

Merry Life Teachings
Master KPK
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Talk 7

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Hearty fraternal greetings and good wishes to all the brothers and sisters who have gathered at various parts of the globe. It could be evening, it could be morning it could be afternoon, therefore good day and good greetings to all.

I have been speaking to you about the work of the second Manu, Manu Svarocisha who is also called Manu Priyavrata. The purpose of this Manu is to ensure that humankind lives with much intent and with much taste to gain much essence of life and thereby fulfil themselves. He has given birth during his time - ten flames were given birth in human constitution. These ten flames insofar as they are actively functioning in us man would be a fulfilled being and a complete being, a being that would accomplish substantially for having been in the human form.

Manu is the one who is the solar principle through whom the humanity has come, and during his manvantara the characteristics of that Manu prevail. The second's Manu name is Priyavrata or Svarocisha. Priyavrata means he would like to live the day with much intent and with much joy. That is his ritual. Since he wakes up till he falls asleep he lives with great intent and he would like to take as much use of life as possible in every dimension of life, and in that context he has ignited ten flames in the human of which three flames were

spoken of in the previous class, namely firstly the flame of speech. I do not wish to elaborate again upon what is already said.

The **first is the flame of speech** and each one has to work out to make sure that when he speaks it is like fire coming out, meaning causing necessary warmth, necessary radiation and necessary magnetism and necessary enlightenment with every speech. When a Seer speaks the surroundings are all enlightened. That kind of speech is there in every theology representing the fire tongues, the fire means, the fire which engraves all the qualities of fire. And man is endowed with that speech and it has to be appropriately used.

The **second flame** which I spoke of is **intent** in every form of action. In every facet of life there has to be complete intent, there should be no more indifferent attendance, negligent attendance, because the more and more you intend upon the little acts to big acts that you do, you derive the pleasure of doing those acts whether they are big or small. A lot was spoken about it in the last class.

And the **third flame** that I have spoken of was the **flame of thought** - that we have to ensure that we do not collect from the surroundings certain mediocre thoughts and keep responding to them. Instead, we develop a vortex from which we receive thoughts from higher circles and try to manifest them at the mundane plane. That is what we call "bringing down the light upon the earth" or what we call "white magic", what we also call "bringing the kingdom of God onto the earth". The idea is human can be a great resource through which much of the subtle and the divine can manifest at the planetary level provided his thoughts are more and more into higher states but not only thoughts relating to the daily mundane things which completely surround his mind. So to keep the flame of mind on we need to contemplate, we need to ideate, we need to think about and then do what for...and also relate to all those great acts that were done by the previous giants of humanity.

In every race there have been giants that have contributed to the growth of the humanity, and we should think in terms of such thoughts but not the daily mundane routine thoughts, because those thoughts would only leave you with a mind with no flame in it. So that kind of mind only becomes a harbour for devils and ghosts and they also bring in lot of depression to people. Today many people, the modern minds, are full of depression because they have lost the ability to bring into them thoughts from the higher sub-planes of mind. The mind has seven sub-planes in it and mostly the human is in between the third and fourth sub-plane of the mind while there are still finer thoughts that can be received from the fifth sub-plane, sixth sub-plane and seventh sub-plane, where the thoughts are much more magnetic, radiating and can bring down a change into one's own life and also bring down change into the surroundings. Even at the mental plane we have not completely accomplished in the sense that we are not using the chamber of the mind as we should use, which has seven layers in it.

So the **fire of thought** is what is introduced into this humanity according to the teachings of Madame Blavatsky during the second half of the third root race which is called the Lemurian race. In the Lemurian race the Sons of Will, the Sons of Fire, the Sons of Light, the Sons of Yoga, they have all come down to the earth, this is how it is said. That means they came here to bring down most sublime thoughts and ensure that this humanity enjoys what is to be enjoyed on the planet and also move further into the higher state of matter, and for that we have to ensure that this flame is always kept on either by relating to the teachings of the Masters, or teachings of the Seers, or teachings of the most ancient Scriptures which are available all over the globe, or by contemplation or by meditation. There has to be time for it, we should find time daily to ensure that our mind is made available for receipt of higher thoughts like what we say about "A clean mind, a pure life," all that the Golden Stairs that we speak of. We have to think in those terms.

These are the three flames that we have covered in the last class, which I just covered again in another nine minutes time.

The **fourth flame** which I would like to mention is the flame that generates **through the hands**. The hands can generate flames, meaning it can generate life, it can generate energies, it can transmit energies. The hands can transmit energies, it can transmit energies which can be of varied variety. You can transmit healing

energies, you can also transmit energies that uplift others. You see the great angels, they either give a blessing with their hand or they give also another posture by which they transmit lot of resourcefulness to you through these postures. This is also act of hands. That is the highest point, but starting with us we should start working with the hands in a manner that it helps the surroundings. We all very well know that the hands that help others are far better than the mouth that keeps on preaching. There are so many preachers like me on the planet, you know? They keep on preaching, but what is it that we have to see, how much are they working? A man is known by what deeds he has done, a man is never known by what he has spoken. A man is measured by the deeds that he has done, not by the words that he has spoken. A speaking mouth is inferior to a working hand, according to the understanding of wisdom.

So we should engage in receiving sublime thoughts into us and translate them into action, so that the surroundings are fulfilled, the fellow beings are uplifted, the animals are protected, the plant is nourished and taken care of and all are into wealth, meaning into welfare by virtue of your being there. It is not that you live as a tall tree without a shade, without a fruit, and without a flower. There are many trees which grow very tall but neither they give shade nor do they give a fruit, nor do they give a flower. What for is that tree? It is only good for firewood. But there are trees that give lot of shade to people and they also give residences to the birds and to the Seers. There are many trees upon which even the Seers take rest. And they give rise to so many leaves and stems which can be medically used. They also give forth flowers, they give forth fruits. Such trees have lived well, they have not lived in vain.

So also a man who just lives for himself is like a tall tree with no branches, which cannot give any shade, there is no fruit, there is no flower, there is nothing that it can give, except that it is there in a tall manner. So, what is important is, the thinking mind should always be associated with the working hand and that work has to be a work of production, a work of construction, a work that causes elevation to the surrounding. That is why among all work, in ancient times cultivation is considered to be very noble because it gives rise to food which would help so many species. Food is one important produce that man's hand produces. Without food man is nowhere there on the planet. Therefore, to produce food is seen as the sublime act. Apart from healing, apart from teaching, the next is production. Production of goods and articles, production of food grains and production of all that which is useful to humanity. Today lot of useless production is made and is being dumped upon the humanity and man is bombarded with so much of marketing that he is made to believe that he needs so many things while our ancestors lived far better without all those requirements as we have today. We are made to believe that we need many, many, more things which are not really necessary but somehow we are into it and we keep on producing things and articles which are really not useful and which cannot even be absorbed into nature again. They cannot be absorbed into nature easily like the plastic that we produce.

Whenever you think of producing anything you should think of the products that you caused out of your hand what is its use to the surroundings. How does it help the surroundings? It is like giving out a child. With your thought and with your action you are giving out a child to the world. Will he be a menace to the world? Will he be a server of this world? Likewise, the acts that we do they are compared to the children that we produce on a daily basis. What acts have we done today for the good of the surroundings?

And the hands that are not working are not worth of being there. That is why working with hands and coordination between the head and hand is considered to be most important. Earlier we had lot of writing and today everyone is using the two hands upon the laptop to make sure that messages are sent everywhere, isn't it? What is the purpose of these messages? Is it only circulating things which are already in circulation? We keep receiving, we keep forwarding these messages and that is an activity today at least for an hour a day. If you see in your own mobile, people keep on sending messages, messages, messages. What are these messages doing around? What is all this gossip doing around? Is the hand meant for such things? Don't we produce some thoughts which will elevate people?

We can also transmit thoughts that elevate people. Whatever inspires us we can also transmit, but transmitting other things has no purpose. Transmitting wisdom, yes. But any wisdom that you transmit you

should also hold yourself responsible that you practice that wisdom and thereafter you transmit. Any transmission that happens to a person who practices that wisdom, it has a different impact on others. If you transmit something which you do not practice it has no impact, because the beauty of the human is the alchemy happens when he is speaking whatever he has lived. When he does not live, but yet just transmit the information that comes to him to others, it does not inspire others. That is the reason that the Scriptures keep inspiring even today the teachings of the Grand Masters. They keep inspiring even today - why? Because they lived the wisdom and then they transmitted.

I'm being shown the translators in the Zoom to make me understand that I have to slow down a bit in my speech. Thank you for the cooperation from your side. I will try to slow down my speech. If I keep slowing down the ten flames will not be complete even by the next class, but anyway what is important is that you listen well, and you receive it well, you make note of it well and we also see how much we are practising, what more we can practice with regard to each one of them.

There is always scope for tremendous improvement in terms of speech, the flame of speech and then the flame of thought and the intensity of living. The intent in living has to be improved because mostly it is only the occult students who do not have much intent to live, unfortunately. They are always lost, they have a lost look in their face as if they have lost everything and they are looking into the open sky and they do not show in their face that virulent intent to live which is a flame by itself. If you have it, your whole being is so active and then so full of joy - that is the second flame. The third flame is the flame of thought, the fourth flame is the flame that you express through your work.

When you say "flame of hands" it is expression of work. When you say "flame of thought" it is the quality of thoughts that you entertain. The thought that you entertain is what you bring out to your work. So your work will be as magnetic and radiant as your thought is. If the thought is so dull, the work is also as much dull. So Therefore, the fourth flame is the flame of action. Then comes the **fifth flame**. It is a very important flame which was given by the second Manu, that is Priyavrata or Svarocisha. I keep on repeating these names so that they get deep into your consciousness, because they carry the very essence of the character of the Manu. Svarocisha or Priyavrata, the 2nd Manu, its fifth flame is what I am now going to speak. The fifth flame is again called the flame that creates adequate energy in the system, "the flame that creates adequate energy in the system" meaning every tissue of your body is well built and is well maintained through and through. It is a flame, and that happens only through a right food intake. We do not really in the modern age pay so much attention to food. We believe in eating with hurry, we believe eating anywhere and everywhere and we keep on eating while speaking. We do not have the intent to relate to food and then eat it, and we do not eat an integral food, meaning our food is not complete. It is imbalanced. We do not take all the tastes that are intended by Nature to be taken by us.

Essentially the Scriptures speak of six tastes. The six categories of the taste relate to the six centres in our body from Ajna to Muladhara. There are six centres and six tastes and then there are seven tissues which can be prepared with a food which contains all the six categories of taste. This is a knowledge by itself. The man is required to take as much all the six tastes but not that which he likes and that which he does not. It is a matter of inculcating the taste to the tongue. Let me first give out the six tastes that are mentioned in the Scriptures.

Of course, the first of it is **sweet**. Sweet is one taste which you should daily get into the system. And it has to be naturally sweet. Naturally sweet or sweets prepared with natural ingredients. The second that you have to consider is that of **sour**. If you take something like tamarind or lemon daily, it is very helpful to the body. Sour food. The third is **salt**. Salt is very essential to the food and when salt is missing in the food – I have recently experienced that your sodium levels come down and you get into even dementation. So never neglect salt and do not eat too much salt. If you eat too much salt you get blood pressure. If you eat too little salt, you get dementation. Likewise, every taste has its optimum measure.

So, coming back to the varieties of taste, first is sugar, second is sour, third is salt, fourth is **chili**. It is required for the body. Chili is required for the body, at least pepper has to be used. Without the chili the heat is not adequately generated in the body. And then, you have another taste called **bitter**. Something bitter has to go into the body to help the pancreas. And then, the last one is **astringent**. Astringent is what you get when you take that food, your mouth gets dried. All these six foods I have mentioned in the book Mithila and the corresponding tissues that it develops and the support they give to the six plexus in the body. The plexus are important because they are like the junctions or the centres from where the energy system flows throughout the body as also the blood flows throughout the body and the six plexus are well nourished when the six tastes are taken. That is where in ancient times much importance was given for taking in much cereals and then many pulses and then vegetables, and then milk, milk products such as yoghurt, butter and then ghee and also oils which are not cooked. Cooked oils are not considered very healthy, but mixed in oil you get lot of lubrication in the joints of the system and helps the bones quite a bit.

This is not a session upon food but just mention if these have to go into your system, there has to be products of milk, there has to be cereals, there has to be pulses and there has to be vegetables in good number, and do not neglect anyone of these things and make your diet a lopsided diet. It has to be a complete diet. Throughout the day, whatever you take each intake need not be complete, but all together they have to be a complete balanced diet for the day. A complete balanced diet for the day enables the tissues to be formed in a good manner. There is a purpose for formation of all these tissues and then you have to eat with a quiet mind and with an orientation to food.

You cannot eat gossiping all useless things. You have to eat with orientation. You should feel that this food shall nourish me, that this food shall nourish the devas in my body, that this food will develop the needed tissues in the body and that this food will help all the six centres to produce the needed endocrinal juices that are needed for the body. This kind of attitude should be there because food gives so much of support to the human system and we are not very oriented when we are eating. Especially the modern mind is mostly busy and they eat with absent – mindedness.

And then, it has to be eaten in a chaste place, just like when you do meditation. It has to be at a particular place earmarked for it. Food also should be taken at the place intended for it, and it has to be kept clean. And then, we have to make a small prayer that this food shall nourish the devas in me and in turn these devas shall support me, some kind of prayer. And that prayer is very well conceived in the Veda. The Veda says “Annam Brahme divya janam” meaning “Food is Brahman itself”, and by taking this food I am made fit, I am made capable to reach Brahman. Food can help reaching Brahman and fast is not generally recommended except for some especial occasions. There has to be regular feeding of the body. Feeding the body means feeding the angels of the body who support you. You cannot afford to starve them. Therefore, the food is given such an importance. It is also said “Annanba apoorvitha” meaning, “if possible, please keep on multiplying food”. Please, keep on multiplying food and keep on distributing food. Among all distributions and donations, food giving is considered to be the most important activity. Consumption of food is one thing and ensuring food to the surroundings is another thing. You can give food to humans, you can also offer food to animals, you can give water and some kind of fertilizers, natural fertilizers to the plants. You can also contribute to the pH levels of the Earth by grazing animals in the fields where cultivation is happening. Especially cows and sheep, when they are let in a particular field for three days and three nights, the excretes that these animals leave on the land completely balance the pH levels. Anyway, that is a dimension. So therefore, there are so many dimensions relating to food.

Perhaps after this class relating to the ten flames coming from the second Manu, I will narrate to you the five dimensions of food as is given in the Veda and how it helps us to march towards Brahman. Therefore, this food has to be taken in its appropriate manner. The attitude has to be appropriate; the food substance has to be balanced and then the place has to be kept clean. You cannot have running breakfast. People keep on running for a city bus while eating a piece of bread, running upon the street which is seen mostly in the movies showing

how busy man is for nothing. For nothing man is so busy. He has no time to sit quiet and eat for himself three times a day or two times a day. He has to make sure that he develops this flame in a manner that much good is done internally when appropriately food is taken. This is a flame by itself. When this flame is well attended to, the seven tissues of the body are well formed.

Among these seven tissues, the most important tissue is the spermatozoa in the man and then the ovum in the lady.

If the food habits and sex habits are regular for the lady, the periods will be normal. If the periods are normal for a lady, her health is rejuvenated every month and it will not fall out of order for nothing. Therefore, maintaining regular periods is the parameter to see if the lady is functioning well in relation to her health good habits and habits of the other routine of the day. We have to make sure that the ladies restore their periods until they get into menopause. By that, you'll have secured the health. And in such ladies the ovums are plentifully produced.

And in man, the sperm has to be regularly produced by means of the food that they take. The sperm is very important because it is the subtle most tissue. Our most subtle tissue in the human body is sperm in the case of the male and ovum in the case of the female. They have to be produced and that contains the very essence of the energy relating to the person, which can be used in two ways. One way is to use it for reproduction. The purpose of sex according to the ancient understanding is to proffer bodies to humans. Because we are given bodies, we are indebted to give bodies to incarnating souls. So that purpose can be fulfilled if the sperm and the ovum in man and woman are strong enough and are able to contribute for procreation. That is one purpose. And much more important purpose is the purpose of ensuring this tissue called the seventh tissue, sperm, when it is utilized through pranayama and meditation it moves up and transforms itself into an eighth tissue which is called Ojas.

Ojas means, it is a kind of upsurging energy. Ojas is an upsurging energy, meaning your energy moves upwards when you have abundant and strong sperms and ovums in your body which have enough energy in you. When you do any of these practices relating to pranayama or meditation your energies gather and is put to an upsurge. That upsurge would lead you even up to your brow centre where after Ojas, which is the eighth tissue, you form the ninth tissue which is called Tejas. Tejas is the ninth tissue in you which expresses itself through your forehead as light. Through the forehead much light is transmitted into the surroundings. It means you are in that state where the third eye can open and show things which you cannot otherwise see. Whatever your eyes show is something, but once the third eye is open you can see far, far, far more and far, far, far distant. So when the ninth tissue is formed you are able to gain that light in the forehead which is able to guide the surroundings.

That kind of light in the forehead is what is called "the lighthouse". That means in your house, in your head there is enough light and that light helps you to see better, to comprehend better and to guide the beings that surround you. Not all people can guide others, they may misled them or misguide them and then get back the criticism for having misled or misguided. So, never be in a hurry to guide. What is important is that through food we develop enough fertility in us firstly, to start with. Use that fertility for begetting children up to say about 7 years. If you wish to have 3-4 children it is a matter of 6-7 years. But you have a large span of life. The rest of the life you can use the seventh tissue for development or transforming it into the eighth tissue. The eighth tissue is Ojas. The ninth tissue is Tejas, meaning it is already a glow in the face. The tenth tissue is Rajas, meaning it expresses out like flames, like the light of the flames. Into the surroundings it expresses, and it has a very good impact in the surroundings at the tenth tissue. Ojas, Tejas, Rajas, these are the three further tissues that we develop from the seventh tissue which will establish you in the plane which we call Devachan or Divine plane, or the plane of Devas. If you wish to join the plane of the devas there has to be enough transmutation in you. This body requires transmutation to get into higher spheres. In different spheres the space has different properties. So we are mostly at the physical, emotional and mental planes and we have to move up to buddhic plane by covering the fifth sub plane of mental plane, sixth one, seventh one, and then into the buddhic plane.

Therefore, you have to develop the additional three tissues with the help of the seventh tissue whose glow appears in your eyes. The glow of the seventh tissue appears in your eye. Depending upon the shine in your eye you can even see if a man has enough light of seventh tissue, and when the tissues transform further -the eighth, ninth and tenth - the eyes become much more attractive. The eyes transmit lot of light. The eyes carry magnetism. The eyes can give such a blessing and bliss to the surroundings. All this happens through the eyes provided the other tissues are developed. To develop tissues what is important is Pranayama, Pratyahara and Dharana. These are the three steps. Pranayama, Pratyahara and Dharana are the three steps through which this three tissues can be developed. When those tissues are developed you have the ability to walk into Devachan. People speak of Devachan, people speak of the fifth plane that is the plane of the devas. That is possible. That is our desire, you know? Every aspirant, every disciple would like to find his abode in the plane of the Divine. There are so many gradations in the divine plane, but having joined the divine plane it becomes easier to function because you have taken to a benchmark. You do not fall below once again into mundane plane though you may enter into the mundane plane, conduct activity and come back into the plane of the devas. This is the facility that you gain provided you are able to do contemplation and meditation in terms of fourth, fifth and sixth steps of Patanjali Yoga, that is Pranayama, Pratyahara and Dharana. And for that what is important? The base is the fuel that you supply to the body. The fuel is the food that you take and that fuel should be able to produce enough sperms in you and ovums in the lady. It has to happen otherwise it is not a fertile ground to grow anything. See, if a river is flowing up to the brims of the banks of the river, such river when you build a dam on it, you are able to divert the waters and cultivate all fields. What is the use in building a dam upon a dry river? because there are no waters. There is no way to divert those waters. So also in you, when you are young and when you are up to say 49 or 56 or 63 years there is possibility for production of lot of these tissues in you through food. Firstly, you have to eat balanced food which will produce the seventh tissue, number one. The other six tissues you all know, isn't it? The bone, the muscle, the skin, and then the blood and the plasma. Those are the six tissues. The seventh tissue has to be abundantly prepared in you which you will try to put into upliftment with the help of these three steps of Yoga, which are called Pranayama, Pratyahara and Dharana. When Dharana happens you are able to hold your awareness in the forehead and keep looking at it undisturbed and you are stabilized there for long time to come. You are able to stay there for long time to come, and you are able to gather the plan of light and then come down to conduct the daily activity. That should be the purpose. It is for that meditation is done. It is a process where you relate to the field of light from which you receive your plan of work and that plan you conduct throughout the day and then again join the contemplation in the evening. Morning - evening meditations are meant to receive the plan and then throughout the day you fulfil that plan. That should be the purpose. To do that, what is the base? The base is balanced food.

That balanced food shall have to be taken with much knowledge and much intent and do not get into eccentricities of food regulations and fasting and all kind of things that are floated through WhatsApp means these days everywhere on the planet. Now there is a kind of a [urge] for healthy food and in the name of healthy food people are distancing themselves from balanced food.

Balanced food is different from what people promote as healthy food, and all those who crave for healthy food continue to be unhealthy. The more and more they crave for health, they are getting distant from the health. That should not happen. We should have a balanced approach towards anything. So balanced food is most important because it serves two purposes. One purpose is to fulfil the plan of the Seers by proffering bodies to incarnating souls. It is a requirement, it is an obligation. Having received a human body you also have to give one, or two, or more bodies to incarnating souls, by that you would have discharged the debt. If not this life, you have to discharge it next life. Or if you have already discharged last life you may not have that function this life.

Unless the fires are well used, you will not be succeeding in your effort and the act of sex Nature enabled you to have the joy relating to it. There is joy as well in relating to the act of reproduction, and that can be for a decade. Thereafter the rest of the life shall have to be used to uplift yourself. That is how the fifth flame which

is called the flame of fertility- I call it the flame of fertility- cause fertility to your entire body and let the fertility give birth to procreation. Fertility enable you to uplift yourself. That means you maintain your pH levels at their best. That is how it has to be worked out and that is the fifth flame and then when this happens the seventh flame manifests.

Seventh flame is the flame relating to formation of fat. Formation of fat in the body is very important. A bony person cannot fulfil well. And an obese person also cannot fulfil well. People pay attention to those who are extremely bony and who are extremely obese. They show certain disorder in their health. What is important is that you have proper distribution of fat all over the body. Fat in the wrong places shall have to be eliminated. Fat should accumulate in the shoulders and at the shoulder blades and at the back so that you do not have back problems. Most of the modern humanity suffer from back problems because there is not enough muscle at the back. They do not have enough muscle at the back, they do not have enough strength by the spine, they cannot sit straight and we cannot sit without leaning to the back, isn't it? But a man with good muscles, good fat distributed especially on the back side but not in the front side. Fat in the front is avoidable, meaning the belly. Fat at the chest, fat at the shoulders, fat at the shoulder blades, fat behind the shoulder blades and then a V shape back with very strong verticals and vertebra and then fat in between the vertebrae. The fat accumulated between the vertebrae will not cause slip disks. So there has to be a proper distribution of fat which happens only through food and the food should contain enough carbohydrates. It is a curse today that people are avoiding carbohydrates. They have to take carbohydrates but when food is taken there is also another essential function that you shall have to think of a bodily exercise at least for twenty minutes. That is where Ayurveda comes in. Ayurveda says "ensure that your body limbs are properly kept flexible". Every limb of your body, every joint of your body should be as flexible as that of a boy of seven years. Let us take it how easily he can bend forward, he can bend backwards, he can bend side wards, he can sit at the knees, he can squat, he can bend every joint with much ease. That ease can continue if you continue to do the bending exercises which are given up as asanas.

When these asanas are performed for about twenty minutes every day in the morning, your body continues to be in good state for 84 years. That is how Ayurveda emphasizes the importance of carrying out asanas. It is not for the sake of figure. People care for the figure and the contours but the ancients they cared for health.

You see our Indian Prime Minister, Mr Narendra Modi, he does yoga every day and the way he can bend has surprised the Russian president and also the American president. All over the world Narendra Modi is not only known as a leader with will, but also a man of Yoga, and he introduced a planetary day for Yoga on the summer solstice. That is a side issue. The main issue is he can walk any long. He is now 70 years of age. He can go up the plane, he can come down the plane without holding the bars on either side, he can run up, he can run down and then he can walk long distances and he is not tired. All that is because from the young age he engaged himself with Yoga asanas, and he has good muscles as well. If you see his hand, it is very strong. If you see his shoulder, it is very strong and his chest measure is considered to be the optimum chest measure. Just to give an example, there are people who carry out yoga and remain robust even up to 84 years.

So Therefore, building the fat in appropriate manner enables your body to sustain and function well for all the time to come. It is like you have a machine well-greased. A well-greased machine functions longer. Therefore, there is the flame which is called the flame relating to vitality. The **sixth flame** is the flame of vitality. The flame of vitality keeps you away from all sicknesses. There are people who function at the rate of 18 hours a day and they do not fall sick.

Again I'll give you the example of the Indian Prime Minister. Narendra Modi is a surprise even to the colleague politicians in India that he has been working for the last 30 years at the rate of 18 hours a day and he does not take a holiday. He works also on a Sunday. He doesn't believe in holiday. He says, "I sleep for about 5 hours in the night and I work the entire time for the benefit of the surroundings". And he is single, he has no family and he has no personal interests, he has no personal bank balance, no personal properties, only working for the country. And he is able to do that because his vitality is so strong. He is so vital in his body that he never falls

sick. This is a flame by itself. It is a great facility that you do not fall sick very frequently. Once in a way to fall sick is OK, but generally to fall sick, you cannot accomplish anything in life. Do we recognize it as a great flame or not?

The flame of vitality and the flame of fertility are the two flames that I have been able to cover in about 57 minutes and I will introduce another flame which is called the flame of utterance. The **seventh flame** is the flame of utterance. Speech is one thing, utterance is another thing. Speech facility everyone has and he has to make sure that his speech is qualitative. But utterance is a science by itself which has everything to do with your vocal chords. Your vocal chords are the place where the juice of immortality can be produced. It is also a centre where you can produce poison. Throat is the place where poison can be produced or the nectar or the drink of immortality can be produced, depending upon how you use the vocal chords. There is a flame at the throat. Man is full of these flames. The throat flame shall have to be well used. The vocal chords shall have to be kept so well that whatever you speak it is very intelligible to others and then the volume of the voice is good enough and is profound enough to turn into the ears of those who listen. If the voice is magnetic the people listen just like the cobras listen to the flute music. All voices are not magnetic. The voice shall have to gain its profundity and in between the vocal chords there is the production of fire and that fire can be made a very qualitative fire but not a destructive fire. Essentially the vocal chords produce three types of tones: the low tone, the normal tone and the high tone. We should normally function with the normal tone. When you are speaking to someone who is by your side you can function with the low tone. If you are to call out someone or give out a speech, you may have to use your high tone. These are the three fundamental tones relating to the vocal chords. And for musicians seven tones are recommended. Even in the seven tones, the fourth tone is considered to be the most important tone. That is why even if you have a musical instrument like a violin or a lyre, the middle string which is called the fourth one is mostly used and the other strings on either side are used to produce different tones and bring out the music.

So a man's tone at the fourth level is considered to be the best tone for audibility purposes. You are neither calling out, loud, nor are you speaking in a manner no one can understand what you speak. This level of tone is important. It has to be cultivated right from the childhood that you utter forth the sacred word Oooooommmmm. Make it as loud as possible when you are starting with Om as a practice. You know, in India the teachers used to take the children to the nearby river or a canal, ensure that they stand in the sand in the river or in the canal up to the throat level and then ordered them to say Oooooommmmm.

Your throat is one centre that can pull up your solar plexus, your sacral and your Muladhara energies. Muladhara, sacral and then Manipuraka. These 3 centres are connected to the throat centre. Throat centre is the fulcrum. It is the middle centre between the three higher centres and the three lower centres. The three higher centres are Sahasrara, Ajna and then Anahata. The three lower centres are solar plexus, sacral and the base centre. So, these three lower centres and the three higher centres can be well connected with the help of throat centre whose major function is utterance, not speech.

Speech is the faculty of the tongue. Utterance is the faculty of the throat. That utterance has to be magnetic. There are seers and there are also demons who could utter forth in such a manner that the Divine had to descend. The Divine had to descend when there is a proper incantation. When you make a proper incantation the energies have to descend from higher circles, there is no way, because the energies in the higher circles they are all impersonal. When someone adopts to the right procedure they shall have to respond. Therefore, as much as the seers also men of black magic could also make these utterances and then bring down the energies and of course use them for maleficent purposes. While the seers use for bonifying purposes the devils and demons use them for maleficent purposes but the facility of invoking higher energy is mostly at the throat centre. That is why when someone comes to an ashram to practice wisdom a teacher would ask him "let me listen how you utter OM". He can feel what kind of vibration he is holding, how strong is his vibration. It is from there he has to develop the student to gain the right vibration of utterance.

Among the six keys of Veda, one key is just utterance. There is a key called Siksha, meaning utterance. If you know how to properly utter you are enabled to bring down energies. If you cannot utter, you cannot bring down energies. Just because you make some worship hymns you cannot bring down energies. Just because you say OM it does not bring down energies. It shall have to be so vibrant that it has to cause a funnel beyond your roof into the sky from where the energies descend into you. Each time you say Oooooooooooooooooommmmmmm and then give a gap, the energies will necessarily descend. That is why every good work first commences in the East by the Seers uttering forth OM. The idea is you bring down the energies from higher circles and then you start expressing into the surroundings. That should be the purpose. So, utterance has a great importance and the vocal chords have to be saved. You have to save your vocal chords so that you are able to make good incantation. That is why without this word OM – this word OM is called sacred word- you may not be able to utter all the mantras, but if you can utter OM, it is as good as uttering every mantra.

Therefore, when you take a long inhalation and then make a very effective exhalation of OM at least for 21 times a day, then you supply lot of nourishment to your vocal chords. And in the Eastern Schools of Wisdom in ancient times, every day there was a practice of uttering sounds from the throat for three hours. Imagine! They had time to practice three hours of utterance. If you see the book Spiritual Astrology written by Master EK under the caption Leo, Master EK speaks of the Schools of Masters where students are given a discipline where there is an utterance for three hours a day. Three hours a day you utter and then everything in your system is cleansed. All that is in your body is cleansed with such utterances. And then, there is enough fire that is produced. So much fire is produced you take enough quantities of food in you. Enough means in this case large quantities of food.

A student of Pranayama and a student of OM they are taking much more food than the others- much more food in the sense, much more balanced food. And then they nourish the body. The throat cleanses the Solar Plexus, the throat cleanses sacral, the throat cleanses base and then the throat connects you to the higher centres. That is important to know, that it connects you to the higher centres. Throat is connected in the average man with the lower three centres, but throat is not connected to the three higher centres. If you have a musical instrument with four strings it doesn't give complete music. If you have a musical instrument with seven strings it gives complete music. The seven tones of music can be produced when seven strings are properly arranged- be it vena in the East, or lyre, or violin in the West, the seven are important. The complete man functions when the three higher planes and the three lower planes are knitted together and are worked out, and that can be worked out only with the help of the throat centre which is also the fourth centre from the standpoint of Yoga. So that is how it is.

The higher purpose of enabling the throat to function I will speak to you in the next class and complete the rest of the flames. I have already taken nine minutes more than I should due to time, but we conclude for today which is, I repeat, that we have covered the flame of speech, the flame of taste for life, the flame of thought - the flame of ever elevating thoughts, and then the flame of action, the flame of fertility, the flame of vitality and the flame of utterance. These are the seven, and then next class I'll give you the eighth, the ninth and the tenth flames and then try to conclude if possible these ten flames by next class, thanking you one and all and I enjoyed seeing you all. Through the Zoom different pictures are displayed at different times and Therefore, I could feel so many which also gives me enough encouragement besides all those whom I see before in the Radhamadavam Prayer Hall. Thank you one and all, wish you well, and we meet next week and I hope that I have reduced the speed of my speech. Thank you and Namaskaram.