

Merry Life Teachings
Master KPK
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Audio: http://masters-call.net/pcast/en/media/2021-06-08_33_2021_06_05_vaisakh_merrylifeteachings.mp3

Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to the teaching coming through Merry Life sessions. Last week we were completely drenched in the energy of Master CVV and the feast that we have had for two to three days, the presence that we have felt. Now, we come back to the teaching which is but the path of discipleship expressed through the story of Nala and Damayanti. I am sure most of you hold in your memory, in your conscience all that has been said so far relating to the story. Teaching has to be memorized to establish itself in a deeper level which we call the conscious level. Therefore, memory is very important for discipleship. When we are losing memory, we should know that we are also tending to be losing our skills to go forward in this life. Memory is an activity coming from the awareness principle. Prana or life force is another activity that supports the body. The two together constitute the atman or the soul. There is 'thread of life' which is golden. There is 'thread of consciousness' which is silver. The two should go hand in hand. That is what yoga is all about.

We have left Nala with Karkotaka, the dimension of time, which leads you to clear your karma. He intends clearing it from time to time according to one's own planetary progressions, transits in the birth chart. Those details about the five-fold approach were given in the earlier class. Karkotaka deformed Nala and said, 'This is a blessing. People will not recognise you. You are otherwise a very notable person. I deformed you so that people do not notice you.' It is a facility in discipleship if you tend to be incognito, not so much cognisable in the outer world. It is a facility. To look for cognition in the society, in the outer world is many times a hinderance because you are pulled by objective events which will come in the way of your subjective practices. The social meetings, the parties and then the functions. Society is full of activities. The more you are connected to the society, the more you are distracted from your inner practices. The outer activities shall have to be tailor-made to ensure that the inner activities are not disturbed. Nala was a famous personality of that time. If they notice him in his kingdom or the surrounding kingdoms there would be distractions. So, Karkotaka the serpent said, 'I will deform you so that no one notices you. You can mind your business.' This is what I speak of as the second level. The first level is, a person is known in the objective world as doing some practices. In the second step, all the practices turn inward. Nothing is known in the outer world. You keep doing your practices inside and you conduct your outer life with much silence contributing spiritual value into every aspect of outer life you do. In the outer life when we live, we continue to add a spiritual value to every activity that we do so that we have the facility to retreat fast. In domestic circles, in professional circles, in social circles and in the economic field or whatever field you are in, you are there as an outpost of Light and add a value to the surroundings through your speeches and actions. That is one important dimension you have to learn so that you are enabled to get within with greater ease. Otherwise, the outer life draws you away because the itch, the itch to be known in the outer world is a great itch. That itch is what we call in homeopathy as psora. It is a psoric attitude that you would like to be known in the outer world. But that name and fame are temporary. If you come back with greater Light and serve, it has a greater meaning. Luckily, in all the World Teacher Trust groups they are not too far away into the outer world. The energy of the Hierarchy searches for those who are not excessively busy in the outer world. They have time for inner practices. Only then discipleship is possible not otherwise.

Therefore, Karkotaka asked Nala, 'Did I do good to you or bad to you? Don't worry. All the glory that you had will come back to you ten times in a different way after the whole work is over. Because you are aspiring to be a soul, for that you married Damayanti. For your own reason you left her. Nevertheless, I direct you to go to Ayodhya, a kingdom, where the ruler is Rituparna.' I said it in the last class but to draw you into the energy of the story, some recapitulation is inevitable. Especially, when there is a gap as with last week with the profound energy of Master CVV visiting us. Karkotaka said, 'It is a matter of three years for you.' It was a great relief to Nala. Even we, when we read, we feel very comforted. Oh, it's only three years. But, for normal disciples, it can be any number of years. It can be, according to Masters of Wisdom, twelve lives. Depends on how fiery are you in your aspiration. 'Go to Rituparna, the King of Ayodhya.' Incidentally, he was the one who initiated Nala also. So, it is a double advantage that he was going back to his teacher though in a deformed manner. Karkotaka also told him, 'Until you are realized, your name from now on is Bahuka.' Bahuka means a worldly man. 'Just go there. Introduce yourself. The King will offer an appointment to you in his royal court. Join there. Fulfil the two-fold initiation that is given to you.'

The twofold initiation, as I am repeatedly informing you, is to work with respiration, go up to brow centre, relate to the sun ball at the Ajna, visualize that the rays of the sun coming from the sun ball are reaching up to you at your brow centre building a bridge. That is what is called, 'Higher bridge

beginning', according to Master CVV. To reach there is not easy. Therefore, take to the inner direction right from heart centre with the help of Pranayama. The journey is inward journey. Pranayama leads you to Pratyahara and Dharana where you are fairly stable to relate to Ajna. That is what the Bhagavad Gita says in the 5th and 6th chapters. That is what Master CVV says. That is what every Teacher who knows says. The Teachers are meant to lead you to the soul, primarily. On the way, Wisdom is realized. You don't have to make special efforts to gain Wisdom. 'In that kingdom of Rituparna, you would have congenial time for practice.' Many times, I tell you in my teachings, 'Adverse times are most meant for inner transformations.' You should make use of adverse times which includes sickness. You should make use for inner practices. Favourable times you need a greater effort because outer life pulls you. That is why in the teachings of Master Djwhal Khul he says, 'If you see, sickness is an opportunity.' Every sickness can be taken up because you are rested from the outer world, start doing inner practices. You will come back fresh like a flower when you continue with your inner practices. Otherwise, you will come out of sickness in another manner. Let us say, like a cabbage. Instead of unfolding like a flower, if you come back as a cabbage how does it look like? People will say, 'Oh you are so weak, you are this, you are that'. So, sickness can be utilized, adverse times can be utilized. These are all taught. 'You will be more within yourself relating to the Divine within you. You can get into the cocoon and keep transforming. I gave you this possibility. I wish you well. You proceed.'

He also cautioned Nala, who is hereafter Bahuka, 'Be unmindful of what he gives you for the work you do. This is a great dimension in discipleship. It requires tremendous understanding and guts to delink your activity with money. It requires tremendous guts. One has to be daring to cut off his activity which is generally linked to money. Activity linked to money links you to the objectivity and also, by the disproportionate inflow or outflow, karmic conditions exist. That is why Lord Krishna says in the Bhagavad Gita, "Keep doing what you think is good for you and for others. Don't look for results. You do it because you have to do it. All obligatory karma shall have to be done. So, why do you look for remuneration? Why do you look for results? Your linkage to results puts you to cause and effect cycle and you will never be able to come out of it. You keep doing what is good for society and what you need will come to you." This is the final understanding of action which gives you the greatest joy of acting. The greatest joy of action is you keep acting for the benefit of others unmindful of what you receive. But the energy system is such, as men, (I mean humans including women) keep on acting, they too get support from the surroundings; much better than the others. That is why I made sure that in all our activities, money does not play a role. We don't fix with money. All teaching is free. All teaching was free at one time. Now there are prescriptions for teaching. there are payments for initiations. However popular a teacher is, if he collects money for initiation, he is on the wrong foot. All wisdom education, all formal education shall have to be free to the society. Likewise, health service shall also have to be free. Health service is an important service which has to be free. Treating one another cannot be on the basis of bills. One feeding the other and collecting money is seen as pure business. Business in education, business in health, business for food, these are all seen as acts of ignorance. If you have trust in your work that it helps others you are taken care of by the nature and by the beings of the nature. We don't have to worry about our food, our health, and our education in such a society. That is how it is as you tend to be proximate to the energy of the Hierarchy. In India, all homeopathic centres function without seeking any kind of remuneration. All homeopathic dispensaries are free. All teaching is free. When we go to places, we generally go to a group member's house or to a relative's house or to a friend's house where is no money involved. They feed us when we go. We feed them when they come. For everything a bill shows how poor man psychically is. To invite someone for a cup of coffee to a restaurant is no big deal. To invite a person to your house, give him a cup of coffee or tea or some biscuits has goodwill in it.

Karkotaka tells Nala, 'Delink money from your action in your service to the King. That would help you.' For two reasons. One is- no more karmic connections. Especially so between the teacher and the student. A teacher cannot borrow from a student. A student cannot borrow from the teacher. These are all commercial transactions which should be in outer activity but cannot get into inner activity. Close. The greatest benefit that the psyche gains with this attitude is, a tremendous trust develops in you, a tremendous trust. There is no better wealth than trust. Because what is it that he gives? What is it that you give? These are all commercial attitudes. That is why we are tending to even give away all our teaching as far as possible through free pdfs. For organisational purposes certain minimal things may be existing but generally speaking, money must be given a secondary preference in life if you wish to move forward in discipleship. There is a point when we are in the objective life that we link to money. The more and more you turn subjective and move on, your money requirements are handed over in complete trust to nature. Nature takes care. Nature takes care of your requirements when you are working for higher purposes. This comes as a dimension to a disciple when he is at work, when he likes the work, when he moves on. Otherwise, we are stuck with our professions, we are stuck with our employments, we are stuck with social obligations and we don't get the relief. To stay in the world free is not easy. Only through adaptation to such of these obligations we come to a stage where the outer and inner get separated and you can be more and more with inner practices and your outer does not bother you. This is the dimension.

It takes ten days for Bahuka to reach the Kingdom of Ayodhya. He sent word to the King attending to the protocols. The King invited him to the royal court and enquired what for he had come. Nala, who is now Bahuka, said, 'My name is Bahuka. I have skills to take excellent care of horses. Any kind of horse. I can keep it healthy, keep it active, keep it strong and make sure that the King's horses work up to the expectation of the king be it in war or be it for procession. That is my main skill. I also have another skill- that I can cook and serve. My cooking is known to be very famous.' This is another dimension which some disciples take to. Not all are good cooks. To cook and serve is a great dimension. Master EK was a good cook. Shirdi Sai Baba was a good cook. It is another dimension to cook and serve with love. It pleases the other much more than in any other manner. So, he said, 'My second skill is cooking.' Then the third dimension he said, 'I can also dance in your court.' The King smiled. If a deformed figure dances, it may not be very appreciated in a royal court. Bahuka also said, 'I can sing. I can dance. I can cook and I can take care of the horses.' The King thought, 'I cannot put him in the royal court where there would be delegates, guests, not only from within the country but also from other kingdoms. A man who is deformed, when he sings, when he dances it may not be very much appreciated. So, he said, 'You may take care of my horses. From time to time when there are feasts in the royal functions, I will summon your culinary skills.' So, these two functions are entrusted to him. Nala and Bhima, in Pandavas, the second son of Pandu, are known in India as the most famous male cooks. Their standards are very, very, very high. That is why if some food is given which is very tasty, we say this is really made by Nala or Bhima. The food is so tasty that Nala or Bhima may have given their presence to the cooks to give you such taste because cooking is not just a labour. It has divine dimensions in it. When some people cook, you eat more and when some people cook, you do not feel like eating because the energy of the cook also enters into the food. You may kindly look to the chapter on food given in the book 'Mithila'. What cooking is, what food it, how it should be cooked, how it should be taken, what energy it gives- it is a different science by itself. It is a blessing to be a good cook. If you give a cup of coffee, it should be remembered by all at all times. You serve a meal; it should be remembered by people for all times. 'Wow! That day, in that house, that lady gave me such a coffee, such a meal, such a breakfast.' It is a

matter of love. Serving food is not everyone's cup of tea. There has to be profound love to serve food. To cook food and to serve food is a great dimension in discipleship. The King knows the one who has come to him because he is also the teacher. He knows though he introduced himself as Bahuka. Rituparna, the king, could see his student coming back to him in different circumstances. Earlier, when he initiated him, he was a king. The student was a king, the teacher was a king. Now, the student is divested of all. Nothing is there with him except a piece of cloth on the body. With a deformed figure, the student has come back to him. He said, 'You may live in the horse stables. That is also your residence. The horse stable is your residence. You can live there. No other residence. Whenever I want, I will summon you into the royal kitchen to cook food when there are large gatherings.' As he was cooking, he was getting famous so, he reduced his cooking activity and the king restored him to the maintenance of the horses.

Maintenance of the horses means, working with Pranayama and improving the pranic principle in oneself because horse is a symbol of life. Whenever you have leisure, you shall have to relate to respiration and not let your mind wander into objectivity. When there is work in the objectivity, you need the mind. When you don't have work in the objectivity sit relaxed. The mind still goes out, it wanders. It wanders like a street dog. It has no regulation because it is habituated to move out. To bring that mind associate it with respiration, and leading to the pulsation which happens in the heart centre is fundamental for every disciple. Only when you touch the subtle pulsation in you, you have an inner path leading you up to the brow. As long as you cannot do it, your pranayama activity is not complete. As you touch the subtle pulsation, you see the vertical light within you and that light engrosses your interest and the pulsation keeps moving up. That is the fourth pulsation I always speak of, Udana pulsation. It leads you up to your brow centre. Your inner movement leading you to the brow centre gives you far superior stability than your straightaway trying to relate to the brow centre. You haven't done enough homework to stay stable at the brow centre. Therefore, in yoga, Pranayama is the step that leads you inside. Pratyahara leads up. Dharana leads you to the brow centre. There you experience that you are holding the body. The body is not held by you. Otherwise, we are just associated with body, with personality and we think mostly that we are the body. Any disturbance to the body, we are horribly disturbed. We don't know that we are a resident of the body but not the body as such. That realisation comes only when you go up to Dharana, the sixth step of yoga. Pranayama helps you as you move upwards in your own being. That you are the resident of the body and you have developed a personality that would enable you to relate to objectivity. That we intend to infuse the personality with the energy of the soul, conduct work outside. That the body is a facility given but not what you think as you are. It is not your body. It is a Divine facility given to you. Not all souls are given human forms. It is a great opportunity to gain a human form. If you are given other forms, you cannot proceed in evolution. Only the human form itself has the ability to proceed in greater measure in evolution. Until that, it is nature that causes evolution. As far as human is concerned, there is a second descent in him. Therefore, he is Self-conscious. He should know himself and his original status, know that he is the Son of God that came to be son of man and that his personality and body are his facilities. All these are realised through Pranayama because when you reach up to Dharana you get a clear conviction that you are different from your form. Your form is your facility. You retain it to conduct your work within and to conduct your work outside. That is the understanding. Don't abuse the body in terms of sensuous pleasures. Do not abuse the senses. Do not abuse the mind. Work it out with regulations. These preliminary regulations you get everywhere. But then Pranayama.

Nala was restored to the horse stable and the king said, 'You don't have to take care of all my horses. I have a few black horses, a few white horses. You take care of them.' Meaning, keep doing your

Pranayama during the day and during the night also. When you have no obligatory work in the objectivity, what else should you do? You should relate more and more with your respiration. Don't worry if you don't get sleep. Meaning, you have more time to work with respiration and reach pulsation. Somewhere on the way you will sleep. Not all can reach Dharana straightaway but that should be your priority. Nala was conducting the work of Pranayama, day and night. He was also taking care of the horses. See, there is an objective activity and there is a subjective activity. How much subjective activity are we carrying out in comparison to objective activity? What is the proportion? Should it not at least be equal? How do you do it? Just half an hour in the morning. Half an hour in the evening. Is it enough? How about the night hours? For disciples, night hours are very propitious for most of the work. Create and make sure your obligatory work in the world is slowly overcome and you will find more and more and more time for subjective activity. Otherwise, it is just a glamour that, I am, I know this, I know that. Transformation is important. Transmutation, transformation leads to transcendence. It is not loading your mind with too much subject. And that subject evaporates because the mind cannot hold anything. It is the deeper side of the mind which we call the consciousness; it holds. To consciousness it is mostly a recollection. It is a revelation. Because it had it with it. It is now being reminded. So, the more and more you walk in the more and more you feel, 'Yes. This is the thing. Yes. This is true. Yes. this is what it is.' It is an unfoldment. It is a revelation that happens when you walk deep and deep and deep into yourself. It is not gathering information from here and there and have a swollen head. A swollen head is a headache. Instead, have a large heart which can accommodate and give you the foundation for upward movement. Don't stop relating to the heart. Heart is your entering into the holy of holies. But then there you have to make vertical movements.

Nala, was carrying out the practice undisturbed, the practice of relating to the black horse and the white horse, meaning, the night and the day. Many times, in the teachings, I tell our friends, '24 minutes each time, 3 times a day to start with. 48 minutes each time, 3 times a day. 72 minutes each time, 3 times a day.' This is how a student of Pranayama devotes and dedicates himself to inner practices so that the purpose of functioning as soul is gradually and slowly worked out. If you don't do practices and you are around the work in objectivity, our nature doesn't change. Our nature doesn't change. Our thought patterns do not change. Our speech patterns do not change. No magnetism in your speech. No radiations through your work. It is just a labour and a drudgery and the related fatigue. But the more and more you work within you get the resource that you are not exhausted in your work. Your working abilities improve in a multiple manner. You complete your jobs. You can handle varied jobs which are all meant for the society and yet find time to relate within. That is where Nala was engaged day and night. The king, having seen the practice that Nala was carrying out, Bahuka- because by habit I say Nala but now in the story he is Bahuka- sent two supervisors to oversee his work. The king sent them to supervise the work of Bahuka, not spies but supporters. A teacher does not believe in setting spies around the students. It is all dirty game that happen in the world that people have their spies and informers everywhere to see what the other man is doing. But the King sends two spies to overview how Bahuka was functioning. I introduced two names which I supplied on a paper to you. One is called Varshneya, another is called Jeevala. They are the confidential students of the teacher, meaning seniors who can overview, guide and support if necessary. The work of Jeevala was to silently support the work of Pranayama, Pratyahara and Dharana. He also supported the fire of aspiration. He further supported so that Nala's body was kept intact in terms of health. The four elements in the body shall have to be set in right proportion. Air, fire, water and matter shall have to be set in right proportion for which appropriate food helps. Nala knew what was appropriate food. He did not eat anything and everything. He ate right quantities, chaste food at the right times with right attitude but this Jeevala ensured that the food was

digested well and supplied to all the four elements equally in the right proportion. Because when air, fire, water and matter are not in right proportion, you cannot rise. Mostly with people, matter is heavy, due to their emotions, waters are in disturbance, mind is speedy, its velocity cannot be controlled. It keeps on putting you to lot of worry, irritation, disturbances and all that. Air only can set things to order because air comes from Akasha. From akasha to air, air to fire, fire to water, water to matter.

With the help of air, through the practices of pranayama we can set the fire of mind in right order. We can set the emotions in right order. We can set the matter in the body in right order. That is where Pranayama is a fundamental step to stabilize the four elements in you, which is also indicated by clean defecation and urination. Unless you have proper digestive system you have to attend to it because it is a signal of the body that the matter is not well regulated and the water is not well regulated. All our sicknesses are due to fire, water and matter mismanagement which also affects the respiratory functioning. When these three are disturbed, they disturb the air also. Not knowing anything, jumping into some kind of practices is of no use. The air in you should function rhythmically. The mind should have to be regulated activity. Emotions are distilled and are transformed into devotion and dedication. Matter is kept light. Your body should never be heavy to you. It may look heavy but if it is heavy to you, it means you have to make certain amendments. Your body cannot be heavy to you. Your emotions cannot stay with you. Your mind cannot move hither and thither without your consent. What is the self-regulation that we have? That is why working with air will calm down these and you will have a body that fully cooperates with your practices. Jeevala is also given a name in Veda. It is called Vaishvanara. That is why in India there is a practice. When you orient to take food, 'Aham Vaishvanaro bhutva praaninaam dehamashritaha pranaapana samaayuktaha pachaamyannam chaturvidham.' This is a shloka in Bhagavad Gita. People read it but they don't know what it is. Many people do not read it. But if you know what you are uttering, you get better orientation. People do it more as a fashion also, that he knows something better than the others. Aham Vaishvanaro bhutva praaninaam dehamashritaha pranaapana samaayuktaha pachaamyannam chaturvidham. In the form of Vasivanara, the fire of digestion, I ensure that the four kinds of Devas in you that regulate the four elements in you are set in order by distributing the energy of the food into all these four layers of your body. This is a very gross understanding which I have tried to explain.

Nala was practising it. He was also practising the other having reached brow centre with these. He was relating to the Ajna from where he was visualizing the rays of the sun coming up to him because he cannot go up to the Sun. Sun rays build a bridge to us. No one can go to the Sun. When sun rays build a bridge that is what we call higher bridge. Then you are graced to reach the Sun. When Master EK was trying that, Master CVV came and entrusted some work to him. We know in Cordoba in Spain there is a friend, a brother who was relating to the sunlight. He too was visited by Master CVV and it has drawn him to the right practices. I know a scholar, a very knowledgeable man. When he was trying to do it, Master CVV stepped in and said, 'Until you fulfil your obligatory karma, you cannot get any further into it. Better do that and come back and I will guide you.' That is how sincere aspirants are guided according to their state of awareness, their state of evolution. The teachers step in when the student is ready. That is what we know. The teacher steps in when the student is ready and leads him from wherever he is into further evolution. Bahuka was regularly working with Pranayama, reaching the brow centre, relating to the Ajna, which is the exalted Sun centre. Leo is the ruler. Sun is the ruler of Leo we know but sun is also exalted in Aries. Exalted sun, diamond light. Sun and Leo are golden light. Exalted sun is diamond light. Diamond rays reach up to you, to your brow centre. He was engaging in it from time to time. The second

part was overviewed by Varshneya. The first part of working with Pranayama, Pratyahara, Dharana was overviewed by Jeevala whose other name was Vaishvanara.

The second part was overviewed by Varshneya. There he observed that Nala was getting disturbed. He further observed that Nala had some sorrow in him and that sorrow was pulling him down. Varshneya noticed. Sorrowful people cannot reach higher planes. Sorrow belongs to lower planes. Having observed Bahuka getting in relation with the solar disc in Ajna, staying in brow but frequently getting disturbed and falling, after some time, Varshneya went to him and cajoled him, 'I have been observing you. What is the sorrow that you are suffering from?' Bahuka never wanted to reveal himself. Nala said, 'You know, during my childhood I was acting in some playlet where I played a role as a man who abruptly left his wife and came out irresponsibly. That scene keeps coming to me all the time. I didn't do well therefore it is coming back to me. I didn't do well.' Likewise, all those things which you did not do well in life, they will all be recollected to you at that point and you feel repentant. Because the conscience in you has grown so much you can see for yourself various areas where you did not do well. Be it with money, be it with friends, be it with relatives, be it with your spouse, be it with your children. After all, the whole life is the science of relating. The whole wisdom is also the Science of relating. What is Pi? Pi is a symbol of perfect relation. The two pillars connected on the higher side gives you that knowledge which comes from Gemini where humanity is initiated.

We have to develop right relationship with every other being without which you cannot reach the soul. Right relationship is the fundamental thing. That is what is called by various names like brotherhood. All beings are descended from the same source. To see the other as a brother, to relate to him as an equal, to relate to her as an equal, have a smile, do what little you can do to them without expectation, builds the right relationship. It is a fine, delicate activity of the heart. It is a very delicate activity to deal with another person. Generally, people are rough in their dealings with others. You know? Your dealing with other beings should be like you're dealing with a flower. How delicately you handle the flower shows how delicate is your energy. In some people's hands the flower fades away very fast. In some people's hands, the flower remains unaffected. It is the energy. That energy is what you have to pass on when you relate to people. Don't aggrandise yourself. Let people feel from you, 'Oh this is the person I would like to relate to again and again and again.' That should be the attitude. Generally, it so happens that people would like to avoid some others. 'If this man comes, better I run away.' We cannot be anti-magnets. We have to be very magnetic. Animals get attracted, flowers also. If you walk around a flower garden, it is not that you draw joy from the flower garden, the flowers also should feel, 'A nice person has set into my garden.' They all have consciousness. So also, animals. Our attitude changes as we grow in our awareness towards animals, towards plants and also towards humans.

Here is Nala or Bahuka who was feeling completely disappointed with himself. He was repentant. Why did he leave his wife? She never wanted to leave him. In fact, she shared half of her saree to protect him. She said, 'Don't leave me. That idea itself is a very wrong idea. You wanted to associate with the Divine dimension and fulfil yourself to be a soul. I joined you to realize the soul and the Super Soul. You joined me to realize the soul and Super Soul. Your difficulties do not bother me. Bother me means, I do not see them as impediments, impediments for our being together. I continue to be. Don't worry about me. Let us proceed together.' But this man, out of an emotional feeling for the lady that she would be in much more difficulties in this condition, left her without notice and with great difficulty she found her way. She was continuing her practice and doing her practices unimpeded. Now, he has also reached a point where he was also in practice but his conscience since it was much more open, he could see. Blessed are those

who can see their faults. Please remember, 'Blessed are those who can see their faults and make necessary rectifications.' Just a confession is not enough. You shall have to bring in the needed rectification in your behaviour. Confession, repentance. Repentance is also a fire. It leads you to redress, to rectify, clear it and move forward. You can't move overlooking your mistakes because ALL is recorded. All is recorded. Nothing is left. There is an akashic record of every human. You may hoodwink the world but you cannot hoodwink your conscience on the way. Nala was suffering from it. He could not be fulfilled truly unless he redressed the whole situation.

The other supervisor, Varshneya, understood the situation. Jeevala was satisfied with work of Pranayama, Pratyahara and Dharana. Varshneya was not satisfied. 'Oh, this man still has some karma. I should help him to neutralize it, to solve it and enable it to happen.' This is how, on one side Damayanti was continuing her practices without any difficulties because her conscience was clear and she was awaiting Nala's joining her. She was very sure Nala would join her because her conscience was clear. Her practices were not impeded. But Bahuka or Nala had in him the guilt of abruptly deserting his life partner which kept coming whenever he was relating to the solar disc. The conscience had to be cleared. The two friends informed the king. This is where it is. Unless Nala joins Damayanti and Damayanti joins Nala, Nala's life will not be fulfilled. That was the state in which it stood. The lady is in practice. The male is in practice in the sense, the human nature and the Divine nature in the disciple are longing for each other. Who is at fault? It is not the Divine nature. It is the human nature. It made a mistake. So, it has to wait. It has to rectify. That is where the teacher, looking to the Time dimension, initiates action. We will get into that further story next week because that is a movement towards the solution having come up to the end of the karmic conditions. That is how the story is.

I thank you all for your patient listening. It is a delight to see people who listen with rapt attention. It encourages the teacher and also helps the teacher to gain energies through such teachings. You are all helping me indirectly. Don't think I am teaching to benefit you. I am benefitting by teaching you. It is another dimension. Once again, I thank you. Namaskaram.