. Just like I said, like the light from the roof hung down up to a point, the Word descends up to Ajna. You are at the brow centre. You relate to that Sun ball and the light that is descending through the sun ball. That is what Gayatri is. That is what Saraswati is. People may speak about thousands of things but they don't see the Reality, the Truth as it exists in humans. Relating to Gayatri is not a routine thing. When you utter OM TAT SAVITUR meaning, that light of Savitri, the Sun beyond the Sun, VARENYAM- let it embrace me. The Light should embrace you from Ajna to brow. You cannot jump into it. Please note that. Meditation has to happen. You sit at the brow centre and wait. Sit there like a lotus to receive the light that comes from the solar. That is what is called the sun ray which is the advanced step, the second step, *Akshavidya*. From Sun to you, the ray comes. Ajna is the Sun Centre. The Sun is bringing light from higher circles; from Central Sun and Cosmic Sun. So, you are relating to the source of the Light. It comes up to your Ajna and it has to build a bridge to your brow. This is called the bridge building. This is the preliminary bridge you build up to your brow. Thereafter, you build another bridge up to Ajna. Then, the ultimate bridge is up to Sahasrara. In that process, the practice given is pranayama. You must necessarily reach the state of dharana where you are able to feel that you are holding the personality and you are holding the body. It is not that you are held by the body. People are worried about their bodies. As long as you are a soul, you keep on building personalities and bodies. You should know the body you build, the personality you build is a facility for you. You hold it. It should never hold you. That which you build cannot hold you. We are all bound by all that we build. We are bound by our house. We are bound by our emotions. We are bound by our attachments. We are bound by family situations. We are bound by vocation situations. We are bound by social situations. Nowadays, we are bound by the pandemic situation. Always, we are bound by something or the other. Why do you not bind yourself to the soul? If you bind to the soul, you realise that you are holding the personality. You are holding the body and with personality and the body you are relating the world but you are the king of your own being; the king or the prince of your own being.

Karkotaka, the snake reminded, firstly he said, 'why did you help?' which I have mentioned in so many words. Now don't deviate from your practices. 'Go up to the brow,' Krishna says in the 5th Chapter. Krishna speaks of Pranayama in the 5th Chapter where the snake exists in the 4th and relates to the pranayama practices in the 5th chapter relating to Cancer, respiration, pulsation, etc. Then, in the next chapter, relating to the soul you should be able to reach here (brow centre) *Bhruvamadhya*, he says, *tatrekaagram*. Be there and keep looking at the sunlight that is reaching you. Daily it reaches you. The sunlight from the east reaches you on a daily basis. So, why don't you relate to it? Even if it is the west, it reaches you from behind. That is why in India there is a practice, that evening practices are done orienting to the west. But if you have a visualisation in you, you can take to one posture and visualise that in the centre of your upper cranium there is a hanging light from the roof from which light comes to you to your brow centre in the cerebro-vertical column. The cerebral

column. That light builds the luminous fluid which enables you to relate to the soul. Just let us not move around thinking that we are functioning as souls. Unless that bridge is built and not only secretes- the pineal gland it secretes and solidifies itself. That is the beauty. When that happens, he is a soul-infused personality. A soul-infused personality functions for the purpose of the soul. Otherwise, the personalities keep on meddling with their own inner affairs; keep on dying and again taking birth and again dying again take birth, again die. Once you reach here (brow centre) you have an option. If you wish you can come back and do the work in relation to the plan or you can be there in other planes of existence relating to the plan over there. Everywhere the plan exists up to the Seventh Plane. The option is given- you can move forward; you can stay back. Whatever you do is the work of the soul.

So, into that programme, Karkotaka introduces Nala. Damayanti is in that programme, Karkotaka is in that programme. These are the two parts of that hymn which I am reading to you. *Karkotakasya Naagasya* meaning, the serpent Naga. Naga means the cobra or the Divine serpent which is your Kundalini which exists from Cancer to Sagittarius. The head is in the last part of Cancer which is Ashlesha, the tail is in Mula. In between you have all the constellations of the sun signs. That is the snake. Then, who are relating to this? *Damayantya Nalasya* cha. Who is the Teacher? Rituparna, meaning, the teacher who is a dimension of Time. The ultimate Teacher is Time. In his unending folds, there is endless wisdom. That is why it is said, the Lord sleeps over Time. The Lord dances over Time. He rests over Time. He wears Time as His ornaments. If it is Shiva, he holds them as ornaments. If it is Vishnu, he quietly takes it as a cushioned bed. Everywhere in scriptures you find these snakes representing the energy of Kundalini. These snakes let you change and prepare more and more refined forms which they do regularly every seven years and they enable us to do in periods of seven years. That is why a seven-year period is also important. Of course, I don't wish to deviate but that is how Nala was directed to find a place where he continued his practices. There Karkotaka also says, 'First fulfil *Ashwavidya*,' meaning, the practice of being at dharana. Pranayama enables you to enter into yourself, withdrawn state. You are more in the verticals in pratyahara. It leads you to the brow centre where you reach that state that you see that Light ahead of you. That is why I frequently use a circle with a central point to meditate upon at the forehead. Look to that light and be there. Having uttered Om, we see that the Word descends into this as a headlight into you. That is one part. Then, you start with pranayama, come up here (brow centre) and look to that Light. That is the ultimate programme to bridge the personality with the soul. That happens by the consistency of your practices and by the virtue of the abilities, transparency and other Divine qualities that you imbibe into your personality. All that is part of discipleship. It should lead you to stay at your brow centre and relate to Ajna centre. Both Nala and Damayanti are in that process of relating to the soul. All other things are secondary. Relating to the soul was primary. That is how they got into a stable state of being staying at the peak of their personality to relate to the soul. Master Djwhal Khul gave a symbol to us which I distributed in some of the group life- a triangle representing the personality. On the top of the triangle, slightly detached from the triangle there is a circle. From the circle, a vertical line should develop into this triangle of personality. It is the symbol of soul-infused personality. Soul as the circle and down below is a triangle which is again four-fold and there is a gap in between which we have to build from our side as much as we relate to it and build with will the necessary intention. Then, the Ajna secretes. When Ajna secretes you are taken over by another Manu called Chakshusha. Thereafter, you will be able to see better, listen better and you will see the Divine plan better. All the beautiful things we speak are only true only when we are a soul-infused personality. Before that we all look to be some kind of fantasy. Let us live in the fantasy until it becomes reality to us. Let it be a fiction for now. But today's fiction can be a reality tomorrow. Therefore, from fiction to science humanity is walking. And we as disciples should walk and then later at some remote time be guides to others. The story may help us to recollect to us the path of tending to be soul-infused personality. Thank you one and all. We will meet again on Saturday. Namaskaram.