

Merry Life Teachings

Master KPK

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Talk 6

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YouTube: <https://www.youtube.com/watch?v=542oPnTZgLk&list=PLsH2l6BIGH3b4sFdfDUvdUAlqVV8-JaSS&index=1>

Audio: http://masters-call.net/pcast/en/media/2020-09-06_10_2020_09_05_vaisakh_merrylifeteachings.mp3

Hearty fraternal greetings and good wishes to all the brothers and sisters relating to all the groups of The World Teacher Trust all over the planet.

It gives me great pleasure to relate to you the ten fires in man which would make man a complete being, a being of resplendent light. Each one of us as we all know is an offspring of the divine under therefore essentially spirited ones and fiery ones that have taken to a body of seven tissues to experience the optimum of human life upon the planet. We have chosen to be humans and we have chosen to experience the most optimum level of experience being human. We are all eternal and have decided to come back into the creation. Every time we incarnate it is only because we will it, we will because we have unfulfilled things. As long as there are unfulfilled parts in us, we keep coming and when we keep coming into human form, we are helped by ten divine flames. Ten divine flames of which three function upwards while seven flames function downwards or up and down. I wish to present to you in this Merry Life series of teachings

these ten fires which constitute the human, which should enable the human to fulfil the prophecy of God upon earth in the human form.

[2.33] It is said that the prophecies fulfilled by God when he has created the human being upon earth in his own image and likeness and the human being, having association with the earth gathered lot of humus around himself and has put off many flames which are essentially in him. There are ten flames in every human being which can be enflamed, by which we open up all the dimensions of being human which is no different from being divine. The divine in the human is possible, the divine cannot completely manifest in other forms as he manifests in the human form. So, when we are aware of these ten flames and make sure that we keep these ten flames ablaze then we tend to be blazing persons, radiating persons, magnetic persons who can positively affect the surroundings instead of getting affected by the surroundings.

[4.22] The human carries in him the holy triad: the will of God is in the human, the love and knowledge of God is in the human, the intelligent activity of God is in the human. He is a representation of the divine in human. The heavenly man upon earth so we have enumerable possibilities and tremendous potential to be radiant, to be magnetic and much more effective than we are at the moment. The humanity gathered too much of matter around him and in him. He loaded himself, the human has loaded himself on account of ignorance, many undesirable things which can be overcome when we set the flames in their full blaze. For this reason, the scripture speaks of the second Manu whose name is Swarochisha.

[6.06] Way back when we spoke about the Manvantaras I spoke of the seven Manus. The first Manu is Svayambhuva - he enables us to be self-born beings to keep on taking birth according to the will. It is by will we take birth; it is by will we ascend. It is by will one can find alignment with God and become one with God. Man is endorsed endowed with that will. We have willed to be in the human form and we are all self-born ones. By that the work of the first Manu is over. The work of the second Manu is to make sure that we live to the maximum, to the optimum extent as human with all the potentials? of human. The human potentials are much more than what we think and these potentials can be nurtured, put to flame, put to blaze and then the tenfold capacities of man can be made to manifest by which man can become a mobile temple. A mobile temple meaning God walking in the form of man.

[8.03] In the age of Kali it is said that man walks upon earth as a representative of God. Meaning he tends to be a mobile entity for the divine activity upon the planet. For this the second Manu whom we call Swarochisha, Swarochisha has also another name called Priyavrata. Meaning fond of living upon earth with the best of the human potential. Fond of living upon the planet with the best of human potential. Fundamentally we all wish to live, we wish to live and we wish to fulfil and we do not wish to leave unless we are totally dejected of what we have been doing here. And even after we leave, by wish we come back to fulfil the unfulfilled parts in us. Therefore, it is the free will of man that directs him either in an upward way or in a downward way or in a cyclical way. It is by that will we are motored and that will is no other than our will. That is where man has to take pride in his own will and the manifestation of that will.

[10.03] When we are in the human form, we should make sure that we manifest all the potential of the human which is but a replica of the divine and make sure that we fulfil the surroundings and we also fulfil ourselves. Towards this end, ten flames are given to us which I wish to narrate to you. Make sure how many of these flames are active within us. That decides our ability to unfold, our ability to grow into life, our ability to be a lighted being. The first of these ten flames is the flame of speech. The flame of speech,

as we all know speech is given only to humans. There is no other species that has speech and that has the facility of language and a facility of communication through the tongue. For other species the tongue is only to taste and to eat but to man, the tongue is as well meant for speech.

[11.47] Speech is a fire by itself. It can be enflamed. You all know in the Bible about the tongues of flame. The tongues of flame is a very common understanding in western astrology. There are also symbols like the griffins. The griffins are special animals that throw out much flame through the tongue. The speech in so far as it carries the power of the fire and the power of the truth. It is called a fiery tongue. The disciples of Jesus the Christ, they were all endowed with fiery tongues by the Master so that they could carry The Word with them and transmit The Word into the surroundings and ensure that people adapt to the life of Yoga or to the life of Discipleship. Speech is such a common faculty that we use but how qualitatively we use this speech is the question.

[13.22] As a disciple, we have a great responsibility in using (this) the tongue to express the speech because the speech can be very constructive and can cause elevation to the listeners. The speech can also be very destructive and cause disturbances to the listeners and to the surroundings. The speech can bring in conflict while the speech can also bring in harmony. Therefore, it is a great responsibility in discipleship that we do not use the tongue for nothing. That we do not use the tongue for nothing. Using the tongue for critical speeches, for judgmental speeches, for speech of malice and for manipulative speeches, misleading speeches, useless speeches such as gossip, these are all abuse of the fire of speech by which man destroys himself.

[14.55] This fire of speech or the flame of speech can reconstruct you or can destroy you. It all depends how you use your tongue. Do you lash your tongue around and cause hurt feelings around? Or do you use your tongue to elevate people from their suffering? To uplift their energies and to express in such manner where the listeners tend to be more harmonious than before. For this reason, in every theology, every aspirant was strongly recommended to inculcate the faculty of silence to start with. Even in the life of Jesus the Christ, for forty days he observed silence before he entered into the great work of goodwill.

[16.03] Every disciple shall have to think of silence more than speech because silence is golden, speech may not necessarily be golden. Speech can be silver, speech can be of copper, speech can be of bronze which makes lot of noise. A bronze vessel makes much more noise. A golden vessel does not make so much noise. Noise is absent in the speeches of those who know. They do not create noise through the speech. Therefore, before we think of expressing life through speech, before we think of expressing light through speech or transmitting knowledge through speech or causing radiation through speech or magnetism through speech, before we do that the most important thing is we practice silence. Silence for long years enables man to dissolve the previous patterns of speaking. We are all conditioned by certain patterns of speaking and our patterns make us speak in the same manner.

[17.51] It can be a causal speech without much accuracy. It can be a speech where things are misinformed, it can be a speech where things are misinterpreted, manipulated. Anything can happen so speech and the speech shall have to be as truthful as possible. So, to gain truthful speech the most important thing recommended by scriptures is practice silence to start with before you speak. May we speak the silence without breaking it. May we live in the awareness of the background, like that we say. We also say "the darkness of the speech, the darkness of noise we do and convert our speech in such a

manner that the darkness is dispelled". These are all utterances we make but we have to work hard for them.

[18.58] Speeches for the sake of speeches are commonly done by the humans and there are so many social speeches where the truth is absent. Just to please others we keep on speaking. Whatever (it) pleases to them whether it is truth or not. Are we speaking unpleasant things thinking that we are speaking truth? But generally speaking, truth is not such an easy task unless one trains his tongue in terms of truthful speech. Speaking truth is the fundamental flame that has to be set up by each one of us if we have to follow the path of light and make progress

in life. If you say something you shall have to do it. If you say something you shall have to do it. You cannot say something and do something else. You cannot think something, speak something else and do something totally different. This is what is called the death of alignment in us.

[20.12] In the normal humans, the average humans, there is no alignment between thought, speech and action. Unless thought, speech and action are on the same line you cannot say that you are aligned. When you are not aligned nothing can happen to you in terms of transformation. Nothing. When people speak it can be seen if they are aligned or not aligned. Sometimes by accident they are aligned but by effort they are never aligned because they are so casual in their speaking. In their speech. So therefore, please remember that the first flame that we have to enflame or the first candle that we have to kindle in our self is nothing but the faculty of speaking truth. It is important. No one compels you to speak. No one compels us to speak and if we are to speak let us speak the truth. And truth is our path. Truth is our goal and ultimately, we know that we are the truth.

[21.44] We realise that we are the truth provided we start with the fundamental of trying to adapt to the discipline of adapting to truth and not speaking for the sake of speaking. When we speak things without intent, they do not carry the needed power. When you speak with intent it carries power. When we speak with truth it even dispels the darkness around. Therefore, speaking truth is a discipline and the fire of speech can transform beings. There are so many stories in the eastern scriptures where men stood by truth and then accomplished even the three worlds. Not only the earth but also the heaven and also all in between the earth and the heaven. Speaking the truth is different from speaking about the truth.

[22.56] Speaking about the truth is easy. It is like beating around the bush. Speaking truth is a great responsibility and it has to be all people picked up essentially by each one of us as a part of our discipline and that speech demands silence. Speech has the other dimension as silence. Silence is the reverse side of the speech. Speech is the up-verse side of the silence. So, when you are silent you can gradually tend to be silent even at the thought level. Silence at thought level is complete silence. Because even if you do not speak through your tongue your mind keeps on speaking. The mind is always speaking something or the other. It makes so much noise inside. The noise of the sound within is unbearable therefore we let it out through the tongue by the way of speech. all those who are always speaking, speaking, speaking live chatter boxes are people who do not have enough comfort in their mind.

[24.21] When they don't have comfort in their mind, they indulge in speaking a lot. People who have comfort in their mind they do not speak and they ideate about most noble things in their mind. Therefore, speech please remember, this is a lesson by itself which may run beyond this class about these ten flames that I am speaking to you are the products that have come to us through the second Manu who wants us

to live up to our optimum. If we are to live up to our optimum the fundamental requirement given by the Manu is develop the flame of speech or develop the fire of speech.

[25.13] Let it be truthful, let it be radiating, let it be magnetising, let it be harmonizing the surroundings. Before you do that learn to practice silence mostly and speak only when essential. Do not speak when it is not essential. Why should we speak when it is not essential? Why should we contribute to the noise in the world? We shall speak when necessary. We shall not speak when it is not necessary. This dimension has to be taken and if you take to this dimension speech has three more inner dimensions in it.

[26.10] I have told you in the previous teachings many times that the speech is fourfold. Before we speak it is there already in the mind as a thought and it carries a language. Each one of us thinks in terms of our language. If you are Spanish you think in terms of Spanish. If I am born with Telugu as mother tongue I think in Telugu. Most of the masters of Wisdom they have decided to think in English so we can also practice thinking in English as a universal language. Likewise, you think in German, you think in French, you think in your own mother tongue which is very normal. It is already a thought that is clothed in language and that is what you speak out. So, before you speak out, the speech is there in the language form at the mental level. And before it takes to a language form it exists as a thought, as an idea in it. It comes as an idea, details into a thought of your language and then you speak up. Before it comes as an idea it is beyond.

[27.45] That is why if you see the book on "Sound" which I have given long, long ago, or "Saraswathi The Word", I spoke of the fourfold word: "In the beginning there was the Word, the Word was with God and the Word is God". Meaning the word is beyond, it descends into you as an idea. It takes to a thought form and it expresses through you in the fourth level. That is how there is a fourfold existence to The Word. There is a fourfold manifestation each time when speeches happen provided you are speaking sensible things. For those who speak gossip the speech is only at two levels: at the thought plane and at the speaking plane. There are no perceptions from the higher levels. There is no descent of voice from higher circles into you for which you give the closing of a thought, the closing of language and express it out.

[28.59] Speech is in fourfold manner and we can access the higher dimensions of speech when we follow the speech discipline. There are initiates who keep listening from the higher circles and then they speak in the lower circles. There are initiates who receive The Word from the higher circles and transcribe in the lower circles. The inspirational teachings, the inspirational writings are all but impressional listening and impressional teaching. They listen in the higher circles and then they transmit in the lower circles in the local language. To listen to the higher circles, one should learn to be exceedingly responsible in relation to one's own speech. Those who do not follow the facility of speech and the related discipline cannot receive from higher circles, cannot receive impressions from higher circles. That means they cannot perceive; they only conceive from the surroundings and reproduce.

[30.24] To conceive and reproduce from the surroundings is an ordinary faculty. To perceive from higher circles and to manifest them in the lower circles is a great a great work of a disciple. He always receives from higher circles, gives a language to it, manifests in the lower circles for the benefit of the surroundings. Thus, the speech can be very vertical and the vertical speeches enable us to manifest The Plan in a much better way and therefore speech has to be accepted as a major part of our discipline. That we shall speak truth, we shall not speak untruth, we shall not speak truth unpleasantly and we shall not speak for the sake

of being pleasant. These are the four dictions given for speech. To speak truth, to speak not untruth, to speak truth, to speak not untruth, to speak truth pleasantly and not to speak truth in an unpleasant way. So, these are the dimensions which we have to follow and to get into this new discipline you shall have to first eliminate your old patterns. The old patterns make you speak in the same quality.

[32.04] When we listen to people, we see that they haven't improved enough when we listen to them because we know the fields about which they speak, the quality of the speech that they have and the quality of the content that they communicate. These are all the things which give us an idea of the quality of the person himself. Therefore please, be mindful of the flame of speech or the fore of speech. It is the first and fundamental dimension. The second dimension which is given by the Manu is the taste for life in all its dimensions. The taste for life in all its dimensions. You can derive the joy of living when you have enough taste, when you are relating to the surroundings. There has to be taste to live. To live well. And taste can be not just taste of food, there is the taste - covers every facet of your life. A taste for discipline, a taste for good appearance, a taste for good mannerisms, a taste for virtues, a taste to relate in a friendly manner with the surroundings. A taste towards nature, a taste towards flowers, a taste in relating to the animals, a taste in relating to your building - your dwelling place. There can be taste, it need not be costly but you can be tasteful about everything relating to your life.

[34.21] If you buy glasses like this (Master pointing to his spectacles) let them be, you have to make sure that you select the glasses to the utmost of your taste within your budget. Likewise, when you put on the clothing within your budget, you should make sure you take to the best of things. No one prevents from doing it. Be it with food, take to the tastiest food possible. Tastiest food which is also tasty food. No one prevents you from doing it. Likewise, look for the beauty of nature. A taste to look to the beauty of nature. A taste to listen to the music of nature coming through the birds and through the trees via the wind. So, like this there is abundant means to relate by applying this faculty of taste towards everything in life. A taste towards fellow beings. Taste towards children. So, you see what Jesus said: "Do not hinder children coming to me. Let the children come to me." Why because he has a taste for children. There are many sick persons who feel the children are nuisance because they keep on playing all around and for a sickly man it looks to be a very noisy thing and he has aversion to children playing around. But for a person who has taste, he finds taste in anything and everything.

[36.14] A taste towards family life, a taste towards marital life, a taste towards education, like this to be tasteful in all that is around you in your relation is a flame which we have to develop. For example, if you are holding a mobile, let it be properly held. If you are holding a case for the glasses let it be properly held and maintained. It is a matter of taste. This taste is a great flame. Just like I see now Cristina Riquelme trying to set her hair in a good order, by setting a pin to her hair. It is a matter of taste. Isn't it? We have to make sure that we appear pleasant to the surroundings. We have to make sure that we appear very pleasant to the surroundings. What prevents you from doing it? Whatever form you are given, you are given according to your quality you get your form. This is a God given form. So, it is a God given form - make sure that it is in its best appearance. Make sure that it radiates, make sure it is orderly. This kind of a taste is generally missing. Specially with people who think that they are into spiritual practice. The very essence of spiritual practice is to make sure that we live life in good taste, in great taste. In such a taste that we become an example to the surroundings.

[38.12] The best example given about the tastiest life is that of Lord Krishna. Lord Krishna showed the world how best to live in every dimension of life. Be it his palm, be it his movement, be it his smile, be it his looks, be it his speech, be it anything relating to him. It is all at that level (Master pointing to the top) where people are set to transcendence. By very look at Krishna people were transcending to a higher state and were in a state of bliss. That's the beauty of the presence that each one of us can try to inculcate. Don't think your firm is not beautiful. All forms are beautiful because they are God given. We should know that - that the forms are God given and we shall keep them at their utmost beauty. That requires taste in us. So, also in relation to your utilization of the five senses there has to be taste. You can't pick up anything and everything and hold it at home. You should throw out things which are not useful to you at home. We can only keep things which are useful to you at your home and eliminate other things. And you shall have to keep the things in the house completely clean, vibrating and radiating to certain degree of life. They cannot be neglected having acquired. All your surroundings shall have to be kept in a high taste manner. If a person walks into your house, he sees around and tries to know what is the taste relating to you - you are a person who has taste for life or a you don't have enough taste for life.

[40.27] If you don't have enough taste for life you are already damaging yourself and you deny to yourself the light and path towards the truth. Therefore, this dimension is given great importance in the ten-flame theme that I am presenting to you. Taste for life in anything that you do, make sure that there is a taste that you demonstrate which you enjoy and you cause similar joy to the surroundings. Don't fall into the glamour. The glamour is different from being simple and attractive, radiant and magnetic. In the simplest things there is such great radiance happening. Therefore, the second dimension relating to the flames is the flame of taste. If you carry that you are always in joy and you keep others also joyful around you. Wit and humour naturally flow through you. Seriousness of life, the heaviness relating to the seriousness of life is gradually eliminated. No one prevents us to be joyful, no one prevents us to be smiling.

[42.01] Once a disciple asked his Master "How can I be happy? What should I do to be happy?". The Master answered "Just be happy that's it. Nothing else can give you happiness." Propose happiness to yourself and be happy. Nothing in this world can give you happiness unless you are yourself happy. If you are yourself not happy nothing can give you happiness. Therefore, happiness is within and that is generated when you have taste to live. When there are so many examples that can I give about this taste. When you are approaching your breakfast table there has to be enough orientation towards that breakfast which you naturally eat every day. You can take it as a deadly daily routine, you can also feel joyful of every breakfast which is surely different from the previous breakfast because every day is different. Every day is different. So, why can't we enjoy the difference of that breakfast if that day? Even if it is the same bread, it has come afresh for you from the bakery and you can speak to it, be thankful to it, apply the marmalade, apply the jam or apply peanut paste and eat it as you like joyfully.

[43.39] Same thing can be eaten in a routine manner where you miss the joy. So, that joy is a special flame and Master Djwhal Khul specially speaks in his books that joy is special wisdom. Joy is special wisdom and the aspirants shall have to inculcate joy and that is what the scripture exactly says. Develop the flame of taste. Your house built to your taste, your vehicle be to your taste, the article that you use let them be to your taste. Let the arrangement in the house be according to your taste and develop (a) some kind of a garden around you according to your taste. Collect things and articles according to your taste. Build things around you through which you can derive taste and you can be tasteful towards others and

then people would like to relate to you when you carry this flame in you. There are people whom others would like to meet again and again and again. Why because there is that taste of life with him.

[45.00] That is where Krishna was most craved after during his days that all were craving to meet him again and again and again and again and again endlessly. They were seeking an endless engagement with Krishna and therefore Krishna had to express himself through his omnipresence and give comfort to those who follow Krishna Consciousness. That's the beauty of being, of developing flame of taste in us. Then the third flame which we have to develop is the flame of thought. I spoke of speech; I spoke of taste of life now I speak to you the flame of thought. Your thought cannot be in the routine. A part of your thoughts for the day is about the routine but you can't completely sink your mind in the routine of your life. Routine is routine. It doesn't enable you to derive much joy unless you have taste of flame. Unless you have the flame of taste does it give you the needed joy. Apart from that the thought can also be utilized as a flame to let it get into higher circles.

[46.36] Let the thoughts be around those areas of recreation which are beyond the mental thoughts of routine. They can be mental still, but higher mental. If it is higher mental the thoughts can reach out and then get to a vertical up-climbing. A vertical up-climbing happens when (the) when you think of for example a Master of Wisdom, his place of residence, a Master of Wisdom, his place of residence, the mountain range in which he lives, the cave in which he lives, there are so many Masters about whom we hear in the caves of Himalayas, in the caves of all mountain ranges all over the world. You can relate to the Master in the nearby cave temple relating to a mountain range, you can relate from Shamballa to every ashram of the Master that puts you off from your routine thinking. Isn't it? We have to develop a habit of lifting up your mind from the routine thoughts into thoughts of higher planes.

[48.11] What we generally entertain is the thoughts relating to the third sub-plane relating to it. The routine thoughts belong to the third sub-plane of the mental plane. The fourth sub-plane, the fifth sub-plane, sixth sub-plane, seventh sub-plane - these are the higher sub-planes of mind. In those sub-planes you can ascend into those thoughts relating to the Masters of Wisdom, their teachings, their speeches, their activity and all in relation to that when you relate, your thought slowly gains the ability to move up. When a flame moves up you feel so joyful isn't it? When the flame aflames, you feel joyful. When the flame of the candle is slowly decreasing you try to repair the wick and make sure that the flame is aflame. So, put the mind, dedicate a part of your day to relate to the teachings of the higher ones. To relate to the teachings of the higher ones, to visualise their ashrams, to visualise them, to visualise the activities of the hierarchy as are given to us through books. Relate a part (towards the) to the recollecting the work of the Masters of Wisdom. That already elevates you from your normal state and it slowly becomes a habit that your mind tends to ascend. It takes to a take-off and does not keep on crawling around the mundane thoughts relating to mundane life.

[50.20] Do not set your goals too high about Brahman and all that. Slowly you can ascend. From the activity of the Masters of Wisdom you can also further ascend to the activities of the angels because the Deva kingdom is the kingdom immediately superior to us. And the Masters of Wisdom, they build the bridge between the human kingdom and the Deva kingdom. So, think of the Devas and their work. For example, the planetary angels we have: the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Uranus, Pluto, Neptune, the functions they are carrying out to uplift this solar system. The angels are working for the entire Solar System. There are planetary Devas, there are also Solar Devas and there is

the Great Bear, the Pleiades and then Sirius and so many divine constellations which are familiarized to us through the teachings of the Masters of Wisdom. By relating to them we delocalize ourselves. We have to inculcate this habit of demoralizing the mind. Otherwise it gets heavy with routine issues and also with the contemporary problems.

[52.05] The mind is always drawn towards problems. Yes, problems we do attend but let it be with a part of your mind, for major part of your mind be diverted towards the teachers who have been helping the humanity on the planet, who are helping the planet. And a part of your mind - relate towards the planets which cover the entire Solar system with their grand qualities and their functions and how they are relating us and in what sun signs they are. The twelve sun signs and eleven planets, now ten planets including Neptune, Pluto and then Uranus. What is it that they mean to us? When you relate to it you are delocalized. See, in meditation or prayer we want to delocalize but more and more you get anchored into a problem and then you get vexed and you come out of your prayer or meditation. But if you engage in relating to those who are more enlightened than you, like the Masters of Wisdom, like the Devas, like the planetary angels, like the ten directional Gods: east, west, north south, north-east, south-east, south-west, north-west, above, below and always are all things which you do not normally relate to. We take them for granted but they are higher intelligences.

[53.53] Likewise you can relate to the respiration in you which is a higher dimension, pulsation in you which is a higher dimension in you. To the light in you which you cannot really see. Pulsation you can perceive, respiration you can feel so in those matters when you engage your mind which is normally engaged in the routine will slowly find its wings to get into higher realms of awareness which will give you the greater relief than just being a bird that is imprisoned in a small cage. A bird imprisoned in the cage is never happy because the cage conditions them. So, also the routine thoughts continuously condition us. The bird is happy when it is let out of the cage. The bird is happy when it is let out of the cage and we should make sure that we dedicate a part of our day where we can relate to these higher dimensions of life. The five elements relate to you, the ten planets you can relate, the ten directions we can relate, the Masters of Wisdom we can relate, the Avatars we can relate, the sons of fire, the sons of will and the mind-born sons of God of whom we make an altar, they can all be related to.

[55.38] When we relate, we get the commercial feeling "what do I get from them?". The very fact that you constantly relate to them elevates you, elevates your mind. It is a matter of working out for oneself to elevate one's own self with the help of one's own self. That is what Krishna says. You have to eliminate; we only give you the keys. We give you the keys for you, you have to work with the key and elevate yourself. You are the one who can elevate yourself, you are the one who can also cause fall to yourself. You are the one who can be a friend to yourself. You are the one who can be an enemy to yourself. That's what he says. It's all you, how you make it. It's all how you make it about yourself. You can find a friend in you and be friendly to others, you can be enemies to you and enemies to others. People gather many enemies because within him there is an enemy to him. The enemy in him promotes enemies outside. The friend in him promotes friends outside. If you always entertain very mundane dense thoughts you tend to destroy yourself with your own negativity and you can uplift yourself with thoughts of beauty, with thoughts of divinity and that is what a fire by itself - mind is the best of the fires that we have. And that mind we carry life after life.

[57.] All these flames help you life after life. The speech faculty that you gain once is gained forever. The taste for life that we inculcate for yourself will remain with you for life and even for the life after. Likewise, the habit of setting the mind on the flight, the habit of setting the mind on the flight shall have to be inculcated. It is there with us. It is a matter of enflaming it. Just like we have a stove, Master CVV speaks of a stove and enflaming the stove. So, we have a stove on which there are ten flames. So, we can simultaneously cook ten dishes and make a feast of life provided you are conscious of it and then bring them into your daily life order and then work them out.

[58.] Therefore today, in this one-hour time I have presented to you three flames relating to us which we have to enflame and there are seven more flames to be enflamed. In the meanwhile, please kindly recollect this and those of you who would not listen to this class today may also be informed so they are also ready for the next class with the understanding of these three flames. Namely the flame of speech, the flame of taste for life and the flame of thought. These three are very important to be inculcated. One has to do with the tongue, the other has to do with your attitude and the third one is everything to do with your mind. Don't let your mind be a devil's workshop. Let it be a platform for the angels to dance and give you the needed joy. Thank you very much. It is just eight of clock now. It is one-hour speech and I thought I will leave you for now and again meet you next Saturday to continue with some more flames. These are teachings emerging from the dimension of the second Manu who we call Swarochisha, he has another name called Priyavrata. Do not worry about the Sanskrit names, know that it is the second Manu who would like to live life in the most tasteful manner which has ten dimensions and he gives out ten flames. He shows these ten flames in us and we can give birth to these ten flames in us thereby we can be meeting that second Manu who is the one of the grandest Manus we have in this scheme of the Universe.

[1.00.54] Thank you one and all and keep touch with Wisdom and we keep touch with each other every Saturday. I wish you well for the week to come and meet you again next Saturday in the presence of the Master. Namaskaram.