

Merry Life Teachings
Master KPK
Saturday 26 September 2020
Talk 8

(This transcription is only for personal use. It may contain mistakes.)



YouTube

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

Hearty fraternal greetings and good wishes to all the brothers and sisters.

In continuation of our talk relating to the ten flames that can be ignited in us as is enunciated by the Swarochisha Manu who is also called the Manu Priyavrata, I have spoken to you in relation to the flame of speech, and then the flame for taste of life, and the flame relating to thought, and the flame relating to working with hands in terms of goodwill, and the flame relating to the fertility through appropriate intake of food, and then the flame relating to vitality, six flames were covered and I was speaking about the seventh flame and in the meanwhile there was a talk on equinox last Saturday, last Monday, and now we come back to the seventh flame which is called the flame of utterance.

The flame of utterance is the flame that exists in the throat centre and therefore use of throat for appropriate purposes, use of throat to conduct all alchemy within oneself is what is recommended in this context. The throat is the fulcrum. It is the fourth centre that links up the three higher centres, namely the Heart, Ajna and Sahasrara. It links up these three higher centres with the three lower centres namely the Solar Plexus, the Sacral and the Base Centre. The three higher centres correspond with the three lower centres, and they can be bridged by appropriate use of throat. That is the beauty of the throat, that the throat can link up Sahasrara to Muladhara, Ajna to Sacral and Solar Plexus to Heart. The three lower centres and the three higher centres and their bridging was very initially taught in our classes during our tours to various countries in various places.

The most important aspect or the most important flame that we carry in us is the flame in the throat. Speech is one dimension, throat is another dimension. The sound is produced at the throat while that sound is organized via the entire part between throat to the tongue in five different dimensions by which the vowels and the consonants are pronounced. By appropriate use of sound we can bring in all chemical changes in one's own body. That is where the importance of mantra comes in. A throat that is dedicated to speaking Truth and the throat that is not otherwise used can well be used in uttering forth the mantras. The mantras cause the needed transformations. Regular chanting of mantras at the throat with a proper visualization of the related centres cause very effective transformation in the aspirants.

We have learnt a lot about mantras, we have also brought out a book on mantras, in our group lives all mantras were familiarized. The basic mantra is OM. That is single syllabled mantra that is the basic mantra. The **two** syllabled mantra is SO-HAM. So-ham also enables an alignment between the God centre and the man centre in oneself. It is a two syllabled mantra. There is another two syllabled mantra which is called Sri Ram. There is a way of working with these mantras. I gave you all the details in the book on Mantrams, their number potency, their sound potency and then their colour dimension as also the related centres which can be visualized when these mantras are uttered.

Om is one mantra which you are familiar. So-Ham is another mantra which you are familiar. Sri Ram is another mantra and then when you listen to some of the mantras relating to Mother you get **three seed sounds** which are AIM, HRIM SREEM. AIM, HRIM SREEM, AIM, HRIM SREEM. It relates to the triple aspect of the Mother. And then, there is a **four** syllabled mantra which is given out as Hari Ram, Hari Rama or Hari Krishna. Hari Krishna is globally popular now. Hari Rama was much more popular in ancient times and even now it is so in India. There is a **five** syllabled mantra which is Om Nama Sivaya. We chant this mantra very frequently, Om Nama Sivaya, Om Nama Sivaya, and you have to consciously chant relating to the centres in you. Those details are given in the book Mantrams.

There is a **six** syllabled mantra which I again explained in Hamburg in 1999.

In 1989, in Hamburg, in the boat "Govinda", I well remember to have given the mantra Saravanabhava, Om Saravanabhava Namaha. It is a **six** syllabled mantra.

Then there is a **seven** syllabled mantra which is the mantra which the groups in the West are picking up fast: Dram Datta Murtaye Namaha.

Then there is the **eight** syllabled mantra which is spoken in Hamburg in 1992: Om Namo Narayanaya. That group life is unforgettable for many reasons. It was a group life where the healing seminar was given and this mantra was introduced.

Likewise there are other mantras, there is a **ten** syllabled mantra which is called Om Namo Bhagavate Rudraya. Then there is an eleven syllabled mantra and then the twelve syllabled mantra as Om Namo Bhagavate Vasudevaya.

Like that, there are mantras, there is an **eighteen** syllabled mantra which was also chanted in our groups for some time: Klim Krishnaya Govindaya Gopijana Vallabhaya Namaha or Swaha.

And then, there is the ultimate mantra which is called the **twenty four** syllabled mantra as:

Om Bhur Bhuva Suvaha

Om Tat Savitur Varenyam

Bhargo Devasya Dimahi

Diyo Yonah Prachodayat

It is a 24 syllabled mantra. It is considered to be most popular mantra that causes an alignment in you, between the Sahasrara, Ajna, and Anahata. These mantras are popular and there are so many mantras in the Vedas, but the most popular and very safe mantras are only given in our group lives during the last 33 years and there was a time when people were chanting them before the seminar, before I entered the seminar hall. They were chanting Om Namoh Bhagavate Vasudevaya, they were chanting Om Namoh Narayanaya, all mantras were being chanted.

The trick of the mind is, it fixes on something new and then it works for a while and later leaves it. The problem is, we leave behind what we have learnt but a true student is one who continues with it because it continues to help. When the throat is at work in relation to the seed sounds, then the throat is working with the fire, because all seed sounds are seeds of fire.

Master Djwhal Khul speaks in "Letters on Occult Meditation" that there are 35 seed sounds which eventually a disciple works with to cause the necessary fiery transformation in oneself. The brothers and sisters in the West they know that they are into baptism through fire. They already went through the baptism through water, which means overcoming emotions. Baptism through fire means overcoming the irregular patterns of the thoughts that we entertain in ourselves. There is such a huge production of thoughts by the humans on the planet which remains as a great barrier, as a great obstruction for descent of the Divine Plan.

If the Divine Plan is unable to descend upon Earth, it is only because the humanity at large is stuck with emotions, they did not go through the baptism by water because they are very emotional. And they did not go through the baptism by fire, meaning regulating their thoughts and producing only thoughts of good will and no other thoughts.

A thought of goodwill is a thought of fire, it burns all impurities and then the bridge is built with the buddhic plane from where the Light can descend. We all as members of the new groups would like that the Light descends on Earth. Before the Light descends on Earth we have to make sure that the Light descends in us, to start with. And together we can bring the Light down and for that what is important is that we do not engage ourselves with the waves of emotions and then the irregular fires which are indicated by the wildfires on the planet.

You see the fire in California, it is a destructive fire. It is but a symbol of the irregular human thought. Likewise there is the upsurge of water here and there. There are so many floods, there are so many fiery accidents. All this is because the thought plane and then the emotional plane are not yet clean even in the persons who think they are aspirants or disciples. They are full of emotions, they are full of irregular thoughts. So when you are harbouring impure thoughts, irregular thoughts, you do not let the thoughts from higher planes to descend into us. That is why we say "Let Light descend on Earth". How can Light descend on Earth unless we keep the thought plane and the emotional plane clean?

The thought plane relates to the mind, the mental plane. The emotional plane relates to the water, the emotion in us. These two have to be kept clean for the Light to reflect upon the waters. The reflected Light is possible to give the needed vision when the waters are still. When the waters are still, the stars and the Moon are reflected in the waters and we can see that which is below and that which is above, there is clarity in vision. Clarity in vision comes when there is clean emotion, which is called devotion.

Clarity in thought and visualization happens when you do not entertain any and every kind of thought in the mind. You have to keep your mind like a fire container. You see you do fire rituals – the fire in the

container it burns away everything and the flame moves vertically upwards. So the thoughts shall have to be improved upon, to touch upon the realm of buddhi or buddhic plane. Your thoughts, when they are engaged with mundane things, it is like the flame in the fire ritual coming down.

When the flames are enflaming and moving up in the fire ritual, it is indicative that your thoughts are touching the higher planes and touching the buddhic plane from where there is the descent of the Plan of work. The descent of Plan of work happens only when there is goodwill entertained in the mind and then constructive thoughts are entertained, or at leisure times think of the Divine, think of the angels, think of the ashrams of the Masters, think of the dimensions of wisdom that there are given. Train the mind so that it uplifts itself in its sub-layers.

Mind has seven sub-layers, I informed you. So when the sub-layers of mind are more and more orienting towards mundane things, the fire in you is almost put off. The fire in you shall have to be always enflamed. To enflame, the basic key given in the wisdom is sound. Sound is one key, colour is one key, symbol is one key, number is one key. There are four keys which we have always been speaking of. To speak of them is one thing, to bring them into our practice is another thing. When we bring in the sound with the utterance of the seed sounds the vibrations in us keep changing.

The vibrations in us keep changing and then sound is the very basis of Creation. Again to quote Master Djwhal Khul he says "He who knows sound, knows all". So we have to relate to the sound. We have to relate to the silence first, before you relate to the sound, then you relate to the sounds which are produced in silence –which is called "The Voice of Silence", the inner voice. You can listen to the inner voice much clear when you stop making noise outside. As long as you keep on making noise outside with the throat, your throat disables you to listen within.

As I said, there are three higher centres from where we all can listen provided we have maintained enough silence and we have ceased –meaning we have stopped long ago- to make noise. The whole world makes so much noise. It is a great service if you don't contribute to that noise by involving in all kinds of gossips. The less we speak the better it is. Instead of speaking for nothing, better utter forth the mantras.

The seed sounds are all uttered forth in our fire ritual. Our fire ritual contains almost all ancient most seed sounds, and these seed sounds were also known in the West before. In the Mayan civilization, in Celtic civilization, in Kabbalah, the sounds were all known. The Atlanteans also knew the seed sounds. With the help of seed sounds they could even transfer a mountain from one place to the other.

From one place to other even mountains were moved with the help of utterance of sounds. Sound is such a powerful dimension and it is one of the best flames we have and it is given forth as the seventh flame which the Manu strongly recommends to all of us. That "work with this and transform yourselves". It is not just keeping a tape outside or inside the house and making the tape workout the mantra. The tape recorder doesn't get enlightened when it keeps on chanting the mantra. If the tape recorder chants Om Namo Narayanaya, the tape recorder would not get enlightened. Why? Because there is no listener in the tape recorder.

When you utter and when you listen, the circuit is complete and the transformation is complete. Therefore mantras shall have to be brought into daily use by disciples for quicker transformation. When you are yourself a prisoner of thought, when you are yourself a prisoner of emotion, you are disabled to transform yourself. Your will gets weakened, therefore you take the support of the mantra. When you utter forth mantra, the sound vibrations happen in a harmonious manner and the colour moves in great velocity and the colour expresses itself in a very harmonious way.

We are just elated when we see a rainbow in the sky, isn't it? The rainbow colours are in us. When we can experience the harmony in us, we can experience the rainbow colours in us.

When sounds are uttered forth, the immediate impact is on the colour. When sound vibrates, colours emerge and they rearrange themselves. Thereby your form is resurrected. Your form is resurrected, meaning it comes out of its sickness, it comes out of its disease, therefore mantras have been one of the ancient most keys and man only can utter mantras, because man has the facility of uttering.

And this science of uttering is one of the six keys to the Vedas also. Therefore the Manu emphasizes upon our relating to the throat centre and uttering forth these mantras. I have given 18 very important mantras in the book on Mantrams. I have also given along with the book, a CD recording how to utter forth that mantras. I have given explanations in the book how does these mantras work on you, so you have to take this wisdom and practice it.

Nothing happens without practice. Practice is like igniting the fire in us. We have adequate fire to get into these practices of discipleship. We have to meaningfully use this facts. It is like –as I said in the earlier class- it is like setting all the ten flames ablaze. When you have a stove with ten flames and all the ten flames are ablaze, the cooking happens very fast. In large gatherings we set up so many places of fire and concurrently set up the distress to cook for thousands of people in a matter of three to four hours. So the more the fire is at work in different centres the more the transformation happens. But if we keep on speaking like chatter boxes... Do you know chatter box? There are people if they start speaking, they don't stop. They keep on speaking, speaking, speaking. (Johanna is smiling). So when you are speaking you should know, is it meaningful to speak? Better eliminate the present pattern of speeches for some time. That's where even the Great Ones, they frequently get into silence before they come back into action. They remain in silence and when they come back into action they either speak or act. We are never out of action and speech. As we wake up in the morning our tongue is busy speaking, and our five sense are busy, and five organs of action are busy, unless we become very old as we have some members now in the group that they can no more do anything, therefore they are silent. We are fairly silent only because there is no way to make sound. That silence doesn't help. But if you have mastered your silence, you have mastered the silence in you, meaning if you sit quietly, which most of you do-in the West, they are generally by themselves and they are there in the room with their mind, what is it that the mind is thinking you observe?

The mind makes lot of noise, mind doesn't have silence because it is accustomed to speech. So when the vocal speech stops, the mental speech starts. So there is such a huge noise that they cannot bear it therefore in the inner they speak. So therefore we have to reduce noise, find the silence in us and thereafter listen to the Voice of Silence within us. "May we speak the Silence without breaking it" is not a joke "May we speak the Silence without breaking it", it is not easy unless we have gained silence to start with. To gain silence your utterances, your throat centre shall have to be cleansed. That is the reason why in Sanskrit the throat centre is called Visuddhi.

Visuddhi means extremely pure. Your throat has to be extremely pure. When you utter forth mantras it tends to be pure. When you utter forth OM it tends to be pure. When you give out speeches of Wisdom it tends to be pure. When you use it for mundane purposes -give a little margin for that, the rest of the time the throat should be put to continuous evolution. By that, there is a linkup between the higher centres and the lower centres.

And do not get into this apparatus for nothing, because the world always invites you. All people are busy with the cell phones. They keep on chatting through the cell phones and they keep on expanding

themselves into the objective world for nothing. Better reduce it for an hour in the morning and for an hour in the evening. We are not even doing an hour of prayer in the morning, an hour of prayer in the evening, but we are regularly associated with the mobile. Just for constructive purposes it should be used, but not for chatting, not for gossiping, not for spreading all kinds of rumours and spreading news which moves in circles and circles and circles. Whatever comes to you, you forward and then after some time some other would forward it to you, so it keeps on moving in circles and bother your mind. Therefore limit it.

These are all practices which are practical, otherwise the fires don't work. So this fire was there in the West through sound. The flame of utterance was there in the West. The Incas, the [Cajuns?], the Mayans, in American continent, and in Europe the Druids. The Druids were so much respected, the Romans did not wish to conquer their land in England. The Romans knew the sounds, the Greeks knew the sounds, the Egyptians knew the sounds. What happened to them after? They are lost.

In the West they are lost, in the East they are preserved, therefore the Masters of Wisdom thought fit to transport these sounds to the West. People work with these mantras but they do not know the method of working with it. Just chanting with an absent minded attitude does not help. Chant in a manner that you are cleansed and even lower centres are linked up to the higher centres. If you see the teachings of Master Djwhal Khul, he gives the correspondences between the higher and the lower centres. He bridges the Sahasrara to Muladhara. He bridges Ajna with Sacral. He bridges Anahata with Solar Plexus. And all this is possible because of the Throat Centre. That is why if you see the writings of Master EK, he says under Mercury that throat is the fulcrum, there is a fulcrum principle that bridges the higher and the lower centres, therefore it has to be kept clean and it has to be continuously kept aflame.

The fire is on, if the fire is on the cooking is easy. If the fire is off you have to again ignite the fire. We put on the fire, we put off the fire. We put on the fire, we put off the fire. That way does not work, it has to be a continuous enflaming oneself. The more and more you enflame the flame in you, you are consumed of your ignorance. Then you yourself become a flame, and the statement that Madam Bailey uses frequently is, "Our God is all-consuming fire". In Sanskrit we say, "Asmat sarvahutaha". It burns all that is impure in you. The impurities are burnt up when fire is invoked. When impurities are burnt up, what remains is that needs not be burnt up. Only pure things are left out by fire. Impure things are always cleared. Such is the purpose of the flame of utterance.

When you do that, when the higher and the lower centres are well connected, you are able to listen well within. Listening within and speaking is a great facility. All prophets, they listened within and then they expressed outside. All initiates they listen within, they express outside. All impressional writings are listening within and expressing outside as writings. All teachings are listened within and expressed outside. That is called "impressional teaching".

Great painters, they saw within and produced the painting outside. You see within, you produce outside. You listen within, you produce outside. Listening within means you are attuned to the higher centres. When you are attuned to the higher centres, the lower centres enable you to express. When you are not attuned to the higher centres and you are only functioning with the lower centres, you contribute more and more disturbance, nuisance, discord, conflict into the surroundings. So therefore the work is entirely work of alignment within oneself.

The whole work of discipleship is to work out the vertical connections within us. We have to be extremely concerned about vertical connections and minimize the horizontal activity. Horizontal activity shall have to be limited to minimal daily routine and to goodwill activity outside. The rest of the time it is verticals

you have to work, move up and move down through the centres by relating to either thought, or to the sound, or to contemplation. These are the methods by which we can build that bridge. When that happens, the listening becomes easy. We can listen and express.

That is why I also said when I spoke to you on the day of Ganesha, Ganesha gives us the message “listen more, speak less” because his mouth is not visible even because it is covered by the trunk. The elephant trunk covers his mouth, the ears are wide open, so we should be more orienting to listening to the silence. Thereafter you can speak. You do not listen but you keep on speaking, you are only gathering from the surroundings and speaking. It is like an exchange of worldly things all the time, there is no vertical reception and distribution. That is what is important as the seventh flame. When this happens, then in you is established the eighth flame.

The eighth flame is called the flame of intuition. Intuition happens when you have gained sufficient ease, sufficient comfort, in listening within. When you listen within, the intuitional voice reaches up to you. An idea reaches up to you. A seed descends into you, and you can manifest that seed and make sure that it grows into a tree and gives fruits, or shade, or flowers, some usefulness to the outer. Therefore all those who are knowers, they always believed listening vertically and speaking into the objectivity to benefit people. They were not so much listening to the world, because people when they listen to the world they are engrossed by the world.

The great reformers, they reformed the societies and gave different civilizations at different times because they listened above and expressed to the surroundings. If they had only limited themselves to listening to the surroundings, if you listen to the surroundings the surroundings will draw you into them. That is where a Great Master says “I would like my disciples or my students more to listen to me, not to speak to me”, because when they speak they only speak mundane things, because their mind is engaged only about mundane things. And a Master of Wisdom is vertically connected all the time. So you draw him into mundane things. That is where up to a while He listens, thereafter He tries to listen in the [upstage?] and see what exactly the person who has come needs to be told. He listens above and answers the person before him. Counselling is done by the knower, not by listening to the speaker only. He listens to the speaker up to a point he switches on into the higher dimension and then gets the inner voice direction and gives out a solution to the other. That is how a good Teacher or a good initiate he listens into higher circles, he gains knowledge intuitively and then he gives an advice. Likewise he gets his program of work from time to time and follows that program. All this is because of the basis of the seventh flame which is enflamed.

The seventh flame is the flame of utterance, the eighth flame is the flame of intuition. When intuition is at work and then you are manifesting it, you are already part of the work of a Master of Wisdom. You are already his disciple, you are able to manifest things according to the Plan which the Master himself conceived. Master conceives the Plan and transmits, and a person who can listen within, to him it is transmitted and he works it out on the field. That is where intuition becomes a great facility to an ardent disciple. And intuition is not a flame that is regularly at work. You should know if you get regularly thoughts of intuition you don't have time to work. You don't have time to work if you only keep on receiving ideas, ideas, ideas, ideas, ideas, ideas, ideas. Where is time to manifest? That is why this flame is enflamed on account of the seventh flame. By itself it puts off and puts on. It is a self - enflaming flame, that is the beauty of the intuitional flame. When you are in your leisurely hours, when you are in your lonely hours, when you are in your contemplation, or when you are in your sleep hours or sometimes when you are even in your bathroom, you get an intuition. There is no place restriction for intuition. There is no time

restriction for intuition. It just happens like a electric hint. That is why Master CVV says “Ether workout, Equator equal, Electric hint”.

The electric hint is a happening into you by the Higher Ones, by the Plan or by those beings who are working out the Plan. They send their ideas to you – they send not only ideas to initiate work. They also send ideas how to work out the Plan. To work out an idea, when you have a problem intuitively you are informed how to solve the problem and move forward. Intuition gives not only an impulse to do an activity of service but also it gives a seed thought of knowledge by which you overcome the obstructions in your service activity and it causes an upliftment in your awareness.

Such is the work, therefore the eighth flame which is called the flame of intuition, it is said to be a guest in you. It is the guest, he visits, he guides and he goes away according to the need that you have. While we regularly stay aligned, the intuition happens now and then, and that intuition gives a turn to our life. That intuition gives a direction to our life and then you take the direction and keep on moving. That is how a disciple depends more upon the internal guidance than the external guidance and thereafter he doesn't need to relate to anyone from external to get guided. He is internally guided because in him the eight flames are at work.

That is how you have to understand the eighth, and the ninth one is the flame of assimilation. I thought today I would finish all the ten flames, but I should do justice to every flame, because every flame is divine and every flame has to be given enough understanding so that we work it out.

The ninth flame is called the flame of assimilation. Assimilation is a great principle that establishes. All that is learnt in you, stays with you. All that we learn shall have to stay with us. All we have gained shall have to stay with us. It starts with your food. There is a centre of assimilation in us. That centre is called Annamaya centre (not Annamaya the disciple). Annamaya is a centre which causes appropriate cooking of the food that you have taken in. The food is assimilated on account of this flame. That is how not all have active digestive system. People do not have, mostly in the modern world digestion has become a great problem because the fundamental flame called assimilation is not functioning well. It is not functioning well because we have lost the knowledge of food, the knowledge of intake and the knowledge of enabling the assimilation to work. In a person where assimilation is working effectively, such a person for him assimilation is complete and he regularly defecates and he periodically urinates. He would neither have urinary problems, he would neither have defecatory problems, to start with.

And if this basic assimilation is not there with respect of the food that you eat, you should know what to eat, when to eat, how to eat, where to eat. The fundamental lesson is about food in the book Mithila, but we are such a prisoners of society, we pick up from the society the habits of eating. We do not pick up the habits of eating from the wisdom books. There is a way to eat, so that you assimilate daily, you defecate daily and you urinate regularly and you would not have these problems. That is number 1.

Number 2, the assimilation centre enables your senses to function extremely well. You are alert. In that which you see, you see complete. People see but they do not see. People listen but they do not listen, because they are only expressive, but they are not receptive. Most of the people are not receptive, they are expressive. So they see, they don't see. They listen, they don't listen. And now, with this Corona business they cannot smell, they have lost the taste of food, isn't it? See, assimilation when it is working well your tongue tastes well, your nose smells well, your eye assimilates, perceives the conditions from the surroundings, your ear listens better. This is one dimension.

The second dimension is, it remains with you. If you see something, it remains with you. That is assimilation. We have gone so many times to for example Iguazú Falls in Argentina and also in Brazil. It remains as a memory. If you replay you get the entire video in you. Every seminar that we have attended to you can replay the vision somewhat. The more you assimilate you can revisit to the very detail of the whole thing. And if you are able to retain what you have listened by way of teaching, it is a great facility. When you are able to retain what you listen –not useless things, that should never be remembered. The useful thing that we have listened to, that should have to be retained. A teacher looks for such students. A student who retains whatever is taught is liked by a teacher. A student who eventually forgets anything that is taught, more labour has to be done in relation to such student. Therefore listening retain valuable things not all kinds of things. Just like in you mobile when you get a good picture you retain. When you get a good song you retain. So many good things you retain. Instead of retaining in the mobile retain in yourself. That is what this flame says.

Your ability to assimilate and retain things with you, that will cause enough strength to the five senses, five sense organs, and then it gives strength to the five principles of prana, and it also supports the five elements in you. The fourfold work is done by the food that you take. It supports the hands, the legs, the defecator organs and the speech. It regulates the five senses, the eye, the ear, the nose, the tongue and the touch. That is the second one.

And then, it enables you to retain the memory power in you. It enables to keep the mind at all times alert. When these are all kept in you, well preserved, that is what is called the flame of assimilation. Flame of assimilation is the ninth flame. It is like a memory store house by which you can recall anything any time you like. A man of wisdom just recalls from it which he may have learnt 30 years ago, 40 years ago or a few lives ago also, he can recall. We see Masters of Wisdom, they recall events relating to you even from your past lives and give you information. This ability to recall comes from this assimilation. That is the ninth flame.

The tenth flame is what I would like to speak to you in the next class, and then something about the work. The tenth flame is the ultimate flame by which we attain immortality, by which we transcend death, by which we progress in the Plan and we join the Hierarchy. That is how I marked as the tenth one. It is the flame of continuity. That I will speak in the next class and then some of the ten flames for the benefit of all our groups who have been so keen in listening to these classes. Please remember the classes are conducted only out of love for all those brothers and sisters whom I have been meeting for the last say 35 years. Since they look for this kind of wisdom I keep on repeating the Wisdom in different dimensions. It is nice to listen, but it is good to assimilate and retain. And let us do that. To me also is a good exercise to recall what I have learnt and then present it to you.

I thank you one and all for your keen listening and I am able to see many, thanks to the operators here. They are changing the pictures time to time so that they try their very best to cover as many groups as possible. So, let us continue this work and virtually benefit.

Please note each time I speak it is equally beneficial to me, it is not that you are only benefitted. Anything that is transmitted gives the needed transformation. Teaching is a method of transformation. So I recall wisdom, and I recall for you wisdom, you assimilate it, you retain it and you also transmit it without distorting it, that is important- that you also transmit without distorting it. Don't make a horse into a donkey. That should be the very purpose of the activity of teaching. Namaskaram.