

Merry Life Teachings
Master KPK
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Talk 29

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Youtube:

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Audio: http://masters-call.net/pcast/en/media/2021-06-22_34_2021_06_12_vaisakh_merrylifeteachings.mp3

Hearty fraternal greetings and good wishes to all the brothers and sisters. Damayanti was settled in the queen's palace of the Kingdom of Subahu. Subahu means well-protected. She joined a safe place where she could contemplate unimpededly on the soul. She was having only a single-point programme of relating to the soul in Agna and she was under good protection of the queen. The queen was not employing her in any of her services. She respected her and allowed her to live according to her own cherished programme of realisation of the soul.

Nala also joined the Kingdom of Ayodhya where the King was Rutuparna, who was also his teacher. He restored him to the horse stable where he found rest amidst the horses. No one disturbed him. From time to time, the king would summon Nala to cook food for him and for his friends. Nala's capacity to cook, we will come to know later. He is the most mysterious cook. He could cook in conditions where there were no vessels. where there was no water to cook, no fire to cook, but still he would cook the most delicious dishes because he had such cooperation coming from the Devas when he cooked. So also, when he took care of the horses. He touched the horses at such fine points that the horses felt rejuvenated in their energy and they got back their full strength, their full vitality. He was very friendly with the horses. He could speak to the horses. The horses would speak to him. He knew the heart of the horse and the horse also knew the heart of Nala. Such was their equation

when it came to dealing with the horses. It was a unique situation. Only by human effort, consecration, devotion and dedication Nala gained such heights in whatever he performed. The only thing that happened on account of karma was his leaving the lady abruptly in the forest which was haunting him. But slowly, in the presence of the king who was also the teacher, he was able to accept the situation since what had happened could not be redressed by him. Only time can heal such situations. In our life also when certain things happen of which we are not very comfortable, we are not very happy. Insofar as we leave it to time, time heals. Time is the greatest healer. And then, he is in the presence of the teacher. When the teacher, who is also the king, was informed by his assistants that Nala would feel depressed from time to time because of this event that happened in his life, the teacher also supplied adequate presence to make sure that the student absorbed it slowly. Because whatever has happened has happened. If karma permits and if the time comes things may get redressed. Otherwise, accept it and move on. So, Nala was able to gradually relate to the solar disc in the Ajna centre and feel the related rays coming up to him, up to the brow centre which eventually builds the bridge for the soul to infuse the personality.

Similar was the work with Damayanti. Damayanti was of clean conscience. She did not do anything that bothered her. Her only programme was to unite with Nala, thereby she would realise her soul and Nala would also realise the soul because together they have picked up the programme and together they would like to realise the soul. She was stable and she was conducting her practices unhindered. Nala also reached the stage where he was able to conduct his practices unhindered by personality.

For aspirants and disciples, what comes in the way is the personality and the personality karma. The karma comes in the way, as I said in the last class, even up to the fourth initiation. Karma clearance is only along with the Fourth Initiation. Even after the Third Initiation, karma continues. Accepting karma as it comes is a step by itself, is an evolution by itself. Instead of questioning why it is like this for me, why should it be like this, why should it not be the other way, all these questions die down as you progress in the practice that you learn to accept your karma and move forward. Accept and move forward. Acceptance is already half success. The other half is meeting the karma with the law of acceptance and moving forward because many things in one's life do not go according to what he intends. Certain other things come which were unintended. They only come to train us so that we overcome our likes and dislikes, we overcome our proposals and attune to the proposal of the Lord which we call God's will. Just like Jesus said, "Father, Thy Will be done, not mine." When you are able to accept karma and move forward that is already a good step forward. Thereafter, you are more rounded up to meet whatever comes to you. Accept it and see what best you can do in it and leave the rest to time and to the Lord. Both have reached that state, Nala and Damayanti.

As the story goes on Damayanti's father comes to know that Nala had lost his Kingdom, his wealth because his grandchildren were sent to him. He wanted to know where his daughter Damayanti was, how she was. He also came to know through time they were separated also. When the daughter is with the son-in-law the father is happy. When the daughter and son-in-law are separated, naturally the father gets inclined to know what has happened to the daughter, what is her situation. He sent his men of intelligence into the surrounding kingdoms to find out where Damayanti was, in what conditions she was and to know what happened to Nala, were they together? This is a normal fatherly attitude. He sent from his kingdom his men of intelligence to enquire around. One Brahmin who was in the squad of the intelligence team went to the kingdom of Subahu. There he went on enquiring if there were any peculiar events that happened in the kingdom in recent times, if there were any special events, any breaking news in the kingdom that had happened in recent times. He enquired of the people. People said, 'Just a few months ago, there was a lady, hardly covered by a

half-saree, her face fully dusted. Her hair fully undressed moving in the streets of the city attracted the people and children and they went on stoning her. The queen who saw her from her palace sent her lady servants and procured her from the streets and she offered shelter to this seemingly mad woman. Normally, a queen does not get interested in giving such a shelter to a woman who is unknown in the city. This has happened.' The Brahmin took the cue, 'This must surely be Damayanti.' He wanted to see the lady because he came from the kingdom of her father and so he knew Damayanti. He went to the royal court introducing himself to be a Vedic scholar who would like to discuss profound subjects of wisdom. Because every royal court in ancient times carried men of wisdom. That was also a status symbol for the king that he had so many wise men in his royal court apart from the generals, war generals and other ministers. When the Brahmin discussed the intricate subjects of the Vedas, the wise men of the royal court of Subhau were pleased. They admired him. The king was also a wise man. He also admired and said, "Why don't you come to my palace? Have dinner, have lunch with my family consisting of me and my wife.' That is what the brahmin was looking for. He went to the queen's palace where the dinner was given. At that time the brahmin expressed the very purpose of his coming to his kingdom and the very purpose of his visit to the royal court. He wanted to see the lady whom the queen was sheltering in the palace. He also said, "That lady whom you sheltered is no ordinary lady. She should be restored to her natural status. I would like to see the lady whom I am looking for. She is the lady who is sheltered by you in your queen's palace." When they informed Damayanti, Damayanti came back, not in the normal dress but again in the half saree, dusty face, undressed hair as if she were destitute. The brahmin spoke to Damayanti and said, "If you do not mind, give me the service of washing your face. Give me the privilege of washing your face." He was a father-like figure. She agreed and the brahmin washed her face. He saw a very beautiful form of light from her brow centre to the Ajna centre forming in the form of a jasmine flower. He was thrilled to see all that the lady had accomplished and said, 'Definitely this lady is Damayanti and I have a duty to inform her parents.' So he went.

The name of this brahmin was Parnada. Parnada means the man who lives by the fallen leaves. A brahmin, a Vedic scholar who lives by fallen leaves and water and nothing else. His knowledge and comprehension were of a very high standard. We should know, as more and more light descends into us, more and more light our food tends to be. Truly if we are progressing towards light, we cannot take heavy foods much less animal foods. There are people I know whom I have met, they don't even eat onions, they don't even eat potatoes, they don't even eat fried things. They take just very light vegetables with rice or wheat. This is because their body cannot take heavy food. This Parnada was one of them who had reached the heights where he only ate leaves and drank water so his awareness, his comprehension, his quick reaction to situations was something unusual and unparalleled. We can't have heavy bodies. With dense bodies you deny the influx of light that gets into you. That is why in recent times, I am urging all our group members- tend to be more vegetarians and tend to be eating lighter and lighter and lighter food. Live more by water, by fruit juice, by vegetables that are grown on the surface of the earth not under the surface of the earth. They make you heavy. They bring you tamas. You easily fall asleep, fall asleep even when the class is being given. At the wrong times you get sleep. At the right times you don't get sleep. All this is because of food only. It changes the quality of your body cells. That is why Parnada was successfully able to identify Damayanti, go back to his kingdom and inform the king who is also the father of Damayanti that Damayanti was located, that she was in the kingdom of Subahu, she is well protected, she has evolved. Then, the father could not contain himself. He immediately went along with the grandchildren to Damayanti, to that kingdom. The King of Subahupuram received him and took him directly to his daughter. There were some pleasantries extended, some tears rolled down between the father and the daughter, the daughter and the children, all that happened for a while. Then, the father said, 'Now that we have located you, please come along and be with us. Be with the

parents. You can comfortably carry out your activity.' See, when relations set in, children, father, mother and brother you know your work gets back into personality activity. More and more relatives, more and more friends, more and more associations, more and more visitors, what happens to us? Our practice gets into secondary place and all these associates come in the way of your practice. That is all. That is why Damayanti said, 'I will not come away from here. You all have a duty toward me. Don't try to fulfil your wishes on me. Find out where Nala is. I need to commune with Nala and fulfil myself. I do not wish to make retrograde steps. I wish to make progressive steps. The moment I married, I came away from the parental house. I lived well with Nala, a man of virtues. Together we had a programme. We have also conceived children. So, our programme is self-realization, soul-realization. In that dimension, if you are cooperative, I would be happy. Don't pull me back into my parental house.' She was so unbent about her will. She did not take to the comforts of the situation.

Then, the king Subahu as also her father Bhima, both have sent again the same person to find out where could Nala be. So, Nala went around this intelligent brahmin who was an intelligence officer, he went around and around and touched the kingdom of Ayodhya. He spoke in public places the story that was narrated by Damayanti to him. Damayanti told the brahmin, 'Go and narrate the story in every public place. Somewhere Nala is there. He will hear. When he hears we can look at him.' So, what happened? In his search for Nala he went around and around and around. He was speaking in Ayodhya in a public place about a man who lost everything but the lady did not leave him. She later accompanied him even in his crisis. They were divested of all. Even then the lady accompanied him and the man was cruel enough to leave the lady while she was sleeping alongside in the forest. He left her. Do you know any such person in your kingdom?' This is how the story goes on. So, when this kind of story is being narrated in Ayodhya, the king of Ayodhya, Rutuparna, invited him because he knew. He also invited Nala to the royal court. He asked the brahmin, 'What are you narrating in the public places?' The brahmin again narrated the same. Exactly what had happened without naming anyone- that there is such a man. If you happen to know him, kindly let us know. In the royal court, Nala heard. He felt sorrowful, so he left. Later, when the brahmin was in the choultry where he was kept, Nala went to him, met him and said, 'The story that you narrated, there is something else in it that you should know. The story that you speak is only a one-sided story. You are speaking about the crisis and the calamity that the lady met on account of the man. But did you ever enquire what made that man leave that lady abruptly? How helpless he would have been? Did you see things from his dimension? You are only propagating the crisis that the lady went through but what crisis the man could have gone through? What made the man leave the lady he loved and whom he chose to marry, with whom he had complete understanding? Such a person, what would have happened to him to have left? Do you know that? Did you ever think of it?' He also asked the brahmin, 'You are such a scholarly person. Don't you know that we humans are bound by karma? When karma visits, it overpowers the individual's discretion and leads into a crisis. Should that not be considered in the case of humans? It is different with angels and different with humans. We are visited by karma from time to time. It requires much love and understanding to know what could have happened to that man who loved his wife so much to have left her. How much he must have suffered to leave her? How reluctantly did he leave her? What happened to him with the visit of karma is but natural in man's life. When that happens should not there be a greater understanding instead of just going by your own judgements? Is that right?' He asked these questions because he never wanted to leave his wife. He felt that the lady would get back to her parents and settle comfortably while he faced his karma. The karma is entirely his. He did not want his wife to share his karma but the lady wanted to share the karma because she married him. These noble thoughts you just do not find in this age. One standing for the other is a great dimension. Damayanti wanted to stand for Nala in his crisis but Nala did not want her to suffer his crisis which was exclusively his. Why should she suffer? But Damayanti said, 'Having married, we are together in pleasure and displeasure. In calamities and in splendour we

should be together. That should be our understanding.' But he could not see his lady suffering with him, so he left thinking that she would inevitably go to her parents' place. But Damayanti did not go to her parents' place. She left herself to fate. She was ultimately restored despite some difficulties and with some help came to a royal palace.

The brahmin Parnada understood that there was another dimension to the whole thing. He could recognise that this man was Nala but Nala never revealed himself because he was in a kind of a quarantine period where only he knew his identity and his teacher knew. No one else knew. Only the assistant who was supervising Nala, named Varshneya knew to some extent. The king Rutuparna also knew but no one else in the world knew who he was because his form was changed, his name was changed. He was living incognito. When he revealed these dimensions to the brahmin, the brahmin went back to the place where Damayanti was and said, 'This is what has happened. In my view, he could be Nala because what he spoke appeals to my heart.' Damayanti also felt, 'If that is the case let us find out further.' Damayanti gave another plan. That is why Damayanti is truly the kingpin of the story at all levels. She said, 'If Nala is for Damayanti, Damayanti is anyway for Nala,' because her contemplation was to reach Nala concurrently with the realisation of the soul. She wanted to know if Nala was on the same programme or not. Would he like to join her or continue in the horse stable with Rutuparna and find his own realization? She wanted to know. She said, 'I have a plan to bring Nala here. We will send word only to the kingdom of Rutuparna with one wedding card.' It was a proposal for marriage for Damayanti coming from the parents of Damayanti. The parents were surprised. 'Would you like to marry again?' 'No, we will prepare only one card. It will be delivered only in the kingdom of Ayodhya to Rutuparna to come along with his courtmen. No other invitation.' Only one invitation was given in the court of Rutuparna and no one knew that only one invitation was sent. When we get an invitation for a wedding we think many would have received the invitation like this. 'Damayanti wants to marry. You are invited to join the occasion.' Whom does she want to marry? No one knew because so many kings would come and she would choose her king, her husband. That was the earlier practice among the royals that the lady chose the man. The kings are honoured and the one whom the princess chose would be her husband. No one knew that only one invitation was sent. When one invitation was sent the king did not reveal even if he knew. He summoned Nala and Varshneya. Varshneya was also an associate with Nala. 'The three of us will have to go to Ayodhya. The wedding is fixed for tomorrow morning. The invitation has come. By this evening, will we be able to reach the place on time before dusk, starting in the afternoon reaching before sunset?' Because the king did not want to travel after sunset. There were hardly two and a half hours left. The distance was something like 840 kilometres or 500 miles, the story says. They had to cover it in a matter of 2-3 hours. Then, Nala said, 'It is not a big deal because I know the heart of the horses. I can relate to them and see that we reach before sunset.' Nala was a master of Ashwa Vidya. His life force could move the life force of the horses. He could give a proposal to the horses that the steeds move so fast that even Rutuparna did not know how to drive so fast. Rutuparna also said, 'Varshneya will also come with us.'

The three of them were in the chariot. Nala was driving the chariot. On the way, the speed of the horses was so high that the upper garment of the king Rutuparna flew away. The King Rutuparna said, 'My dear Nala, my upper garment has blown away. Will you please stop the chariot?' Nala said, 'My dear King, it is already 200 miles away. 200 miles have passed by the time you noticed and informed me. There is no way to get back and get it if you wish to go to Ayodhya before sunset.' The king accepted and they moved on. That was the beauty of Nala's identity with the horses because he contemplated upon the horse head as his head. He contemplated his own head as the horse's head. He related to the pranic pulsations of the horses. He had such great identity with the horses that he drove. His mind's speed was the speed of the horse and mind is the fastest moving thing. Together

they could conduct such a journey. Rutuparna said, 'Will you give me this technique which you have mastered much better than me?' Nala said, 'Yes, but first let us reach the place. Later on, you can take this knowledge from me.'

They went to Ayodhya. The king and Varshneya were given royal treatment. The charioteer was just a charioteer. He was again restored to the horse stables along with the horses. Nala, restoring himself to the horse stables, was thinking, 'How could Damayanti think of another marriage?' Did she abandon him? Did she not think about him? 'These ladies, we don't know what they carry in the depth of their minds,' that is how he expresses. Nala said, 'We can never fathom the depth of a lady. I could never imagine that Damayanti could think of another marriage. She sent invitations all over and tomorrow the function will be conducted. Is it all worthwhile that she does such an act?' He was in a kind of mood because he never knew the ploy that Damayanti had adopted. The invitation was only to Rutuparna with whom surely Nala would come. Rutuparna, the king could not come to Ayodhya in such a short time. Only Nala could bring him. When Nala entered the vicinity of the palace along with the king on the chariot, the sound of the chariot and the footsteps of the horses, created a different atmosphere in the ambience. That is the beauty of Nala. Even the elephants got disturbed at the sound of the chariot and the horses. The trees welcomed waving their branches and let the leaves fall on the ground out of joy. The whole ambience was different. A cool breeze came when Nala entered the compound of the royal palace which Damayanti saw and satisfied herself that Nala had come. See these dimensions? When a man comes home, even before the man reaches home a good lady knows that her man is coming home. Not when he comes and knocks on the door and you are locked up somewhere in the kitchen or bedroom. Not like that. When your man comes you know it even before if you are truly a good spouse. So also when your lady comes you know before the lady comes. Such is the communion that happens between the wife and husband through intimate living with love and understanding as a basis. When Nala was coming into the kingdom, Damayanti noticed, it was not only Rituparna coming, it was Nala who was bringing Rituparna and she was successful in her plan. When an invitation is given to Rituparna, if Rituparna alone comes the purpose is not served. Rutuparna knew what the invitation was sent for. He therefore brought Nala with him. Without Nala he could not reach Ayodhya in time because Nala only had that capacity. They brought along a common friend, Varshneya, Vaarshaayana who was known to Nala and Rutuparna. So, the three of them came. Two were from the princely family. One was incognito, he was the true king actually but he had taken up the job of maintaining the horses. He was restored there. He was repenting there. How could this lady do such things? Did not Damayanti really understand him? Did she not know that out of love only he left her? Not out of any other consideration. Did she not realise the depth of love that I had for her?

When he was thinking Damayanti also felt and she sent her confidante to the horse stable to speak to the man to know if he was truly Nala or not. She carried all understanding but she needed to be very sure if this was Nala or not because for all practical purposes he did not look like Nala. He was a dwarf unlike a high statured man. He was dark, not fair complexioned. He was ugly, contrary to the handsomeness of Nala. He was ill-statured while the king was very highly statured. Was she making a mistake? So, she sent her confidante to where Nala was living in the horse stable. She went and she addressed Bahuka, (that is the name he had), 'My salutation to the great king,' she said. The lady's name was Keshini, meaning full of brainy approach. She was a very brainy lady. She addressed Bahuka, 'My salutation to the great king.' Bahuka was perplexed, shocked and surprised that some stranger, especially a lady, came and addressed him as 'king.' He said, 'Whom are you addressing?' She said, 'I am addressing you because you are sitting like a king amidst these horses. To me you look like a king.' Slowly, she developed certain conversations and tried to know more and more about the man who was in the horse stable. She understood by all that he said that he could surely be Nala. She

had also been informed by Damayanti that another capability of Nala was that he could cook without water, without vessels, without fire. You test him on that. So the lady Keshini said, 'I would like to eat. I have heard that you are a good cook. I would like to eat something from your hands.' He said, 'Bring the vessels.' She delayed bringing the vessels. He created his own vessels. He asked her to bring water, which also she delayed but he created his own water required for cooking. He asked her to bring vegetables which she did not bring, but he created the vegetables, cooked and served her because it is a tradition that if someone asks you for food, you shall never deny. So, he cooked and he served. The food was so tasty that it was further confirmation to the lady. She went back to Damayanti and said, 'This man is Nala only. Tomorrow in the function, if he comes, your work is done.' Then, Damayanti sent, along with the same servant Keshini, Nala's children. They had two children, one daughter and one son. The servant maid went with the two children. Seeing the children, Bahuka, Nala's tears came down, rolled down from him. Keshini asked, 'What is it that makes you so tearful seeing these children?' He said, 'I too have children of the same age. Karma caused a separation between me, my wife and my children. When I see these children I remembered my children.' He expressed to that lady how karma separates and how he continued to be righteous within his own limits because human nature has limits. It is bound by karma unlike the Devas. Then it was a further confirmation to the servant maid. The children could not recognise the father because he was almost deformed, not cognisable. Even if they saw they could not see more than the form. Damayanti could see through the energy. We go by only form but Damayanti was in a state where she could cognise people by their energy. It is not the form that matters. It is the energy that matters. The fragrance of that energy, the intimacy of the energy. Many times in Puranic stories, there are Devas who hoodwink humans in the form of their parents, in the form of their spouses but the righteous ones always identify whether it is a false presentation or a true presentation. A man can easily recognise his lady. He can never mistake one lady for another. Likewise, a woman cannot mistake another man as her man because the energy itself decides very clearly at the psychic level. Damayanti was full of occult understanding so she could gain while the children could not gain that understanding. Then, Nala expressed to Keshini the kind of thing that happened to him, how he was bound by karma, how Karkotaka, the snake, further deformed him to fulfil the purpose, how he was availing time in continuous relation with the soul on one side and the absence of Damayanti on the other side, how incorrect Damayanti was in sending wedding invitations to all while she pretty well knew who he was, what he was, what he is for Damayanti and what Damayanti was for him. When the servant maid went back and informed Damayanti, she felt, 'Maybe yes. I have overplayed the whole thing.' Nala seemed to be hurt about the way she had done things. She abruptly went herself. She told her parents, 'Tomorrow I will either marry Nala or I will get on to the fire upon which I may be burnt. You prepare a pyre of wood. If the marriage with Nala does not happen, I will walk on to the fiery pyre and burn myself. There is no other way for me.'

She went to the horse stable and she saw Nala, Nala saw her. They recognised each other. Then, Damayanti informed Nala that there were no wedding invitations sent anywhere. 'The wedding invitation was the only means to make you come here. I know that we fulfil each other by being together. I also know that due to circumstances you left me but I would not have minded being with you in all circumstances. But by your own choice, you left me. But in my conscience I never left you.' Nala also, in his conscience, had never left Damayanti. They had different situations. Damayanti explained herself, what happened to her, how she came into this situation and what made her send out an invitation as if it were a general invitation but the invitation was only to the Kingdom of Ayodhya, to Rutuparna because she was fully convinced that, 'The king Rutuparna, a knower, would not come by himself without bringing you. To my good luck you have come. I saw you even before you even entered the kingdom. I made sure from the servant maid also that it was only you and none other. I have come here to explain myself. Please do not misunderstand me, mistake me. I am for

you. You are for me. There is no other place for me. There is no other man in my life; cannot be. The next resort for me to put myself to fire.' Nala was also deeply touched because he had not understood her viewpoint. He was stuck with his viewpoint. She had a broader understanding. She understood him. He explained what all happened to him after he left her. He had to save a serpent and that serpent added some more difficulties to precipitate karma and that karma had led him through all these crises.

When they were in that situation, a huge black form came out of Nala. That is Kali, of whom I was speaking in recent times. In the story of Ramakrishna Paramahansa it happened when he was worshipping the Divine Mother. The worship of Ramakrishna of the Divine Mother is an extraordinary worship in recent centuries. Extraordinary. He invoked so much the Light of the Mother into him that the karma which existed in him in a black form could not contain the power of the Mother. The black form came out and stood before him. Ramakrishna Paramahansa looked at the black form and asked, 'Who are you? How could it be that you lived in me?' Then the form said, 'I am your karma but the intensity of your worship of the Mother, I could not bear inside. I could not bear the power of the Mother. I could not bear the Light of the Mother. I could not bear to reside in you, so I came out at once.' As he spoke, from within, the white form of the Mother came and with her trident she caused disappearance to that form. It is an event that happened in the 19th century, not very long ago. Likewise, when the karma was complete the black form came out of Nala. Nala was surprised. Then came Karkotaka. 'This is what I did from inside for you. Don't think I have bitten you to cause more harm. You were bitten by karma. I entered into you and made sure that along with your practices, your karma was also cleared.' That is exactly what Master CVV also promised. 'You relate to this prayer. I will take care of your karma. I neither purge it nor postpone it. I neutralise it.' We do not understand these dimensions of the great Masters that when karma visits us they are more with us the more we are in practice. Their job is to help us to get rid of our karma and see that we move forward. But when we have a crisis, normally, we put off all practices and only worry about our karma. That is the further difficulty we bring to ourselves. That is why when we are in difficulties, when we are in adverse situations, when we are in crisis we should be more with the Master, the Light of the Master which supports us and throws away the karma from within. Master CVV made this great promise.

So, the karma was cleared and Nala regained his form, his stature, his handsomeness, everything. Immediately Nala and Damayanti hugged and smiled at each other and were joyful. Then, Karkotaka said, 'Tomorrow, when you go to the royal court, you will get back all your attire including the upper garment that was taken away by us.' The Devas were always around him and they were also bound by Time. They cannot overrule the dictates of Time. The Devas as also the Masters of Wisdom follow the time plan and they give the necessary fruits in tune with the time plan. They neither delay nor prepone them. So, everything was set for Nala, for the next day's function. That is how the story goes. More details about the story, some more intricacies I will narrate the week after next week because I don't want to keep Nala and Damayanti separated for another fourteen days. So, I will unite them today and give some more details about the story the week after next week because next week we are talking about the solstice. We are entering into Solstice on the 21st. On the 19th our groups have planned that I shall talk about the solstice which I have done so many times in the west. But each time it comes different because the planetary configurations are different, the place is different, the time is different. So, we get to the solstice talk next week and perhaps the week after we will get into the details of the same story; some more occult dimensions relating to them. I thank you one and all for your keen listening and hopefully we all will meet again on Thursday when there is a General Assembly of the World Teacher Trust Global. Namaskaramas to one and all.