

Merry Life Teachings
Master KPK
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Hearty fraternal greetings and good wishes to all the brothers and sisters who have been listening to the sublime story of Nala and Damayanti and the union of human nature with the Divine nature that enables realization of the soul. We, as aspirants and as disciples, came to realize the soul and thereafter function as a soul with personality as our vehicle. It is possible only in human life. That is how it is in the plan of creation. Even the Devas, unless they realize the soul through human form, they are not complete. There are a few Devas who know but many do not know. Only the scriptures tell us this. Normally, people get into heaven on the basis of good deeds they do. The impact of good deeds when it is experienced there, we will come back again to earthly living. Bhagavad Gita very clearly speaks of it- Ksheene punye martyalokam vishanti meaning, the good deeds that you do, when they are all experienced in heaven, just like you spend all your bank balance, you come back to square one and start again. The purpose of doing good deeds is not to gain from good deeds but to transform ourselves. To transform our nature from just being human nature into Divine nature and not to gain from good deeds. The religions always speak of doing good deeds so you are in heaven. But your stay in heaven is not

permanent unless you have gained immortality and unless you have gained that continuity of consciousness. That is why the most sacred scriptures of the world always spoke of finding a way out of mortality and holding on to the continuity of consciousness by which you continue to exist and experience all planes of existence, not just one plane. That is the idea of the scriptures.

The seers, the Seven Seers, the Kumaras, the Prajapatis and the Hierarchy which commences with Narada and concludes with your own teacher, they all know the path. They know the path up to the cosmic system and beyond. There is a huge hierarchy. At every level you are guided if you relate to Wisdom and take upon yourself or pledge yourself to transform yourself to be a finer being and more finer being, so fine as to be Divine and ultimately find that state of Self-Realization. Otherwise, we come to earth again and again and keep doing the same things that we keep doing. It is a false progress because it terminates with death. Anything that terminates with death puts you back into the same old pattern of being born through the womb of the mother, learning alphabets, going through schools, all that we have gone through, again we keep doing the same thing. So, instead of doing the same thing again and again, we wish to move on into higher circles through expansion, not by displacement. It is expansion from earth to the cosmos and beyond. That is what the seers have attained and they are willing to help us. In that context, already yesterday or today you may have received two papers relating to Ashwa Vidya and Aksha Vidya. These are the two sciences which are of great importance. That is why I am repeating them. The teachings, many times I am repeating them. And this time it will be the last repetition in this theme of Nala and Damayanti.

Ashwa Vidya is the science of Prana or Life. Aksha Vidya is the Science of Light, the awareness. That is why I separated the paper before. And I also explained many times before in the class. Today it would be the last time that I would be touching upon this because the nodal points shall have to be repeated in teaching so that they get assimilated into our practice. Ashwa Vidya means the Science of Life. Life functions in us through five pulsations and it keeps our body intact to enable us to make practices. Without life nothing can be done. This life has to be seen within us. This life has to be seen in the animate beings. This life also has to be seen in the so-called inanimate beings. The inanimate are not truly inanimate. Occultly speaking, all is animate. Even in the atom there is activity. This we know thanks to science. But the seers have seen it even before. That is why all that is born has life and that life is animate and inanimate. The animate form eats. The inanimate form will slowly develop to be an animate form. That is what we say saashananashane abhi in Purusha Sukta. The inanimate things become animate. The animate things become inanimate. All is moving and there is pulsation. This pulsation has to be seen by us as practice in all forms. In all that is moving and also in all that is not moving, IT is still moving. Only you need an occult understanding. That is why in Ashwa Vidya, which Nala practiced to its optimum, he could feel the Life in all. To see Life in all we should start with that which is moving. There are moving forms like us, like plants, like animals. Of course, plants do not move but they grow. All that is growing is on account of Life because it draws food from the surroundings. All that is seemingly inanimate will eventually turn out to be animate. That is in the scheme of things because there is life within- in a sleepy state. Life exists in the sleep state in minerals, in the dream state in plants, in the semi-awakened state in animals and in the fully awakened state in man which he has to make use to elevate himself in terms of Life and gain more and more Light. That Light has to be observed.

Nala was able to observe that. He could feel the five pulsations in him. The four pulsations we have to work out with the help of Pranayama, Pratyahara, Dharana and Dhyana. That is our work. When you

work out inhalation, exhalation that is, Prana Apana, you land in Samana which is equipoise. From there you get into Udana where your pulsation leads you upwards. That upward pulsation leads you up to your brow center. Then you realize you are holding the body; you are not held by the body. It is important. Then, you continue to the state of Dharana where you contemplate upon the headlight of which I spoke in the very beginning of the theme. That is the fundamental bridge we have to build. We wait at the brow and we await the ray of the sun to build a bridge and then give us access to our third eye. Then, we experience what we are as souls. Until then, we stay as personalities practicing to reach the soul. This work, when you are accomplished with the four pulsations, you are able to see Life in you and around you working in a very silent manner in you. And you are able to feel the sound of pulsation which I have been speaking to you for so many years as SOHAM. It turns out to be Saha Om, Saha Om, meaning, it is all THAT, Saha, vibrating in the universe as Om. Saha Om is the mantra you realize when the four pulsations in you are accomplished. The other mantra which I gave you is Om Aiim Hreem Kleem Saraswati Bhagavatyai Namaha, that mantra is requesting the Light in the third eye to flow down into you. That is the mantra relating to Aksha Vidya. The mantra relating to Ashwa Vidya, that is the Science of Life is to relate to the respiration, to feel the pulsation. There you find the sound of the swan as SOHAM. When you stay continuously with it, it leads you upwards up to the brow. When you go up to the brow you realize the field of the vibration of this Consciousness, the life aspect as Om. That is why people who are in an advanced state of practice hear Om wherever they go. They don't have to utter. Om is heard because the whole universe is kept intact by the sound of Om which has taken to a different state in the west as Amen. Amen is but an expression of Om only. But Om is as is given in the Veda, as the complete work. You realize when you just close your eyes and move up to your brow center, the SOHAM transforms into Saha Om. This I did not supply in the paper that I gave you. But I tell you now, it becomes Saha Om, meaning, it is all OM. It is all OM and you feel the vibration of OM in anything you see. In anything you see, you feel the vibration of OM. You need not even utter. Om itself is an Anahata sound. That is why the pranic pulsations, according to Veda, lead you to Pranava. Pranava means OM.

From Pranava to Prana and from Prana to respiration and from respiration the body is supported. That is how the descent of Prana from higher circles is. That is where first we have to work with the Science of Life which is the internal work. The internal work is obstructed by your karma which draws you into objectivity. It is also obstructed by the karma which you have brought from previous lives. It remains in the subjectivity. See? Our subjective traits do not let us practice things. We build an objective life which also does not allow us to practice what we wish to practice. Fortunately, over the years, 30-40 years of working with it, we have been able to regularly relate to the Wisdom at least and attempt to practice them which is already a good step. To accomplish this is another thing. But we are interested in internalizing. When you internalize you meet the subjective traits which are stronger than the objective events. Objective life you can detach by organizing your life on account of your interest in Wisdom. Subjective life is the life which you have brought with your psyche from previous incarnations. It is not so easy. It is not so easy to redress the subjective traits. That is where you need the help of the Teacher. Because the Teacher is one who has overcome his objective and subjective limitations. He functions as a soul. He can help you to relate in a manner by which you are out of the subjective and objective dimensions of your personality. Personality is such a complex thing. It is not as easy a thing as we think. There are so many subjective limitations and there are so many objective limitations. So how do we move? That is where the importance of the steps of yoga relating to Pranayama, Pratyahara, Dharana. These are accomplished only when we regularly practice. In this Nala was an expert. He gained it. I also told you, the principle behind this is called Jeevala, which is explained in the previous classes. I also want

to inform you again, Jeevala is the principle that enables us to live well in the body. Jeevala is the principle that enables you to live in the body comfortably. Otherwise, you would have intermittent sicknesses, discomforts. All kinds of diseases are nothing but maladjustment of the four elements-matter, water, fire and air. These four elements, when they are in disorder, then one sickness or the other emerges. But this Jeevala functions as a fire of Life in us. I gave you the name of the fire also-Vaishvanara fire, Agni. Vaishvanara Agni enables you to set the four elements in good order and good proportion so that your body cooperates to conduct the practices of Pranayama. It should conclude with Dharana. Thereafter, Dhyana. And then Samadhi. In this process we should think of Jeevala. We should think of Vaishvanara.

Our goal is to realize the sound SAHA OM which is initially heard within us as SOHAM. We initially hear it as SOHAM. Later, it is heard as SAHA OM. It takes you to a kind of inversion of sound. Kindly note this. When you are able to hear SAHA OM, you feel that the field all around you, the field within you is all vibrating with OM, OM. This Om never concludes. Master Djwhal Khul says in his 'Letters on Occult Meditation', "If OM concludes, the universe concludes." So, OM is eternal. We are with the first two letters of OM now. First systemic existence, second systemic existence, after the third, it concludes. So, OM is an eternal sound. That is how it is heard. Even the scientists now say when they go to the field of the Sun, they listen to this vibration of this sound OM. But we don't need confirmations from science because spiritual scientists have already given us the way. We believe in them. We trust in them and we follow that path and we move on. The science will slowly find out, not everything, but up to something and confirm what the seers have been saying. So, please note that your Pranayama practices are complete when you are able to listen to the sound SAHA OM and when you are able to feel the sound or the vibration of OM at all times when you close your eyes and stay at your brow center. How beautiful it is! It is at that state a seer states, 'The whole universe is nothing but Life and Life supports the universe.' Master CVV has connected the Life principles from the most-high circles to earth and gained mastery over Life and he said he can supply Prana wherever it is necessary. He can supply Prana and he will ensure that the beings can be working for immortality. It is a dimension. In this dimension you should remember first of all, respiration and the pulsation and that pulsation leading you up to the brow center. It is a work to be done. With the help of SOHAM you can reach up. Later you listen to SAHA OM. Then you see the beauty of OM. Everything appears to be very Divine. You will realize there is no such thing as non-Divine. Non-Divine is a division that the mind creates. It is a myth. There is no division except for understanding. It is all well connected. It is all known through synthesis.

This is the state in which Nala is. What is to happen to him is that he has to gain the bridge from the third eye to the brow center. In that building of the bridge you get this Aksha Vidya. Aksha means the radius from center to circumference. From center to circumference there is an expression. All is expressed from beyond the cosmos as cosmic, solar and planetary systems. This expression is a flow of awareness which emerges from beyond, 'Para', and steps down simply in three steps. It can be said to be in seven steps. It can be said to be in 49 steps. But basically, broadly speaking, it steps down in three-cosmic, solar and planetary. This stepping down of consciousness through the cosmic system, solar system, planetary system up to our earth is a flow of awareness which is called Flow of Light, Flow of Consciousness, the four-fold word that we speak of, 'The word which was with God, the Word was God', it steps down. In the Vedic terminology, it is called Saraswati, because it flows. It flows down and then causes the various states of the Universe and then fills the beings who carry the life in them. And then it also flows up again. It can lead you up, it can lead you down. To say that, the scriptures say Ganga. Gam means movement. One 'ga' is involution of the whole awareness along which, beings keep coming

down. The second 'ga' is the evolution that also leads beings to its original Source. In the meanwhile, if a creation concludes, when it is redone, people come back into the same states and continue their evolution. But Yoga says, you can conduct, as a human, these steps consciously and know the whole universe and be joyful and be with that energy which we call God. We all know God as energy which manifests as Will, Knowledge and Activity. That is what is the next step. That is Aksha Vidya, from center to circumference. From center to circumference, in three steps it comes down. From circumference to center it can again reach the center. And it is beyond the three. That is why it is called 'the energy with a four-fold dimension'. In the temple of Ibez, God was called with four syllables. In the Veda, God is given the name of four syllables- Narayana. Narayana means the downward movement and upward movement of the energies. This is what we realize when we reach the third eye in us- that all comes down and goes back according to a time cycle.

When Nala was moving to the place of Damayanti, which is in the kingdom of Vidarbha, the city of Subahu where Damayanti is, along with the King Rutuparna, who is also the Teacher. There is another person, Varshneya, please remember that name. Jeevala relates to the Pranayama process. Varshneya helps to reach the third eye in us because he belongs to the clan of Vishnu. That is what the scriptures say. The clan of Vishnu means his work is to come down, help the beings and take the beings into upward path. There are so many things about Vishnu. I have already given Vishnu Suktam to you. Kindly go through. If possible, I will also try to explain them to you. The last time we met in India, we were speaking only Vishnu Suktam. How He steps down and how He elevates the beings. This Varshneya and Jeevala, are two principles which we have to remember. Jeevala relates to the pranayama principles in you that sets you in order to be at the brow center. Varshneya helps you to build the bridge. Varshneya is with Rutuparna, the Master who knows the art of building the bridge. The story I already narrated to you- that Nala was bestowed with Aksha Vidya by the teacher because he felt he deserves to be given this. Nala deserves to be given this because Nala has demonstrated the beauty of driving the chariot which means the Ashwa, the horses, meaning the Life principle. In Veda, Life principle is always symbolized by horse. The sun ray is called Aksha from center to circumference. Why Aksha? In Sanskrit the first letter is A, the last letter is Ksha. If I am to tell you in English, I should say, A to Z. 'When I say something, I can't tell you A to Z,' like that we say, no? Meaning, everything. From center to circumference. This Aksha Vidya has a beauty. That beauty is, when you get to this third eye, from center to circumference there are 360 degrees. 360-degree vision, you can just imagine. That is what is called grand vision. Vishvarupa Sandarshanam. That is how it is said in scriptures. That means, you can't bear it if you get it, you know? Because we know only to see what is before us. But when you get this connection to the third eye, you see before, you see behind, you see to your right, you see to your left, you see above, you see below. In all ten dimensions you see because the whole universe is like a sphere. The 360 degrees vision, you can't bear it. That is why in the Bhagavad Gita, when Krishna gave the grand vision to Arjuna, he was horrified, terrified, frightened and said, "Please remove this vision from me and show me your beautiful form. That is enough for me," he said. "Your beautiful form is good enough for me. I can't take this grand vision."

Those kinds of dimensions, when they open, all Knowledge pours into you. All Knowledge pours into you- that is Aksha Vidya. These are the two simple sciences that Veda promotes. One is, relating to the Science of Life, functioning with the Life principle. Another is relating to the Light which gives you as much comprehension as is possible for your present state of evolution. Slowly, as it grows and grows and grows, you would eventually be a seer. That is how it is planned. That is where Nala-Damayanti story leads us to. In the story, the key issues are with these two sciences. The story is beautiful. It is full

of events, full of tests for human nature when it is in association with the Divine nature, how his karma comes in the way and causes problems and how Nala could overcome them by virtue of his own will. Master Djwhal Khul says, 'To will, to dare, to know and to be silent,' because you have to work with yourself. In the normal parlance also we say, "You better shut your mouth and open your ears." We talk too much, we humans. Anyway, that is a side issue. We are with the main issue.

Rutuparna the teacher and also the King is in the chariot. Varshneya is in the chariot. That is a pair. Rutuparna also has Jeevala with him who helped Nala when Nala was in the horse stable. To recapitulate the story, when Nala reached the kingdom of Rutuparna, Rutuparna set him up in the horse stable and he kept two supervisors over him. One is Jeevala which relates to the pulsating principle in you. The other is Varshneya, the one that connects to the third eye. It is Varshneya who tells Rutuparna that Nala is frequently disturbed because he didn't do well with Damayanti. That is coming as an obstruction. Jeevala is satisfied with the work that Nala does. Varshneya says, 'This is the problem now.' Of course, the teacher also knows. Varshneya accompanies Rutuparna and Nala is the one who drives the chariot. I explained to you how beautiful his drive was and what the speed was and how Rutuparna was satisfied. Then they stopped the chariot and the teacher said, 'Let us exchange the wisdom that we have. I give you the Aksha Vidya. You give me the Ashwa Vidya.' Not that Rutuparna does not know. Just to please Nala. Nala was happy because that is what he was trying too. When he gave the touch of Aksha Vidya, A to Z or Aa to Ksha. Aksha means in Sanskrit, the ray from the center to the circumference. It can be from our Sun to us to start with. It can be from the central sun via the sun to us. It can be from the cosmic sun via the central and planetary sun to us. Because the center is in the cosmos. Beyond that it is all permeating energy which forms into a center and makes successive descents to form all this. That is what we attempt when we sing Gayatri. But not knowing and singing Gayatri has no meaning. People sing Gayatri just not knowing anything about it. That is our problem. When this was given the first impact on Nala was, he could see a tree and immediately gain how many leaves are there on the tree and how many branches are holding those leaves, sub-branches, branches and then the tree and the leaves, all at once, he could know and give the number. Can we do that? If we see a tree, can we feel how many number of leaves the tree has? It is unimaginable. Understand how a seer can see. When a seer sees, he sees so many dimensions. What is it that we see? We see and don't see. That is how we are. Veda says, 'You are given the facility to see, but you don't see. You are given the facility to hear, but you don't hear.' That is why they say, 'Though you have ears you are deaf. Though you have eyes, you are blind.' There is a way to open the inner eye in you. There is a way to open the inner ear in you so that you can listen far, you can see far. And for that, these are the two sciences.

Aksha Vidya was given by Rutuparna to Nala, then an event happened. Because he could already feel the Life principle, is up to here (between the brows), now the Light touches and the Light- 'Boom,' like that, it descended from the cerebral system into the spinal system like a thunder. When we speak of the story of Master CVV we speak of a great thunder that struck him and he became completely light, isn't it? These are the ideas for us aspirants. For us means, for ardent and fiery aspirants these should be the inspiring things. If it could happen to him why not to me? It is a matter of aspiration. Make it more and more fiery and work for it. Don't engage so much in the dead routine. It is dead because we are already more than 50-60 years in age and we have gone through a lot. We don't really have to relate so much to it.

When Aksha Vidya entered after Ashwa Vidya was fulfilled by Nala, there was a kind of vertical descent of powerful diamond light that the Kali inside Nala could not stand. The karma inside could not stand any more. The karma that is holding Nala, which is represented by Kali, he just came out fully bruised. This is important for us to know. Fully bruised Kali came out in a black form. It was a surprise to all the three who were there. They said, "Who the hell are you?" He said, "I am Kali occupying Nala on account of his past karma. Now I can't stay any more inside because he has gained the Science of Life and the Science of Light and that Light I can't bear. I can't bear that Light, so I get out." This is because, Kali himself explains, 'For two reasons I can't stay in Nala.' One is, I spoke to you of the dragon Karkotaka who has bitten Nala, deformed him, made him incognito and no one could really identify Nala. So much deformation of Nala. After having done that, I also introduced my poison into the body. It is an introduction of poise by the serpent Karkotaka which started attacking Kali inside. The poison in the body started attacking Kali inside, the karma inside. 'On one side from within he is doing that work. From outside you have introduced Light through the Teacher and now there is a double attack on me. I can't stand this. I get out.' He also said, "Eventually, now that I come out, Karkotaka will bless you with your original form which is full of gait and then full of stature, a very kingly form, very handsome." All good qualities of a man were with him. The form was also very beautiful. "It will eventually come to you because I am leaving now. I am gone." That is why when more and more Light descends into us, more and more we expel the other things in us which are undesirable to us. For that, what is important is an utmost good nature, human coupled with Divine association. Damayanti is Divine nature. Nala is of a high-value human nature. In spite of that there was the impact of Kali. But Kali could be overcome with the Wisdom coming from the practice of the Science of Life and the Science of Light. That is what has happened as an important event.

Thereafter, they moved into the kingdom. Damayanti has a task to prove to her parents and to her relatives and the world as such that she is joining Nala only and not remarrying someone else. When she sends an invitation through her father that she is declaring a swayamvara meaning, she will choose a man, self-choosing, that is Swayamvara. A lady choosing her man has been a tradition in the past and slowly it is now a confusion, who chooses whom. If the lady chooses according to scriptures, the man is safe. If the man chooses, he is on a slippery ground. It is a different story. We don't get into it. She has to prove to her people that she is doing the right thing because parents are not agreeable for a remarriage. They are agreeable for a reunion with Nala. The subjects of the Kingdom will also not accept well if there is a second marriage to Damayanti. It is unacceptable to the community. Damayanti has to prove that this man who is deformed is Nala only. It is she who could spot him by sending the men of intelligence to surrounding kingdoms and made a plan to bring him to Subahupuram. There, now, he is entering the city. Then, there was such a beautiful change of ambience. When Nala was coming, she could feel, 'Only when Nala comes such an ambience comes.' The elephants were joyful, the horses were joyful, the swans in the ponds were joyful, the peacocks were dancing. Will that happen when a chariot comes? That is the beauty of the drive of Nala which she could see herself. Others are busy in their own way so they cannot see. But this lady's one-pointed attention is to relate to Nala, the soul and she is bent upon that program so she could feel it. She told her father, "Nala has come and I will meet him. If Nala does not come make sure that you make a pyre of wood and I will get into the ritual of self-immolation. I will burn myself if the person who has come among the three, one of them is not Nala." The father was surprised because when he saw, he saw a dwarfed, distorted person who drove the chariot., He sees Rutuparna the king and his assistant Varshneya. So, he offered royal quarters to the two, that is, to Rutuparna and Varshneya and he sent Nala into the horse stable where he takes care of the horses. When he was in the horse stable, Damayanti looked out from the balcony of the palace and saw him. To

her, the inner conscience tells her that whatever form he is, he is Nala. By form you can't gain the identity but by consciousness, by the life aspect. We say, by the life aspect, the form aspect and beyond the life aspect, there is the awareness aspect which is the basis for life also. By that awareness she could feel very clearly, 'This is Nala in a deformed form, fully deformed but he is Nala.' That is why she told her father, 'Nala has come. I will prove. If Nala has not come, I will put myself to self-immolation. There is no other way for me. Prepare a pyre of wood. Either this or that.' The father was nonplussed at the will of Damayanti. So, he made arrangements. Then Damayanti sends one of her close associates to find out, for the benefit of the parents and the others, that the man who is in the horse stable is Nala. That is why she sends a person who is called Keshini.

Keshini, this is where we need the etymological key to understand what exactly this name means. I gave what Nala is. I gave what Damayanti is. I told you what Rutuparna means. I told you what Varshneya is, what Jeevala is. These names are indicative of the energies that they represented. Keshini is the lady who has a very intuitive meaning, she is very brainy. Very brainy, intuitive person. Damayanti sends her to Nala to the horse stable and in the horse stable Nala relaxes having massaged the horses. That is work. He massaged the horses inside. He knows how to massage the horse so that the horse revives itself very fast. And he sits amidst the horses. The lady goes and says, 'Welcome to you, O King,' because he is a king but in a deformed state. He received a kind of a shock when he was addressed as a king. And he says, 'Why do you call me a king?' She not only says, 'Welcome, O King,' she says, 'Welcome to you O, King of Kings.' Maharaja. It disturbs him a bit. 'How could this lady call me a king when by all appearances I am like a servant serving the horses of the king.' He asked, 'Why did you call me a King?' He was a bit disturbed and also surprised. Then the lady said, 'Amidst the horses, you look like that to me. Amidst the horses, I don't see you as a person serving the horses. You are the king of the horses. You know the quality of the horse, how to bring it back to life. You have all that knowledge. I see you as the King of Kings.' Then, she asked the second question. 'When did you start? How did you come here? At what speed?' He answered, 'We started in the afternoon and reached the destination before sunset.' That was not possible for anyone to do. So, she had the second confirmation that this man is Nala. Then, she said, 'Do you know that you have come here in relation to an invitation given by the king, the father of Damayanti, to marry his daughter? Do you know that?' Nala remained silent listening because he knows what for he has come. Because Rutuparna wanted him to drive, he came as a charioteer. Rutuparna knows but Nala does not know that this is a ploy made by Damayanti only to see that Nala comes because there is no other invitation to any other prince or to any other king. Only to Rutuparna one invitation is prepared and sent. He came with Nala and Varshneya. Nala says, 'I know.' Then, Keshini says, 'Do you know why it is happening? Damayanti had a husband who became a gambler. He lost everything. Still, Damayanti accompanied him and he left her in the forest completely unprotected with only a half- saree. She left him and came away. Damayanti searched for Nala. She could not find him. So ultimately, she went through many crises and landed in the city where she is given protection. What else should she do for her further life unless she thinks of some kind of union with a man? Do you think what Damayanti is doing is right or wrong?' That is how she questions. Because Keshini says, 'You don't know how many difficulties she went through because you left her in the lurch. Then you did not care if she was living or not.' Which is not true. He later fetched for her but he assumed that she would have safely reached her parents' house. Instead of reaching her parents' house she reached a place where she was well-protected. 'Do you know that she is living or not living? That person who left her doesn't know. In that state what else can Damayanti do? Anyway, why have you all come here?' she asked. Then, another thing Nala said, 'We have come to know that Damayanti has decided to have a second marriage meaning, she is no more interested in associating with Nala and an invitation has come to my

king. My king wanted me to drive the chariot. So, I came driving the chariot. I came here driving the King with a chariot which could be run at great speed. Therefore, I am here.' Then, Keshini asked, 'Who is the other person that came with the King?' Then he explained that his name is Varshneya. 'He was earlier the charioteer of Nala but when Nala left this Varshneya came and joined Rutuparna. They belong to the kingly class. They are both staying together in the royal quarters. Since I am a charioteer, I am sitting here. We are therefore three that have come here.' Then, Keshini asked another question. "If Varshneya was earlier the chariot driver of Nala, he must be knowing where Nala may be." Her enquiries were to know if this man was Nala or not. When she asked this question Nala became a bit alert, still, stable and even profound and said, 'Nala is in such a place that no one can know. He only knows himself. No one else knows him. There is no point in your enquiring from Varshneya because even Varshneya cannot give you any clue where Nala is.' When he said that, Keshini said, "How do you know that Nala is in such a place? No one can know. How do you know that Varshneya does not know though he is an earlier associate of Nala? You say that Nala is in such a place that no one can ever know." 'He is with himself,' he says. 'Nala is with himself.' This is an important statement that comes from Nala.

When we are with ourselves in the so-called meditation, are we with our higher Self or are we with ourselves? Are we with I AM? Are we with THAT I AM or we are elsewhere? We are all self-engaged in meditation, isn't it? The self in personality shall have to align with the Self in the soul which is the source of the personality. But when we close our eyes, are we self-engaged? Are we engaged with so many other things that surround us? Are we engaged in the concepts of Wisdom? Are we engaged in seeing certain beautiful things in the subtle planes? All that is not at all useful. What is useful for a student of meditation is to engage the lower Self with the higher Self. That is all. You have to be with your higher Self. That is where Nala says, 'He is engaged.' He is so completely Self-engaged. Therefore, he is so deep and he cannot be really seen. A man who is Self-engaged is not known to the others. He is also not connected to the surroundings. He is connected to his higher Self and his higher Self tends to connect to him. This is what exactly is called Self-engagement for Self-Realization. Please note this. Nothing else. There is no other thing. No other thing. The self which is mutable, which is personality, is engaging with the Self which is immutable. When such an engagement is deep, nothing else remains. That you should know as Self-engagement, not when you are working alone or not when you see things around as self-engaged. That is not Self-engagement. Self-engagement is engagement of the non-self with the Self or the personality with the Soul. Therefore, no one can identify with it. That is how Nala gives different expressions and then he becomes very serious in his expression and moves away from the place to another place in the horse stable. This is where the ego of the personality dissolves. When self is engaged with the higher Self, the personality gets dissolved.

We love our personality so much and we mostly move in our personality and when we speak, we only speak of ourselves. A man who speaks of himself is a man of personality. A man who is not in a hurry to speak, willing to listen, willing to see, such a man is in a better state to get engaged with the Self in him. In leisure time what are we to do? We shall have to be Self-engaged. In that Self-engagement, the ego drops. When the ego drops, it becomes easy for the Soul to infuse the personality. Ego is nothing but a separated personality. It loves itself so much. But the Soul is nothing but the descent of the Divinity in us, son of God. When the touch of the Soul comes, the ego dissolves. There are two steps. When you ascend through the process of Pranayama from the heart to the brow all your attachments in the subjective and objective side of your being get dissolved. Attachments- they are subjective desire and they are objectively there. They are dissolved. This is what we call in Sanskrit as mamakara, they drop. When the personality and the Soul bridge happens for which Rutuparna has initiated him thereafter he

is in sails, Self-engagement, nothing else. So, the ego drops. When the ego drops the Soul infuses the personality and then you are a Soul-infused personality. The work is done. He is in that state, so how could people notice him? They speak whatever they want in the outer world, isn't it? People say, 'Ah, he left his wife. He left his wife in the forest. He did this. He did that.' The world is always interested in others' affairs and also speaking negative things about it. But he is unconcerned. He gave that kind of reply, 'No one can spot him.' Then she questions, 'Who are you and how do you know about Nala?' She is a very intelligent woman. She drove him to the point where he was cornered. He cannot say anything. So, he went away inside. Then Keshini pursued saying, 'Are you the person who told our Parnada, the Brahmin whom we sent to your kingdom? You met him. Are you not the person who told him that, "You speak so much about the difficulties of Damayanti, but did you ever care to know about what difficulties Nala had to face? Do you know that? Not knowing you are advocating the case of Damayanti." You also said, "It is not good of a lady to speak of her man in this manner. It is unbecoming of a good lady." So this lady asked, 'Are you that person who met Parnada and told him about it?' Nala was further perplexed. See how an intelligent person can drive you to a point where you have to speak out but Nala does not. He becomes silent. Then Keshini left to inform Damayanti this is what has happened. Then, Damayanti again sends her to Nala to ask some more questions. For reasons of time, I stop here and we continue next Saturday because these are very intricate aspects relating to discipleship. I should not only narrate this story which is beautiful but also the steps of discipleship which are embedded in this story. The story is beautiful but it is full of hidden practices which I wish to present to you. Assimilate this and we meet again next Saturday. Thank you one and all. Namaskaram.