

Lectures on Secret Doctrine - 2
Hierarchy of Devas & Prajapatis

Dr. K. Parvathi Kumar



Dhanishta

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Dhanishta

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About the Composer

Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

“Wisdom belongs to none and all belong to Wisdom.”

The Publisher

Hierarchy of Devas

Since every one of us studies one book or the other from the esoteric standpoint to widen our comprehension, it is thought fit to give some information about the categories of *Devas* as they exist. Only then, we can understand the general order of the Cosmogogenesis and also the general order of the Anthropogenesis. How these *Devas* are responsible for the formation of the creation and also for the formation of man is to be understood. We keep hearing so many names of the *Devas* from time to time.

Of course, what we discuss now is not an exhaustive description but it gives a general idea, so that we can see with-in, the framework of what is the Hierarchy of these *Devas*.

To start with, there are those we know as the *Gandharvas*.

1. Gandharvas

The English term can be takes as the musical notes before creation. They exist even before the creation. They are like the waves and are symbolically

presented by the sign of Aquarius. They move in waves. From that state to the state of music that we know, to the music of the soul, the *Gandharvas* preside over. They are the ones who conduct the song of breath in manifestation, but they are beyond creation. That is the state in which the Lord is. It is the absolute state. The *Gandharvas* can be referred to as God Absolute.

There are innumerable waves in space. When a wave becomes potential for creation, it becomes an egg. That is how nature emerges. Thereafter there are the *Devas* that are born in the egg. This is what we call the cosmic egg. In Sanskrit, it is called *Brahmanda*. Within that *Anda* or egg, the *Devas* exist potentially. It is not yet light, nothing is yet manifest.

The *Gandharvas* are beyond. Even if they are in creation, they are untouched by creation. They are above and beyond. I will try to describe these *Devas* with their names for your comprehension. Later you can contemplate upon them, so that slowly they become a reality for you.

The *Gandharvas* are like musical notes. They are the ones who crossed the ultimate bliss. The bliss of existence at any level is due to these *Gandharvas*. They can be called the blissful *Devas*. Bliss cannot be defined. Happiness relates to the senses and the body. Joy relates to the Soul. Bliss is a state where the Soul

merges into the universal soul and ceases to be of individual existence. Such is the bliss. That is what we say in the prayer as:

“Master, please let us receive the influx of Thy Plenty of *Prana* into our system, so that we may transcend disease, decay and death, realize the highest truth, the pure love and the bliss of existence”.

It means that this bliss of existence is attuned to the universal Soul, by which the individual Soul ceases to be. Only when we come back from that bliss, we will know that we were in it. That is the final grace that the Lord can shower on us. That bliss is beyond any definition. Even the greatest initiates crave for that bliss through the grace of the Lord. It is received only by grace and cannot be attained. That grace that showers the bliss, is the presence of these *Gandharvas*.

Once again, please remember, they are beyond time, beyond space, and beyond all measures. The *Veda* recognizes four chief *Gandharvas*:

1a) Vena

He is the one who causes a passage from seeming nothingness to apparent something. He is mentioned in the caption Aquarius of the book “Spiritual Astrology”. The energy of Aquarius is a state of not-untrue-be-ness. It is a double negative: “not

untrue be-ness". It is a state where 'it is' and 'is not' at the same time. It means, from seeming nothingness to apparent something, it is the passage. This passage is presided over by the *Aswins* who come down as *Mitra* and *Varuna*, as *Vasishtha* and *Agastya*, as Neptune and Uranus, as the Himalayan Hierarchy and the Blue Mountain Hierarchy and also as the Great Bear and Sirius. That is the division of the spirit and matter.

In us *Vena* is the passage between the crown and *Ajna*. That passage is presided over by *Vena*. Just by saying "Higher bridge beginning", this *Deva* is awakened. Higher bridge is the final state. The other bridge is from brow to *Ajna*. When there is a higher bridge, there has to be a lower bridge! For the human, the lower bridge is from brow centre to the heart centre. But then we are mostly in solar plexus. When our life is a self-serving life, i. e., serving oneself all the time, then we are in solar plexus. So, from solar plexus to heart there is one more bridge.

Aspirants are those who try to climb that bridge, and disciples climb the bridge from the heart to the brow and reach *Ajna*. Initiates go further from *Ajna* to *Sahasrara*.

1b) Soma

He is what is called the nectar of creation, the

drink of immortality, *Amrita*. It is a secretion from seeming nothingness into apparent something which gives the experience of bliss, joy and happiness. If he does not exist, there is no bliss, joy and happiness in creation. Very frequently you find these names, when you read “Secret Doctrine” or some of them in the books of Bailey. You should know that it is a *Gandharva*.

Soma is already male-female. He is the basis for male-female. *Soma* is known as *Sa + Uma*. *Sa Uma* means: with *Uma* – means, ‘with nature’. *Uma* means nature. THAT has become He and She. In Hindu mythology the same word is also used for Moon. Moon is also called *Soma*. Monday is *Soma* day. In the Vedic system it is expressed as *Soma-Vara* (*Vara* = day), the day of the Moon. *Soma* has its own bliss, joy, happiness and excitement.

For emotional people, full moon is crazy. For normal people who live with mind and senses, full moon is full of happiness. For those who know (the disciples), full moon is joy. But for high initiates, full moon gives the touch of the bliss. Since Moon is a vehicle of *Soma*, it is also called *Soma*. He is the bliss, meaning: the bliss of the *Gandharvas* is brought down by *Soma*.

1c) Viswa Vasu

He is the one who causes be-ness in creation. *Vasu* means to be. *Viswa* means universal. So, it is universal be-ness which comes as individual be-ness. This is one *gandharva*, the be-ness in creation. Anything is in its be-ness: the mosquito, the ant – all are in state of ‘be-ness’. The mountain has its be-ness, and the river has its be-ness too!

1d) Chitra Ratha

Ratha means chariot. In creation all forms are said to be chariots, because the beings move in it. The being moves with a vehicle. That vehicle is called *Ratha*. Originally it is called chariot, because in those days, there were chariots. Anything through which a being moves, is a vehicle. You cannot imagine all the varieties of vehicles. It is a wonder how many vehicles are there from the cosmic plane to the physical plane, and the *Gandharva* presides over that. That is why he is called chariot or vehicle of wonder. From the crab to the snake, to scorpion, to ant, to mosquito – these are varieties of vehicles. You cannot imagine how many vehicles are there. It is a wonder!

These are the four *Gandharvas* whom we should think of. They are the ones in creation who become the *Kumaras*. In their original state, the four

Kumaras are the four *Gandharvas*. That is why they remain in creation as the four-fold existence. Just relate this to our own situation. From out of sleep to awakening in the morning, the one becomes two. In sleep the awakening is merged in be-ness. When we are at sleep, we do not know that we are sleeping. Awakening is merged into THAT which is called existence. So, there is a passage through which you awaken. That passage is *Vena*.

Once you awaken, you are already two - awareness and existence. Now existence is with awareness. That is why it is called *Sa+Uma*, with *Uma*. Existence is with awareness, as you wake up and your state of awareness is already a secondary state. Then you feel 'I AM'. In deep sleep you do not feel 'I AM', because the knowledge of 'I AM' is in the awakened state. These four aspects are very important. That is why I frequently speak of them. We know them only to forget the next moment!

Chitra means peculiar, wonderful. To each one, his vehicle is wonderful. In fact, it is full of wonders. These are the four avenues in which the be-ness is. Beyond creation, these are the names for them, as given in the *Veda*. More than the names, we should know their function. Knowing the name and not knowing the function is what we do in many ways! If

we know the function, even if we do not know the name, it is okay. Here the names are in Sanskrit, but the function is universal. If we know a person by his name, but do not know him as such, it does not help! Just knowing the name is not enough. That is why we should go into the functional aspect of the *Devas* as they exist in various planes. It is in this context that we understand that the *Gandharvas*, the musical notes beyond the creation. They are the means of bliss at all the four levels. Bliss at body level, bliss at the level of senses, bliss at the level of mind or *buddhi*, bliss at the level of the soul, and the bliss beyond the individual soul.

This bliss is *Gandharvas*. They are the highest energies to be sought. The whole effort of every soul is to be happy. Soul is defined in the *Veda* as the seeker of happiness, joy and bliss. The inner desire is to seek bliss in its variety. People who move in the lake, people who go up to the peak, people visiting places – what are they seeking? Happiness! People seek happiness through senses in the outer world. People seek happiness at the mental plane through thinking. People seek happiness at the *buddhic* plane.

We give different names to these gradations of happiness. That happiness is due to the *Gandharvas*. They exist on the top of the head, and they descend.

That is what we should know about the *Gandharvas*. These are the *Gandharvas* who come down as the four *Kumaras* through the matter and spirit.

I am speaking about the situation before the circle with the central point. Thereafter it becomes a circle with the central point and then the triangle and through the triangle we have the four-fold existence. The *Gandharvas* come down as the *Kumaras* through the creator. Just because they came through the creator, the creator thought that they were his sons and said, “You should participate in my work.” The *Kumaras* smiled. Through their smile they gave the message, “We don't participate. O, Father, you do not know anything.” When the sons, tell the father, “You don't know anything”, it's a bit out of normal, but it can happen. If the son who is born to you is of greater awareness than you, he will not say, “You don't know”, but he will smile. That smile gives enough message.

These four *Kumaras* were far greater in awareness than the father from whom they came through. Master DK speaks about them in the beginning of “Treatise on Cosmic Fire”. He calls them *Agnishvattas*. *Agnishvatta* means: The one who has put off the fire for procreation. They do not participate to create, but they will help the creation. These four brothers of the highest order came down into creation

to assist the creator. But they are not there to procreate or make further creation. The creator did not know their stature and their function and why they were present. The creator, the 1st Logos, had many problems during the course of creation. Ultimately, he succeeded and fulfilled the creation in creating man. The work of the 1st Logos is to create. When man appeared in creation, the prophecy that there shall be a creation was fulfilled. But then to maintain the creation, another Logos is at work. So, the creation is now in the state of maintenance. That is why, it is called 2nd systemic existence. When the creation was completely made up to the dense physical and man has developed a body of flesh and blood, then it is complete. Now it has to evolve. That is the work of the 2nd Logos.

These four *Kumaras* used to work for the 1st Logos and are now working for the 2nd Logos, and will work for the 3rd Logos also. They are the helpers to the Logoi. They are beyond creation and are also in creation. These are the ones whom we frequently find in the *Puranas*. They do not participate in creation, but they keep helping at every level. The lower three of them are helping in the planetary, solar and cosmic evolution, and the first one is beyond the cosmic, because he is the passage from supra cosmic to cosmic.

That is why they become the foremost or the most high in the Hierarchy. We have a Hierarchy at the cosmic plane – the 2nd *Kumara*; at the solar plane – the 3rd *Kumara*; at the planetary plane – the 4th *Kumara*. The 1st *Kumara* is the passage from nothingness to something. I tell you this; because I have the fond hope that you will one day read “Treatise on Cosmic Fire” and “Secret Doctrine”! Not that you read away, but you should study!

We then have the Seven Seers whom the book “Treatise on Cosmic Fire” mentions as *Barhishads*. They are willing to cooperate with the creator to procreate. At that plane, procreation is not what we know today on the physical plane. There is no act of sex as such. Act of sex only belongs to the physical level, where there are bodies of flesh and blood. In the immediate next level, there is no sex. There is no seeking for flesh. The *Barhishads* are the ones who allowed beings to come through them. They also play like the creator. Through them, the seven races came, and from each race, again seven races emerged. That is how you have so many root races, and sub root-races. They relate to the seven centres of our body. For example, when you read, you should only think that all relating to the creation of the intelligences is relating to *Sahasrara*. That is why they are all called red root-race.

Please remember, unless you relate the wisdom to you, you cannot understand the cosmology. In “Secret Doctrine” you find that the red people disappeared and the relating to the creation of the intelligences is relating to *Sahasrara*. That is why they are all called red root-race.

In “Secret Doctrine” you find that the red people disappeared and the blue people also disappeared. All red races came through the original cosmic fire. Then at *Ajna* there are the blue races, and then will come the yellow races. Like that, you have to first see what is written there, and how it is this relevant to us in my seven layers. Unless you learn this technique, you can never understand the wisdom. It helps if you keep a placard in your study room:

1st sentence: God made man in his own image and likeness.

2nd sentence: God is also in my image.

3rd sentence: Let me find God and his Hierarchy of *Devas* in me .

4th sentence: Let me link up to the *Devas* and God in me through contemplation.

Do you know, what happens ultimately? Slowly you cease to be and God seems to be. This is called the Science of Correspondence, through which you gain your original identity and lose the duplicate

identity. We are all duplicated. That is why, in the first meditation in “Spiritual Psychology” you find, “There is only one copy in existence, and I am copied from the parent manuscript”. If you find something in the copy, it will also be there in the original.

Madam Blavatsky very nicely writes: “Every duplicate is a proof of the original.” If there is a duplicate, it is a duplicate to some original. Every fake note proves the original note. Like that, we are all duplicates of the One, and hence, we have to see in the duplicate, the cosmology. Then the duplicate is dissolved and the original is retained. So, the creation is made in a precise order and all is arranged in the human being according to an order.

Devas

After the *Gandharvas* we come to another category of *Devas* in whom there is again a subcategory. In that we have *Adityas* – 12 in number, the *Devas* of consciousness; *Rudras* – 11 in number, the *Devas* of force; and *Vasus* – 8 in number, the *Devas* of matter. These are 31 – plus the *Aswins*, of which I spoke of along with *Gandharvas*. *Aswins* are beyond. They are ‘not untrue’ beings. If you add up all these numbers, the number is 33. 33 is a magnificent number. In Masonry the one who reaches the highest state of

illumination is called “the illustrious brother 33”. In him, he would have realized through Masonry all these *Devas*. That is how there are 33 categories of *Devas* who have their many, many sub-categories.

2a) Adityas

The energy of the *Adityas* is given to us through the twelve sun signs. They are said to be born to *Aditi*. *Aditi* is the light beyond darkness. That is what we say in *Purusha Suktam: Adityá Varnam Tamásah Parástat* – which is the light beyond darkness. Since it is a light beyond darkness, it is not a visible light. It is an invisible light. It is visible only to those who have *Ajna* open. What we see as light is a far subsequent manifestation. This light is the light of awareness. It is not visible as light. That is *Aditya*. It is there, but it cannot be seen, unless one can see through darkness of ignorance. Through the visible light the invisible awareness touches us. Be it Taurus, Gemini, Cancer, Leo – you find the same sun-ray. But what it brings to you is different from month to month. It can be seen, only if you have an occult perception. Gemini sun-ray has a different impact, and likewise all the 12 sun signs have different energies. That energy cannot be seen. That is why it is called the light beyond darkness. *Aditi* is the light beyond darkness. After that light, there is

darkness, and through that darkness again that light comes down. In the beginning it was darkness. That is how the Testament begins. But the Veda speaks of a light beyond darkness. In *Purusha Suktam* we say two times: “*Vedahámetám Purúsham Mahantam Adityá Varnam Tamásah Parastat*” It means: We know the cosmic person whose light is beyond darkness and whose light is *Aditya* – *Aditya Varnam Tamásah Parastat* – beyond *Tamas* – beyond darkness.

The *Adityas* are the light of awareness with 12 qualities of which *Vishnu* is the awareness as permeation. In “*Bhagavad Gita*”, it is said: “*Among Adityas I am fully present as Vishnu.*” *Vishnu*, the four armed Cosmic Person, represents the Cosmic Christ whom we call *Christus* in some other system. The four armed one is there in every mythology. He is the permeating principle. The beauty of *Vishnu* is he is the synthesis of the four *Kumaras*. That means, he also existed beyond creation with a different name. It is the synthesis beyond creation manifesting as synthesis in creation just like the four *Gandharvas* beyond creation. They are present in the creation as the four *Kumaras*. *Vishnu*, the synthesis beyond creation, is the synthesis in creation. It is whom all other mythologies refer to as the 2nd Logos. This is one aspect. He also belongs to that category of *Gandharvas* who has come down to

help the creation, to give stability to it, and to give equilibrium to it.

2b) Rudras

The *Devas* of Vibration are known as *Rudras* are 11 in number. They disturb the light beyond darkness and also disturb darkness and bring things down. They are born to destroy either way! They destroy the unity for diversity, and they can once again destroy diversity to get back unity. It is like, we destroy the mountain into stones and build houses, and we again destroy the buildings. So, to travel from one state to the other, they are important. That is why they are considered to be 1st ray.

Siva, the 1st Logos, presides over them. If you want to destroy the impurities in you, invoke them. If you aim at a destruction and invoke them, they do it for you. If there is a conflict in the group, you can destroy the conflict or you can also destroy the group – the means to accomplish this is the same. It is like, with a knife, you can cut a throat, and you can cut a vegetable. That is the power of the *Rudras*. *Rudras* are the ones who cause the fission. They create the atoms at the cosmic plane. That is where the souls emerge. Individual units, atoms, at the cosmic plane, are formed due to the vibratory effect of the *Rudras*.

Rudra means, the one who roars. That roar is a sound. That sound disturbs the light. So, the light was disturbed by the sound to form into atoms. The *Rudras* externalize the light beyond darkness. They make it manifest. For externalization also, *Rudras* are important. The sound which is passing through the wires is externalized through *Rudras* for listening. There is the inaudible sound as OM, from inaudibility to audibility, from the voice of silence to the voice of speech. The silence transform into speech in us at the throat. That is where the *Rudra* is. He is called *Sankara*.

There is a constellation in Gemini called *Ardhra*. That is a *Rudra* constellation. It has to be in Gemini, because the throat is the centre, where from invisibility to visibility, and intelligences are brought. That means invisible intelligences are externalized into visibility. That is why the humanity is initiated in the month of Gemini, because Aries and Taurus build up the invisible energies, and they are expressed out and externalized in Gemini. Pentecost is in Gemini, the descent of the fiery tongues is in Gemini, May Call is in Gemini, initiation of humanity is in Gemini. That is why Gemini is seen as the grand avenue of expression. In Aries and Taurus we get impressed. In Gemini we express, and in Cancer we synthesize. Like that, every sign conducts its own work.

The different functions of the *Rudras* are -

1st to 5th *Rudra* – The five sensations They do not function, if there is no *Rudra*. That is why in the initial stages of life, the children are advised to work with *Rudras*. The five senses will be in order. Their respiration will be in order, their movements will be in order. They have good pulsation. They would have good electrical functioning, and they have good illumination and a good warmth in the body. When the *Rudras* are functioning well in you, the light of the *Adityas* manifests. How can we bring the kingdom of God upon Earth? Only through *Rudras*! That is why in the morning we are play *Rudra Suktam* regularly. If you regularly listen to *Rudra Suktam*, and if you can also chant, your whole body is put to an order, because the Lords of Vibration reset the whole system in us. Seeing this purpose, the *Vedic* seers have given *Rudra Suktam*. These are the things that become relevant to us, when we get into the realms of sound as a key for transformation.

6th *Rudra* – Expansion and contraction, centripetal and centrifugal functioning in creation, inhalation and exhalation These are the two principles of the Law of Alternation. Light expands, and

contracts. That is how we have the longest days and the shortest day. We also grow and then again thin down. As we age , we look like a squeezed orange! First the orange is built, and then it is squeezed. Cosmetics cannot prevent *Rudras!* It is only our illusion. When *Rudras* decide to contract, your expenditure on cosmetics is just a waste!

7th *Rudra* – Displacement, and movement. The Mayans, the Cyclopes, the initiates of ancient India and Greece, were able to move huge blocks of stone through air. If you go to Greece, you find huge blocks of rocks which do not seem to have come from the local area. They were lifted and transported. In “*Ramayana*” you find *Hanuman* just lifting a mountain with his hand and flying with it, when that mountain was in demand. How is it possible? *Hanuman* himself is a *Rudra*. So, *Rudras* can displace, can replace, can mutate, can change, can transport. That is why we move from place to place, from our room to the prayer hall, from the prayer hall to the dining hall – these movements are not possible without *Rudras*. When the *Rudra* is not functioning in us, someone has to carry us. Then the *Rudra* is functioning in the people who carry us.

8th *Rudra* – Pulsation

9th *Rudra* – The electric fire, the electrical functioning in us, like flash of ideas, thoughts.

10th *Rudra* – The solar fire as illumination, the light in us which can be seen in our face and in our eyes.

11th *Rudra* – The frictional fire, the heat in creation and also in us.

The work of the *Adityas* is above the brow centre, and from the brow centre downwards, up to diaphragm and even below, is the work of the *Rudras*. The *Adityas* are the light of awareness, unmanifest. They are the *Devas* of consciousness. The *Rudras* bring them down. That is why they are called the *Devas* of force.

2c) Vasus – The Devas of Materialisation

The *Vasus* are the *Devas* who manifest. They are eight in number. Without them, there is no material manifestation. I am trying to find the equivalent things in English, so that it becomes universal. Otherwise, we could say it is all Hindu. If the scriptures spoke, they spoke in Sanskrit, but even

today, in India even no one speaks Sanskrit, just like you don't speak Latin and Greek! There is a degradation in language everywhere. That is why the Hierarchy is now trying to bring in the universal concepts in a universal language.

Every function of a *Rudra* was known by his name, because the name was as per the function. Now we are trying to see the function, so that we find our own name which is universally applicable. These eight *Devas* are the ones who bring down force to matter. Consciousness in evolution becomes force, and force causes formation of matter. Among those who manifest, first *Deva* is the mind, second to sixth *Devas* are the five elements, and seventh *Deva* is the flame which we see. This is the flame, which is an aspect of fire. Eighth *Deva* is the density of atoms. That is how the cosmic permanent atom gains these eight qualities.

The Soul gains them through the vibration of the *Rudras* and the formation with *Vasus*. The atom gains its force due to the *Devas* called *Rudras*, and the atom gains density at the material level. That is how everything is seen in its three-fold manifestation from the fourth state. The mind is the one, that can bring things down. That is what Jesus said two thousand years ago, "Let us bring it down, the Kingdom of God upon Earth, to make this beautiful."

The more light of *Aditya* and the more *Rudras* you bring down to material, the more the material shines forth like a jewel. The Hierarchy wish to see that, this globe shines as it unfolds like a lotus. That is why the idea is to work for the planet, like the Hierarchy.

The Hierarchy is not only working for us, they are working for the planet also. As the planet evolves, the bodies that we get also get evolved. That is one of the major works undertaken by Master CVV. Because of these *Devas*, the properties of physics, the science of physics, exist as the laws of matter. In matter, there is force hidden. In the force, there is the consciousness hidden. So, every atom is consciousness surrounded by force and matter. This is the understanding of ancient wisdom.

3. Pitris

The third category of *Devas* are the *Pitris*. *Pitris* are *Devas* of germination and growth. They function through our Moon, they cause procreation, germination, growth. Their work is to cause growth at the fauna and flora of this earth and also the growth in us. These are the ones who conduct the growth of volume relating to the matter, and water is their chief agent. The Moon and its germinating capacity is also

the basis for all procreation on the physical plane, so that there is multiplicity of species due to the *Pitris*. They are called *Pitara* in Sanskrit translated by the orientalist as *Pitris*. *Pitris* are the *Devas* that give the objectivity around us.

Sikhandins - Seven Rays

From out of the tenth *Rudra*, the visible light, there are seven sub-categories of *Rudras* born. Those are the seven rays of the Sun. They are called *Sikhandins*. You find these names in “Treatise on Cosmic Fire”. The Sun also is a product of *Rudra*. He was too much of a light and too difficult to bear. That is why there is the story in *Purana*. His wife *Sunya* was unable to live with him, because Sun carried too much light. She went back to her father and said, “I don't want to live with him. It is too much light. Then the father-in-law *Viswakarma* went to the Sun. *Viswakarma* was the great architect of the universe. He told the Sun that he should reduce the measure of light, but the son-in-law did not agree. So, the father-in-law shaved his son-in-law like a barber and only left seven hairs. Then *Viswakarma* said to his son-in-law, “Now you look beautiful, and my daughter can live with you.” Like that, the seers had their own share of fun in presenting cosmology or cosmogenesis. You find the

story in “Secret Doctrine”. These seven hairs are the seven rays. The seven rays are called the seven *Sikhandins*.

Like this, there are other categories of *Devas*. But I have given to you the basic important *Devas*. Through the *Pitris*, there come the *Prajapatis*, and due to the movement of the Moon through 28 constellations the *Manvantaras* happen on the planet. In just one stroke in “*Bhagavad Gita*” the Lord says, “The *Kumaras*, the seven seers, the 14 *Manus* are my splendour.” So, when it comes to *Manvantaras*, the time cycles, which correspond to the 14 phases of Moon, up to that point he just covered in one stanza. But if you go into detail, these are the *Devas* relating to it. And in relation to every *Deva*, He (the Lord) will be in the centre. Among the *Rudras*, He is number 5. Everywhere He takes to the central position and then balances either side. That is how He goes on mentioning in the *Bhagavad Gita*, many aspects of manifestation of the Divine.

In this seminar we have covered up to some point. You have to contemplate about it for a long time. Please remember the two *Aswins*, twelve *Adityas*, eleven *Rudras*, and the eight *Vasus*.

The *Aswins* belong to the supra cosmic plane. *Adityas* belong to the cosmic plane, *Rudras* belong to

the solar plane and the *Vasus* belong to the planetary plane. In every lower manifestation, the higher also is there. In the planetary there is the solar, the cosmic and the supra cosmic hidden. Likewise, in the supra cosmic plane, the cosmic, the solar and the planetary are hidden. Nothing comes out without its being there from the beginning. As they unfold, many things come out. In the seed, don't you have the whole plan of the tree? A seer can see the whole tree in the seed with all its detail; the number of branches, the form, the colour, the fruits, which the tree will give. What is not there in the seed will not manifest! So, in the supra cosmic all the subsequent three exist. So, all is available at all times. One is predominantly seen, and other things are hidden.

In us also there is supra cosmic, cosmic, solar, planetary and infernal. There is nothing that does not exist in us. All that is in creation is also in us. Let this be kept in mind and then let us try to work with these *Devas*. When you think of the twelve *Adityas*, think of the twelve planetary sun signs. When you think of the eleven *Rudras*, think of pulsation, respiration, expansion, contraction, movement, heat and light, at the electrical functioning. Think of the *Vasus*, whenever you think of density, the five elements, the flame. When you think of the seven centers, think of

the planets, whose synthesis is Sun. The seven centers in the cosmos correspond to your centers in the body. Whenever you get seven, you have to link up. When the seven planes, the seven principles are available, the seven seers are available. When it comes to seven, you have to link up with that. The order is: *Aswins – Adityas – Rudras – Vasus – Pitris*.

This is some basic knowledge, which we should retain in us so that we can slowly work upon that. There is a great detail relating to the whole thing, which we can go through. It is very interesting, because the whole thing is given through very nice stories. In these stories, the story of Cosmogogenesis is given and also Anthropogenesis.

The significance of “Secret Doctrine” is that it provides the clues, so that we can connect the story well.

Thank you!

Prajapatis

There are nine *Brahmas*, the nine creators coming out of the one creator, because nine are the numbers; nine are the potentials. The right order is *Atri, Bhrigu, Angiras, Vasistha, Pulastya, Pulaha, Kratu, Marichi* and *Adhvaryu*. They come out of zero, and they get into zero. These are the nine Seers, *Rishis* or *Prajapatis* as they are given in the *Puranas*.

The names that are given here give the clue of the functioning of the seven centers. There are seven centers and seven *Rishis* out of these nine.

First let me speak of the seven centers which are very familiar to us, from *Sahasrara* to *Muladhara*.

1. *Sahasrara: Atri–Anasuya:*

The *Rishi* relating to *Sahasrara* is *Atri*. *Atri* means not three. Not three means the state where you have not yet entered into the three qualities of creation. You are beyond the triangular activity of creation. The triangular activity of creation puts you to dynamism, inertia, poise. We are always put to some proposal,

trying to know how to work out that proposal, and then working it out. We are getting a thought, then we are thinking how to manifest that thought, and then we keep working with it. When it is over, another thought comes! From morning till evening, all our activities are triangular activities. We wake up and think of taking a shower. That is the proposal. Then there is the knowledge of taking shower, and later the act of taking shower. It does not end with it. Then we have to dress up. It is again a triple activity. After you dress up, you think of coffee or tea!

There is the thought, the knowledge and the related action. When it is over, another thought, the related knowledge and the action, and then again followed by another thought, the related knowledge and the action. Like that, from morning till evening, we are in a wheel of triple activities until we get so tired that we sleep. Sleep is a possibility for us to get out of this triangular activity. There is no other way for the mortals. We cannot remain without a thought, unless we have accomplished certain higher states of Yoga.

Atri is the state where we are beyond the three. That is the most blissful state. That is the *Sahasrara* center. In *Sahasrara* we are beyond the three. That is *Atri*. *Atri*, the Seer, has a wife. Wife means his quality. She is called *Anasuya*, meaning; the absence of malice

and jealousy. That is the quality of the one beyond. You may try to hurt him, you may try to molest him, you may try to insult him – no malice will come out of him, because he is beyond the three qualities. He is incapable of being affected by anything. The energy beyond the triangle is pure consciousness, and his quality is *Anasuya*.

2. *Ajna: Bhrigu – Khyati:*

Bhrigu is the second one. He is the center within the triangle. That is our *Ajna* center. *Atri* is beyond the triangle. He contains the triangle. *Bhrigu* is within the triangle. The one within the triangle is also poised. In him the three qualities agree. If you see the symbol of an equilateral triangle with its center within the triangle, it is one triangle. When the center is formed and connected with the three qualities, it becomes four triangles.

The triangle is connected inwardly to the center. This center also has the equipoise, the state of *Yoga*, because the three qualities agree in it. The earlier center *Sahasrara* is beyond the three qualities. The *Ajna* is the center of the triangle. Now you see the symbol we have for *Ganesha* or for the *Guru*. It is a triangle with a center which is circumscribed. The circumscribed part is *Atri*. He is beyond the three qualities, and the three

qualities emerge from him. The center of the triangle is the son of *Atri*. The center is the son, the circumference is the father. The father is beyond the three qualities. The son is within the three, but the three agree. That is the state of *Ajna*. *Ajna* is the Son of God. *Sahasrara* is God himself. God means, the pure consciousness before manifestation into the trinity or the three qualities.

Bhrigu means effulgent light. It is a light that shines forth like a flash. The whole creation is made from the third eye, with the three qualities as basis. The man with the third eye does the creational work. This is the work of the third eye. It is called *Bhrigu*. Though he is within triangle, he is not controlled by the triangle. He has the cooperation of the triangle. *Bhrigu* has a wife. She is called *Khyati*. *Khyati* means reputation. Among the divine circles, you will be a reputed one. When the third eye is open, you are a well-noted, well respected, important person in the esoteric circles, because the quality is one of effulgent, excellent shining light. *Khyati* means to be very appreciated, very popular, even respected by the three Logos.

3. Visuddhi: Angiras – Sraddha:

Angiras is the life of the system. *Rasa* means the life fluid. *Anga* means the limbs.

He is the energy that permeates the whole creational system as a fluid which gives experience of splendor and also immortality. Further it gives the energy to synthesize all. He is the one who holds the system together. He is at the throat. He holds the nectar of life. The nectar of life is at the throat. That is why the throat center very important for those who follow the path of discipleship. The throat center is also the center where the clue to immortality is there. The throat center is a center both for poison and for nectar. Whether your body is filled with immortal energy or with poison depends upon the functioning of the throat.

All problems today for humanity are due to mal-functioning of the throat which is mostly incurable. The hyper-activity and the hypo-activity of the thyroid gland is all due to manipulation of speech. People who manipulate speech have problems with the throat, because the speech is divine and anything that you manipulate will manipulate you. It secretes more poison as liquids and causes hormonal disturbances. Today the hormonal disturbances are so high. All problems of breast and the throat and the related organs are due to inappropriate use of the throat. When you make an appropriate use, you can bring nectar. Through speech you can elevate people, and

through speech you can also destroy people. By filthy, critical speeches you can disturb people. By harmonious, magnetic, radiant speeches you can elevate people. Just a normal speech has such power. Imagine, the occult utterances like mantras, seed sounds, when they are appropriated pronounced, by extremely purified throat they manifest things. The ancients were magicians of sounds. There were black magicians, and there were white magicians. Both of them were working only with the throat center.

The Seer presiding over the throat center is called *Angiras*. He can bring you immortality or death according to your attitude towards your speech and thought and utterances.

His wife is called *Sraddha*. *Sraddha* means, the attentiveness, the sincerity, the devotion, and the ability to be totally focused in a given situation in time and place. That is *Sraddha*. People who have *Sraddha* do not make mistakes.

4. *Anabata: Vasistha – Arundati:*

Vasistha, the great *Rishi* or Seer, means be-ness. The first experience of be-ness is in the heart center. Only then we feel the bliss of be-ness.

As a being, when we settle in the heart center, and in higher centers *Visuddhi*, *Ajna* and *Sahasrara*

there is increased bliss and awareness relating to the be-ness. Below *Anahata* that is in solar plexus, sacral and *Muladhara* the human being believes in doing more than in being. Being is the higher state, doing is the secondary state. When once we are in be-ness, we are capable of experiencing the creation in a better manner. This is how the fourth center or the fourth Seer is seen.

There are great many stories about the Seer of be-ness who is called *Vasishtha*. The scriptures are full of his stories, how he remains unperturbed. In fact, all the Seers have a great role to play in creation, and there are elaborate stories relating to them which are again symbolic of the seven sounds, seven rays, seven musical notes, and the quality of the seven planes of existence.

The nature of *Vasishtha* is called *Arundati*. *Arundati* means unobstructed force of light. It is like flashing forth the light of wisdom and love which is unhindered light, love and wisdom. That is the nature of the heart center which is conceived as the wife of *Vasishtha*.

All cosmic principles are personified in the *Puranas* so that it is attractive for people to comprehend through their functioning the basic principles that they represent.

5. Manipuraka: Pulastya – Havirbhu:

Pulastya means the brewing nature. *Pulastya* relates to the solar plexus and to our mind. The mind brews thought after thought, and it is never ending.

His nature or his wife is called *Havirbhu*. That means, ever emerging thought patterns. Even when we are silent, even in meditation, the thoughts keep coming. The consciousness is the vehicles, on which the existence is moving.

It is a challenge for the man of objectivity to suspend such ever emerging thoughts and to enter into the higher state of *Vasishtha*. But when you need to work in the three worlds and to work out the plan, you need thoughts. Thought is the means for you to externalize your being. If you do not have the thinking faculty, you cannot objectify yourself, you cannot express yourself into objectivity and you cannot perform any actions. It is a process for externalizing.

The solar plexus is also seen as a center for externalization, from which you get into objectivity. Even from the womb of the mother, when you come out, it is a process of getting into the external world from the internal world, and through the solar plexus you are connected.

The solar plexus is also the Libra principle to objectify, to externalize. The nature of thoughts is

externalized. When you excessively externalize into objectivity, you lose the way to get back into subjectivity and into the consciousness. That is why in *Yoga*, it is also recommended that you do not bulge your stomach and the solar plexus. If you have too much of a stomach, your diaphragm loses its tension. You would breathe in many diseases, and the obesity around the stomach is seen as a symbol of indulgence into objectivity. So, it should be well regulated, and such regulation is possible, when we regulate our thoughts.

We should allow only thoughts of good-will and thoughts relating to our duty, and through a process of filtration eliminate other thoughts, so that they do not manifest. *Pulastya* gives us the key of our thought pattern, what are the thoughts that keep us in tune with the divine plan. All strenuous spiritual practices are basically to contain the solar plexus, find the way back and get into the heart center.

6. *Swadishtana: Pulaha – Gati:*

This is the center where the thoughts degenerate into just sensuous desires. That is where you lose the direction. That is the reason why all scriptures first speak of regulating the desires. Unless you regulate the desires, you cannot get into the higher

step of regulating the thoughts. Unless you regulate the thoughts, you do not know how to be, and how to experience yourself as a being.

His lady is called *Gati*. *Gati* means direction. Depending upon your desire, you have your direction in life. It is like the horse that leads you. Unless the horse is well trained, it does not move in the desired direction, and only desires will lead your life. For many people fulfilment of desires is the only program for life. Beyond desires, there are thoughts, beyond thoughts there are constructive creative thoughts, where you find meaningful life. So, we degenerate from constructive thoughts, from creative thoughts to routine thoughts, and from routine thoughts we further degenerate into desires. A man who only pursues sense objects to satiate his sensuous desires reduces himself into a totally emotional being and gets into all possible diseases.

Desire is essential for creational purposes, desire in so far as it is in tune with the law. Desire which has its basis in a creative or constructive thought is essential. For example, to serve is also a desire, but service is a thought of welfare. For any thought to manifest it takes into the next step as a desire and propels the senses into action, and the senses propel the body into action.

As per the quality of your desire you move in a qualitative direction. If your desires are full of emotion, then the direction is towards ending up in an emotional, foggy, grey matter. When the very purpose of desire is not understood, people get into indulgence. There is also the extremity of killing the desire. If you kill the desire, it is disastrous. All monastic systems suggest killing the desire. The very concept of killing is killing! That which you kill, kills you!

Suppression or killing out produces diseases, such as cancer. By indulgence you produce diseases such as aids and syphilis. So, don't kill out anything, don't try to arrest anything. Regulate them! It is wisdom to regulate your thoughts, and to regulate your desires. Desire is like a mare. You see the wild mares which were asked to be tamed in the story of Hercules. If you kill a horse, you have not done anything. By causing pain to the senses, by denying sense objects to the senses, you don't achieve anything.

If you suppress anything natural, it springs back with greater vengeance. That is why monastic rigidities are not seen as wisdom. The eastern wisdom never promoted monastic methods. They always believed in regulation. That is where the *Sanatana Dharma*, the ancient wisdom, differs even from the teachings of *Buddha*. *Buddha* took to a path of killing

the *Mara* or the desire which is not acceptable to the ancient Seers. Don't kill it, at the same time, don't promote it. Work with it as much as it is required. If you kill out the desire, you have no instinct to live. You can neither kill the desire, nor can you promote it unregulated. It is like a white mare which cannot be killed. If you kill it, it is not useful to you. If you let it untamed, it is not useful to you. So, you have to be friendly to it, you have to speak to it, and slowly bring it to a moderate structure.

Neither your mind nor your desire is your enemy. Many religions speak of mind as being a great obstruction for experiencing the truth, and the desire being destructive. If you don't know how to work with what is divine, you see some part as unnecessary and you try to kill it. You only have to know how to work with it. *Pulaha* is the Seer that presides over the doctrine of desire. He gives us the key of how to desire, what to desire, when to desire, where to desire, and what not.

7. *Muladhara: Kratu – Kriya:*

Kratu means ritual. That is the seventh ray, the magic of ceremonial order. All activity in the world shall have to be carried out in a ritualistic manner, because the whole creation is working in a very

ritualistic pattern. The mineral, the plant, the animal, the planets, the *Devas*, and the solar systems – they all have a very rhythmical functioning. Only by rhythmical functioning you can stay harmonious in the creation. When you lose this rhythm, you are out of the system. That is why the teachings that are now coming from the Masters of the Himalayas greatly stress upon a rhythmical living. Make your daily life a ritual. That is the purpose of the seventh ray. The name is *Kratu*.

A ritual has to be by way of daily living. That is *Kriya*. The lady of *Kratu* is called *Kriya*.

The Poles

Above the *Sahasrara*, there is a vertex, a whirlpool that brings energies from the ambience into you. That is called the north pole, the northern star. Below the *Muladhara* also there is a vertex which collects all the energies.

North pole brings in energies from higher circles and distributes them into the system. It is so with the human, it is also so with the planet. South pole gathers, north pole distributes. In-between the two, there is the apparent existence, from the invisibility to visibility.

North Pole: *Marichi* – *Kala*

These two poles are also seen as two Seers. The energy of north pole is called *Marichi*, and his quality is seen as resplendent light. He is an ever shining Seer. That is how it is said in the scriptures. Especially when you read *Mahabharata*, many times men of wisdom, and men of illumination are compared with *Marichi*. *Marichi* is the highest illumination that one can reach, because he is even beyond the seven Seers. He is a representation of the original light in a system.

His wife is called *Kala*, the related illumination and the consequent attraction.

South Pole: *Adhvaryu* – *Santa*:

The south pole energy is named as *Adhvaryu*, the one that stays below. That is the foundation. Actually, the foundation is up above. This is the culmination. Temples are always built from above downwards, not from below upwards, because creation itself has come from subtle to gross. It is not building from gross to subtle. Subtle energies of the cosmic plane detail into solar plane, and from solar plane to planetary plane, and from planetary plane to the physical existence. That is how from subtle to gross everything is built.

Occultism is an effort to understand the subtle

behind the gross. So, the foundation is up above. In India, temples are also built like that. Frequently, we visit the temple at *Simbachalam*, just to see the symbolism which is profound. The temple is built from above downwards. There is no foundation around the temple, and yet it stays stable because the weight above keeps the columns below in tact.

When we build, we build from below upwards. That is why even to rebuild the temple in us, we straight away contemplate at *Ajna* and ensure that the light of *Gayatri* descends into us. That is how the prayer is given in *Gayatri Mantra*. The path of the Seers is always from generals to particulars, from subtle to gross, and from upwards to downwards.

That *Adhvaryu* is the one who contains all the energies.

Saptha Rishis & Prajapatis:

These are the nine numbers. When they are nine, they are called *Prajapatis*. When they are seven, they are called the seven Seers. That is how we have to understand. The nine numbers keep repeating in different combinations to give different number potentials. Whatever number you make, it has to be within the nine numbers. The different combinations of the nine numbers give different potentials. That is

how these nine numbers form the basis for all potential in the creation. Beyond nine, it is zero, and before one it is zero. After nine, you again have one and zero. Before one we have zero. From zero to zero, the whole travel is!

When it is zero upwards, the upper zero is seen as nil-ness. But it is not really nil. It is full. It is potentially full, and the potential is not manifest. That is how the vacuum is seen by the Seers as the Absolute God. What the scientists see as vacuum is God Absolute from the standpoint of a Seer. It is seeming nothing, but it is everything. What we see a fullness, is seen by the Seer as apparent fullness. We think this fullness is real, but this fullness recedes into nilness. That is how in the *Veda* there is a negative zero and a positive zero. From negative zero to positive zero the secrets are made available through the sun sign Aquarius. If you understand Aquarius, you understand the passage between nil-ness to fullness.

These are the nine Seers, their purpose, their quality and their function.

Thank you!

TABLE - 1

Twelve Names of Adityas and Corresponding Principles

S. No.	ADITYA	CORRESPONDENCE
1	VISHNU	Aries
2	SAKRA	Taurus
3	ARYAMA	Gemini
4	DHATA	Cancer
5	TWASTA	Leo
6	PUSHA	Virgo
7	VIVASWAN	Libra
8	SAVITHA	Scorpio
9	MITRA	Sagittarius
10	VARUNA	Capricorn
11	AMSU	Aquarius
12	BHAGA	Pisces

TABLE - 2
Eleven Names of Rudras and Corresponding Principles and Directions

S. No.	RUDRA	QUALITY (Principle)	DIRECTION
1	MANYU	Will	Above
2	MANU	Behaviour	East
3	MAHAKAL	Combustion	North
4	MAHAT	Pause	North-West
5	SIVA	Canalization	Centre
6	RITADHWAJ	Sperm formation	West
7	URU	Measure	Below
8	RETOBHAV	Fecundity	South-East
9	KAAL	Flash of intuition	North-East
10	VAMADEVA	Joy	South
11	DHRITA VRATA	Continuity	South-West

TABLE - 3
Eight Names of Vasus and Corresponding Principles

S. No.	VASU	QUALITY (Principle)
1	Apas	Liquid
2	Dhruva	Pole
3	Soma	Music and measures of time
4	Dhara	Law which establishes the properties of things
5	Anila	Wind
6	Anala	Fire
7	Pratyusha	Time before sunrise; semi-subjective slumber of the beings
8	Prabhasa	dawn; objective consciousness of beings

TABLE - 4
The list of Saptha Rishis and Prajapatis

S. No.	CENTER	SEER	QUALITY
1	Sahasrara	Atri	Anasuya
2	Ajna	Bhrigu	Khyati
3	Visuddhi	Angirasa	Sraddha
4	Anahata	Vasishta	Arundati
5	Manipuraka	Pulastya	Havirbhu
6	Swadishtana	Pulaha	Gati
7	Muladhara	Kratu	Kriya
8	North Pole	Marichi	Kala
9	South Pole	Adhvaryu	Santa

The *Adityas* are the light of awareness, unmanifest. They are the *Devas* of consciousness. The *Rudras* bring them down. They are called the *Devas* of force. The *Vasus* are the *Devas* who manifest.

How these *Devas* are responsible for the formation of the creation and also for the formation of man is to be understood.

The significance of “Secret Doctrine” is that it provides the clues, so that we can connect the story well.



Dhanishta