

Merry Life Teachings
Master KPK
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Talk 30

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Hearty fraternal greetings and good wishes to all the brothers and sisters who relate to this teaching regardless of the time conveniences. I am deeply obliged to see you relating to the teachings at an hour which is not really very congenial to listen as far as you are concerned. As far as I am concerned, it is a teaching after the prayer and it is found convenient for the condition in which I am.

First, let me let you all know that the cancer cells are all cleared. The doctors declared that there is no cancer in me. And it is a matter of further recovery for which two more rounds of chemotherapy will be conducted. Let us start with some good news. It means I am allowed to work some more time here.

Secondly, before the solstice I have quickly covered the story not to keep Nala and Damayanti separated till we meet again. Now we go into the details of the story where there are many intricacies and practices that we need to pick up which come out to us as the conversations between the characters involved in the story. Story is always very engrossing but when the characters speak,

the depth of knowledge which Veda Vyasa wants to present to the posterity until the end of Kali Yuga somehow goes to statements and gets expressed. Normally, when we are enamored with the story, we overlook these teachings and move forward. Story remains but the intricacies are not realized and the practices are not picked up. That is why we need to study with much intent trying to find out what exactly a grand seer is intending to communicate to us. It is so with the books of all Grand Masters. We need to be attentive to the expressions that they give and ponder over them, not just run over them. The human story is one where we have in us the beastly tendencies which we have thoroughly exhibited during the Atlantean times. We stepped into Aryan times to find the human nature in us. To be beastly is to be aggressive, if necessary, kill, if necessary, occupy others' land, others' properties, others' women, children, men. This is all the beastly quality which exists in human nature. Fortunately, in the Aryan age, according to the Masters of Wisdom, we are tending to be more human and less beastly. No doubt, till date there is the activity of aggression, wars, occupying others' land, all that business goes on. It is only 15% of humanity that is engaged in such aggressive activity and then, humanity is generally a mute spectator of it. We know that there is not much justice because the 15% which is very aggressive is so powerful that we do not wish to encounter them. We try to adjust our life situations to find peace. 85% of humanity are peace mongers, 15% continue to be aggressive. It is a state of humanity as such. Among this 85% there are some who would like to take to greater dimension from just being human, to be semi-human or semi-Divine. All Masters of Wisdom are semi-Divine or semi-human. They step up their awareness into a center where they see things from a broader perspective and with love and compassion, they continue to help the fellow beings to uplift themselves. It is a huge activity by itself. We, the aspirants, are drawn to it, to those models of being semi-human and semi-Divine. We are attracted to that model. That is why we are attracted to these practices and these teachings. It gives us better order, better poise, better harmony. Though the world is otherwise, we find our way and we find a center of peace in us and try to distribute that peace to friends and to others who relate to us. That is what we are trying to do. These are called aspirants among humans. These aspirants slowly transform to be disciples and eventually join the hierarchy and work for the plan. That is the theme.

In that theme, when we consider Nala and Damayanti, in them, even in the beginning of the story there is no beastly quality. Beastly qualities exist when the mind is occupied with senses and looks for more and more and more out of desire, not out of requirement. Mind has five senses. It expresses itself into the outer world. It can fulfil its requirements. But then then the world is so attractive that we tend to go beyond the requirement into desire. When desire steps in, slowly, man tends to be a beast because desire can never be satiated. The unsatiated desire pulls him out. He loses his conscience. He also loses the discrimination of what is right and what is wrong and keeps on acquiring money and running after others' things, loses peace but the desire is strong. That is not the story we narrate here because Nala and Damayanti are out of that game. We, the aspirants, are also required, in the very beginning, when we are ready for a new dimension, we shall have to close the avoidable desires that sprout in our mind. That is where self-restraint comes as the first quality. Self-restraint. As long as we have attachments in the surrounding worlds, desire pulls you out. If you have self-restraint, you do what is required to be done. You don't do what you want to do. What you want to do is different from what is required to be done. What is required to be done is a responsibility. It is an obligation. What you want to do is not an obligation. It is something over the obligation to satisfy your personality. When there is no self-restraint, you don't develop self-conscience. When you don't develop self-conscience, there is no one to guide you from inside. The first requirement for an aspirant is to gain self-restraint. It gives a fair ability to relate to the outer world than required and not generally stay related to the outer world. For what? Generally speaking, with mobile phones, speaking to people, generally seeing things which are not required, speaking things which are not required, these are all common regulations. Only when we are out of those desires and stick to

requirements the conscience from inside gets you.

That is the state of Nala and Damayanti. They are guided by their conscience. They are fairly detached to the outer world. And mind you, they are not out of the world. He is a king. She is a queen. They have children. They have a kingdom to rule. They are performing all that based on requirement yet they are more into their own being only fulfilling outer obligations and the rest of the time relating to practices which are given to them by a teacher. That is the true state of an aspirant. So, we are all given practices, especially the practices coming from Master CVV which I have imparted over decades. It leads us to higher realms in our own being. We should find enough time to relate to that dimension, the vertical dimension, not stay always in the horizontal dimensions. That is where we are actually. Now, we need to make an understanding of the Divine dimension which is present to us through the five elements, through the planetary Lords who function through the planetary bodies, what cooperation they give us, what cooperation the elements give us, what are the intelligences that are functioning in us, in the head, in the upper torso and the lower torso. To gain a greater understanding of the Devas functioning in us and the Devas functioning around us and how to relate to them- that is the knowledge. This knowledge, slowly you get access to only because you have an aspiration. If the aspiration is not there you do not move. It is the moving force that I should know and I should know the Self and the Source of the Self. This aspiration slowly takes an upper hand. That is how Nala and Damayanti met. They had a good life. When karma visited- I don't want to narrate the whole story but a brief recapitulation. Both are bent upon realizing the Soul which is but an expression of the Super Soul whom we call the God in creation. Both have the same purpose so they joined and they have been fulfilling until the human was visited by his karma. Damayanti has no karma because she has cleared her karma and moved into Devachan but did not realize.

This is a dimension which I have presented to you in the very beginning of the teachings. Not all Devas know the Source or the Omniscient, Omnipresent, Omnipotent God. Not all Devas. Some know. Others function by the direction they receive and conduct not knowing just like we operate so many systems not knowing how they operate. We do not know how a television function. Most of us do not know how these online transmissions work out. We operate but there is some intelligence which has brought all this to our forefront, to our doorstep. We are using it but we do not know. So, the Devas, they need to come back to associate with a human to realize. To realize that is a dimension. Only man has the facility to reach God. He is called Nala, the indestructible one, the son of God. He has the facility to know the Absolute. That is how the seers, the Prajapatis that we speak of, are the ones to whom all are equally given. When it comes to the seers of Great Bear or Sirius or such other teachers of a higher order, to them the humans, the diabolic as also the Divine, all the three agree with them. They seek guidance from them. They guide them according to their state of evolution. That is why when it comes to the synthesis of Wisdom, there is no division of good and bad. The good and bad, it is religion that speaks of it. The sin and other dimensions, religion speaks of it. Seers do not speak of sin. They do not speak of bad. They say, 'Among humans there are few who know, there are many who do not know. So, we have to make those who do not know also know.' It is a tremendous amount of compassion that comes to them from the most-high because all are children of God and they should be lifted up. That is synthesis. Towards that they work.

So, they had a teacher who gave them a technique- the technique with Pranayama, Pratyahara and Dharana. Also, the technique to relate to the soul at the center of the forehead and working with it. But the human comes from various incarnations. Damayanti went through, went to Devachan but did not know so she also came back and joined. In us, it is the same state. The Divine in us and the human in us have to join together. There is the Divine in us and there is the human in us. The meeting

point is the diaphragm. Below the diaphragm it is diabolic. Above the diaphragm, up to the throat it is human. From throat to head it is Divine. That is how the Rig Veda in the Purusha Sukta says, Sheershnau dyau meaning, the head is full of light. The Divine has to be associated by the human. That is why practices are. The time brought karma to Nala. Nala felt that Damayanti would be better off if she finds her way back to the parents. But she knew where to go and she settled in the kingdom of Subahu, which today, or the day before, I sent you the kingdom names, the kings' names so that it will be of some use. I also sent you some shlokas which I have been reading to you with some explanation which you may look into. My assistant did not put it for me today here. Nevertheless, the topic is to relate to the story. In the kingdom of Subahu, Damayanti is settled. In the kingdom of Rutuparna, Nala is settled. Both are doing relentless practices besides attending to their daily obligations. Through Time it came to the father of Damayanti to find where the daughter is, what is happening to her. He sent his men of intelligence. One of them is Parnada. This Parnada is a chaste person, a very pious person. He lives by fallen fruits and leaves and water and conducts his practices. He is the one who could find Damayanti in the kingdom of Subahu. This was explained before. I am only recapitulating. Recapitulation itself shall take half an hour. Then you will be left with only half an hour of teaching. He found her. He went back and reported to the parents of Damayanti. Damayanti and parents were happy. They wanted to take the daughter back to their kingdom but Damayanti had no more attachments. 'I have only one purpose, to realize the soul, that is Nala. It is only in association with Nala I am fulfilled. Find out where Nala is. That is your job.' The beauty of Damayanti is, she is so stable. She doesn't look, she only orients to Nala and does not move around to find Nala. She would like Nala to come and meet her. It is the proper way. That also I explained last time. It is for Rama to go to Sita. It is for Krishna to go to Rukmini. In all sublime stories it is the man who goes to meet his lady. In this case, Nala has to meet Damayanti meaning that human nature should associate with Divine nature. Then only he has solutions. Human nature has its own human dimensions.

Damayanti sends a message to all kingdoms, 'There was a man who left his lady abruptly in a very pathetic condition. Then, he is sitting pretty somewhere. He does not care for his lady,' something like that. That is what is the Divine dimension in us. When we are in crisis, normally, all our thoughts related to the mind move around the crisis but not move towards the Divine. When there is a problem, your mind is stuck with the problem. It does not associate with the Divine which gives you solutions. It is a natural tendency. When the problem is more in the head then you tend to forget the Divine. So, she sent word that the man was not doing the right thing. He left his lady when she was asleep and when she was half-sareed, meaning she was in many crises but found a place.

This news when Nala heard- he met the man who was speaking of it in the city- and said, 'The relation between the soul and mind should be seen as the relation between a wife and husband. The soul is seen as the man. The lady is seen as the personality. Her soul is seen as the sun, personality is seen as the moon. Moon relating to the sun is what moon does. It is the sun rays that come to the moon. Normally, when the sun visits the moon, when the sun makes relation with the moon, the moon gets enlightened. Moon does not make movements, it stays put. It waits. The strength of a lady is in her waiting. That is what Nala tells to all the women amidst humanity. The strength of the lady is in waiting. Not in making allegations.' He says, 'She should also know under what circumstances, with what goodwill, it is not out of other ideas, it is purely out of love, purely out of goodwill, purely thinking about her welfare the man may have left. Why don't you see that dimension? Why do you make these aspersions? Since you happen to know the lady who sent you, tell her to look to that dimension. Tell her to look at the dimension of the human also. Don't look only to her dimension and see what it is. She knows that I am in a crisis, she knows what love I held for her.' All those dimensions he speaks. He says, 'Between the Divine and the human, the human lives in the mind, the

Divine lives in the upper layers of the being. There should be no discord between the two.' That is the message. He says, 'There should never be a discord in the human mind when there is a crisis.' If you have discord towards Divine when you have a crisis, you are making your situation much worse because the Divine is intending to help you. With your mind you deny it because your crisis is so predominant in your mind. You cut off all practices when there is a crisis. But the truth is, when there is a crisis, you should associate more and more and more with the Divine. Not the other way. That is the trick of the mind. 'I did so much. The help did not come. Who knows?' The whole situation is to help you only. Why a discord with the Divine in whom you rely so much? When it comes to the marriage between human and Divine nature, I am not speaking of the occult dimension, I am speaking of the physical situations. Never cut off your practices when you are in difficulties because they provide you the solutions.

Most of you know Sri Rabindranath Tagore, a great being from India whom even Einstein met to know the ultimate of the Truth. They had very good conversations between them. He wrote beautiful poetry called Gitanjali. Indians do not read. Germans read well. It is more popular outside India than in India because Indian wisdom is no more relevant in India because they are after other things. That is the reason why the hierarchy is taking all this wisdom all over the globe, putting it into other languages and bringing them back to India. That is okay. Wherever Light is sought, there the Light should be given. It cannot be hidden somewhere. In Gitanjali, Sri Tagore writes, 'Always you walk along with me, Master.' In his poetry he writes that he always felt another pair of feet walking along with him when he was walking on the seashore. Imagine? You are walking. You have your pair of feet. Along with it he always used to see two other footsteps walking along. That means the Divine is always with him. 'But how is it when I am in a crisis, only two footsteps appear? Where are the other two? Do you disappear during my crisis?' The answer came to him, 'When you are in crisis, it is true only two feet appear and those two feet are mine and you are in my lap. You are in my lap when you are in crisis. Your feet need not walk. I walk for you. I take care of you. That is why you see two feet.' That is how he heard the voice. That is the beauty of a man who gains the dimension of the Divine. Generally, they are two. But when there is a crisis, it is two-in-one. In Him, the devotee or disciple is taken in and He walks for you. What a beautiful expression of fidelity, trust, faith, whatever you call it. People immediately question the Divine when there is a small crisis, isn't it? This dimension, when you take to an aspiration, at all times, you should stay connected. In times of pleasure or in times of crisis, stay connected. That is your work. For a person who is fairly detached from the outer world only fulfilling the obligation and the person who is aspiring to realize himself that should be the priority. That is what yoga is. Atha yoganushasanam means the aphorisms of Yoga are for those who want to unite with Divine in him, the soul in him and realize the scheme of the whole creation. Small, small crises do come because of our karmic conditions. When you are in karma you relate more to the other side. That is the beauty.

One making allegations about the other. That is what Nala says, 'I have no allegations about her, the Divine nature. Why is she making allegations not knowing my situation?' This he indirectly informs. He never reveals himself that he is Nala. 'Let her think in what condition, in what mind, with what intent the man who left her had done so. Let her see that dimension also.' Because normally, we humans have viewpoints, tremendous viewpoints. We suffer from our viewpoints. As long as we have viewpoints, we have no vision. Viewpoint is a narrow understanding and all viewpoints when they are synthesized you get the view. Master Djwhal Khul defines what is vision and what is viewpoint. Vision is a completed viewpoint. All viewpoints are included in it. Then you get the vision. People see only through their narrow visions and decide. They judge and then they speak, they banter. A man who can listen well, who can synthesize all viewpoints gains a better understanding and through that vision, when he expresses, he gives a better solution. Allegations, expressing viewpoints, all come

from pride and prejudice. When a man is proud, he keeps on judging others. We keep on judging, 'Ah, Americans are like this. Germans are like this, Spanish are like this, Argentinians are like this, Indians are like this, Chinese are like this.' From that level to even at the personal level, so many judgments emerging out of incomplete understanding. Why should you judge? Take the understanding and be with it. It can change and change. These viewpoints and judgements keep you more and more in the personality only. Among group members also, there are so many viewpoints that they hold about others but vision is when all viewpoints come together and find a common ground. That is what group consciousness is suggested as a means to include every viewpoint. Not to push your viewpoint. Pushing your viewpoint is aggression. You can present your viewpoint but don't push it. If you push it, you are aggressive. That is why Masters say, 'We inform. We do not influence,' because influencing is aggression. And, 'We express, we do not impress.' These are very profound statements. You express but don't strain yourself to impress others. Why that extra strain? That is because you want your viewpoint to be accepted by others. That is aggression. We live, we let others live. That's it. You don't find these statements in any of the missionary work or worldly work. It comes only from pure wisdom. Therefore, he gave some wisdom to Parnada, the messenger, as Bahuka. He carried it to Damayanti.

Damayanti knows that she was not making aspersions or allegations. She is not doing it. She would like to find where Nala is and see that he comes to her. That is her main purpose. She did not go to her parents' house. She said, 'My work is to meet my man.' The man is here (forehead center). See, for all aspirants, the spouse is no more the one who is by the side. Please remember, for all of us, the spouse is here (forehead). This is soul (forehead center) and this is personality (heart/body). Personality and soul have to be in union. Then Yoga is complete. Your personality emerges from your beastly and human nature. Your soul, which you are, is Divine nature. By associating with the soul, the human tends to be a soul-infused personality. A soul-infused personality can deliver. Other personalities cannot deliver as much. Soul without personality cannot be anything. It requires the personality as a vehicle. That is why this union between soul and personality is the most desired situation for the kingdom of God to manifest upon earth, for man to gain his state of absolute freedom and liberty, the two words which are mostly abused than practiced. Such is the situation.

When this idea went to Damayanti she planned an event of marriage. 'If I declare that I am marrying again, will not Nala come?' He will come because she knows he is after the path of realization. And for that path of realization happens only through his association with the Divine; the Divine nature in him. It is he who, out of his own understanding, left the Divine and went into human effort. Through human effort, through and through some Divine effort and the blessing coming from Karkotaka, the snake, he went to the kingdom of Rutuparna where he was practicing the two dimensions for self-realization. He is sitting pretty doing the practices. He was also thinking of Damayanti. She is sitting in another kingdom thinking about Nala. The program is common. Now, the time has come to bring things together. It is only time that connects. Until time connects one should have the ability to wait. That is what is represented by Saturn, Pluto and such other planets. They teach us how to wait. Wait till the events emerge. The events emerged through Parnada and Bahuka and then to Damayanti. Damayanti said, 'Let us make a marriage invitation that I am remarrying among the existing princes that we have in the kingdom and I will select my man.' She made only one invitation. She sent it only to the kingdom of Rutuparna because she knows that Nala is only in that kingdom. She wants to make sure if it is Nala or not. That is where the story is. Some more details I wish to give you.

The time given was also too short for Rutuparna who is in Ayodhya, (those names to get you familiar, I sent you the paper). From Ayodhya he has to go to Subahupuram. It takes a long time to get there. I explained the miles. It comes to something like 500 miles or 840 kilometers. He had to resort to

Bahuka because he is an expert charioteer. To him horses move like sun rays. That is the knowledge he gained working with Pranayama, Pratyahara, Dharana. He knows how to deal. He identifies with the horse, the heart of the horse, the five senses of the horse and the horses move according to his mind's speed. That is the ability he gained. Rutuparna, the King, called forth Bahuka and said, 'Do you think we can reach the place in time to attend the event because the invitation has come?' Bahuka was surprised to know about the move of Damayanti. He went into further misunderstanding. 'This lady, I tell you, if not me, she will take to some other aspirant.' Isn't it? Divinity has a choice. She can move to another aspirant and move with him. This lady Damayanti, who is... Damayanti itself means that she has completely mastered the mind. I gave you definitions in the beginning. She knows how to bring Nala to her because she fulfils only through that. He also fulfils only through that but he doesn't carry that understanding. He says, 'This lady is up to anything,' which is also not a complete understanding. Rutuparna says, 'If you can take me over there, let us move.' Rutuparna has his associate as Varshneya which I explained before. Rutuparna has kept two assistants with Bahuka. Those names are important. I gave those names to you this time. One is Varshneya. Another is Jeevala. I know it is difficult for you but somehow assimilate them. Even for Indians, these names are difficult because they don't know the meaning behind them. Varshneya is the one who helps him with the practice to relate to the head center. Jeevala is the one who helps Nala to set right the five elements in the body to enable a harmonious upward movement of prana to reach up there. These are the two. Jeevala is everything to do with the pranic functioning which keeps the five elements in order, especially the four. The fifth is already in order. The sky or akasha is in order. It is air, fire, water and matter. They have to be reset with the right food rhythms, right digestive abilities. All that is related to Jeevala. Unless the digestive system is good your pranayama will not work. Unless the pranayama functions well, the four elements in you do not fall into order. It is a science by itself. Jeevala supports Nala because Rutuparna sends him to him. Varshneya helps him to relate to the head center. The two assistants are always with Bahuka. Varshneya knows the problem of Bahuka that for want of association with Damayanti he is suffering. Now the event has come where they can meet each other. Now Varshneya also joins Rutuparna. Rutuparna is the king, Varshneya is the assistant. This Varshneya was earlier with Nala. When Damayanti found something tricky with Nala and his going astray, the first thing Damayanti did was she sent away Varshneya to Rutuparna. It is all because Nala is getting into a period where he would not care for valuable things. She sent away her children to her parents. She sent away Varshneya to Rutuparna, 'Be there.' Now, this Varshneya and Rutuparna, with the help of Bahuka, make a journey towards the Kingdom where Damayanti is there. The name of the King is Subahu. The kingdom's name is the 'City of Subahu.' Subahu means strong shoulders meaning, very-protective. It is that king and queen who protected Damayanti. The city's name is Subahu in which Damayanti is. That is where they are and when it came to the...Bahuka said, 'No. It is not difficult to reach the kingdom of Subahu in time. I can lead you there.' It is within the kingdom of Vidarbha.

When Bahuka was driving the chariot, it was a wonder even to his teacher, Rutuparna because he goes so fast. It goes at the speed of mind. The teacher says, 'Why don't we exchange our knowledge? You give me this specialty of Ashwa Vidya, meaning the pranayama technique and I give you the fulfilment of relating with the head center? Shall we make an exchange? The teacher says. It is a unique situation where there is an exchange of wisdom or practices between the teacher and the student because the student has far exceeded the teacher in some dimension. But the teacher is in a good state in relation to another dimension. He wanted to exchange his dimension with the dimension of his student. It is a great gesture of a teacher. It is through Pranayama that you reach the brow center and thereafter you make an effort to reach the head center. Reaching head center is called Aksha Vidya meaning, from center to circumference, the permeation of the ray. From soul to personality, permeation of the ray that makes Nala complete. This is what the teacher wanted to

bestow upon his student. He made a barter. Nala said, 'Yes. You can do that,' because he is looking for it. Then Rutuparna shows the dimension of Aksha Vidya. Please remember these two. Ashwa Vidya is relating to the prana. Aksha Vidya is relating to the ray of the Sun reaching you, building a bridge by which you reach the Soul in you. The teacher shows how it would be when he gains Aksha Vidya. He gives a vision. Before that, when Bahuka was driving, I told you the speed and then that the upper garment of the king went away and Bahuka said, 'You can't fetch it back because it is already so many kilometers, hundreds of kilometers behind. If you go back you cannot come.' There is no going back, he said, because time moves forward and if we go back, we lose the situation. The king agreed.

Now he exchanged. The exchange was to show how it would be. The king says, 'Stop the chariot for a while.' He showed a huge tree. This tree has so many branches, so many sub-branches, so many stalks, so many leaves, if you have time, you can count it. If your time permits you can count it. It would be only such a number.' It means a complete permeation of one's own awareness, to grasp things in a split second. That a soul can do. Nala, because he was interested in it, stopped, he counted and he was amazed. What a dimension! We are so unidimensional if we are with one thing, we lose all other 359 dimensions. But for a seer, he's seeing all around all at a time, simultaneously, grasping the whole thing in such swiftness. That is the difference between Narayana and Nara or between Krishna and Arjuna, between an accomplished teacher and a student. The dimensions of the teacher are far higher. He has so many dimensions, you are so uni. In your moment when everything is open, when there is no window to see, it is all open. You see from the right, you see from the left, you see behind, you see above, you see below, you don't even see yourself because you are merged in it. The state is just experienced for a while. Bahuka or Nala was thrilled. These are the two that are repeatedly said in the story, for whom? Not for Nala. Only for us. Veda Vyasa intends us, if you are a really good aspirant, to think of Pranayama and think of contemplation staying at the brow center, looking at the solar angel at the head, center of the head, which is the third eye. These are the two ultimate practices we need to stick to. All knowledge visits you on the way and the ultimate knowledge comes to you when the bridge is built between the soul and personality so you don't have to have the drudgery of going through so many writings, so many teachings because everything opens from inside. Everything opens from inside from heart to Ajna. All knowledge that is needed for your progress, for your work comes to you to start with. Total knowledge becomes your asset when you are a soul-realized personality. That is why 3-4 times in the story, these two branches of Wisdom are repeatedly said. When you reach, when you practice Aksha vidya what happens is, you meet the I AM in you. You meet the I AM in you which is eternally connected to THAT. That is the beauty. The Atman which we say or the soul is eternally connected to the Absolute because it is a descendant of THAT. The soul is a descendant of the Source. It descends. When you chant this mantra Om Aiim Hreem Kleem Saraswati Bhagavatyai Namaha it descends up to your Ajna from Sahasrara. Keep relating to it as if you are relating to the sun rays. It is one practice. To reach there, you make an effort with your respiration. Respiration is inhalation, exhalation. When they find their equanimity or balance, it puts you to pulsation. Pulsation has a tendency to rise up in you. It is called Udana pulsation. It leads you up to your brow center. Thereafter, you try to relate to the head center. In that relation, it is Vyana pulsation that works. These are the pranic principles that lead you there. You stay as near the orb of the Light of the Sun and you get proximate to it. To you only the sun ball and its light appears. Nothing else. That relation is very beautiful. Each one of us is given the gift of the sun rays every day. Even if you don't see the sun ball you see the orange light. That is enough. The golden light- relate to it. That is one practice. Make sure that you do your Pranayama. The teacher and student have exchanged their specialties. Then, the teacher explained that is where the experience that you gained. is complete because it is connected to THAT. Personality is what we build from it being beastly. It was an animal at one time, it became human and it became trying to be Divine. This

is all personality effort. The descent is THAT becoming I AM. THAT I AM. THAT I AM. THAT I AM is one dimension in us. The ascent is another dimension in us. Work with both ends. It is like working with the two sides of the mountain through a tunnel so that you meet faster. That is how human effort and Divine descent fructify not because you made effort. This is another dimension. Effort must be, but effort is not complete.

There is a point up to which you can make the effort. Thereafter, you must learn to wait to receive. This is the dimension. It is a great dimension to wait to receive having done what all you could do. You can go to the airport taking a taxi or anything or go check in and do all those formalities which are increasing on a day-to-day basis until what point? Until you reach the boarding gate. Thereafter, what are you to do? You have to wait. The knowledge of waiting is a special knowledge. Not all have it because they are habituated of doing, doing, doing, doing, doing, doing, doing, doing. So much of doing over incarnations- to get out of that habit is not easy. To do and to wait. Not to do and waiting is no good. If you don't do anything but just wait, nothing happens. Do and wait. It descends. It descends according to its own terms and conditions, not according to your terms and conditions. That is why it is called Grace. It graces you. The lotus or any flower for that matter can only wait for the sun ray to come to it. Isn't it? It cannot go to the sun. Lotus, whether it is a blue lotus or a white lotus or any lotus, cannot go to the sun. It only has to wait for the sun ray to come to it. The waiting is a special knowledge which you should know. Ripening happens according to a time dimension which is in the hands of the Lord. That is where Rutuparna is. Rutuparna represents the dimensions of the six seasons of Time. Rutu means season. He knows in detail when it happens. So, he gives the first touch to Nala and then it is a matter of ... now the doors are open. It will work out. The Time dimension makes you wait. You cannot reach it; it reaches you. That is why reaching Brahman is not just only by your effort. Reaching Brahman has the other dimension that the Brahman has decided to reach you. But He does that only when you have touched the peak of your own effort. It is not for lazy people. It is for people who work it out. But having worked out for so many decades or even incarnations, according to Master Djwhal Khul, to be able to wait is another dimension we have to inculcate because the feeling is to do something. Always do, do, do, do. It is at that stage that we have to pick up, 'I am a human being but not a human doing.' We keep doing and we keep on believing in doing, doing, doing, doing. But there is a stage where you stop doing and things start coming to you. When things start coming to you, you are relaxed. But for the ultimate thing to come and join you, you should have absolute patience. Absolute. To wait. That is why to wait is a special wisdom. So, it came. Then they moved on. The teacher told him, 'Now that you have gained this, it should not be any more difficult for you to accomplish the rest of the journey,' because he crossed a huge milestone by which the bridge is getting built. Time has come for the bridge to be built. The Teacher confirms it. Therefore, he works more with this thereafter.

Then the teacher explains how it all happened to him only to clear his karma. Only to clear his karma he got attracted to gambling, lost everything. He was further bitten by a snake which indirectly helped him but apparently it was an additional pain. There is already pain- the pain of losing everything, losing his wife and helping a serpent which is burning in the fire. That serpent biting you, is again adding some more pain to you. The teacher explains how that serpent helped him to get out of the karma. The Time dimension and the karma dimension in the form of a snake has bitten and introduced poison into him. His form is deformed. He could no longer be recognized as Nala. He turned into a dwarf. He turned black. No one could ever recognize him as Nala. That is why Damayanti wanted to prove to her clan that it is Nala in that form because no one could accept it. That is why she planned this. This introduction of additional poison by Karkotaka which I have also explained as the last constellation of Cancer to the end of Scorpio. It is a snake, a dragon. It helped him because there is already Kali doing some problem to him. Karma is causing some problems to

him. When this snake poison entered it created unrest to the karma inside him. This additional poison started working to neutralize the other poison which is there as karma in him. We have stories where when someone is suffering from a very poisonous fever, in Ayurveda, they give a drop of cobra poison on the tip of the tongue so that this poison clears the poison inside the body. This therapy was conducted for Nala because Nala was bent upon soul-realization. 'Help has come to you. You did great work. In due course you will know what it is to you'. What happens to him later when he reaches the destination is, when he is doing these practices, a black form comes out of him. A very black form, representing the karma, comes out of him, saying that I could not tolerate the effect of Karkotaka in you and I had to come out. Be blessed. That is how through one crisis, one calamity, to that, the answer is another crisis and another calamity. A double calamity to clear things faster which we cannot see with our human understanding. Are you helped or are you damaged? If we have patience and if we wait, we will be given the understanding. So, the teacher said, 'He did a great job for you and therefore, now things will be clear.'

They eventually went to the kingdom of Rutuparna. Even when the chariot was coming into the city, the lady could easily feel it. The sound of the chariot could not be any other chariot. It is only a chariot that can be driven by Nala. Only Nala can create such harmonious sounds while conducting the chariot at great speed. That is number one. Number two- she saw the air. The air was passing in a joyful manner but not in a kind of disturbance or repercussions. There is no disturbance of air. There was a pleasing wind passing through while the chariot entered the city. The trees were joyful to see. A man, when he is on the path of accomplishment, nature is joyful. It is ever-protective to a teacher and also a disciple who is accepted by the teacher. The wind was favorable, the sound was favorable, the trees were vibrating and the flowers were blooming, the leaves were falling. There was a very pleasant drizzle happening. It was a confirmation to Damayanti that though the invitation was sent to Rutuparna, the king, she was sure that Rutuparna could not reach Ayodhya within the given time without Nala. That is her great understanding. That is her comprehension. That is her trust. That is her Divine understanding. The way the chariot came was an affirmation to her that he had come. That Nala in the form of Bahuka had come. She also came to know that Varshneya and Rutuparna had also come. Her job now is to prove to her parents that the one who is in a deformed condition is Nala only and not Bahuka because they should also be convinced that it is Nala. For that reason, she makes one more plan which we will speak about in the next class. In two-three classes we may be able to conclude. I don't want to miss out some special expressions Damayanti makes and Nala makes in this context. That is why I am taking it slow and it becomes easy also for you to assimilate and retain it with you, the beautiful dimension of the human nature in you associating with the Divine nature to realize the soul. Thank you one and all. Namaskaram.