

Merry Life Teachings
Master KPK
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Talk 33

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Audio: http://masters-call.net/pcast/en/media/2021-07-18_38_2021_07_17_vaisakh_merrylifeteachings.mp3

Hearty fraternal greetings and good wishes to all the brothers and sisters who are relating to this teaching that concludes a sublime story from Mahabharata which has many secrets of discipleship. Discipleship as we all know is relating the human nature with Divine nature and by adopting to the divine virtues, we gradually gain the Divine nature which will cause the needed adjustments in the human nature. Because the human nature having evolved through lower kingdoms finds itself difficult to overcome its own weaknesses while it is attempting to perfect itself and walk into the Divine Light. His personality or his psyche, is his impediment. As he works with the virtues, slowly he sees the limitations within, the impediments within and he therefore adopts to certain scriptural directions which are but the teachings of the knowers. The habits that one has, do not let the new virtues to get in easily, but then slowly, due to the fiery inspiration that one has, one tries to adopt to the new rhythms which give him enough strength to overcome the old impeding forces within himself. It is a kind of fight within, to eliminate the undesirables and fill the psyche with the desirables. Normally man feels that he is all right, but as he courses in life he finds slowly many limitations in him when he starts observing himself. Self-introspection and self-analysis lead to needed retribution and rectification. And the importance of associating with the Divine virtue which brings in the Divine nature, gains ground and there is one trying to cooperate with each other and complement with each other. They also fight with each other within. An inner fight is more important than an outer fight. Inner fight leads to

wisdom, outer fight leads to conflicts. That is where the heart becomes a playing ground where conflicts are taken in, and with the help of harmony coming from higher circles he dissolves the conflicts. Slowly the fighting nature gets within more than getting outside. If you fight outside you have much more karma visiting you. When you fight inside the karma gets neutralized and you find your balance slowly, in gradual degrees, not overnight. It is a huge process, patience is required to turn the force inside. That is where Mars and Saturn become very important aspects of a disciple. Saturn- Mars together take the fight within and then brings out Mercury as the dimension. That's what happens in the heart.

In the story of Nala and Damayanti, Nala decided to function as soul. He has a fairly developed personality, he has self-restraint. Since he is self-restrained, a person who is self-restrained is able to listen within and find a way to move forward, and to his good luck he received a teacher who gave him the techniques of Pranayama on one side, that leads you to Dharana and also relating to the Sun centre in him which we call Bhadra, which is the headlight which is perpendicularly down below Sahasrara in the upper cranium of the brain. He was engaging in that practice, Divine nature was cooperative, which was symbolic of Damayanti marrying Nala. The spiritual marriage is between human nature and Divine nature, and they were progressing.

Then came the Time dimension where the human nature had to clear its karma. For karma clearance please look to whatever Master Djwhal Khul has written in his books. It continues for long, even after initiations it continues, because karma is up to the planetary karma. Some other time we'll speak of it for a few classes. So here Nala and Damayanti when they were progressing together, the Time dimension came, he fell into the adverse times, their karma visited, Kali visited, he lost everything and he went through many trials, and Damayanti also remained cooperative but separated. The whole story runs for three years which we have been narrating right after the equinox day and we are concluding now. This is only a recapitulation to orient you to the story because all said than done, the human nature overtakes the Divine nature and we need to re-fix it every time before we start any practice.

OM is one mantra. I gave all mantras to you by paper. Another mantra is to cause descent of the cosmic light into solar region, Savitru, where we worship. By relating staying at the brow centre you relate to headlight or near the third eye. To reach this point we should necessarily go within but not from outside. That is where Pranayama, Pratyahara, Dharana become necessary. After that, Dhyana is recommended. The travel should be from within, not outside. Even in adversities, Nala continued his practice. Ultimately they were successful to the re-union, to reunite. And then, when reunion happens, what happened? The chakras in Nala had become lotuses, which is an important dimension. All his perceptions have taken to a leap forward. Personality perceptions are one thing, soul perceptions are another thing. Personality has viewpoints, therefore personality is recommended to accommodate as many viewpoints as possible to widen the view, but the vision is possible only when the soul touch comes. When the soul touch comes, there is an all-round perception, an all-round understanding, an all-round development. That is what Master CVV calls as "ardent developments". "All-round developments, all round developments, ardent developments", like that the Master says. It is possible when you enter into the region of the soul, because personalities have so many viewpoints and then even when personality is well developed, still viewpoints only remain.

Vision comes only when you touch the Ajna centre where you have all-round understanding. That is where synthesis is also seen. And how different people see things in different ways and how they can be brought together through their own viewpoints. It is not that. When you are with the personality you are only with the viewpoints. When you are with the soul you have an all-round development. That is what Pythagoras says: "Lower numbers agree in the higher", meaning, lower states of awareness agree in the higher states of awareness. The pituitary body is one thing, which is at the brow centre,

the pineal gland is another thing. It is times more illumined, times. However much one is developed in his personality, it doesn't stand any comparison with the soul, because it is the soul that supports the personality. So now here is a person who is a soul-integrated personality, and there is Divine cooperation.

So, Nala along with Damayanti in this story tells his parents in law, tells his teacher, tells the king and his lady under whose protection Damayanti was there: "I have to go back and reclaim my kingdom". Reclaiming the kingdom is having gained the touch of the soul, having gained an infused personality you have to work. And you work far better than before. Kindly note in discipleship what remains is work all the time. Even if you take initiations, the initiations result in greater work, wider work, deeper work, and work is only refused in creation. For all the logos there is work. The 3 Logos they constitute OM, A - U - Ma, or Shiva, Vishnu and Brahma or 1st, 2nd and 3rd logos, they are all at work and there is a hierarchy of men who keep working like Kumaras, Saptarishis, Prajapatis, Manus, all are at work because the whole creation is a Kurukshetra, it's a field of action. The only ashram that we should think of is an ashram of work with greater responsibility. Where there is sublime work, sublime people gather there. All those who relate to the work you relate to them. It is through work you relate. If you relate otherwise, it again brings in personality issues. Work is impersonal, relating through the work enables mutual growth, but if work is set aside and gossip is brought in, and too frequent meetings only for gossiping, eating, moving, will bring down people into personality. Therefore the first step is work, next step is persons who are relating to the work are ever associates. Not all can be your associates. They may be there around, but those who work, they are the ones who are truly associates. They are the soul relatives, *atma bandhus* we say. Other associations are normal associations which can be respected, but we need to be more with those who are relating to the work and that way the group forms. That is where the *satsang* forms. A gossiping satsang is no satsang. Isn't it? A gambling satsang is no satsang. A club going satsang is not a satsang. Any other activity is there in the world. There are so many activities, but with what you associate is what gives the quality of the work.

So now he is associated with Damayanti, the Divine nature, and he has two beautiful children. Along with them, the soul called Nala comes up to his kingdom because he has to take charge of his kingdom and do it better to join the Plan. You cannot join the Plan by retiring, you can join the Plan by working. You can retire from all other things slowly, as much as your karma permits, but the divine Plan is eternal, so we do not think of retiring from it, we keep more and more associated with it, by which your personality is continuously charged with the soul energies. And the soul energies with the help of relating to the Ajna receive energies from higher circles to fulfil, and the prana supports the body and you continue the work until you are allowed in the body and until you are allowed to be functional. That is how it is.

Therefore, Nala's return to reclaim his kingdom can be seen in two ways: in an exoteric way and in an esoteric way. We are all told that in the Vedic tradition by 60 years, people should be able to conclude their social, domestic, economic affairs and more and more relate thereafter to the soul activity for which the programme starts much earlier. The programme to relate to soul may start earlier but until the personality obligations are fulfilled you are not allowed by the karma. Therefore there is the profession obligation, the domestic obligation, the social obligation on one side, and the practices on the other side. By 60 years if you complete all other obligations, you would have two Jupiterian cycles to fulfil the building of bridge between soul and the personality, by which the purpose is fulfilled. Therefore fulfilling the purpose of the soul means you are entering into a larger, wider area of action. So therefore, that is how esoterically Nala's return to his kingdom to regain the kingdom should be known. Nala comes to his kingdom, sends word to the one who occupies his kingdom- if you remember his name, his name is Pushkara. He took the support of Kali and defeated Nala in a game of gamble

earlier, and took away his kingdom. And during that time, Nala was advised by Damayanti not to get into gambling, but he was not yet a soul infused personality, he was working for it. He did not listen to the advice of Damayanti. Damayanti, the Divine nature, did not cooperate with Nala. She sent away her children to parent's house, she sent away her charioteer Varshneya to the kingdom of Rutuparna. She knows that Nala is entering into a Karma, he would not listen, he would lose the gamble. He lost it, we all know that.

Now Damayanti came along with her two children with Nala. They came to the royal court and then, the king who is sitting on the throne looked at Nala and said: "What for have you come now?" Nala said: "I have come to reclaim my kingdom, and the means to reclaim my kingdom is again gambling", he says. "I lost through gambling, so I must gain through gambling so there is no war, and there is no bloodshed". Then Pushkara said: "You have lost, what is the guarantee that you gain this time? But anyway you don't have anything to bet, your kingdom is mine, my kingdom is mine, what have you to bet?" Then Nala said: "I bet Damayanti and Damayanti is agreeable for it." Earlier Damayanti was not agreeable. Now Damayanti and Nala are two in one in consciousness, and Nala has an obligation to perform which is a different obligation, it is a divine dimension. She therefore came along and said: "Yes, I'll cooperate with him. I agree if he intends betting me." Then, Nala said: "I offer as the price money Damayanti, and from your side your two kingdoms, meaning your kingdom and the kingdom which you have taken from me. These two kingdoms shall be the price money for the bet. If I gain, I gain your kingdom and my kingdom. If you gain, you gain Damayanti". Because he was unhappy that even before he came for the marriage function earlier, the marriage has already happened.

To recapitulate the story, when Kali was coming to the function where Damayanti chooses her man, Kali was also coming but he was late. The devas came but they saw the bondage between the two and they blessed and returned. When the devas were returning, the Kali came in. Then the devas told the Kali that it is all over, the function is over, they are in marriage. So then Kali was unhappy, he wanted to create problems. That is the whole story, but only for recapitulation. So Kali said: "What is the guarantee that you win?" Then, Nala says: "I have the cooperation of the Divine, number one. Number two, I have also the cooperation of Time. Now the time is in my favour. Earlier, when I was walking into unfavourable time, the events have happened. The tides were against me. The tides of time were against me. Sometimes we start many good things when the times are not favourable and you land in difficulties. When the times are favourable is like a tide that gives you a leap to move forward. So now the time dimension is also in my favour." How do you know that the time dimension is in your favour? Pushkara can see that Damayanti is there, she expressed her cooperation but, who can tell you the time, how it is favourable or not favourable? This is what he gained through the second science, *Aksha vidya*, A to Ksha, from centre to circumference. From centre to circumference when you permeate, that is what is called Pi or Py in Greek wisdom, which is called Vyasa in Hindu terminology. Vyasa means, wisdom permeating from centre to circumference. That is what is called "the centre-circumference relationship". When you have that relationship, certain dimensions of Time are open to you and you know many more things than before.

And another beauty is, when you know this science, even when you throw the dice for the gambling you can will and throw, and the number that you wish will come. It is a dimension that you gain when you have that knowledge. If you know the story of Mahabharata, one character called Sekuni, he gained that dimension. He can throw the dice thinking of a number, same number will come. So, Nala also had that facility now, he therefore says to Pushkara: "You throw the dice, later I throw the dice" and he says: "Only two rounds we play and I am confident both the rounds I win". Pushkara was surprised, "what a confidence this man has, having lost once". But now he is more equipped. Nala is much more equipped than Pushkara in playing the game. Therefore he agreed. He threw a number, normally two

dice are used. The number came through. Then Nala took the dice and he just willed a number which is two points higher. That means, if Pushkara scored 6, he sets the die at 8. So one round is over. Second time, Pushkara throws the die, it comes up to 8, but then Nala throws, it comes up to 10. So therefore Pushkara agrees: "I agree that I am defeated. I offer my two kingdoms to you and I leave". Then, Nala said: "There was no enmity with you at any time in me. There was no enmity in me with you any time. It is you on account of the Time, my time, that developed enmity towards me". We all develop certain dislikes towards certain things, certain persons, certain places. Our dislike is our limitation, because the whole Creation is God-made. You can relate to what is agreeable and you can be neutral to what is not agreeable. You do not have to hate them. This is a dimension which is important in discipleship. Whatever is not liked, need not be hated. It can be neutral. Set it neutral, later it may become agreeable.

Master CVV says: "Enemies? If you have enemies beware of yourself" he says "there is some problem with you". Don't create enemies, if possible create friends. If creating friends is not possible, better remain neutral. Don't hate, not only persons, places, things, other beings. Let them be, because the Divine allowed all kinds of things to be in Creation. Everything has its purpose. Your agreeability has to grow and your resistance to agreeability is your problem. Therefore Nala says: "I never had any enmity with you, it is you who developed enmity towards me for your own reasons, and I was into wrong time, so therefore I lost. When I lost, also I had no feeling against you". When we lose things we try to impute motives on others or see causes in others. The causes are always in us, not outside. So therefore, Nala said: "When I lost it is my cycle of time that it was to be so. So, I have no enmity for you, so kindly take back your kingdom. I offer it as a friendly gift to you. Your kingdom I offer back to you as a friendly gift. You rule your kingdom, I rule my kingdom and we continue to be friends". That is the way to win friends. By offering you win, by denying you lose, and by disliking you lose a lot. We tend to be extremely exclusive by disliking things. Dislike in Creation is a sickness. Don't dislike the Creation in whichever way it is. It is all presided over by the male-female God, so take care of it. You also try to see how much you can agree with, and increase your horizon. Make friendship and then you also gain compassion to those who do not know, and you tend to be relating better. These are all the dimensions. We can't stick to our viewpoints and think that we can grow. From viewpoint to vision we grow only by neutralizing dislikes. Neutralizing dislikes on one side, gaining friends on the other side. And then being compassionate to all is the third dimension. These are the fundamental things. Any number of study of the scriptures, scriptural sciences like astrology, psychology, numerology, there are so many sciences. Unless the main stream is in good state, you don't gain that vision and you remain with your narrow viewpoints.

Pushkara was thrilled, you know? Pushkara was so thrilled. A man whom he has put to difficulties, and utter difficulties, comes back, wins the game and gives back in friendliness the kingdom that was his, and Nala took his kingdom. He was so thrilled. He said: "This is true friendliness. This is true friendliness, and this is true trust. How much trust you have in me that you don't entertain any hatred for me. You don't take back my kingdom with vengeance, you give it back to me with love. I am your trusted friend for all times to come. Because Pushkara didn't do any harm to him at any moment. He was a thorn in the foot or a pain in the neck, but still see this kind of offering. This is how friends are won. You win friends by gracefully offering when the other is in need, not by snatching away what little we gather from him. It is a totally different dimension. These are the dimensions of the soul, they are not the dimensions of personality. If you study Ramayana everywhere when Rama wins, he gives all that kingdom to themselves, he is an avatar. He is not comparable for us. For us, the comparable are the humans that have ascended. Avatars come to show the way, but we cannot be avatars. We are on the ascent, avatar is on the descent. So, we take inspiration from avatars, but to us the teachers that walked before us are good examples. All the Hierarchy is but a huge group of those ascended men who

have shown the qualities of ascent and then being souls functioning as souls in unison with the super-soul. Their personalities are crystal clear. They can see through, they can accommodate, they do not reject, they do not tend to be exclusive, they are all-inclusive, they do not impose, they do not even impress, they inform, they are so gentle in their character, because only through finer sensitivities and perceptions the aspirants turn out to be disciples. So these sensitivities are demonstrated by the ascended ones.

So, Nala demonstrated an extraordinary act of giving back in friendliness, in love, giving the reason for giving back the kingdom of Pushkara. And he developed such a friendliness and trust which is the greatest asset for a man. Trust is the greatest asset that a man can gain. Mistrust is a great liability. So wherever we work, we work in friendliness and ensure trust is established. And we all know that we are part of the Trust of the World Teacher. That is the beauty. He is the Teacher of the world, he is the friend of the world. Maitreya means he is friend to all. He is friend to all faiths. *Sarva mata pradipam*, he does not denounce any faith just as we do, because we are so much in personality we do not agree with other faiths. Isn't it? It is our limitation. But every faith, when properly administered and worked out it leads to a point where the faith is also a viewpoint and you can drop it at one place and move forward. As you move in wisdom many concepts help us as steps on the ladder. After you ascend, the lower steps are no more valid for you. You try to be more with the higher ones. So that is how a grand demonstration was done by Nala and he developed that kind of friendliness with a neighbouring king. If you have friends all around you in your nation, where is the problem? If there are so many nations on the globe, what is our problem? Our problem is lack of trust. There were so many kingdoms in India, many good king came. He could knit them together in friendliness, with wisdom. But when the king is not wise, there were conflicts, wars, always a neighbour is fighting with each other.

Coming to our lives, how many fights do we entertain in our mind about others? Is it worthwhile to entertain fights in the mental plane about persons, about places, about things, about living conditions? You create an agreeable atmosphere and you keep on improving the horizons of your agreeability. That is the beauty which was demonstrated, and Pushkara was glad and he hugged Nala and said: "You are incredible. For ever and ever and ever I remain your friend. No more enmities". What more you want? To win friends is a wisdom. To win enemies is ignorance. To get secluded is still ignorance, because the Lord permeates the whole universe. He is our example. The 2nd ray logos whom we call Vishnu is all-permeating energy. He is omnipresent, he is omnipotent, he is omniscient. All these are on account of his being everywhere in every form. That is why he is unique. He is our model. So we do the counter-activity and look to him. He looks to us with certain degree of pity and sends teachers to help you to come out of these traits which we have developed over earlier incarnations. We tend to be secluding, we tend to be separative, we tend to be special, but the Lord is otherwise. He is in everything, he has no objection to be anywhere, in any form. And we have problems with forms, we have problems with animals, we have problems with so many creatures, plants, trees. Anyway, our stories we know them well, I don't have to narrate.

So therefore, thereafter Damayanti and Nala fulfilled in such a manner that they joined the Solar Centre. In their ascent, they joined the Solar Centre which we call Savitru. Our Sun emerges from Savitru, the Central Sun. They went up to that point, that is how the story says. That means the ascent is thereafter much easier. Because they developed a personality which tended to be initially golden, later diamond, later completely transparent, later it is almost a disjointed one. If you want you can put it on, if you do not want you can hang out -like a coat hanger you can hang it out. Those are called *Nirmanakayas* or *Dharmakayas*. They put on the personality to perform, otherwise they stay as souls. We can all stay as souls and put on the personality when there is work. Why should we have an overcoat when we are at home? When we are at home, should we need an overcoat? When we are

not at work, remain as a soul, when you are at work, let the overcoat of personality be put on. Infuse the personality with the soul energy and function with Will, Knowledge and Activity. That is the wisdom, that you should know that you are the soul and you have a personality, and your personality you utilize for the Plan, with the Will of God, Knowledge of God, ability of God. Do it, come back, put off the personality and be a soul. That is the game to be played. That is the game to be known. Always remaining in personality has no meaning. If you are always in your overcoat you suffocate. As you come home you hang it over, remain as soul. This ability to enter the personality and conduct, and retreat from the personality when there is no work is a great knowledge. You can descend and perform and you can relinquish and be a soul.

Master Djwhal Khul speaks of 3 steps: elimination, restitution and integration. Words remain, practices disappear. But the words given by the Masters of Wisdom are to be remembered for practice. So when you do not have to do anything, be a soul. When you have to do something, you descend into personality, we can say a soul infused personality, conduct the work, and come back and be a soul. That is what every Ascended Master does. He is not always sitting in the personality, and he has different overcoats in him: Physical, Subtle, Diamantine and even Dharmakaya, Nirmanakaya. Five bodies a Master of Wisdom gains, and he functions in different levels in different ways. Those are our inspirations, those are our examples, and we follow. And here in the story Nala and Damayanti together they get up to the Solar Centre. That is what Gayatri is meant for "*Tat Savitur Varenyam*" (Let this Light embrace me). We as personality move up to the brow centre and then seek embracing of the sunlight, the Light coming through the Sun from the Central Sun. "Let it come and embrace me". That is how we say in Gayatri. In this episode they gave it as another mantra: *Om Aiim Hreem Kleem Saraswati Bhagavatyai Namaha*. Saraswati means the inflowing Light from beyond Sahasrara, meaning from beyond the Cosmic System there is an inflow of awareness called Saraswati and that Saraswati flows in and becomes a headlight here (brow). It also flows up to Muladhara, but when we reach Ajna we are said to have realized the soul. Thereafter we can relate to super-soul with greater facility. That is why every time we do prayer we should pray that "I am the soul and I am relating to the super-soul". Do not sit in your personality when you do your prayers. Do not sit in your personality and pray, sit as soul consciousness and relate to the super-soul consciousness. That is why we say SO HAM - THAT I AM, THAT I AM, THAT I AM. THAT is there, I AM is there, and your personality is there. Personality is your vehicle to fulfil. You have to develop your personality by your own effort. The Teacher supports you provided you are always attentive and then committed and you are continuously at the work which is intended to you by karma and by the dictates of the Teacher.

So that is the story and then Vedavyasa concludes the story saying that "whoever carefully reads the story, whoever attentively listens to the story, in them the karma gets diluted". Karma gets diluted. When we do it in groups we can also contribute to dilution of karma at a groupal level. That is why we do everything at groupal level, so that we tend to be less and less selfish. Doing for ourselves is selfish. Doing for a group is still better, doing for many is much better. For example, the World Health & Healing Order is meant for the planet, meant for the beings on the planet, it is a noble task which would be appreciated. Asking for self-help is not seen in spirituality as a great virtue. Asking to help others, seeking, praying for other's upliftment has a different dimension. Self-help is for kids and for adults who are growing, working to help others is a dimension. Therefore good will work is the work which is meant for good of all. When we say "*Loka Samastha Sukhino Bhavantu*" we say a very laudable prayer: "The beings of all planes of existence". Think of it. We don't imagine beyond our physical plane, normally. I always tell people: "Think of other planes. Just don't think of only of this plane. As long as you are accustomed to visible plane, you are very limited. What you see, what you listen, is limited. There is a way to listen beyond, there is a way to see beyond. That can come when you look for other perceptions. Extra-perceptions are brought up to be happening in us. Extra-sensory perceptions we

should keep on gaining. Then you gain more knowledge. You get greater comprehension. If you stick to your own viewpoints, you are stuck. Therefore these extra dimensions would help you to come out of your own karma, because you gain strength to meet your karma, and then you see the purpose of karma. Karma is an impediment that comes to you like an examination which you have to meet and pass through successfully. Every failure is a stepping stone for success. Like that we say: "Likewise the impediments in life are seen as stations where you have to meet appropriately, neutralize it and move forward. Don't try to escape from them, meet them and clear them. Then you move forward, you gain greater comprehension, your karma is reduced. That is how it has to be. So it helps us to clear one's own limitations, one's own karma. When we do it in group, it's a groupal service that we are all together working out to neutralize the karma. And when we think of the globe, we are thinking big. But the Seers think of wellbeing of all planes of existence. There are seven planes of existence even on Earth. Think of them from Shambala to the physical plane. All the seven planes are there, the seven Masters are there, what is it that they are working and how are we cooperating with them? These dimensions open in us, otherwise we build our own circumscriptions and feel great. When you feel great, you stop growing. The pride puts a lid on you and you cannot grow. Therefore, keep on growing, growing, growing relating to beings who have gained far greater dimensions than us. So this is one thing that Vedavyasa says.

Second thing he says, "Think of Karkotaka, the serpent which I said as Aslesha. It has many meanings. It leads you ultimately in Sagittarius where you can move upwards like an eagle. Karkotaka is in the last degrees of Cancer. We go through, with the help of Karkotaka, all that is mundane, because he supports you with his pranic principle. Karkotaka is the principle that lets you to meet the Royal Arch which I speak of. There is a Divine Arch from Capricorn to Cancer and there is a Royal Arch from Cancer to Capricorn. We move through with the help of prana and this prana functions in us at the diaphragm where you have this constellation Aslesha. It presses you, then it releases you, it presses you, it releases you, it presses you, it releases you. We have these experiences in life that we are sometimes pressed, stressed, sometimes released. If you observe in a day, if the first quarter is stressful, the second quarter is not that stressful. Then again the third quarter will be stressful, the fourth quarter is not stressful. This you can see because that is the Law of Alternation.

Learning the Law of Alternation has to be through daily observation in life, not just reading the initial pages of Mme Blavatsky's Secret Doctrine. She gave us the Law of alternation. It works in everything including your respiration. You breathe in, you breathe out. You can't breathe in a second time without breathing out. You work, you relax. Again you get into work, you relax. This is how alternating laws work. There are so many laws which we have to apply upon ourselves. Vedavyasa said "note that this Karkotaka helps you if you recollect him". The whole Creation is a centripetal and centrifugal functioning. The whole Creation is unfolding and folding, unfolding and folding eternally and it exists even in the smallest thing that we...We grow, we recede, we disappear, we again come back, we grow. So these Laws have to be seen. If you remember Karkotaka it is no other than the serpent upon which Vishnu sleeps. Aslesha belongs to Adi Sesha. His work is respiration. It consists of inhalation and exhalation. The Lord sleeps over it and he moves on Garuda, meaning He descends, He ascends, He descends and He ascends. That is pulsation. It is a symbolic understanding. Without symbolic understanding if you read the stories you only have the pride of reading them but you know nothing. They are all written for us. We should relate them to us and know and function. So the Karkotaka is in us, that is the diaphragm. Relate to him, then he helps you (to know) when to relax, when to be at work, when to take distress, when to be out of distress, he directs you. So he says "think of Karkotaka". It is seemingly a serpent, but Time is serpent. It is he who helped Nala. See how much he helped Nala. Nala thought he has put him to total distress. He dwarfed him, he deformed him, he has bitten him. He did so many things apparently, but what he did from within he cleared the karma that entered into him through Kali and Kali could not stay because he was working with respiration all the time. Working

with respiration and pulsation also clears your karma because this principle don't let the negatives to stay in you.

Who will tell you these dimensions? Only Hierarchy can tell you, others can only tell you the stories. So the Karkotaka is in you, that helps you. So he says "don't forget about Karkotaka". Then he says "never abandon Damayanti" because we have all -through evolution- walked into a state where we have picked up certain practices that improve our virtues and the virtues coupled with abilities will leave you in good state. Therefore do not be adverse to the divine virtues which are demonstrated by the avatars and which are demonstrated by the seers and demonstrated by the knowers. So if you are adverse to virtues you would be into problems. It is because the virtues have come to support you, supplement your energy and make sure that you tide over. Therefore he says "do not abandon Damayanti even in the worst of your crisis". Normally when a crisis comes, people are more oriented to the crisis than to the Divine. People are more oriented to crisis and the worry and the irritation and the conflict relating to it. But when crisis is there the message is "turn towards the Light" because greater light, greater strength and greater healing through light and you are able to overcome your crisis.

In times of difficulty, we should be much more firmly associating with the practices that you do, as much as your practices allow you, and do not abandon them. That is why Damayanti never wanted Nala to abandon her. She wanted to be with him at all times, but he, out of his human nature like what we are, they get into a kind of confusion and then discontinue the practices. The simplest practice should always be held. The simplest practice is relating to respiration because it is a happening. It leads you to pulsation. You do not have to do it. Just to say OM, everything awakens. For body, senses given in the story, OM is the basis. So therefore relate to it, "don't abandon Damayanti and do not abandon self-effort", he says. That is the fourth dimension. Never abandon self-effort. Do not get into hopelessness because it leads you to depressions, do not leave the hope. Continue with hope, continue with respiration, continue to be practicing virtues and then relate to the one whom we call Karkotaka. These are the things he says by which you are surely bound to overcome the impediments of your personality and move forward towards the soul.

This personality remains with us even after we leave this body. It is a web that remains at a plane. When you return for re-incarnation that web again comes back to you because you have to clear that web. It is your web you have to clear it. You would be given knowledge, you have to work with it, you clear it and you shine forth. Then it is your divine helper, your divine dragon. You know? There are divine dragons, they can do lot more. Without personality nothing can be done on Earth. And in different planes there are different personalities. That is what I say Golden, Diamantine and then Dharmakaya, Nirmanakaya, and so many things. And you can be at a state where you can be a soul and take to personality according to the work. These are the dimensions. So personality is not to be killed. Personality is not to be killed, it has to be tamed and it has to be made an agreeable vehicle to you. There are people who train their personalities to be flying horses, flying birds, so many things we read in the scriptures. They are nothing but their personalities. The grander your personality is, which is infused by the soul, it helps the Creation, you tend to be part of the Divine Plan and you walk in the golden middle path unlike the others. Do not divide the Creation in good and bad, follow the Sushumna path and you are able to see the purpose of the good times and the bad times, the purpose of ignorance, the purpose of knowledge and how they are all functioning with each other in complementary nature.

And Pythagoras says that the opposite angles are complementary. Because it is Pythagoras who said it, we accept. But we have to see in us how many opposing forces are at work, and how we can make

them complementary to each other. If you move to higher circles, the higher states of awareness in us, the lower states agree. The lower numbers agree in the higher, the opposite angles are nothing but complementary because they show the other dimension. Nala has one dimension. Damayanti has another dimension. They found together the uni-dimension, meaning it is a wider dimension. And in a circle with a centre there are 360 dimensions. What is it that we have understood? Continue to understand, continue to include, and what you have not understood today, do not reject it. In some future time it can also be understood. This rejection is not accepted, that is what synthesis is. We say “*Anira Karanamastu, Anira Karanamastu, Anira Karanamastu*” with a huge volume of voice but what we continuously do is keep on eliminating, rejecting, segregating, separating, being separate. This is our problem. We have wisdom, we do not bring it into our daily life. The knowledge unless it is brought into daily life it does not turn into wisdom, and wisdom only helps us to overcome all our personality impediments. So personality continues to be. When you leave the body, we also leave the personality for a while at a higher state. In your return journey it awaits just like your horse, your dog, your automobile. They await outside the house. When you come back, they are ready. You occupy and you work with them. This you should know.

There is the super soul, there is the soul and there is the personality. These are the three dimensions of man and these ones remain eternally with us until we merge into THAT. When you get back into planes of existence you need the personality. Do not destroy it. Prepare it, keep it ready, when you need it, you use it. That is the beauty of wisdom.

And then, ultimately Vedavyasa he says: “The trick of Kali is to separate us, and he does it with mind”. When you are in mind you look for separateness. When you are in the heart you look for inclusiveness. That’s all the trick of the mind. More and more you are in the mind, more and more you tend to be individualistic, very separative, not inclusive. And even within a house we build so many walls. The house is the mind, not the physical house. More walls in the mind, more suffocation and your suffocation brings your problems. So moving into the heart means ability to include and ability to integrate, ability to synthesize viewpoints, ability to be agreeable to as many people as possible. You are agreeable to others, it is for others to find their agreeability with you. So gaining friendship is what Maitreya has done. He is a colleague of Vedavyasa, but he was titled as Maitreya. Why? Because that quality is extraordinary in Lord Maitreya. You cannot imagine his ability to be inclusive, and we set him as our model. Should we not think of including but not excluding? Vedavyasa says: “Kali causes separateness” and make sure that it doesn’t happen with you if you wish to be a disciple aspiring to function as soul. If you wish to be a disciple aspiring to function as soul, you should find a way to include people. The best way to include people is through work, a sensible work, a good work. Because those who relate to that work is also in the same station so relating to them is easy. Through work relating is easy. Through work, building groups is easy. Groups do not survive unless there is enough work. Work is the life for a group. That is why when a group member comes, we should see what work he is into. We relate to the member through the work. The person is important, but the work is the means. The Teacher is important, but the wisdom he gives is the means.

If you wish to relate to the teacher, it is only through the wisdom that you demonstrate you can relate to the teacher, not otherwise. “*Acharya Poorva roopam Aanthevasi utara roopam, Vidya Sandihi.*” The bridge between the teacher and the student is just wisdom which he imparts to you as knowledge. He gives knowledge, it is for you to cook it in yourself and transform it into wisdom, and through that wisdom you demonstrate in your actions and bring out the work. There are so many members in our groups who have been continuously associated with the work, and they all get infused. The groups, at different levels there are groups. The Master sees from the higher standpoint who are with the work intensely wherever they are, and who are in continuous work, who are really committed and who have really dedicated their lives for it. They have their measures, but they entertain all. They do not reject

any. The beauty of the Master is from the kid to a very able worker, in Hierarchy all are included. That is the beauty of synthesis of the 2nd ray. No one need to be disappointed and no one is ever discouraged. Everyone starts at a point and slowly gets into the work. The peak is collective work as is suggested by Master Djwhal Khul in all his work, in all his writings.

So therefore these 5 dimensions Vedavyasa gives. With that the story of Nala and Damayanti concludes, and we continue picking up the points given, not that you do not know. Teaching is always a kind of reminder, that's all. In different ways same things are reminded. Wisdom is as old as the Creation and it is given to those who look for it. And Wisdom is never new, it is newly expressed according to time, according to place, and therefore Vedavyasa says: "Take these dimensions".

Of course, one more dimension he says is: "Always carry with you the dimension of Time -that is Rutuparna. So, how many things he says. He spoke of Rutuparna, he spoke of Damayanti, he spoke of Nala, he spoke of Karkotaka, he spoke of the two practices. And according to one's own inclination one can relate to them and it is a complete knowledge by itself, and we get fulfilled.

So we conclude with some reluctance the story of Nala and Damayanti and walk to another theme from the next Saturday. The theme has not yet been known. When I know I'll let you know. Until then, recapitulate what is said and see what best can be done with ourselves, with our group, and with all our groups to move forward towards the World Teacher, Lord Maitreya. Namaskarams to one and all.