

Sri K. Parvathi Kumar

Occult Meditations



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Dhanishta

“Dhanishta“ means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life. Wisdom is disseminated by the Teachers of all times. Dhanishta works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K. Parvathi Kumar. Such teachings are published in English, German, French and Spanish.

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About the Composer

Dr. Sri 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. Sri 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. Sri 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

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Foreword

These are occult meditations. Working with them enables psychological adjustments, which would lead to occult experiences. They would ultimately lead to experiencing the Divine.

These are the meditations given to Master EK by those whom he followed (Hierarchy) to those who follow him. These meditations are global in their concept. The sublime spiritual concepts and symbols of various theologies are found therein.

Everyday in the morning, the student is advised to study a meditation relating to that day and to contemplate upon its thought. Such contemplation would enable the adjustment of the psyche and the awakening of the related intelligence (*Deva*) in him. Master CVV, from whom these meditations emanate, presides over said adjustments.

The student is well advised to read the meditation of the day, study it, comprehend it to the extent possible and contemplate upon such comprehension with devotion and dedication. The student is also advised not to look into the next day's meditation. Such curiosity is to be avoided.

Stay in contemplation for fifteen minutes. Whatever is visualised or experienced may be written in a notebook with a notation of time, date and place. Slowly, these experiences unfold the awareness, which is otherwise conditioned. The symbols, numbers, colours of the meditation would unfold the cosmic, solar and planetary intelligences in the student.

Ninety-three are the meditations that are spread between an equinox and a solstice. From solstice to equinox they are to be worked in reverse order. The student is advised to commence from an equinox and conduct one year cycle. When a sincere student conducts thus for seven years, the unfoldment is prophesied.

The student of *Yoga* or occultism is normally predominated by mind, objective. It needs to turn subjective. These meditations have the ability to turn the mind subjective and give the subjective experience. Within man is the universe; around man is the universe. To experience the universe around, the key is to experience the universe within. This is the age-old method of experiencing the Truth.

Last but not the least, it is strongly advised to do the meditations in English. For comprehension, they may be translated into other languages. But the potency of the meditation is hidden in the sound, which is given in English.

The commentary for these meditations has come forth due to the sincere demand of groups all over the globe. They may help the student and hence this effort.

Practical Instructions for Meditations:

This section is intended for those who follow the line of meditation. Keep a separate notebook to be used as your spiritual diary. It should be of ruled paper and bound in an orange-red cover. This colour is used as a signal to indicate to the Masters and their disciples that the student is ready with the diary. This book should be carried with him throughout the day and at the same time it should not be kept open for anyone to go through it. Any attempt to show and popularise should be avoided. The attempt to keep it a secret should be passive and should not gain prominence.

Have a separate room for meditation. Once fixed, try to keep the place unchanged. If a change is inevitable, indicate it mentally to your unknown Master on the previous day. Clearly indicate the changed place also on the previous day. Every day please be ready

for meditation ten minutes before 6 am. Keep your body clean and your night dress changed by that time. Have one photo of a single Master or Deity at a particular place in your room. It is best to have it placed in the north or east of your room so that you may face either direction. Have something spread on the floor and sit at ease upon the covered floor. Use some incense, preferably of sandalwood. Keep the whole body at ease without tension of any nerve. You can sit in any posture convenient to your constitution; the most often used is that of *Siddhasana*. Exactly by 6 am (local mean time) keep *Namaskara Mudra* and utter the words “NAMASKARAMS MASTER“, close your eyes, place your palms upon your knees. Allow the mind to picture what it wants but be observing it. This should go on for fifteen minutes. (You need not see the watch and the duration may be approximately noticed by the mind.) Try to remember the train of thoughts. If the mind is blank, slowly induce it to think of a white lotus between your eyebrows and inside your head. After fifteen minutes, try to recollect the thoughts and put them on paper in simple language. The date should be noted first and then the thoughts. If you witness any figures or designs, draw them roughly in the book. If you hear words or sentences, note them down in quotation. If the sentences heard or seen written in your mind are in the form of instructions,

try to follow them during the hours of the day. Now you can get up and go into your daily routine. During the day, you may also receive passages or instructions. Always be ready with your diary and note them down. If there are none, do not be discouraged; you receive them when it is necessary.

Keep the mind free from any programme though you follow the programme strictly. Do not mentally involve your mind into the presence of anyone or any problem. At the same time, do not shirk the physical presence of others. Engage others in sprightly conversation keeping yourself as an observer without being involved. Be alone mentally in the physical presence of others. Be active physically and mentally. Never feel busy in your mind. Cut short any discussion imperceptibly. If others discuss anything too much in your presence, do not interrupt them but keep a mental cut-off until the discussion is over. Do not disagree with others. Try to sympathise with the other person's point of view to allow him to suggest anything and leave off that which is not conducive to you. "Listen to what others need but not what others wish. Unity in essentials, liberty in non-essentials, and charity in all motives." These are the catchwords of the Masters to their disciples in the path of *Raja Yoga*.

Never try to compare or contrast *Gurus* and their work. Never evaluate or find fault with the work of

any Master. Eliminate the nature of fault-finding. Do not advise when not asked. Do not keep away from advising when you are asked. Do not advise in matters that you do not know clearly.

Keep your body properly nourished. Food should be more qualitative and less quantitative. It should be free from strong spices as far as possible. Have a complete head bath at least once a day. Wash the face, hands and feet as many times as possible. Take plenty of water. Avoid heavy dinners and congregational foods without being antisocial. Avoid medicating, unless it is absolutely necessary. Try to adjust health conditions by altering food, rest and sleep. Emotional balance is to be practised consciously. Try to plan the routine of the day and act accordingly. Train yourself to spend time, money and energy meaningfully. You should be able to account your hours in terms of useful and interesting work. Account your expenditure and try to eliminate items of luxury, indulgence and wastage. Economy of speech is to be maintained. Words should serve the purpose of enlightening or relieving the burden of others. Try to patch up the painful angularities of others with the aid of good humour and merry conversation. Learn to smile with your heart, mind and face. Then you will be able to help others smile away their difficulties. This gives a speedy expansion of your soul and the souls of others.

Attracting others is a pious art. You can heal mind, soul and body by magnetising with your attractive methods. Attract other's minds without leading them into any illusion or false promise.

Occult Meditations



Meditation 1:

(March 21, Sept. 22, Sept. 23)

Remember the Giver. He gave this frame. You are the Book. I AM the one copy in existence. I AM copied from the parent manuscript.

Commentary:

There is only one Giver. The whole creation emerges from Him. Verily the Giver is neither he nor she, because he or she also comes from the Giver. The nature, the consciousness, the force, the time, the place, the sound, the colour and the shape are the Giver's emergence. The content of the soul is the Giver only. Verily it is the Giver who exists as all this. All are the Giver's copies. The Giver is the only original. The Giver exists as I AM in all. The copies also exist as several I AMs. The copies are copied from the origi-

nal. That original, that Giver, is called IT or THAT or *Brahman* in the *Vedas* and in the *Upanishads*. The *Brahman*, the Giver, should be remembered, be recollected and cannot be forgotten by a true disciple. May the *Brahman*, the basis of all, be meditated as the basis of the meditator. This is the first step towards realising all other Occult Meditations and is the final step to be realised as well.

“I AM THAT I AM” and “I AM the Way” are the fundamental statements relating to the original I AM. When the Original is realised, the duplicate dissolves into the Original. The *Veda* calls this state *Abam Brahmasmi* or more appropriately, *Brahma Abamasmi*, meaning, “THAT I AM”.



Meditation 2:

(March 22, Sept. 21, Sept. 24)

Bliss is in giving and not taking. Sun gives life. He is Man. Moon receives. She is Woman. Moon has phases of waxing and waning.

Commentary:

The disciple should learn to give and come out of the habit of receiving. This is a fundamental quality of discipleship, namely, to give more than to receive. Giving and receiving is in three planes. In all planes, learning to give more than receiving is a practice of discipleship. North Pole is distributive and South Pole is receptive; the former is the positive pole, and the latter is the negative pole.

Distributing, sharing and giving lead the disciple to the centres above the diaphragm. Receiving leads

one to the centres below the diaphragm. The centres above the diaphragm transcend man into Divine planes. The centres below the diaphragm lead man into these three tendencies. Man can be beastly, humane or Divine. The choice is his. But, for the disciple, the instruction is to release, to give, to share and to distribute.

The Scriptures define man and woman from the standpoint of giving and receiving. They do not identify the man and the woman by their physical appearance. Giver is man; receiver is woman. The former habit leads to liberation; the latter habit leads to limitation.

Sun is giver of life. Moon is receiver. Sun is therefore man; Moon is woman. The Moon wanes and waxes. The Sun does not. The one who lives in higher centres is stable. He does not totter. The one who lives in lower centres is unstable, shaky. He totters.

The disciple should note this phenomenon of nature and learn to be a giver.



Meditation 3:

(March 23, Sept. 20, Sept. 25)

*Be a giver. Be a Sun, be a Man.
Live in Spirit, yet live in Soul.
Live in Mind, yet live in Person.
Live in body, but be a Man.
Live in the outer world,
but be an inner consciousness.*

Commentary:

This meditation leads one from outer consciousness to inner consciousness, to inner mind, to soul and to the Spirit, which is the basis of the soul, the mind and the body, etc.

The steps are, firstly, to learn to withdraw like a turtle in any given situation. The turtle is the great symbol of instant withdrawal. The disciple should

be able to withdraw from and project into the world at will. The worldly cannot withdraw. A disciple can. This has to be practised in daily life. It is yet another important aspect of discipleship. Note that the withdrawal is not physical but is mental.

Withdrawing oneself and living inside enables inner contemplation. It improves introspection and inner contemplation. Initially this cleanses the inner body, called *Antahkarana Sareera*. Then the aspirant can enter into the *Antahkarana Sareera* and contemplate on the soul, which he is. Once he realises himself as soul, he becomes a Master of the third degree. Staying as soul and contemplating upon the inner Spirit makes a Master a complete Master (of the fifth degree).

All this is possible only when the aspirant learns to be a giver, a man and like a Sun. This meditation gives the steps up to realisation of *Brahman*.

Having realised the Spirit, the *Atman*, the Master lives as a soul carrying the Spirit and its message. He has become Spirit yet he lives as soul. The soul functions through mind to manifest the Plan into the objectivity. Thus, though the Master lives as soul he lives in mind too. The Master also lives as an example, as a role model in the society conducting a normal life of domestic, economic and social activity. Thus he functions even at the physical body level. Thus, the Master lives as Spirit and yet lives as soul; he lives as soul

and yet lives in mind; he lives in mind and yet lives in the body. Such one is a completed one. He can ascend and descend as per the need.



Meditation 4:

(March 24, Sept. 19, Sept. 26)

Lead me through knowledge to bliss.

Lead me through strength to service.

Lead me through sympathy to realisation.

Lead me through love to oneness.

Commentary:

Know that only knowledge gives bliss. Absolute knowledge gives absolute bliss. Knowledge when realised leads one to unitary existence, to unity of existence, to one existence as all this. It leads to the state of *Ananya* (no other), *Advaita* (no second). This is the bliss of knowledge. One cannot call oneself knowledgeable when he does not reach the said state of *Ananya* and *Advaita*.

The Lord speaks in the *Bhagavad Gita*, “There is nothing purer as knowledge or even as pure as knowledge.” The one of knowledge is in bliss regardless of time, place, situation and events. Knowledge is like fire that absorbs into it all the surroundings. Knowledge is knowledge of self, the One Self that exists as all this. Know that unwavering bliss belongs to such knowledgeable ones.

Know that all cannot serve. One should have strength to serve. One should acquire ability to serve. Serving without ability is like cooking without experience or rushing to war without knowing how to use weapons. It is also like attempting to write without knowing the alphabets. To serve is a good thought. But to conduct service, ability is to be acquired. Related abilities for related service should be copulated with the intention to serve. Service without strength leads one to confusion and chaos. Learning the abilities to serve is the real education.

Further know that Divine realisations do not happen for those who are not kind-hearted. Sympathy is the quality that flows from the kind heart. Aspirants have to cultivate sympathy, thereby gaining a kind heart to experience Divine revelations and realisations. Sympathy is a process of kindly understanding others. Kindly understanding comes by placing oneself in the position of the others. From kindly under-

standing to sympathy, from sympathy to kind heart and from kind heart to Divine experiences is the route.

Aspirants aspire for Divine experiences without following the related discipline. They aspire to serve without ability; they further aspire for bliss without knowledge. Such aspirants remain daydreamers.

Sympathy also leads one to loving understanding, loving understanding settles down gradually as love. Love is impossible for those who do not carry loving understanding. Loving understanding is impossible without the basic quality of sympathy. When love settles down as one's nature, it leads to the knowledge of oneness. Thus the circuit is complete. From knowledge to love, from love to sympathy and from sympathy to service is the work of the Master. From service to sympathy, from study to knowledge and from knowledge to love and to bliss is the path of the disciple.



Meditation 5:

(March 25, Sept. 18, Sept. 27)

*Night is my mother. Day is my father. Twilight is my
Guru. Life is my friend. Death is my bedroom.*

Commentary:

Mother is protective. Mother is also possessive. Mother is verily light veiled. The veil is *Maya*, illusion or ignorance. The Mother veils the light seven times. The light is beyond the veils of the Mother. Unveiling is the work of the disciple. The *Guru*, the Teacher, helps the disciple in the latter's effort to unveil. When unveiled the selfsame darkness reappears as light, as day, as the Father.

Without the veils of the Mother (illusion, ignorance, darkness), there is no creational play. The players (the souls) do not relate to each other. They do

not relate to the creation either. They remain dreamers and do not evolve. The evolution of the souls is through relating to each other and to the creation. In such act of relating, they learn, they experience, they fulfil and then they realise the beauty and splendour of the creation. But in relating to each other and to the creation, the souls create bondage. Knowledge is the means by which the play is carried out without causing self-bondage.

The one who recognises the Mother can also recognise the illusion. True recollection of the Mother is true recollection of the illusion. When the Mother or illusion is forgotten, man falls into ignorance. At every step, there is illusion and the disciple is to recollect this truth. Otherwise he sees the impermanent as the permanent and does not see that which is permanent.

The *Guru*, the Teacher, helps to see the light and the darkness. He teaches how to see the light and how to act in darkness. He teaches the duality of existence and he trains the student to see the permanent in the impermanent. He does not shun impermanence, ignorance and illusion. He leads the disciple to act appropriately. Rejecting ignorance, illusion, etc. is a false doctrine taught by many false teachers. But the Teacher does not do so. Rejecting the Mother, rejecting Her world is utter ignorance. The Teacher shows how to

live in the world, how to *live well* in the world and how to leave the world like a dew drop that rolls off the leaf without affecting itself or the leaf. He gives the clue to enter the world, to play in tune with the law of the world and to leave. Such *Guru* is twilight. Twilight contains both light and darkness. The *Guru* teaches both; he demonstrates how to work with both of them and leads the disciple to the knowledge that the two (light and darkness) are but one.

While the Father is the light, the knowledge, and the Mother is the veil, the darkness, and the Teacher is *Guru*, to experience the three, life is the basis. Therefore, life is considered as the friend. Life is the real friend. If life does not exist, one cannot experience. Life enables pulsation, respiration and circulation in the body. It should remain always with us; without life the soul is nought. One should pray that the life stays with him until he fulfils. After fulfilment, the soul can consciously experience the departure from the bodies (physical, emotional and mental) called death. One dies three times before he really lives as a knower. One can consciously die and come back, just like one moves consciously into the bedroom and comes back. To such accomplished ones, death is an interval.

Meditation 6:

(March 26, Sept. 17, Sept. 28)

*Virtue, not intelligence, is my goal. Ability, not fame,
is my motto. Expression, not impression, is my work.
Depth, not height, is my position.*

Commentary:

To live well in life, the wise ones suggest practice of virtues. The worldly ones suggest practice of intelligence. Intelligence without virtue makes man a monster. Virtues make man humane. Intelligence with virtue as basis makes man a Master. Man's goal is to become a Master but not a monster. The human history shows that the Masters ever shine forth when the monsters perish.

Intelligence necessarily makes man selfish, unless he inculcates virtues in him. The virtuous one is un-

selfish but he too needs to gain ability to be of use to the surrounding life. Virtue without ability leaves one unprotected. Hence, while virtue is the goal, ability needs to be the motto. The virtuous and able one works for the benefit of the society while the intelligent one tries to exploit the society and at the same time tries to gain fame in the society. The fame of the intelligent one is short-lived while the fame of the virtuous one is long-lived and sometimes gains eternity.

Poor is the understanding of the people who look for intelligence and fame and not for virtue and ability.

It is a noble virtue to express oneself but not to impress. According to the standpoint of the seers, to impress is violence, aggression and *rajasic* in quality. It is gentle to express and it is aggression to impress. The act of impressing leads to latent and subtle compulsion. Many religious faiths do this. Many social faiths do this. Capitalism, communism, socialism are examples of social faiths. Many cultural faiths also do this. It is a gentle quality to express one's own faith in religious, social and cultural realms. It is aggression when the expression takes the form of impression.

A gentle teacher expresses, while a preacher tries to impress. In the case of the Teacher, when he expresses, the student gets impressed or otherwise. The impressed one follows by his own volition, not by out-

er compulsion. He follows by his inner compulsion. This is a fundamental quality of work of a disciple, to ensure that he follows the path of truth gently, by self-impression and gentle expression. The works he conducts are also gentle and are not tinged with publicity, propaganda and promotion.

Another quality for the discipleship, which is to be meditated upon, is to live in depth, not at heights. The superficial ones look for heights in the world. They do not know that the worldly recognition is like the writings on the water. Instead, discipleship suggests that one should live as inner consciousness in the *Antahkarana* and keep helping people in the surroundings. Those who live inside know the Divine and the Plan and work silently. Those who live outside are drawn away by the hum-drum of the world. They are like the dry leaves that float by the air and fall somewhere. Their destiny is garbage.

In this meditation, the disciple is gently reminded that he needs to daily orient for virtue, ability, gentle expression of work and living in depth, instead of orienting to intelligence, fame, impressing others and trying to occupy high social positions.

Meditation 7:

(March 27, Sept. 16, Sept. 29)

*The deeper the lake is, the further skies peep into it
through reflection with solar and lunar eyes.
The higher the cliff is, the less the fellow beings are
visible and more vehement the fall is of the tide.
I live in depth and not height.*

Commentary:

It is common knowledge that a deeper lake is still and enables reflection of farther sky with its stars and planets. The deeper person is better because he grasps better. Shallow persons are as such short-sighted and their understanding is also superficial. Discipleship is a process of building depths into oneself, not heights. Ignorance and illusion lead many aspirants to get to social heights. The one in social heights cannot reach

the common people. The society builds a pyramidal system that disables the one on top to reach the one on the floor. Lord Krishna and Lord Jesus Christ are referred to be cowherd or shepherd boys than to be kings. This is the secret to be learned by the disciple if he intends to follow the path of discipleship. *Vasudeva*, the father of Lord Krishna, abdicated the throne to be with the people. Only the initiates (those who live inside) live with the common people and help the world. They do not look for high positions. The scholars, the intellectuals, the religious heads generally get distanced from the common life. They become prisoners of their system.

If one wishes to follow the path of discipleship, he should grow more into himself, from outer consciousness to inner consciousness, and from inner consciousness to soul consciousness, and from soul consciousness to the universal soul consciousness. The deeper he grows, the better he sees and listens. He gets simple and simpler. He would have no fall, for he is not at heights. Such depths enable comprehension of the soli-lunar activity at any given time and place.

Meditation 8:

(March 28, Sept. 15, Sept. 30, March 20)

Do not listen to what the world says.

Listen to what it needs.

Listen to its heart, not its tongue.

Its tongue confuses you.

*Its heart shows you the way
and trumpets the gospel.*

Commentary:

Man has one tongue apparently, but in reality he carries many tongues. He is a many-tongued one. People fear the two-tongued serpent. Asclepius says, "Fear not the serpent of two tongues, fear man of many tongues." Men of the world do not speak straight. They twist, they turn, they manipulate. If one listens to the tongue, one gets confused. Men of the world

carry a hidden agenda. What they need is different from what they speak.

It is a special knowledge to know what one needs, without getting confused by what he says. For this, one needs to be an inner consciousness. From that consciousness, one can listen to the heart of others. The heart trumpets what the speaker needs, which he may not express by the tongue, either consciously or unconsciously. This needs to be practised in discipleship – to go by the heart of the others and not by the speech.

The speech can be untruth; it can be an admixture of truth and untruth; it can be manipulative or critical or confusing. It cannot be better in the age of *Kali*. It is the state of non-alignment of the inner and outer man. He is the worldly man.

The heart always carries the truth. This truth can be organised only by those who talk from the heart and otherwise remain silent.



Meditation 9:

(March 29, Sept. 14, Oct. 1, March 19)

You remain an eternal secret.

You are not showy.

You shine forth for ever.

You cannot contain your own joy.

Commentary:

The Divine is unmanifest and manifest. His manifestation is His nature. He is beyond His nature. Beyond the nature the Divine is an eternal secret. IT is not he or she, IT is both and is called IT or THAT. He forms the basis for shining forth of the qualities of nature, but He is not bound by the nature or its qualities. The Eternal one is not bound by anything emerging from IT. It is not showy, meaning, it doesn't reveal itself. Its quality reveals. Its nature reveals and

He is not His nature or His quality. He is beyond His nature, the whole show of His nature. Within the nature people are showy. Showy people are bound by their nature and are therefore not beyond their nature. Discipleship is a process of learning to be simple and not to be showy of his practices. He should try to Be, just Be. He should learn to be Be-ness and should observe his nature functioning through him. Through such observations, he can stand aside his nature. Slowly, he would learn to experience his nature at work while he is at ease. This is an important key of discipleship given in the fifth chapter of the *Bhagavad Gita*.

To reach up to this experience, the *Bhagavad Gita* speaks that the disciple should learn to be silent, secretive and non-showy. He does not speak of himself nor does he praise himself. Such a one shines forth, transmits joy, and absorbs through a smile others' sufferings. In him emerges an inexplicable attraction that draws beings towards him. That attraction is the presence of the Divine. The act of attracting others is diabolic. But others getting attracted without one's effort is the presence of Divinity.

When Divinity expresses and helps the surroundings, the joy cannot be contained by the one through whom it is expressing.

This meditation is the clue for self-realisation and also for experiencing the joy of self (Divine) expressing itself. This happens normally with initiates. For others, the practice is suggested above.



Meditation 10:

(March 30, Sept. 13, Oct. 2, March 18)

*Your joy is unconditioned. Your bliss is my guiding star.
I am painted and shaped by your own ray.*

Commentary:

It is from the God absolute that the time, the force and the consciousness emerge. Such emergence happens periodically and when it happens, it becomes a universe. Such impulse for happening is called *Sankalpa*, the Divine idea. When it happens, it unfolds into nature (consciousness), force and time. The nature details again into three qualities and eight planes. The three qualities detail into the Divine, the diabolic and the human. The eight planes also detail into three planes of ether (cosmic, solar and planetary) and five planes of elements. All the detail is worked

out for fulfilment of the innumerable souls through evolution. All the souls carry potentially all the details of creation. By unfolding these details in them, the soul is joyful. The soul gains joy. Such joy grows with each unfoldment. Such joy is unconditional and emerges from the heart. Experiencing joy after joy with each unfoldment, the soul follows the inner impulses, makes experiences and pursues further experiences and related joy.

Every soul is guided from inside to make experiences through series of lives. The guiding star is in each soul and the soul is painted and shaped essentially like the guide. Until the soul experiences that he is verily *Brahman* (THAT I AM), the journey continues. The creation is thus a compassionate impulse from the Divine for the souls to evolve and join the Divine.



Meditation 11:

(March 31, Sept. 12, Oct. 3, March 17)

I AM the lake and you are the Sun.

*The drops of water you take from my tiny frame
take their seat on the evershining throne of your bosom.*

*They are showered again into the sacred bosom
of the Great Ocean.*

Commentary:

This meditation is the complete path of discipleship. It indicates that the man turns out to be the Master only to come back to help the fellow beings.

In the summer, through the solar ray, the salty waters of the ocean are drawn by the Sun into higher realms. In the following rainy season, the salty water drops; it comes back to quench the thirst of the beings and to give life to the fauna and flora of the

Earth. It is the selfsame salt water that comes back as life giving, nourishing and tasty water.

Each man is like a lake of salt water. As he orients towards the Divine, the saltiness gradually transforms. Salt water is not useful either to drink or to support the vegetation and other life. Such is the life of the worldly man. He is not useful to others.

As a worldly person orients towards the Divine, he cultivates virtues and such virtues transform into abilities to serve others. The transformation is from selfishness to selflessness. The Divine's bosom is ever shining and ever loving in nature. The path of virtues leads man to the bosom of the Divine. In due course of time, he becomes substantially Divine. Such ones return to serve just like the rainwater serves. A Master is like the rainwater. A man is like the salt water.

The meditation seeks the Divine to draw the meditator unto the Divine so that the alchemy happens. There is a secret in this meditation. It is more a prayer to the Divine to accept the meditator and draw the meditator unto the Divine. The sunray draws the drops of water from the ocean. The drops of ocean cannot transform by itself. It offers itself to the sunray to be drawn into higher planes. The meditator should also be humbly seeking the Divine to lift him up to Him. It is *Hatha Yoga* when man himself can lift himself up. The process here is *Raja Yoga*, where the

meditator seeks lift up through orientation. In this process, the mind is oriented to and receptive to the Divine ray.



Meditation 12:

(April 1, Sept. 11, Oct. 4, March 16)

*These are from Higher Circles.
These are from whom I follow
to those who follow me.*

Commentary:

This meditation establishes the hierarchy of teachers. A disciple turns to be a Master, receiving inspiration and guidance from his Master. Having become a Master, the disciple in turn transmits such inspiration and guidance to those who follow him.

Every Master is disciple as well; he remains a disciple to his Master and enacts mastery towards his disciple. This is how the Hierarchy functions with a chain of Masters from Higher Circles to lower circles.

These instructions and meditations are given with intent and import by the Master to the accepted disciple. To others, they remain information only. They are inspiring only to those who really follow the Masters and the path. Real following means following the instructions for long years with focus, attention and deep interest.

Knowledge is available through books. To many, it is information. To the sincere and aligning ones, it is not only information but is inspiration. It unfolds the inner light, love and power. If the instructions given in the earlier meditations are not followed well, the related inspiration does not happen. The keynote of the meditation is to sincerely follow the Master. Such following enables the flow of the Master-energy towards the disciple and the disciple transforms to be a Master. It is the one Master-energy that permeates through the Hierarchy and conducts the Divine Plan. The follower is advised to be silent, ever prepared to serve, to know and to dare if necessary.



Meditation 13:

(April 2, Sept. 10, Oct. 5, March 15)

*Life is a pinpoint of the Eternal Truth.
Generalise the particular fragments in life.
Get the equation between the general
and the particular.*

Commentary:

To see many in One and One in many and to synthesise is a special knowledge. Similarly, each one's life carries its own perspective, while life in general carries another perspective. If one circumscribes oneself and looks to one's life, one's pain, one's pleasures, one's problems, it gives a totally limited and narrow perspective. If he sees life in general and equates his life with life general, he gets a much better equation of understanding.

For example, if a person has an incurable sickness, he may suffer much when he looks only to his suffering. If he observes life in general, he would find many like him and sometimes he may even find many in deeper suffering than the suffering he is in. Life as a whole when equated with, man relieves himself from the suffering of self-circumscription. He joins the general life and moves on in a state of joy instead of moving in suffering.

Unity of life is the Truth Eternal. When this is not held in comprehension, one becomes a fragment of that truth. He cannot experience the truth. The truth of the unity of life is to be recollected regularly. It demands dedication to such recollection. It also demands a dedicated observation of such unity. It leads one to a state of neutrality in observation. Neutrality is the other name for poise and such poise would lead to comprehension of Truth Eternal.

When man cannot stand in neutrality as stated above, he remains a victim of the conflict of duality. He sees the duality of right and wrong. In duality, he sees a fragment of truth, which is not the totality of truth. In such situation viewpoints prevail; opinions that are contrary to each other prevail. Only when all the viewpoints are synthesised one would get complete vision. Each one carries a fragment of truth and acclaims that it is the only truth and everything else is false.

The *Veda* says, “That which you know as truth and that which you know as untruth, put together is the truth.” Such is the synthesis experienced through neutrality, which conducts the equation between the general and the particular.



Meditation 14:

(April 3, Sept. 9, Oct. 6, March 14)

*Thought is gold. I AM the temple.
I AM the image. I build the temple.
Clay is darkness and brick is light.
The temple is melted into night
and built in the day.*

Commentary:

When man entertains golden thoughts, his body becomes a temple and he becomes an image of God. Golden thoughts are thoughts of Divinity, of service and of knowledge. When such thoughts continuously entertain the mind, the mind gains the touch of Divinity and becomes a Divine mind. When the mind gains such Divinity, it conducts the necessary alchemy relating to the tissues of the body. The body tissues

undergo innumerable transformations and the body becomes an abode of the Divine and man becomes an image of God.

Unorganised clay is not useful for constructing a building. But the same clay when restructured in defined proportions and put to burning, it becomes a brick that is useful for building purposes. The activity of building is a constructive activity. Here clay is referred to as non-constructive and useless activity of ignorance and of darkness. Brick is referred to constructive, creative and useful activity and is therefore the activity of light.

The basis for one's personality to become Divine or diabolic is one's thought. If thought is golden, the mind transmits light. If thought is otherwise, it transmits darkness. When the light is transmitted, it is symbolically called the day. When the light is not transmitted, it is symbolically called the night.

Depending upon the thoughts that one entertains, one may build one's personality into a temple, transmitting Divine inspiration, knowledge, and selfless service. When such golden thoughts are not transmitted, the temple melts away and man once again falls into the ignorance of darkness.

This melting away of the temple can happen even to advanced disciples and to those who even have gone through the third initiation of immortality. The

Divine becoming diabolic is a possibility that continues to exist until the I AM, which is beyond the duality, beyond the personality, is realised. The stories of fall, in disciples, are many.



Meditation 15:

(April 4, Sept. 8, Oct. 7, March 13)

*I AM gold. I build the temple.
Steam of gold is my life. Fume of gold is my light.
Life is gold. I AM healed.
Sun is gold. Sun is life.*

Commentary:

A man with a body consciousness calls himself “I am.” A man with a desire consciousness also says so. So is the case with the man of mental consciousness, *buddhic* consciousness and even soul consciousness. At any plane of existence and operation, man calls himself “I am.” When man is operating in the physical plane, he says, “I am walking, I am talking, I am working, etc.” When he is at the desire plane, he says that he desires this and he desires that. When he is

at the mental plane he says, "I am thinking." Likewise, at the *buddhic* plane, he says, "I am experiencing light." Likewise, when he is at higher planes, he says, "I am experiencing bliss." He may also say finally, "I am That and That I am."

I AM is constant at all planes. It is qualitative at all planes except in the final plane. This I AM is unchangeable, immutable and is eternal. It is this I AM which is referred to as gold. It is this I AM that builds the golden temple of etheric existence. At the etheric level, life is like steam of gold and light is like fume of gold.

Man in flesh and blood is his fall into the mundane, described by the Scriptures as the "touch down of the serpent." When man's consciousness is related more to flesh and blood, which is called the body consciousness, sickness sets in. But as he raises himself from the physical, emotional and mental to that of *buddhic* consciousness, he gets healed. He gets healed from within. At the *buddhic* plane, he realises his body as a golden temple and he is the Sun with golden life and light flowing through all around. In such state he is fully healed. Sickness is no more. He therefore needs to rise into the etheric existence where he experiences the perfect existence hidden in the apparent imperfect existence. This etheric existence is called the existence in the kingdom of God upon Earth. In crea-

tion perfection is veiled by imperfection. Man has to recollect his original state of perfection and rise like the Sun who rises in the east and transmits golden light. He is light; he is life. Man also has to rise to his east, which is his *Ajna* centre, where he experiences himself as I AM. He then experiences the golden life, the golden light and the golden temple.

Look to the rising Sun in the east daily and contemplate, "I AM THAT and THAT I AM." Accomplish the truth of the meditation.



Meditation 16:

(April 5, Sept. 7, Oct. 8, March 12)

Moon is silver. I AM the lake.

Lake is moonlight, I AM healed.

I AM silver. In me the moonbeam awakes.

I AM moonlight. In me the Sun is sealed.

Commentary:

Moon and moonlight are like silver and silver shine. “Moon is mind,” says the *Vēda*. Mind is man. Mind has many thoughts just as the lake has many ripples.

When the moonlight reflects upon the lake, the lake is full of moonlight. Likewise, if an aspirant contemplates upon the moonlight, his mind’s lake also gains the moonlight. When the mind is filled with such moonlight, the ripples of thoughts calm down. Calming down of thoughts through gaining the silver

light is a healing process. Mind gets healed. Man gets healed. A still lake with moonlight looks like a sheet of silver. When a stilled mind is filled with moonlight, it looks like a silver mind. The silver sheet or the silver mind shines forth reflecting the silver rays. The Moon transmits moonlight; silver receives it. Silver transmits back the moonlight like a second Moon. Similarly, the silver mind transmits rays of moonlight. It verily awakens the moonbeams and becomes moonlight.

Moonlight is but the reflection of sunlight through Moon and hence it seals the Sun in its light. Likewise, the silver mind that admits beams of moonlight also seals the Sun (soul).

This meditation is transformation of an agitated mind into a mind that reflects the soul. The steps are:

1. Agitated rippled lake.
2. Contemplation upon the moonlight.
3. Elimination of the ripples of agitations.
4. Fully healed mind that shines forth with moonlight.
5. Stilled mind with silver light.
6. Emission of moonlight beams from the mind.
7. Experiencing the Sun (the soul) as the basis of such emission of silver light.

This is a complete meditation by itself when regularly practised. It would lead one to the seventh sub-plane of the *buddhic* plane. It would also result in a vibrant causal body, which is the body of diamond light.



Meditation 17:

(April 6, Sept. 6, Oct. 9, March 11)

*Mighty crown and spear I am. Crown is my head.
I AM the head. Spear is my back. I AM the tail.
Crowned king I am. I am the shepherd.
Spear-tip I am. I am the red sting.
By me fear is killed,
by me the serpent is killed.*

Commentary:

Man's consciousness exists in the cerebro-spinal system. It expresses through the etheric centres and the physical plexus of the nerves. The head looks like the mighty crown in terms of consciousness. The spinal column looks like the mighty spear. This needs to be visualised daily. Visualise the head full of light like a globe resplendent with light. Visualise the spine also

resplendent with light like a spear. The globe over the spine is like the mace. This is the symbol for the meditation (a symbol that Lord Vishnu carries).

Man lives in the head and gets into the spine for action. But the worldly man lives in the tip of the spine, which is called the tail. Man has the facility to stay either in the head or in the spine, if he remains to be pure consciousness, meaning, he can be in the seventh plane of truth or in the first plane of physical existence or anywhere in between. He is essentially a king that takes care of the fellow beings like a good shepherd who takes care of the sheep. The tip of the spear carries the sting of the blood, which is indicative of the power of transcendence of worldly illusion and attachment.

Fear is common in worldly life. Fear is generated in man from and for the loss of things, persons and places that he likes and loves. It is the fear of loss and fear of illusion. This fear is the serpent that ultimately causes death. The fear of death of oneself and one's beloved is a great fear and is the most dreaded one. But death itself is a gateway for a greater life. When this is not realised, the serpent becomes active. The serpent, among many other things, is a symbol of ignorance that needs to be killed with the tip of the spear so as to experience the knowledge of oneself and the related fearlessness.

Meditating upon the red sting at the tip of the spear enables dispelling fear and ignorance. Thereafter, contemplating upon the head as the crown and the spine as the spear enables one to experience oneself as pure and resplendent consciousness.



Meditation 18:

(April 7, Sept. 5, Oct. 10, March 10)

I AM the thinker, I AM thought. I AM the knower, I AM known. I AM the seer, I AM seen. I AM he who lives, I AM life. I AM the grower, I AM grown.

Commentary:

Man essentially is a thinker. Every man is a compendium of his thoughts. "As one thinks so shall he be" is the truth.

Think of knowledge, it leads you to knowledge. Think of power, it leads you to power. Think of money, it leads you to money. Thoughts occur. The quality of thoughts that occur to one decides one's quality. There are as many thoughts of goodwill as are of evil and the thoughts vary in the range from goodwill to evil.

The aspirant should see what kind of thinker he is and what his predominant thinking is. One cannot call oneself an aspirant unless the predominant thought in him is Divinity. For the aspirant to know the Divinity, he is supposed to be predominantly in that thought. Such thoughts lead him to make efforts in that direction and he slowly becomes the knower. The process of knowing culminates in knowing oneself as I AM. Until such time, the aspirant cannot be contented with himself. When he knows himself, he knows the Divinity also. When he reaches that state of knowledge, he becomes a seer also. A seer is one who can see the past and the future staying in the present.

The seer is also the one who sees his form different from himself. He stands in etheric light and sees his body of flesh and blood. He stands in causal light and sees his etheric body and physical body. He stands in the light of the soul and sees his causal, etheric and physical bodies. He may retain his bodies or dissolve them. That is how the seer is. He lives as soul at all times, which is a pulsating unit of life and light. He is the grown one and he can help others grow.

Through thought, one can gradually lead oneself to become a seer, a *Rishi*. The meditation enables contemplation and visualisation of this potential in each one of the students.

Meditation 19:

(April 8, Sept. 4, Oct. 11, March 9)

*The Saviour is coming. He comes through degrees.
He is the star of the virgin, who is in charge of Nandi.
Nandi is the Kailash of Moon. There she is the star of
the virgin. She is the mother, she is the grace.
He is on the bull, she is on the lion. Moon is on his head,
she is on the crown of fish. Moon is on his head.
He is the lord of She.*

Commentary:

This is one of the most sublime meditations. This demands visualisation of the Lord in a meditation posture. The Lord wears a crown of stars presided by the fish (the Mother). He is decorated with a crescent Moon on his forehead. He is the Lord of She (who is on his head). The bull is his vehicle and the lion is

her vehicle. *Ananda* (bliss) is the quality of this entire symbol.

Not infrequently, students come across the smiling posture of Lord Shiva, who carries a crescent Moon on his forehead, the Mother *Ganga* on his head, the bull (his vehicle) on one side, and the lion (her vehicle) on the other side. The Lord carries a subtle smile that represents the blissful state. Meditating upon this symbol unfolds the consciousness of the student in slow degrees until the birth of saviour in him.

Every son of man, through evolution and through discipleship, becomes a Son of God and every Son of God plays a role of saviour for his fellow beings. The happening of a saviour is through degrees of progress and is not a sudden happening as one generally thinks. It is like unfolding of a flower, ripening of a fruit, growth of the foetus in the womb, happening of a dawn or dusk, etc.

The emergence of this saviour is through virginity, meaning, purity. Inner and outer purity is the basis for the evolution of man, from the son of man to the Son of God. Every Son of God is therefore considered Son of Virgin, meaning, son of purity. As much as there is purity in oneself, so much is the joy that one carries. One should know that joy comes more from purity than from things, persons, places and events. *Nandi* is the ultimate of joy called bliss, which belongs to the soul.

The Scriptures speak of three states of happiness. The first state is called happiness, which comes from agreeable objectivity. The second state of happiness is called joy, which comes from agreeable subjectivity. It relates to the mind while the first one relates to the senses and the body. The third state of happiness is called bliss. It relates to the state of the soul which is beyond the subjectivity and objectivity. Such bliss of the soul is called *Nandi*. *Nandi* means the one who is an embodiment of *Ananda*; the one who lives as soul consciousness; the one who is blissful and necessarily carries cheerfulness with him. One's countenance always carries a subtle smile.

Thus, a saviour who comes from the Virgin is blissful, joyful, cheerful. He is an emergence of the Lord himself through the Mother, as a gift of bliss to the mundane beings. To make it a little more clearly, the son of man turns into the Son of God through slow degrees of initiations, experiences the God with the grace of the Mother (purity) and comes back as a blissful gift to Humanity. This is one part of the meditation.

The second part of the meditation relates to the contemplation upon the Mother and upon the Lord with their symbolic vehicles. Let us first consider the Mother.

The Mother is virgin. She is the purity of nature. She is covered by the impurity of ignorance. She is the hidden light. Only the virginity of a person reveals the light of her purity. She is on the crown of the fish. It means, She presides over the opposing currents of the two fish, which move in two different directions. The fish represents the Sun sign Pisces, which is indicative of the beginning and ending of all. The Mother presiding over the fish moving in opposite directions causes movement through time – the energy of the Lord as Spirit and matter. She is the first impulse from the Lord that causes creation, its growth and its dissolution. She presides over the sound. The sounds are SA and HA. It is therefore said that *Simba* (lion) is her vehicle. SA stands for Spirit and HA stands for the Mother at all planes. *Simba* (the lion) is the interplay of Spirit and matter. That interplay works as the pulsating principle in the creation. It is the same pulsating principle that exists as the centre of all beings. The pulsating principle is worshiped with the sound SOHAM. The song SOHAM is considered as the swan song. The swan is called *Hamsa*. *Hamsa*, *Soham*, *Simba* represent the different chemistries of the sounds SA and HA over which the Mother presides. She is the Goddess Meenakshi, the energy of Pisces. In the opposite sign, the Mother is Virgin. The quality of the Mother is grace. This grace is showered

through her two eyes, which are like the two fish. It is the Lord who transmits Himself through Her looks of grace. The looks reach the virgin ones, the pure ones. The pure ones are transformed into the Sons of God by the touch of the Lord transmitted through the gracious looks of the Mother of Pisces, Meenakshi. It is interesting to note that the fish hatches its eggs through looks and transforms them to fishlings (the saviours; the Sons of God).

Let us also consider briefly the Lord. He is the one with the subtle smile. His vehicle is the bull. The bull is symbolic of the sacred sound OM. The sound is not the sound as we know it, but it is the soundless sound called *Naada* (*Naada* is the soundless sound, the sacred sound. *Sabda* is the sound.) *Naada* is the soundless sound OM, which permeates the whole creation and supports the creation. The Lord is the Lord of OM. He is also the Lord of the Mother. He is the one who expresses through a Son of God. He is the one who transmits Himself as bliss through the Son of God. The bliss is his crescent Moon.

The student is strongly recommended to read the symbolism relating to this meditation again and again and find the order for contemplation.

Meditation 20:

(April 9, Sept. 3, Oct. 12, March 8)

*To whose temple the Arch is starlit,
In whose temple the Sun is the image of God,
To whose temple the Moon goes every month
And brings the message out every full moon,
And whose message the Moon sings as
a word of sixteen letters,
His religion I belong to;
His temple I visit; His name I utter;
His glory I live in.
To Him I offer the lotus of my day,
To Him I offer the lotus of my night.*

Commentary:

This is the most ancient meditation. Before the advent of religions, Sun worship was very common in

all the four corners of the globe. Sun was worshiped as God. Constellations with planets and stars were considered as temple. Sun was seen as the image of God. The God was the invisible energy behind, while the Sun was His manifest form.

The student should meditate at the Sun ball in the *Ajna* centre, seeing the Sun ball as a lens transmitting energies from beyond. The Moon with its sixteen phases moves around the Sun in the month bringing the message of sixteen letters. The fourteen ascending and descending Moon phases, the New Moon and the Full Moon constitute the sixteen letters of a message which the Moon brings from the Sun every month on the Full Moon day. This sixteen-lettered *Mantra* was helpful for the student to reach the Sun. The only religion of the ancient man was to worship the Sun and to live by the message of the Moon and visiting such a temple, as Sun was the main goal. The temple was visualised as one's own body and the Sun was visualised as I AM by the student of meditations. The I AM in the Sun, the I AM in the meditator and the I AM beyond the Sun are one and the same. The name of the Lord that the meditator uttered was I AM. Other names to God were secondary names. I AM is the name of the Lord. Such was the understanding.

'I AM' the student worships, 'I AM the Lord' via 'I AM the Sun', such was the religion. The student is

expected to recollect God as I AM in him and in the surroundings and to experience the glory of the Lord I AM. The consciousness is filled with the Lord I AM. The three Logoi, the cosmic intelligences and the solar and planetary intelligences are filled with the Lord I AM. It is verily I AM that exists as every name and form and as every day and night.

Live the day and the night as an offering to I AM, experiencing the I AM in you and in the surroundings. This is an ancient meditation relating to I AM.



Meditation 21:

(April 10, Sept. 2, Oct. 13, March 7)

*From sleep to darkness, from darkness to no colour,
from no colour to brilliant blue, from brilliant blue
to brilliance pure, from brilliance pure to one colour,
from one colour to three, from three to four,
from three and four to seven, from three times four to
twelve, from twelve to twenty four,
to forty eight, forty nine, to ninety eight,
to one hundred, to one thousand and a series of zeros,
to lead again into the one great Zero.
The world goes to sleep.*

Commentary:

This is a profound meditation relating to numbers and colours. It indicates the unfoldment of a creation and its culmination. From sleep to sleep, all the steps

of unfoldment and culmination are given in the meditation.

Before the unfoldment of creation, there was darkness. This darkness was like the state of sleep but not the sleep as we know it. It is the dormant state, the state of *Samadhi*. The one in *Samadhi* looks like the one in sleep. But the former is in full conscious existence. In sleep, the consciousness merges into existence. The darkness referred to in meditation is like the banyan tree in a seed. The tree is there in the seed and is not there as the tree. It can become a tree when the seed receives the impulse. The seed carries all the details of the tree. It carries the knowledge of the tree, its life, its longevity, and in fact, everything related to the tree. Such is the darkness before the creation until the impulse for creation happens. Once the impulse happens, the darkness becomes blue. The blue carries the brilliance and the brilliance is pure. When it was darkness, it carried no apparent colour and quality. That darkness cannot be described or known. It is unmanifest. It is fullness like the state of a seed. When the impulse to unfold comes, it comes out as sounds, colours, numbers, shapes, etc.

Many times the blue and the black alternate; which can be experienced as the night sky. The night sky without stars is dark as well as deep blue. The blue can be deep or light. When it is deep it is indigo,

which is nearer to black. When it is light blue and brilliant, it is like the sky blue of the day. The sky reflects all the colours from darkness to blue and from blue to white.

White or blue are not colours by themselves; depth of white appears as blue. White is a synthesis of all colours and is not a colour by itself. The initial steps of manifestation of colour are from darkness to deep blue, from deep blue to light blue and from light blue to white. The white again details into red, golden yellow and blue. Thus, one colour becomes three colours. The three with their base become four. The three reflect again from the fourth one to become seven colours. Thus, the rainbow colours manifest. Thus, one to three, three to four, four to seven happen.

“Three plus four is seven; three multiplied by four is twelve,” is another occult statement that reveals seven planes of existence with twelve qualities. From the Sun, seven planets chiefly emerged. The Sun brings twelve qualities through the solar year. Seven are the principles of the Sun and twelve are his qualities. The twelve qualities form into twelve pairs of qualities making them twenty-four. When all the twenty-four qualities are manifested, the creation is complete.

When the twelve months are seen in their pairs, one gets twelve New Moons and twelve Full Moons with ascending and descending qualities. Together

they are twenty-four. From New Moon to Full Moon, there are two weeks of seven days with the interval of eighth phase. Thus, twenty-four become forty-eight and these forty-eight qualities prepare the body of creation. In man, the forty-eight qualities exist in forty-eight petals of five etheric centres described as under:

| | | |
|-------------|----|------------------|
| Muladhara | 4 | Petals |
| Swadhistana | 6 | Petals. |
| Manipuraka | 10 | Petals. |
| Anahata | 12 | Petals. |
| Visuddhi | 16 | Petals. |
| <hr/> | | |
| Total | 48 | Petals or |
| | 24 | pairs of petals. |

From forty-eight, the meditation speaks of forty-nine. It is the soul with body consciousness.

At *Ajna*, the number is doubled to ninety-eight and with the soul without body consciousness and the super soul (God), it becomes one hundred. The soul and the super soul are the two centres in the human body representing the man in God and the God in man. These two, together with the other qualities, make the number one hundred. One hundred stands for one followed by two zeros. One is *Atma*, one zero is mind and another zero is body. One hundred is also called the

state of *Atma*, *Buddhi* and *Manas*. When *Atma* or the self is realised, *Buddhi* and *Manas* are rounded up. One hundred unfolds through time to one thousand. One hundred stands for the *Ajna* centre and one thousand stands for the *Sahasrara* centre. Thereafter, there are series of unfoldments up to the planetary, solar, cosmic and supra cosmic states of existence leading one to the Universal One, the only One, represented by the one great Zero, which is called *Poornam* or cosmic fulfilment. It is Zero positive, the fullness. From Zero positive it moves towards to Zero negative, which is nilness. From fullness to nilness and from nilness to sleep, the movement happens.

The reader is recommended to read this meditation again and again and establish the order of unfolding and refolding of all intelligences in him.



Meditation 22:

(April 11, Sept. 1, Oct. 14, March 6)

Gods are born at Sunrise, man is born at noon.

Gods set in the West, man sets at midnight.

Gods are born in Capricorn, man is born in Aries.

Gods set in Cancer, man sets in Libra.

Commentary:

The time is fourfold. In a day, it is seen as sunrise, noon, sunset and midnight. In the month, it is seen as New Moon, ascending eighth phase of the Moon, Full Moon and descending eighth phase of the Moon. In a year, the fourfold aspect of time is seen as Winter Solstice (December 22), Spring Equinox (March 21), Summer Solstice (June 21) and Autumn Equinox (September 22). In the *Yugas*, time is seen in four aspects, such as *Kali Yuga*, *Dwapara Yuga*, *Treta Yuga* and *Krita Yuga*.

Likewise, the human life also can be seen as infancy, youth, adult, and old age. The Word is also seen in its fourfold aspect as *Para*, *Pasyanthi*, *Madhyama*, and *Vaikhari*. The Lord is also seen as the four-armed one. "All is fourfold in creation," says the *Vēda*. Man's existence is also fourfold:

1. Pure (unconscious) existence,
2. Conscious existence,
3. Mental existence, and;
4. Physical existence.

The fourfold division is one of the chief divisions of a circle to comprehend the creation.

In the meditation we find Gods emerging at sunrise, meaning, they emerge at the beginning of the second quarter. The first quarter begins at midnight. From midnight to sunrise, the whole creation was in a nebulous state, which is described as the Cosmic Egg. The Gods were not yet born. Gods mean the *Devas*. The *Devas* are born at sunrise and hence the worship of *Devas* commences from sunrise. Before the *Devas*, God absolute exists with certain cosmic principles such as *Agni* (cosmic fire, force), nature, time, pulsation, etc. in the first quarter. It is for this reason that the meditation for self-realisation is generally done between 3 am. to 6 am by the knowers. This is called the time of *Brahman*, the God absolute. The cosmic

consciousness, existing in the first quarter, with the help of force and nature, creates *Devas* through time, and the birth of *Devas* is the dawn of the creation.

After dawn up to noon, the *Devas*, with the help of the cosmic intelligences, prepare the man, and the advent of man is the fulfilment of the creation, which is referred to as noon. Symbolically, the creation happened from midnight to mid-noon to bring forth man. From noon to dusk, it is the growth of man in his duality in the right and left paths. It is only from man that many species came through with light and darkness. The work of Gods is completed by sunset and man completes his work by midnight. The *Devas* started early and hence they conclude early.

The meditation indicates the time for the worship of the God absolute and the *Devas*. Man is supposed to link up to this and do the worship. The time for real good meditation is the hours after midnight and before dawn. The recommended hours are from 3 am to 6 am. The time for the worship of Gods is three to six hours from dawn and three to six hours from dusk. The time for the worship of *Pitris* is from midnight to 3 am.

The meditation also speaks of the significance of the solstice (Capricorn and Cancer) in relation to *Devas* and the equinox (Aries and Libra) in relation to man, which will be dealt with separately elsewhere.

Meditation 23:

(April 12, Aug. 31, Oct. 15, March 5)

Creation was planned before you came.

You can plan for yourself like the plan of the creation.

Creation is for all.

You are one among the many.

The plan of all is work, the plan of one is fate.

Fate for work is ritual, work for fate is heresy.

Commentary:

Man should know that he came into creation far later. Half-way through the creation, man appeared on the screen. Just like half through the month we land in Full Moon, half-way through creation man came. Full Moon is fulfilment of the month. Likewise, creation of man was fulfilment of the creation. This is because man is made in the image and likeness of God.

While God is macro, man is micro. Whatever exists in God exists in man. Such is the beauty of man.

But the God's creation was planned and executed much before the advent of man. Already certain laws – cosmic, solar and planetary – started operating. It is like the game plan. Many things are already decided and man entered as one of the players. Though man is made in the image and likeness of God, he is a player of the game and the game was already conceived. All that he can do is to plan well with his ability of creativity and to enjoy the game. When he plays well, the audience (*Devas*) and the fellow players (humans) applaud his play but he cannot change the laws of the game. He can neither ignore them nor modify them. The freedom that he has is within the laws of the game but not beyond. He should know that laws are God made and not man made and he should learn to follow them.

Man also can plan his life like the Plan of Creation. The Plan of Creation is for all. Man can also plan his work, which is for the benefit of all. In so far as man's plan-of-work is for all, it remains Divine *Karma*, it remains the *karma* (work) as for the original Plan. It therefore remains sequential. But if he plans for himself and his welfare, the work loses its original quality and becomes consequential. It blinds the man. Fate is created when man starts working for himself.

The fate binds him for lives until he learns to work for all. He thereby releases himself from the bondage of fate. Many in Humanity are working out their fate while very few are working for creation, considering the work a ritual, a *Yagna*, sacrifice – meaning, working as an offering to Him. Master Koot Hoomi warns, “Be sequential and not consequential in your work.” The clue for sequential work is given in *Bhagavad Gita* in four steps, which are as under:

1. Do your work as an offering.
2. Do not look for the fruits of the work. Let them be offered to life in general and you will get your share.
3. Do not manipulate the work.
4. Do not get attached to the work that is accomplished.

As long as the disciple follows this doctrine of work, nothing binds him in the three worlds.



Meditation 24:

(April 13, Aug. 30, Oct. 16, March 4)

Have your friend in yourself, be a friend to others;

Depend upon yourself, be dependable to others.

*Do not expect but demand what is due
to Him from them.*

*Be a guard and guardian to the temple not for you,
but for Him.*

*Be a guard and a gardener for your body and mind,
not for you but for Him.*

Commentary:

The friend that never fails is verily in each one of us. It is wise to cultivate friendship with the friend in us. The friend in us is ever ready and never failing. He exists as pulsation in the heart of everyone and he is willing to guide you even up to the Truth. He

is your life and your light. He is your very existence and awareness. Note that he continues to be with you, while in life, in death, in birth and in all states. He guards you even while you are at sleep. There can be no friend equal to him. Cultivate friendship with such a one. The joy of his friendliness enables you to be friendly with others. Lord Maitreya holds such a friend and hence he is friendly to the whole world.

Learn to depend upon yourself. This is yet another quality to be cultivated in discipleship. Depend upon yourself and be dependable to others. Depend upon the self, the higher self in you. Draw support from Him in you and be supportive to others. Self-dependency is the real strength. Only kids depend on others but adults do not. See the areas where you depend on others. Carefully learn to eliminate such dependency. The one who develops dependency on others suffers when such others are not available. Know that mastery is in self-dependency but not in gathering helpers without whom you cannot work. Many teachers fall into this trap of dependency when the students start helping them in their personal routine. They become imbecile.

To work is man's privilege. To expect is burdensome in life. Many times expectations result in disappointments. Until this secret of work is learned, man continues to be affected by the duality of the world.

Demanding what is due to Him can be done only by the Teacher who knows the indebtedness of the students to the Divine. In recent times, teachers like Shirdi Sai Baba made such demands continuously from the followers, not for himself but for the benefit of the followers. 'Non-expectation' is to be practised by the student and the Teacher would demand that which is due to God.

The guardians to the temple often become powerful and aggrandise themselves. Instead of guarding the temple, they own the temple. The temple stands for every good work. People in charge of the good work unwittingly fall into the trap of their own personality. The will to power enters into them and they become controllers. They fall down from the status of being a guard and a guardian to the good work. Around every Teacher, people gather to work. By working with the Teacher, they become important. They forget that the importance that they receive is not theirs. They relate to the work and the Teacher. They try to control the people, the work and even the Teacher. This is a very common phenomenon. By doing so, such followers fall. The fall can be very heavy and very deep. It can come as an incurable sickness, as an economic crisis or as a heavy opposition.

Guarding good work is not a privilege but a responsibility. Every student who works with a Teacher

should be on guard relating to this trap, which is a very common trap. To be a guard and a guardian of a temple (good work) is a tremendous responsibility and such responsibility needs to be discharged with utmost care and humility.

Similar should be the attitude of the student towards his body and mind. He should be a guard and a gardener for his body and mind. He should know that the mind and the body are God-given and hence are Divine. He should use the body and the mind with utmost care. He should learn to nourish the body appropriately with food, drink, work and rest. He should also learn to nourish the mind appropriately with thoughts of the Divine and of goodwill.

The nourishment has to be like a gardener who takes every care of the garden, eliminates the weeds and nourishes the seeds. This is what the student neglects with respect to his body. The meditation therefore suggests to the meditator to be a gardener also.



Meditation 25:

(April 14, Aug. 29, Oct. 17, March 3)

*In His name we live, in His temple we live;
In Him verily we live until He opens His eye in us.*

*In His name He lives, in His temple He lives;
In Him verily He lives, as He opens His eye in us.
In the meanwhile, let us wait, let us look to Him
and not to each other.*

*Let us call Him in all to find all in Him,
When the life is a Car festival and not a war festival.*

Commentary:

This is the most wonderful meditation that one can ever think of. It is the ultimate of the messages given by Lord Krishna composed into a meditation. This one meditation fulfils the disciple and transforms him into Him.

In His name we live. In His temple we live. The temple is the human body. We live in it. All that constitutes the creation and the body comes from the Divine. The life, the awareness, the will, the love, the light, the mind, the five senses and the five elements relating to the body and relating to the creation come from the Divine only.

Many times we say, “My body, my mind, my life, my intelligence.” None of these is fabricated by us. We just use them. Just like a rich man’s son uses his father’s property, we all use the Father’s property as ours. When the son uses the father’s property, the father has no objection. He would even tell his son that all the property was developed by him only to be enjoyed by his son. But we get accustomed to use the property and we start feeling that it is ours. Nothing relating to our body is ours. All is given and hence it can be taken through time. Only the experience remains with us.

In His name we live. The name of God is I AM. Also, each one of us says, “I am.” We use His name and we think it is our name. We live in His temple and we feel it is ours. We are forgetful people. While our very living is not our living, we feel we live. If we are the one who decided to live, we should live in the body as long as we wish. In fact, He is the Original and we are His reflections. When the Original decides to

live in a body, we, the reflection, also live in the body. When the Original decides to leave the body, the reflection also leaves. We are just His reflections. He is the Original. He reflects in many bodies, in many ways. Know that the reflections have no independent existence and know that our existence is verily His existence.

Only until He opens His eye in us, we live in the illusion of our name, our form and our life. Once He opens His eye in us, we realise that in His name He lives. In His temple He lives. And in Him verily He lives. When the Lord opens His eye in us, there is no more illusion, there is no more reflection. Then the Truth is realised. The phantom of the self dissolves into the Self. The phantom is the false identity. It develops a false personality. It has no existence. It is a mere reflection.

Until this realisation happens, what are we to do? Until the illusion is cast off by the grace of the Lord, what are we to do? Should we suffer the illusion, the ignorance and the related pain? Not necessarily so. We can keep trying to see Him when we see each other. Let us listen to Him also as we listen to each other. This is a joyful play and we are bound to fail again and again. But it does not matter. Let us keep trying to see Him also when we see each other; let us listen to Him also as we listen to each other. Then life becomes a

joyful movement, a festive movement like a car festival. Otherwise, life becomes a war festival.

There is a statement in the meditation advising us to wait. Waiting is a quality that is very important for discipleship. The ability to wait is linked to the ability to receive. In life, there is a dimension of reception. Life offers through time and we receive. People who cannot wait miss to receive what life offers. After every act, there needs to be waiting before a further act. This waiting is a pause that gives poise. Poise enables to receive. Movement and poise are the two wings of a rhythmic life. Poise comes through pause.



Meditation 26:

(April 15, Aug. 28, Oct. 18, March 2)

*Cure earth by food, cure water by drink,
Cure fire by heat, cure air by breath,
Cure sound by thought, cure mind by truth,
Cure is complete.*

Commentary:

The man's body carries the five elements, which need to be kept pure at all times. A pure body is an appropriate vehicle to experience the pure life. Without a good vehicle not much progress can be accomplished in the travel. For the soul's travel, a good body is important. If the vehicle is to be always repaired, the journey cannot be progressive. Sometimes there can be accidents on the way. A good body is important for goodwill work. It enables continuous mani-

festation of good work. In any case, the body should not hinder the work of the soul. For this purpose, adequate care should be taken. This is part of the discipleship.

Earth: The matter in the body comes from the Earth. The food that we give to the body also comes from the Earth. The quality of the body tissues depends much upon the quality of the food that we take in. Food should be light and at the same time energising. Heavy food and excessive food can bring in inertia to the body or health complications. To keep the body tissues light and energetic and to keep the body active and healthy, it is necessary that man takes the right food, in right quantity, in the right place, at the right time and with the right attitude of mind. This has a great significance. Fruit juices, fruits, leaf vegetables, green and other vegetables, cereals and pulses constitute good food. Sprouted pulses and even cereals carry much better nutrients. Care should be taken in matters of food and even cure can be done through the right use of food. Curing the body with food is an ancient technique. Thus earth in the student can be cured by the right attitude to food.

Water: Water purifies men and Gods alike. Much use of water inside and outside is always recommended for cleansing. Three to four liters (twelve to sixteen cups) of water for drinking and twenty to thirty liters

(five to eight gallons) for bathing at least twice daily is recommended to cleanse the internal and external secretion of toxins. It enables the cleansing of the blood, the stomach, the intestines, the kidneys and the urinary system. It effectively causes defecation and urination. Man should learn to be attentive in relation to his daily baths and drink. The right habit relating to water would maintain a healthy liquid system in the body of which the blood is the most important one. Blood gets cured by adequate drinking of water. Hydrotherapy is often used for cleansing the liquids of the body. The student is advised to consciously drink pure and adequate water to cure the waters (emotions) in him and to maintain good health.

Fire: The fire in the body should be maintained through exposure to sunlight at least for 60 to 90 minutes either during the sunrise or the sunset hours. During these hours, the Sun rays transmit heat that gives adequate warmth to the body. Man should learn to live with adequate ventilation during the day. Living in dark rooms with electrical lights for long hours affects the fire in the body. Excessive adaptation to air-conditioning also affects the heat in the body. The fire in the body regulates the heat and the body should be exposed reasonably to all seasons to keep the fire on. The frictional fire in the body is the vitality of the body. This vitality has to be kept up with the help of

morning and evening sunlight exercise, by exposure to all seasons and by ensuring good ventilation at all times which would keep the fire on. This fire is the fire of vitality that resists any external attack of sickness. It keeps the body vibrant, alert and agile.

Air: Air functions in the body through five pulsations. The pulsations can be kept active by adequate respiration. People do not respire enough. They do not breathe into their lung's capacity. When they do not breathe in well, they cannot breathe out well. Normally men breathe up to one fourth of their lung's capacity only. When they learn to breathe in completely, thereby breathing out completely, abundant life energy enters through inhalations and the carbons are effectively discharged through exhalations. Breathing enables the effective movement of air and air is the vehicle of life. Blockage of air in the body brings in varieties of sickness, which can be avoided through appropriate breathing. Slow, soft, deep and uniform breathing for twenty-four minutes every morning does much cure to the body. Generally, the air in the body carries smell, which is indicative of sickness. If the breath of the mouth and the breath of the nose do not carry bad smell, the air in the body is said to have been cured. If the air in the body smells, it creates poison, which needs to be eliminated.

Air and fire are complementary and hence they need to be worked out together. Working with air generates fire and vice versa.

Sound: Sound is the quality of *Akasha* (ether) which forms the fifth layer of the human body. By right thought and right speech, this layer can be kept up in a vibrant condition like the blue sky. The sounds we utter reveal the light in us. Much of the human speech is noise and is not really sound. The noise brings in darkness and the sound brings in light. The student of occultism should learn to use the tongue only to utter forth sounds but not to spread noise. Right thoughts lead to right sound and right sound leads to right thoughts. They supplement each other. *Vedic* recitation, chanting of *mantras*, uttering OM help cleansing the thought plane. They unveil the thoughts of goodwill as are transmitted from higher planes. Thus right utterance, right thought, right speech and right action vitalise the etheric body. The etheric body is *Akasha Sareera* in Sanskrit. This *Sareera* needs to be preserved even beyond death to hold the continuity of consciousness. This is called the third initiation in the writings of Master DK It is also called immortality in *Yoga*.

Mind: The only cure for the mind is the truth and it is ultimate cure. Speaking the truth is the greatest of consecration. Man gains even heaven through this

consecration. There is no Dharma higher than truth. The one who is truthful is the one who progresses in spite of hindrances. There is no fall to the one who follows the truth. The fall is certain, at one point or the other, to those who do not follow the truth. The story of Yudhistira's departure reveals the glory of the truth.

Illusions do not happen, clarity remains at all times and malice does not touch the one who consecrates oneself to the truth.

Thus the earth, the water, the fire, the air, the ether and the mind are to be cured by the student of occultism.



Meditation 27:

(April 16, Aug. 27, Oct. 19, March 1)

Up the ladder creeps the serpent.

Self-opposing coils harmonised.

Ascending the vertical bore of the eternal centre.

Commentary:

The human body comprises of all the planes of consciousness, force and matter. In the head, it carries consciousness. In the chest (above the diaphragm up to the throat), it carries force. The stomach below the diaphragm, up to the base of the spine, it carries matter. The body contains the Spirit, the matter and the soul: the Father, the Mother and the Son.

The seven planes exist in man from the head to the base centre. The Divine intelligences descend in him from above downwards and from below upwards.

There is a path of upward and downward movement that is called the ladder. The serpent is the consciousness of man, which keeps moving from above upwards as the man evolves. The science of *Yoga* teaches the discipline relating to it. The student of *Yoga* experiences the upward and downward movement of the serpent whose other name is *Kundalini*. It is called *Kundalini* because its movement is spiralic and it stays in the base coiled.

As a student progresses on the path of *Yoga*, the self-conflicting ideas and thoughts get synthesised. Conflict leads gradually to harmony. Understanding grows towards synthesis. Peace prevails progressively. Dualities disappear in slow degrees. These are the qualities by which the upward creeping serpent is noticed and measured. When it reaches the top through the ladder, which is also called the bore, the man experiences bliss eternal. The bliss eternal is a state of awareness, which is beyond the seven planes. It is also beyond the three qualities of nature. It is a state of pure consciousness as existence.



Meditation 28:

(April 17, Aug. 26, Oct. 20, Feb. 28)

Loosening the spirals of Karma, the serpent shines winged and escapes through the bore of the Sun's body from above the eyebrows. Henceforth the serpent is the winged messenger of the Gods. He is Mercury.

Commentary:

The coils of *Karma* are innumerable. They bind man. Desire is the cause for such bondage. The bondage grows to the point of suffocation as man continues to desire. The coils of *Karma* tighten just as the coils of the serpent around its tip of the tail.

The man looks for liberation from bondage. He searches the way and ultimately finds that selfless service to the surrounding life is the key to the liberation from limitation.

As he finds the way and decides to walk upon the path of goodwill, he meets the Teacher whose life is a demonstration of service and offering to others. Demonstration is the best way of teaching. Then people comprehend better and they follow the Teacher. Initially, he imitates the Teacher. This imitation is implicit following but not explicit imitation. Imitation is a dimension of ritual. The whole creation is such a ritual. The ritual leads to creative functioning through imitation. As much as man's service gains the dimension of selflessness, so much the coils of *Karma* loosen. Whenever thoughts of selfishness enter into him, the coils tighten.

The loosening and tightening of *Karma* keep happening to the student as he swings between selfishness and selflessness. This is the probationary period of the aspirant. Once the rhythm of service is well established in him, he gets accepted into the path and moves upwards consistently. The spirals of *Karma* loosen. The coils are wider in the higher states of awareness, while they are narrower in the lower states of selfishness. The spirals of *Karma* exist until the Sun centre, which is the *Ajna* centre. Once the awareness escapes the bore (the ladder), explained in the previous meditation, beyond the pituitary body, which is also called the brow centre, the serpentine consciousness escapes into higher realms and transforms itself

into a winged shining serpent. The awareness of the disciple moves in the etheric states of *Akasha* as a winged being. It carries the etheric shine and moves in the expanse of the blue. The journey is thus complete. Thereafter, the disciple joins the scouts of the creation, viz, he gains the states of Mercury in the sense, he brings messages from the higher circles to the lower circles and from the lower circles to the higher circles. He becomes an arbitrator between higher planes and lower planes. He remains forever a messenger of Gods and a member of the Divine Plan.

The student is recommended to visualise the upward path of *Kundalini* from *Muladhara* and move through the path via the etheric centres of *Sushumna*, reach the brow centre and then ascend into the expanse of the blue with the wings. He is recommended further to visualise that he is flying in the unlimited blue with the wings, meeting a group of such flying beings who are already flying in different heights and with different shines. Read the meditation carefully three times and conduct the work of visualisation.



Meditation 29:

(April 18, Aug. 25, Oct. 21, Feb. 27)

*The tongues of the serpent are raised
from the stings of the scorpion. The tongues of the
serpent are the wings of the eagle.
Moon bears serpent. Sun enters eagle.*

Commentary:

Man is the only one gifted with speech. Neither the *Devas* nor the animals have the facility of speech. Speech is the gift of God to man in the fourth round of this globe. Man can ascend through speech and become a winged eagle. Man can also fall through speech and become a tongued serpent or a stinging scorpion. God gave speech to man and He also gave him freedom to speak. The speech conducts the alchemy that can transform baser beings to finer beings.

Man should know that speech carries chemistry. Truthful, non-manipulative, non-critical and non-judgmental speeches prevent fall. Speeches of wisdom, of love, speeches that are caring, speeches of healing, of friendliness and of goodwill enable ascent.

The *Veda* says, "Speak the truth and speak pleasantly." This needs to be cultivated by man with much attention.

Speech carries its life as sound. Sound expresses life and life expresses sound. Hence working with speech can be energising or can be devitalising. *Mantras*, *Vedic* chanting and wisdom teachings help the ascent. Purposeless, critical, judgmental, manipulative, and untruthful speeches can destroy man. The tongues of the serpents are indicative of the double tongue of man. The stings of Scorpio are indicative of the instinct to hurt. Together they are devastating.

The throat is the centre relating to speech. Right speech secretes uplifting energies while wrong speeches secrete self-poisoning energies.

The throat is the most important centre for discipleship. It is the fulcrum between the three higher and the three lower centres. The lower centres are ruled by the mind (the Moon). The higher centres are ruled by the Sun. Sun is consciousness. Every man is a potential Sun. Man in the higher centres is the Sun. Man in the lower centres is the Moon. The

Moon leads to objectivity, into matter, and even into the abyss of matter through holes in matter just like the serpent enters into the holes of the earth. The Sun leads to higher realms. Man can lead himself into higher centres like an eagle and can even reach the seventh sky.

The Serpentine movement is earthy and horizontal. It moves into objectivity. The mind expresses into objectivity. Therefore, Moon bears serpent. The movement of consciousness is by verticals, which is indicated by the eagle soaring up to the Sun. It relates to the subjective mind. Mind objective is mundane. Mind subjective is occult.

For a disciple, the use of speech is therefore of great responsibility for ascent. One can transform from the tongues of the serpent to the wings of the eagle.



Meditation 30:

(April 19, Aug. 24, Oct. 22, Feb. 26)

The path of I AM is in eternal darkness.

*Darkness is the variegated serpent
of the nether worlds.*

*The music of the nether worlds blinds the lyre with
music of the seven stringed lyre of Apollo.*

*I bore the darkness into the spectrum
of variegated light.*

Commentary:

The worldly man is oriented to objectivity. His mind always reminds him of the worldly thoughts. His energy flows horizontally into objectivity. Objectivity is the globe around us. It is the result of the magic of the five elements, conducted by the Cosmic Mind. Man relates to this magical world with his five senses.

Without the senses, man cannot relate to the magic of the objectivity. Through regular use of senses, man gets stuck in the world of five elements, which is a magical world, a world of illusion but not a world of reality. When man's mind is in pursuit of happiness in the world of objectivity, of illusion and of darkness, it is never ending and ever winding. This is called the path of eternal darkness.

The serpent leads man into these worlds through time, through senses and through attraction of the five elements. In pursuit of happiness, he moves further and further away from his own centre and lands himself in the nether worlds of darkness where he does not find the path of return. He forgets his original identity. He forgets his original abode. He lives in a world of reflection and feels the reflection as the real.

When man learns to withdraw from the senses and from the objective mind, he gets back to his own centre, wherefrom he can move vertically. Moving vertically in him, he can bore the darkness and get into the spectrum of light, which is in him. This spectrum of light is real, while the reflected light is the serpent of illusion. The inner spectrum of light leads man through the seven colours into blue. He thereby realises the lyre of Apollo, which hitherto has been blinded by the nether world.

The student is suggested to collect himself from the objectivity, from the senses and from the mind; place himself in the core of the heart and visualise a vertical ascent through *Sushumna*, experiencing colour after colour, from orange to yellow, to golden yellow, to honey yellow (transparent golden hue), to aquamarine, to sky blue and to deep blue.



Meditation 31:

(April 20, Aug. 23, Oct. 23, Feb. 25)

*Vena, the Gandharva, is wiping off
the pictures of the subconscious mind
on the walls of my nature
with the hieroglyphs of sound
from his seven stringed lyre.*

Commentary:

Gandharvas are the musical intelligences beyond the creation. They are the blissful ones and bestow the bliss causing the muse of the souls with the Super Soul. The music of *Gandharvas* gives the bliss of liberation. Such liberated beings live in ecstasy. They radiate, through their music, the love, the light and the wisdom. The head of the musical hierarchy is known as *Narada* in the *Puranas*. He receives the muse from

Gandharvas and plays his *veena*, which magnetises the people and the places and raises them to Synthesis. Even *Narada* extols the music that flows from the flute of Lord Krishna and bewilders each time when he listens to the flute music. Krishna's flute also generates music of *Gandharvas* of the highest order.

Gandharvas are the waves that eternally keep moving in the space as musical notes. They are all potential. *Vena* is the *Gandharva* that presides over the path from death to birth, from zero negative to zero positive, from sleep to awareness, from dissolution to recreation. This path is the ultimate secret; from the absolute to the apparent; from apparent non-existence to consciousness. It is the vertical path in man between the top of his forehead to his *Ajna* centre.

The birth and the death keep happening to the beings according to their *Karma*. The *Karma* is the behavioural pattern that each being carries with itself. The behavioural design is different from one being to the other due to the difference in their exposure and experiences of lives. Through series of incarnations, each soul gains different exposures and experiences. All souls keep walking towards fulfilment. Until all aspects of life are fulfilled, they keep getting back incarnations. The purpose of series of lives is to be progressive in their fulfilment. But the beings keep moving circularly like rodents round the mill. They do

not move spiralic, like a creeper. They do not ascent. They only rotate without ascent. Such is the *Karma* built by the souls through habit and this habit form in nature binds them eternally.

The student of the path of *Yōga* tries to come out of the self-conditioning habit. But the habits are stronger than him. He needs to be helped. Such help comes from those who have liberated themselves. They are the Teachers, the Masters. They too were like the students until they received help from their Masters, who in turn received help from their Masters. The hierarchy of the Masters relating to *Karma* is headed by *Vēna* the *Gandharva*. He is the head of the hierarchy relating to neutralising of the habit-forming nature.

Vēna enters from a centre at the top of the forehead, reaches *Ajna* and through *Sushumna* he enters into all the seven centres and awakens them with the touch of his muse. The touch awakens the hieroglyphs of sound in all the seven centres. The sound conducts the related alchemy in the related centres. Gradually, the subconscious mind gets relieved from the self-binding nature. The *Karma* gets neutralised.

The path between the forehead and *Ajna* is esoterically known as the path of Aquarius in astrology. In the *Mahabharata*, Veda Vyasa describes the path as a River *Vēna* in the kingdom of Aquarius ruled by the Lord of Aquarius, *Varuna* (Uranus). The one who

visualises the path of Vena and the Lord of Aquarius thrice a day would transcend the creation and settles in the plane of *Gandharvas*.

The Aquarian Master, CVV, arranges influx of energies of the River Vena, when the sound CVV is uttered. By this he accomplishes neutralisation of *Karma* for the students of his path of *Raja Yoga*.



Meditation 32:

(April 21, Aug. 22, Oct. 24, Feb. 24)

*Serpent 'K' loosens its skin. The pictures of past
Karma on the walls of its skin are peeled off.
Karma neutralised.*

Commentary:

Karma is essentially Divine. Action is the basis for creation, for growth, for fulfilment, for harmony, for poise and bliss. Man should know how to act. When he does not know how to act, he will create consequences from his actions. Man should know, for example, how to drive a car, if not the unintended accident happens. Likewise, he should know how to use his mind, senses and body. If not, he would create consequences of ill health, conflict in the surrounding life, etc.

The actions of ignorance keep creating consequences, the consequences have to be attended to and neutralised. Instead, man tries to escape from consequences or manipulate situations (again out of ignorance) and creates further consequences. He does so for series of lives, which accumulates as fate. Thereafter, fate runs life and man works for fate (Meditation 23). Fate is called individual *Karma*.

By attending to the present fate, he creates fate for the future. The past fate leads him to the present and the present leads him into future. Thus he is bound by time – past, present and future. This is referred to as the serpent Kronos. Kronos is the time that binds beings in serpentine coils. It tightens the coils when man reaches the heights of ignorance. It loosens the coils when man takes the path of rectitude and of knowledge. The tightening and loosening of the coils is represented by the tightening and loosening of the skin of the serpent, meaning, the body of flesh and blood (physical body).

Karma is purificatory. This needs to be understood. An individual's *Karma* emerging from his past ignorance offers him a life. During life, events come to him and he needs to respond to them with knowledge and with neutrality. When this does not happen, *Karma* creates more *Karma*. The past *Karma* leads one to one's present life. The present *Karma* leads one to the

future life. These three divisions of *Karma* are called in Sanskrit *Sanchita*, *Prarabda* and *Aagami Karma* (past, present and future *Karma*). The Greeks also mention the three deities of *Karma* and Kronos is the time that offers such *Karma*.

One of the fundamental and foremost teachings of Lord Krishna relates to the key of action, *Karma Yoga* (Chapter 3, *Bhagavad Gita*).

Man takes to series of incarnations, bound by past *Karma*, which accompanies him at all times until neutralised. *Karma* neutralisation is possible through right action, which is the major part of discipleship. A man who takes to the path of return from ignorance to light wills to know the right action and to act accordingly. Such ones are the aspirants who would be helped from higher circles by the elder brothers of Humanity who are called the Masters of Wisdom or the Hierarchy. They are the custodians of knowledge and they help beings by imparting such knowledge.

An aspirant who walks the path of life with will and determination gets into activity of service, study of wisdom and meditation. It is to him, the serpent 'K' loosens its skin. It is to him, the pictures of past *Karma* are peeled off. It is to him, *Karma* is neutralised. Thereafter, he walks the path of Divine *Karma* as long as he follows the cardinal principles of *Karma*. The release from past *Karma* by time is symbolically

stated as peeling off the pictures of past *Karma* from the skin of the serpent 'K'.

The disciple who neutralises the past with the discipline of discipleship relieves himself from his body conditioning (body consciousness). He moves into bodies of light. Initially, he moves into the body of golden light and later into the body of diamond light. He would have the facility of more than one body and resides in any one or all of them according to the need. Then he is called a Master.

Among men, Masters stand out with Mastery. Among stones, diamonds stand out distinctly. Among snakes, *Naga* consciously leaves its skin every seven years and takes to a fresh and shiny body. The body she left off is also vibrant and is therefore worshipped. Likewise, the body that is left behind by a Master is also worshipped as a worthy envelope.



Meditation 33:

(April 22, Aug. 21, Oct. 25, Feb. 23)

*Karma is neither postponed
nor purged but neutralised.*

Commentary:

Master CVV, the Master of the Aquarian Age, inaugurates a path of *Yôga* by which he proposes to neutralise *Karma* and liberate beings in a quicker and faster manner. He named this path of *Yôga* “BRIKTHA RAHITA TARAKA RAJA YOGA”, meaning, *Raja Yôga* that neutralises accumulated *Karma*. This Master CVV does with the cooperation of the Cosmic Will. The details relating to this path can be seen in the book *The Aquarian Master* (by this same author and publisher).

The chief key for neutralisation of *Karma* is by sharing and distribution and by selfless service to the fellow beings, besides the prayer that the Master formulated.



Meditation 34:

(April 23, Aug. 20, Oct. 26, Feb. 22)

Wash Karma in space.

*On the deep blue slate paint ever-elevating colours,
ever at the feet of the Master
in the Vaisakha valley.*

Commentary:

Space, which is unfathomable, appears to the naked eye as blue. A student of discipleship needs to daily wash his *Karma* in the blue. He needs to contemplate upon the blue and invoke much blue into his being. Blue is white in deep. The depth of blue is unfathomable through meditation, through chanting of OM, of Gayatri or through contemplation upon the clear sky blue. The student needs to enter into and stay stable in that blue. As he concludes the medita-

tion, he would have filled his mind, senses, and even the tissues of the body with the blue. This would enable a wash for the day, for the mind.

If not, the mind brings in its natural stuff, which is like compost that smells. Man's mind regularly recollects things, events, places and people that are unpleasant. It brings in instantly jealousy, pride, fear, suspicion, hatred and causes irritation and unrest. To resist this mind stuff and to seal it, one needs to strengthen the mind through invocation of the blue light. One cannot straight away lead oneself up to the blue. There is a colour elevator that one can resort to. That elevator is from violet to rose, to orange, to golden yellow, to honey yellow, to aquamarine, to light blue, to blue and to deep blue. Colour is but detail of light. Contemplation upon the elevating colours cleanses the mind of its stuff. Varieties of *Mantras* are used for varieties of colour manifestations (refer to the book of this author *Mantrams, Their Significance and Practice*).

Once the blue is well settled in the mind, the *buddhic* experience keeps happening in terms of light and sound, which elevate the student to the states of joyfulness. They also inspire him to carry out the acts of goodwill, which would lead him in the *buddhic* plane to the feet of his Master who resides in *Vaisakha* valley. *Vaisakha* valley is a hidden valley with sublime energies

where the Masters of wisdom keep meeting once in a year. The student also gets the opportunity to meet the Master in that valley.

A specific process is suggested hereunder to be at the feet of the Master at *Vaisakha* valley:

1. Sit quietly in mind and in body, in a silent place.
2. Align the mind with the blue and visualise the blue all around.
3. Visualise your Master in brilliant white in a seated posture. His right hand blessing you, his eyes transmitting grace. His countenance carrying half closed eyes and subtle smile on the lips.
4. Visualise that you are at the feet of the Master. Visualise that the Master is four times bigger in the size and you are one fourth in Him.
5. Visualise that you are in a sacred valley of a sacred mountain range with snowy peaks and flowing river from south to east and to north.
6. Visualise moon light in the valley.

Finally visualise utter silence with the flowing wind gently caressing you.

Meditation 35:

(April 24, Aug. 19, Oct. 27, Feb. 21)

The imprints of the subterranean caves of your consciousness are illuminated by the heartfelt colours of Kundalini at the feet of the Master. Elevate yourself in the presence of the Master with the colours of the sevenfold wings of the serpent. Nothing is impossible to you. Sinning is impossible to you. Sin is your shadow, lead it into the beam of the light of the Guru. Namaskarams. Verily, verily we are in you.

Commentary:

When the student does meditation himself at the feet of the Master, in the cave of his consciousness, he would experience elevation from the mundane world. As one closes his eyes gently and applies the mind upon respiration, he can consciously move into

the illumined cave of the heart. The Master is already there in the cave waiting to receive the incoming student. The student should gently sit on the floor, at the feet of the Master, while the Master sits on a seat. It is thus in the presence of the Master that one can conduct the meditation. The presence of the Master causes illumination in the cave of the heart. The presence of the Master also enables experiencing the serpent (the *Kundalini* consciousness) with the sevenfold wings that looks like an eagle. The student is recommended to submit his limitations, his faults, his sins and his weaknesses at the feet of the Master, seeking relief from the burden of them. When daily such prayers are done and confessions are made, slowly the burdening limitations detach from you, become your shadow and dissolve into the beam of light of the Master. When the student lives in meditation in the presence of the Master regularly, his sins are absorbed into light and he lives in the Master and the Master lives in him.



Meditation 36:

(April 25, Aug. 18, Oct. 28, Feb. 20)

A serpent sits in lotus. Lotus dances on ripples of the waters of life. Nara is water, Nari is serpent, Narayana is the Master.

Commentary:

Narayana is the universal consciousness. He is the Master of the universe. *Ayana* stands for the involutory and evolutionary path of consciousness. *Nara* stands for the etheric waters. *Narayana* means movement of the space waters in the involutory and evolutionary path. The Lord Narayana presides over it. *Nari* is derivative of *Nara*. *Nara* stands for unlimited space water.

From the unlimited space waters, which keep moving hither and thither (to the right and to the left), the

lotus of creation takes birth. This lotus is a sevenfold lotus. Within the lotus there is *Nari*. *Nari* is in the form of serpent, representing the individual being as individual *Kundalini*. (Essentially every being is *Kundalini* consciousness enveloped by the three qualities and five elements.) There is the universal space water moving and in it sprouts a lotus, which is also moving as per the movement of the space waters. The individual drops of water within the lotus also move in tune with the movement of the lotus, which in turn is dependent upon the movement of the universal waters. The lotus dances and the drops in the lotus also move accordingly. The dance is conducted by the Lord Narayana. The beings attune to it and enjoy.

The student is recommended to visualise himself staying in a lotus along with the groups of beings and further visualise the gentle movement of the lotus to the right and to the left and feel the movement in him. This would result in movement of his *Kundalini* awareness. When this happens, the student muses and experiences a great relief and a deep joy. He gains the state of poise with much ease.

This meditation gives similar experience as listening to the lyre of Apollo, to the *veena* of Narada and to the flute of Lord Krishna.

Meditation 37:

(April 26, Aug. 17, Oct. 29, Feb. 19)

Lake-beetle adjustments. Lake and beetle are in the Lotus. Lotus is in the lake, beetle is in the Lotus. Beetle sings, man melts, God crystallises.

Commentary:

The lake mentioned in the meditation is the pool of life and of consciousness. The lotus, the sevenfold one, is the lotus of creation within which there are beings that are also sevenfold. They are micro lotuses within the macro lotus. The lake is the basis for all.

The beetle is symbolic of the pulsating principle that works in the heart centre of the lotus macro, micro. The beetle sings the song of OM. The beetle itself is SOHAM. As man in the lotus draws himself near to the song of the beetle, which can be heard in

his heart centre, he gets magnetised. As he regularly hears, he gets further magnetised. When he links up to it, he gets melted.

This meditation suggests to the student to feel himself placed in a huge lotus of creation and to feel himself as a mini sevenfold lotus. He is further suggested to feel the beetle of SOHAM in his heart lotus. He is recommended to attune to the song of the beetle, which is initially SOHAM. When the student gains in depth listening, he listens the song as OM. This has to be practised. Then man melts himself into OM. Thereafter, OM resides as the man. The shadow of man (personality) melts. Man as soul remains. The soul is God.

The student is advised to follow the path of inhalation and exhalation, consciously feeling the sound SO while inhaling and HAM while exhaling. The respiration sings the song of SOHAM. When man does conscious inhalation and exhalation associating with the related sounds, he would find the need for an interlude between the inhalation and exhalation. In that interlude he can listen to the heart pulsation, which also sings the same song SOHAM. Pulsation is a double action of unfolding and folding back (centripetal and centrifugal functions). The double function makes the double sound. As the student attunes regularly, he will find another interlude in between

the double function of pulsation. He escapes through the interlude into *Sushumna* where he meets the inner consciousness OM.

OM is the original state of man. As OM, he is pure consciousness. This consciousness works as life and awareness. This is the original identity of man. He is the inner man while the outer man with worldly identity is his shadow. Once man gains his original identity, his shadow disappears. He is thereafter the Son of God or God walking in the form of man. The soul (beetle) thus readjusts with the lake and stays afloat eternally in the unlimited lake of life. Thus beetle is adjusted (attuned) to the lake of life.



Meditation 38:

(April 27, Aug. 16, Oct. 30, Feb. 18)

All-round development, all round development.

Ardent development. Art development.

Advent of Master.

Commentary:

The development of man has to be all round development. Only then fulfilment is possible. Life has many dimensions such as personal, domestic, economic and social. Man has to grow in all dimensions and fulfil the related experiences. If not, the progress is stunted. Man needs to experience the world and feel its limitedness generally. Philosophising without experiencing produces many impractical philosophers who eventually fall to the attractions of money, power and woman.

Denial has never been the path of *Yōga*. Denial is the doctrine of the religions. *Yōga* propounds moderate experience of every aspect of life and transcends thereafter from mundane to super-mundane experiences and from super-mundane to the experience of the Self, the *Atman*, the basis of Heaven and Earth. *Yōga* does not hesitate to suggest moderate comfort. Self-denial and self-torture are seen as ignorance.

The path of *Raja Yōga* respects the will of the man. One should progress on the path with freewill, analysing at all times what he precisely desires inside. One can walk the path slowly and gradually and need not feel hurried. He needs to unfold every petal of every etheric centre, from *Muladhara* to *Ajna*. If one overlooks the experience of a related petal, he will be held back. Man needs to live all physical, emotional, mental and *buddhic* experiences before he thinks of self-realisation. Most of the aspirants are too quick to decide that they can do away with the world, which is not true.

Master CVV propounds *Yōga* of Synthesis like Lord Krishna. He would like the students of *Yōga* to develop in an all round fashion. The development has to be an ardent development, meaning, one should develop experiencing every aspect of life ardently. He further suggests that one should master every experience and show the artistic way of experiencing.

A Master appears well, dresses well, speaks well, acts well, eats well, cooks well, teaches well, serves well, inspires well and so on. Anything he does is artistic and masterly. Such should be the approach to *Yoga*.

All-round development, all round development, ardent development, art development are all the developments to the disciple on the path of progress before his advent as Master.



Meditation 39:

(April 28, Aug. 15, Oct. 31, Feb. 17)

Ant-Man-Brahma. Ant around man.

Man around ant. Man Ant Eagle. Mantle.

Ant to Brahma, Abraham.

Commentary:

This is a poetically composed meditation with sound rhythms. Ant, man, Brahma is the path of ascent. Ant around man is also the path of ascent. Man around ant is the path of fall. Man, ant, eagle is the solution for the fallen ones. Mantle is the state of fulfilment. Ant to Brahma is the path and Abraham is the *Brahman* in existence. Let us consider the statements one by one.

All forms in nature evolve and find fulfilment in the form of man. Man can reach the *Brahman*, the

God absolute. The soul is fulfilled thereby. This is indicated by the statement Ant-Man-Brahma.

In the path of self-realisation of beings, two steps are conceived. All mundane forms eventually gaining the form of man is the first step. This evolution is conducted by nature for the beings in different forms. In other words, the forms of varieties of mundane beings are conducted by nature until these beings get man's form. The beings inferior to man are not self-conscious beings. Hence, nature itself conducts the evolution. This is indicated by ant around man, moving towards man.

Once the beings get the form of man, they become self-conscious and they are endowed with will by nature. Thereafter, the man has to conduct his evolution. Nature plays a supportive role; it ceases to play the leading role. When a being gets the form of man, nature considers the being as mature enough to conduct itself for its evolution. It is like the mother who lets off a grown-up child. A mother would like that her grown-up child handles himself, so also nature leaves man to himself for further evolution.

Freewill and freedom are the gifts of man and he needs to learn to use such freewill and freedom with knowledge. Man needs to grow into the light of knowledge. If he does not, he will again fall. This is indicated by the statement man around ant. Man

gets back into inferior forms when he does not avail the opportunity. To get the form of a man should be seen more as an opportunity for speedier growth but not a privilege. The opportunity should be handled with responsibility. Man around ant indicates the fall through ignorance and irresponsibility.

The next statement in the meditation indicates man availing the opportunity with responsibility. The responsible one follows the path of knowledge and moves further so that he gets into higher realms, represented by eagle. Man Ant Eagle is a symbolic presentation of ant like man growing to the higher states like an eagle that moves in farther skies. The path of knowledge, when regularly and consistently acted upon, leads man to higher states of mind and further leads him to the states of *Buddhic* Light. This *Buddhic* Light is referred to as Mantle. Thus from Ant to Man, Man to Eagle, Eagle to Mantle are the steps of evolution. Man in the *buddhic* plane further progresses to experience the *Brahman*, the *Atman*, the Truth, the God. Thus every ant would realise itself as *Brahman*.

The realised ones come back to help the fellow human beings out of sheer love and compassion. Those are the Sons of God, who stand out as examples of service, sacrifice, knowledge and of alignment with God. Abraham stands symbolically as such a one, who carried the word of God for the fellow beings.

Meditation 40:

(April 29, Aug. 14, Nov. 1, Feb. 16)

*Leo, jungle with the cub.
Jacob. The sign is royal. Israel.*

Commentary:

The sign of Leo represents the lion. Cub is the state of infancy of lion. The cub is the future lion. The cub is in the jungle. The man is in the world. Man when becomes a fiery aspirant is like the cub. The aspirant is in the world. He wants to be above the world and tries to get away from the madness of the world. He gathers himself in his heart centre represented by Leo. As much frequently he gathers himself in the heart centre, so much he meets the lion in the heart. The lion in the heart is *Simba*. *Simba* continuously roars the sound SOHAM. The aspirant staying in the

world but staying in the heart, links up to the sound SOHAM. It is the song of breath that sings eternally in the heart. The deeper the aspirant associates with the roar of the lion (the song of breath), the farther he walks away from the world, yet living in the world. Remember Meditation 3 where the instruction is “live in the outer world but be an inner consciousness.”

The cub, the aspirant associating with the sound SOHAM, gets into the inner consciousness, where he meets Jacob.

Jacob is a prophet who lived in Israel. Jacob esoterically stands for the sounds JA CA BA.

JA is the sound of *Sahasrara*.

CA is the sound of *Anahata*.

BA (interchangeable with VA) is sacred. Jacob stands for the column of inner consciousness that permeates from *Sahasrara* to *Swadhistana* in the *Sushumna Nadi*.

The aspirant associated with the inner consciousness through the song of SOHAM, enters into the path of *Sushumna*, of Jacob. He ascends the path associating with the song of pulsation SOHAM and the song of subtle pulsation OM. He ascends from *Anahata* to *Visuddhi*. On the path, he gains knowledge. He further ascends from *Visuddhi* to *Ajna*, where he becomes free, he becomes a master of his life; he is thus royal and yet a *Yogi*, a *Raja Yogi*. The sign Leo leads the

aspirant through the path of Jacob to become royal. He lives as a king in the kingdom of God and pursues the Divine path.

The Divine path is the real path. Is-real is Israel. Is-royal also is Israel. The real, royal path is Leo. It is opened through Leo and the path is Jacob. Following the path of Jacob, the cub becomes the lion king.

Jacob is said to bring the Divine to mundane and carrying the mundane to Divine. The path of *Sushumna* is the path by which the Divine descends and also the mundane ascends.

This Divine path is called *Devayana* and is named as Devayani in the *Puranas*.



Meditation 41:

(April 30, Aug. 13, Nov. 2, Feb. 15)

*Man is Isiah, Messiah. Man is the Cross.
Macrocosmos. Moses. Mount.*

Commentary:

It is said many times in these meditations that man is the image of God. All that exists in God exists in man, except that man is localised consciousness while God is universal consciousness. When man surrenders his individual identity at the feet of God, all cosmic, solar and planetary intelligences inherent in him awaken. He becomes a Master. The Sanskrit word for Master is *Isba* or *Isbwara*. *Isba* is *Isiah*. *Isiah* is *Messiah*. Man becomes Master and delivers the message of God. Thus he is *Messiah*. Many *Messiahs* have come and inspired many. Few follow the path. A hand-

ful transform themselves into a Master and fulfil the Plan.

Man is the cross, in the sense that he has the potential to experience the fourfold existence, namely, pure existence, awareness, thought and action. The cross is a symbolic presentation of this fourfold existence. When man experiences himself as pure awareness and as existence, he is a complete man. He knows himself as thinking and acting entity. Thought and actions are two arms. They happen on the basis of awareness and existence, the other two arms that make him four-armed.

The cross indicates a vertical passing through the horizontal. Horizontality represents matter. Verticality represents Spirit. In man, the Spirit and matter meet in right angles. Man has the potential to be a *Yogi*, the one who balances matter and Spirit.

Man is macrocosm in micro. This will be realised in the Aquarian Age. He can command the elements at will. Moses is an example of it. He represents the Mount. Masters are like Mounts. Mountains stand out significantly upon Earth. Masters stand out among the men.

Meditation 42:

(May 1, Aug. 12, Nov. 3, Feb. 14)

*All names together utter the name of God. A prophecy
thinks from darkness to light. Prophecy is fulfilled.
Abraham, Moses, Isaiah, Jacob put together form Jesus.*

Commentary:

The original understanding of God from *Vedic* times is that He exists as all names and in all forms. Matter is an offspring of Spirit. When matter is designed and shaped by the forces of nature, the Spirit cooperates and dwells in matter. All that is visible and invisible is God. Through the visible God, the invisible can be realised. By denying the visible God, one cannot reach the invisible easily.

“*Visvam Vishnubu,*” says the *Vēda*. The form of the world is Vishnu, the Lord. When this truth is accept-

ed, all names are God's names because the names are given to the forms which are God made. God dwells in all.

When God is not felt in the form, darkness prevails. When God is recollected in the form, the darkness yields light. The disciple needs to think and recollect God in all that is visible. This is a fundamental discipline for a disciple. Then God reveals slowly. As God (the Light) reveals in the visible, the darkness of the world disappears.

The path of grace, which Jesus Christ followed and which many world disciples followed in India, suggests looking for God in all that is. Then the reality appears and the prophecy gets fulfilled. In Jesus, there was such fulfilment of prophecy, which was imitated by Abraham, Moses, Isiah, Jacob, etc.

The teachings of Jesus constitute the synthesis of wisdom. It is unfortunate that only fragments of his teachings remain today. He taught the synthesis of all that IS. He taught through symbols, through allegories and through parables. He demonstrated the immortality of man. He created and destroyed. He brought the dead to life. He was an embodiment of simplicity, of love, of sharing and of sacrifice. He did not found a religion. He followed the path of truth, which was followed by earlier seekers who turned into Masters. Like them, he too became part of the path.

Meditation 43:

(May 2, Aug. 11, Nov. 4, Feb. 13)

Trace bridge from the eye of the bull to the tongue of the serpent. It is the rod of the messenger of God.

From Taurus to Aquarius the head of the rod points the path. From Scorpio to Leo the tail ascends.

The Z form of Kundalini through eons.

Z is the half swastika.

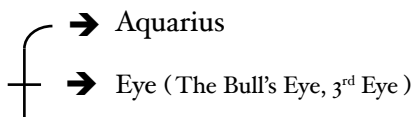
Z to A, Zero to Aries.

Commentary:

The eye of the bull exists in man as the third eye. The tongue of the serpent is the tip of the spine. The eye is in Taurus Constellation. The tip is in Scorpio. The bridge from the third eye to the tongue of the serpent is the path of *Sushumna*, where the pure consciousness exists.

A messenger of God is the one who realised himself as that column of consciousness. Symbolically, he holds a rod (like Moses and Jesus). The rod of power that the messenger holds is the power of his realisation. The energy of his column of consciousness transmits itself to the rod and fulfils the works of God.

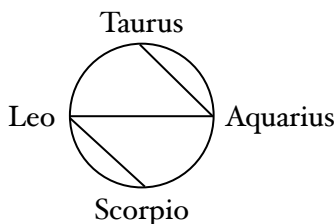
Above the bull's eye (third eye), the forehead is slightly curved. At the end of the curve is the energy of Aquarius, which is given in the following symbol.



Energy flows from higher circles through Aquarius to the third eye. From the third eye, the initiate conducts the work. He creates works of goodwill, he promotes existing works of goodwill and he subtly destroys ignorance. He does triple work by linking to the Divine. He always remains linked.

From the bull's eye to the tip of the spine (from *Ajna* to *Muladhara*), the bridge remains in the form of Z. In initiates it becomes a straight line. The Z form speaks of the deflections and distortions. From Taurus to Aquarius, there is ascent of energies. From Leo to Scorpio, there is descent of energies. The ascent

and the descent points are connected by the horizontal, which is depicted here under.



From ancient most times, the *Kundalini* energies remain in the Z form and man remains from ancient times in the darkness of the world. Until the Z form is straightened, man cannot experience life. The path of *Yoga* (of discipleship) facilitates the process of transformation. But for this, the student is expected to regularly meditate upon the rod of consciousness from the tip of the forehead, via the six etheric centres to the tip of the *Muladbara*. Feel the rod in its brilliant diamond light. Feel the rod as I AM. Visualise the rod and meditate that “rod is I AM.” This would help to transform himself into light.

The Z form of *Kundalini* indicates a curved path in its three parts. One part is from Scorpio to Leo. Another is from Taurus to Aquarius. The third is the link between Leo and Aquarius. These four signs form the Fixed Cross and it represents half of *Swastika*.

Swastika means the one that restitutes the self. The self is restituted only when the self is realised. *Swastika* also means the one that bestows the bliss of self-restitution. The half *Swastika* of the Fixed Cross speaks of fifty percent of self-restitution only. The other fifty percent is to be accomplished through the path of *Yoga*.

Astrology speaks of three crosses of twelve Sun signs. One is the Mutable Cross where man is not even half *Swastika*. The second is the Fixed Cross where man is half *Swastika*. The third is the Cardinal Cross where man is full *Swastika* or perfect man. The three Crosses speak respectively of the worldly man, the disciple and the Master. The meditation is for the disciples who are on the Fixed Cross. To them, the task is to ascend to the Cardinal Cross. The *Yoga* discipline gives the steps of ascent. When man reaches Aries, he gets fulfilled. Fulfilment is *Poornam*, meaning, fullness. Thus from Z to the fullness of Aries, the meditation opens the path.



Mediation 44:

(May 3, Aug. 10, Nov. 5, Feb. 12)

A to Z read scripture written. It is written in the cave temples of your body. Z to A you read in the picture writing of the future. The wheel is reversed.

Commentary:

The cave temples of the human body are the etheric lotuses that exist in the cerebro-spinal system. In these temples, the letters exist on the petals of the lotuses. The letters are symbols of sounds, which are conceived in Sanskrit (the language of the *Devas*). These letters are forty-nine in number (seven times seven) and are made up by sixteen vowels, twenty five consonants and eight santhas (the letters that bestow poise). Every petal of every lotus responds to a sound of a letter. This is because the forty-nine let-

ters are responsible for preparing the seven planes and their seven sub-planes. Sound is the basis of creation and the sounds that prepare the seven sub-planes are perceived by the seers of ancient times. These sounds are the seed sounds and combination of these sounds form *mantras*. All these sounds are arranged in the Sanskrit language from AA to KSHA, like A to Z in English.

The science of Tantra is the science that gives the clue to these sounds. Working with sound is the first step of discipleship. But initially, the student is recommended to visualise the different etheric lotuses from *Ajna* to *Muladhara* with the different number of petals. He can also contemplate upon the different colours relating to the lotuses. He is further advised to notice each petal with the related seed sound. For this purpose, he may look into illustrations given by Sir John Woodroof in his book *Serpent Power* or *The Chakras* written by C.W. Leadbeater.

The involution of man is from AA to KSHA and his evolution is from KSHA to AA. Discipleship is a process of return from objectivity to subjectivity and from subjectivity to reality. Hence, one is required to clear the past through the present and the future and to return to the centre. Clearing the past is possible from the point that the disciple takes to neutrality in his attitude. Remaining dispassionate, he is to attend

to events that come up to him without creating consequences. Only then the past gets cleared through time and the wheel reverses to restore him to his original centre. Disciples who are dominated by the quality of *Rajas* and *Tamas* cannot do this clearance of *Karma*. They should learn to be neutral to start with.

The significance of the Scriptures is that they reveal the path of return from Z to A. The only riddle is that the Scriptures are written in symbolic language. The symbolism of scriptures constitute the implements to open the knowledge of the Scriptures. The symbols do not yield by themselves to those who did not work out purity in the mental, emotional and physical planes. However, perfect purity is not demanded. Strong goodwill in all aspects of life is what is demanded.



Meditation 45:

(May 4, Aug. 9, Nov. 6, Feb. 11)

*In Aries the serpent is Kumara. In Scorpio the serpent
is Saturn. In Cancer the serpent is Python.
Python is typhoon.*

Commentary:

Discipleship is the path for the son of man to become the Son of God. One is a Son of God when one seats in the centre of *Ajna*. It is the seat of mastery. *Kumara* means a Son of God. He is the messenger of God.

The disciple's journey starts from *Muladhara*, represented by Scorpio. The man in *Muladhara* is the man of the world. He lives in objectivity. As much man projects into objectivity so much he gets conditioned. Only a Son of God can project into objectivity with-

out getting conditioned. Conditioning is the principle of Saturn. As much as man works with desire, so much Saturn conditions him in *Muladhara*. The conditioned awareness of man in *Muladhara* is described as the serpent Saturn.

When man is affected by emotions, his energies get disturbed just like a typhoon that disturbs. Emotional people are disturbed people. They also disturb others when they are emotional. Almost the entire human race today is emotional. A very small percentage is beyond such emotions. Emotion is represented by Cancer. Cancer waters are seawaters. Typhoon comes from seawaters. It disturbs the life like a Python. Python is the legendary Greek diabolic that rises from the sea through Typhoon and supplements the damage and destruction that the Typhoon does. Apollo mellows it down to be a soft dolphin (Delpoin). Python is the emotional energy that rises suddenly like a Typhoon, disturbs and disappears.

The meditation speaks of three states of awareness; one at *Ajna*, the other at *Muladhara* and the third at the *sacral centre*. Symbolically, the three seats are astrologically mentioned as Aries, Scorpio and Cancer. The serpent in the meditation represents the awareness of man (*Kundalini*).

Meditation 46:

(May 5, Aug. 8, Nov. 7, Feb. 10)

Eagle and serpent. Matter and serpent. Master and servant. Master and savant. Physical serpent. Astral servant. Divine savant. Celestial saint.

Commentary:

When man's awareness is above the diaphragm, the eagle takes birth. While it is below the diaphragm, it remains a serpent. Serpent moves deep down into the matter. It is common knowledge that serpents live in the holes of the earth. Likewise, the man below the diaphragm gets deep down into the world of objectivity. For the man of objectivity, the world of matter is everything. He remains a serpent and he lives for matter. Lives pass on pursuing material goals. When man gains the knowledge of the futility of pursuing the material goals and also the limitedness of the material

experience, he slowly turns towards super mundane pursuits. He listens and learns about the Masters, who live a life of wonder to him. He gets attracted to them. He recruits himself into the works done by a Master of Wisdom. Slowly he becomes a servant, in the sense, physically handling the acts of service in the group of the Master. Thus, from the status of a serpent, he gets to the status of a servant. To him, the Master becomes a role model and he tries to imitate him. While imitating the Master, he practises certain virtues. The practice of virtues gradually leads him to be a savant of the future. Yet he is still worldly. Hence, he is physical serpent. But the aspiration makes him a servant in the astral plane. Lives pass by. In due course of time, he becomes a savant and gradually becomes a Celestial Saint.

According to Master DK, it takes normally seven hundred seventy seven (777) lives for a servant to become a saint. But before that, countless number of lives would have been lived by man as serpent, in the sense, living for material benefits.

The serpent crawls by the belly, horizontally on the surface of matter. Man working for his belly (desire nature) also moves horizontally. Therefore, the worldly man is symbolically called the serpent. The eagle moves into higher circles and in a spiralic movement reaches farther skies. A man who ascends from

Muladhara to *Anahata* transforms himself into an eagle. He moves further into the higher realms and he reaches *Ajna*. Serpent moves in circles, eagle also moves in circles, but each time it completes a circle, it is on a higher ring. The difference between the circular movement and the spiral movement is required to be understood by the student of meditation.



Meditation 47:

(May 6, Aug. 7, Nov. 8, Feb. 9)

*Not to learn but to realise. Not to acquire but
to expand. Not to possess but to permeate.
Not to secure but to sacrifice.*

Commentary:

Realising is different from learning. When what is learned is practised for long years, it settles down as realisation. The knowledge stays forever with him. People may learn; most of them do not practise. Hence no realisation happens. Knowledge does not settle down as wisdom; such knowledge is useless.

People acquire bookish knowledge, but such bookish knowledge does not cause expansion of consciousness. It only swells the head and makes the reader headstrong and arrogant. Only wisdom permeates.

Wisdom is knowledge in action. Operative knowledge permeates as wisdom. Many students believe in acquiring more and more knowledge, but they do not expand. The student should be alert to practise the operational instructions of knowledge. That is the only way of real growth.

Possessing knowledge causes indigestion. Knowledge in operation results in permeation of wisdom, of light and of presence. For this reason, the *Veda* says that the purpose of learning is for practice and the purpose of practice is for the permeation of wisdom. Such practice of wisdom facilitates the subconscious mind to conduct acts of service and sacrifice. Slowly, such service and sacrifice become normal and natural with the aspirant and transforms him into a disciple.

This meditation emphasises upon bridging the gap between knowledge and action.



Meditation 48:

(May 7, Aug. 6, Nov. 9, Feb. 8)

*Matter, mind, Master. Matter is the South Pole.
Master is the North Pole. Mind is the equator.*

Commentary:

Matter, Mind, Master can also be understood as Matter, Man, Master. These are the three states of the one journey. Once creation is completed, the beginning of the evolution starts from matter. Matter evolves through forms. The beings are the indwellers of the forms. As the forms evolve, the beings experience better. The experience is optimum in the form of man. The man further evolves as the Master. The evolution is complete.

Each time a creation happens, the beings enter into the creation at different levels of evolution. This de-

pend upon the evolution that the beings already accomplished in the previous chain of evolution. Some beings start from the beginning depending upon their previous state of evolution. Some start as plants, some others as animals, still others as human. A few would already have been Masters. The Masters would also come back to help the fellow beings. They are called *Kumaras*. They form the North Pole (*Sahasrara*). Their disciples permeate up to *Anahata*, depending upon their evolution.

The aspirants are just above the equator and the worldly man is in solar plexus. Solar plexus is the equator. Depending upon the evolution of the worldly man, he permeates between the solar plexus and the lower *Muladhara*. Below the lower *Muladhara*, sub-human beings exist up to gross matter.

Man has an option to move upwards towards the North Pole from the equator by following the path of *Yoga* (discipleship). He can also tread the path of worldliness and get into centres lower than the solar plexus. He therefore is at the midway point and is therefore the equator.

When man becomes a Master, he also works out another equation, a new balance. This is the higher equator namely the heart centre (*Anahata*). Staying in the heart, a Master handles the higher and the lower forces. He balances them in him. He moves with fa-

cility in the field of Spirit and matter. He also forms the bridge between the higher beings and the worldly beings. He further becomes a path for the lower beings to pass over to the higher circles. The whole path of evolution is a movement from gross to subtle, from matter to Spirit and thereafter settle in the midway point.

The student of meditation is recommended to visualise the light from *Sahasrara* to *Anabata* and to further visualise such light reflecting below the diaphragm to ensure that the darkness relating to the illusion of the world is dispelled up to the *Muladhara*.



Meditation 49:

(May 8, Aug. 5, Nov. 10, Feb. 7)

Matter-mind-Master is the rod of rotation.

The Earth rotates. The rod spins time.

Rotation is time.

Commentary:

Rotation is time. As time rotates, matter forms. As time rotates, matter evolves. As time rotates, mind forms and mind evolves. And again as time rotates, Master appears.

As the Earth rotates on its axis, the aforesaid states of evolution happen. The rotation of the axis builds the path of evolution. It also builds the path of involution. The two paths are spun around the rod of the axis. The rotation of the rod is conducted by time. The rotation of the rod is the rotation of Earth. Thus

the Earth is moved by time, which spins the rod (the axis).

The Master stays in the rod and hence he is not in the rotation. He observes the rotation of matter and mind. He also observes that it is through time matter is formed and mind is formed. He finds that the time is the Master. He moves in the world of mind and matter, knowing fully well the time and its characteristics. He notices the periods of light and the periods of darkness.

The rotating ones in creation are the subjects of time. The non-rotating ones even while in rotation are the Masters.

Masters also move in creation in tune with time, respecting the laws of time. But within them they stay stable. They are essentially non-moving and apparently moving.

The rotation of time is seen by the Masters as an act of love and compassion for the evolution of the beings. Such is the understanding of the rotational aspect of time that spins matter and mind.

The student of meditation is recommended to observe the rod within him. It is called *Brahma Danda*, which means the rod of the creator or the rod of time. Within the rod is the existence. Around the rod there is the movement of consciousness. Associating with the energies of the rod, the student can experience

the movement that is happening within his system. He sees the non-moving rod of energy as the basis for the moving energies around it causing the matter and mind and also causing their movement.



Meditation 50:

(May 9, Aug. 4, Nov. 11, Feb. 6)

*Rotation is time. Revolution is period.
Time is in rotation. Matter is in periodicity.
Time hatches matter.*

Commentary:

As time rotates, revolutions happen. A revolution of time is a period. Matter evolves through periods. Matter also takes birth from and disappears into the Spirit through revolutions of time. Time is seen by rotation; matter is seen by periodicity. Matter transforms itself through the periodicities and takes to the mineral, plant, animal, human, and *Deva* kingdoms. Every kingdom has a periodicity. All these periodicities have a beginning and an ending for the beings. There is a periodicity for mineral to transform into

plant and a periodicity for plant to become animal and animal to become man. As evolution happens and beings move from one kingdom to the other, new beings get recruited, since time hatches matter.

Thus, time should be seen as the principle of rotation in the creation and the evolution of beings should be seen in terms of their periodicities within the rotation of time.

Periodicities have limitations. Rotation is eternal. Periodicity applies to beings. Rotation applies to time. Revolution determines the longevity of the period. Understand the significance of rotations, revolutions, and periodicities. A life span is a period. Within the life span there is the experiencing of the revolutions of day and night, Full Moon and New Moon, of months and of years. These are the revolutions that man has to avail for his evolution. Thus, the periodicities link up the rotations through revolutions and every revolution should be seen as an opportunity for evolution.



Meditation 51:

(May 10, Aug. 3, Nov. 12, Feb. 5)

Matter turns atom, atom turns matter. Matter-time adjustment. Matter turns man. Man becomes Master. Matter becomes mind. Mind becomes Master.

Commentary:

Through time matter evolves. Matter is aggregate of atoms. Forms are an aggregate of matter. Forms keep changing through time, since matter and atoms are subject to change. Change is constant with matter. The change in matter happens with the change in the atoms and their combinations. Atoms aggregate and segregate as per time. Therefore, the matter and the related forms keep changing through time. Time is the adjuster. Through time matter turns into a man. Through time man becomes Master. Matter, Mind,

Master are the progressive stations that are worked out by time.

Time should be seen as the alchemist that transforms inorganic matter into organic matter and organic matter into inorganic matter. Time also transforms organic matter into organised mind and further transforms such mind to be the Master mind. Time does all this through its rotation. Time moves slowly. It moves at snail's speed. It teaches patience. Patience is the keynote of evolution. Time is Kronos. "Kronos moves and who knows his movement?" is an occult statement. Many initiates accomplished to be so by their strength of patience and ability to wait. A man's ability is seen in his waiting. Mind and matter move faster. They are governed by *Rajas* (dynamism). A Master stays stable. He is ruled by poise (*Sattva*). Time is the Master that moves not but moves all. Master is the other name for time.



Meditation 52:

(May 11, Aug. 2, Nov. 13, Feb. 4)

Solar pole, polar soul.
The higher pole is the soul.
Soul is the centre.
Pole is the pivot.

Commentary:

The pole belongs to the soul. Then it is solar pole. The soul belongs to the pole. Then it is polar soul. Solar pole is the pole that descends from the soul universal. From the pole descend innumerable souls who are in creation. The soul universal is beyond the pole. The soul in the creation or the individual soul is tied down to the pole. At the higher end of the pole is the soul universal. It is from that centre vertically the pole is formed with seven outlets. From each of the

seven outlets beings emerge and dwell in the seven planes. The pole is the pivot that rotates the creation. The souls are within the wheel of the creation.

The pole is permeated by the soul universal. Hence it is solar pole. It descends with the principle seven and creates every thing by seven categories. The souls that come out of each category carry different qualities. For the polar soul (the being) to ascend, it needs to enter into the pole and ascend.

The student of meditation is a polar soul. He is generally in one of the three lower centres. All the seven centres are expressions through the *Sushumna*. Each expression carries different qualities. When the student is generally a thinking entity in terms of goodwill, he becomes an expression from the heart centre. Otherwise, he remains an expression from the solar plexus. When he is emotional, he expresses from the sacral center. When he is engrossed in the physical world, he expresses from *Muladhara*. Likewise, the student can be expressive from *Anahata* when his daily life attunes to discipleship. Being a polar soul, the student should think of entering into the pole. This is a visualisation. When he enters the pole through visualisation he would find the vertical column of consciousness within the pole. He should align with that consciousness again through visualisation and reach the *Ajna* centre and feel himself as a Sun resplend-

ent with brilliant light. If this visualisation is regularly practised, the student is helped from within to evolve from the existing state of awareness to a higher state of awareness.

Since the pole is the pivot, entry into the pole is pivotal for the student. But the pole rotates. Hence it becomes generally difficult for the mind of the student to enter into the pole through visualisation. The mind is habituated to move into the objectivity. The student is recommended to make persistent effort to enter the pole. It is like swimming against the currents. The currents of the mind lead the student to objectivity. His moving towards the pole in him to enter into, is an effort to accomplish a turn around of the mind to subjectivity. Patience and perseverance have to be exercised.



Meditation 53:

(May 12, Aug. 1, Nov. 14, Feb. 3)

Soul is lunar. Pole is Solar. Soul reflects pole, it is full moon. Soul merges in pole and it is new moon. Pole is light, soul is life. The serpent unwinds the coils. Key and hook. Man is key, mind is hook. Pole is light, life is hook. Rotation of the clock opens the lock.

Commentary:

Soul is lunar. Lunar means reflective. It receives and reflects. Pole is solar. The soul is a reflective principle. It also receives to reflect the solar principle.

Soul is super soul reflected through the three qualities of nature. In the soul, there is life and awareness. It receives the life from nature and awareness from the super soul. When the soul merges in the super

soul it is like a New Moon. This is called Samadhi. When the soul reflects the super soul on to its body, it is Full Moon.

The Moon receives from the Sun and reflects the light upon Earth. Then it is Full Moon. Similarly, when the soul reflects the super soul, there is experiencing of the full light even at the mental plane. The body itself feels enlightened. The magic of the Full Moon is experienced by the Earth. Likewise, when the soul reflects the super soul, it is experience of Full Moon by the body. This is called the kingdom of heaven upon earth.

The serpent of time unwinds its coils when the soul starts experiencing the polar light. The soul in the human form only can make all these experiences. Hence, man is the key. All forms through time evolve into human forms. And in human form fulfilment happens. The beings are fulfilled in human forms. In sub-human forms it is not possible. That is how man is seen as the key for fulfilment.

Man has self-consciousness. It enables him to pursue the path of the discipleship and thereby experience light. But man also has the shadow of the self-consciousness, which is called the personality (or the mind). This mind being a shadow can lead man to illusion and to ignorance. It can be the hook that does not let man experience the light.

Thus man is the key. But his mind is the hook. The hook of mind ties the being (the soul) to the physical body with the thread of the physical life. The being has to relate to the super soul and develop the subtle body and the subtle life to relieve himself from the physical body and the physical life. As man evolves, he will get more and more inclined to the super soul that presides over the pole. To orient to that super soul, he enters into the path of discipleship. Through time with the help of discipleship he unlocks the thread of life from the physical and liberates himself. Thus, the lock gets opened through time for a disciple. The time is the clock.



Meditation 54:

(May 13, Jul. 31, Nov. 15, Feb. 2)

Lock and key adjustments. Space expands. Horizontals meet verticals. Mind crosses matter. Time unfolds time. Life creates life. Father creates son.

Commentary:

Lock and key adjustments. The lock is the mind. The key is the discipleship. As much the key is used, the lock keeps opening. As much as the lock opens, the space within is realised. Space is the other name for existence. As the key works, the lock opens and the smoothening touch of self-existence is experienced. Man draws himself from the world into his heart centre. He withdraws from objectivity to subjectivity. Objective movement is horizontal movement. From objectivity to subjectivity mind is drawn.

It is called horizontal meeting the vertical. In the subjectivity man moves vertically from the heart into subtler planes. The mind rejoices in the *buddhic* plane of light. It gets engaged with the *buddhic* phenomenon, which is an activity of life beyond mundane existence. Thus mind crossed matter. As much as man moves and works in verticals (subjectivity), more and more space is experienced and time expands. Space and time compliment each other. Thus time unfolds. The life physical yields to life subtle. The subtle life prepares the subtle body. Into the subtle body man moves. Now man is Divine man since he is in Divine body. Divine body is a body of light, which is golden or diamond. It does not suffer death like the mundane one. Thus Son of God is created.



Meditation 55:

(May 14, Jul. 30, Nov. 16, Feb. 1)

*Space is globe. Time is spiral. From globe spiral springs.
With spiral the globe fills. Space and time are the
knower and the known.*

Commentary:

Space is globe. It is existence. Time springs from the space globe as a creator. The creation is filled by space through time. Space follows time, as time moves like a spiral and fills the creation with its energy. As time unwinds, creation happens. As time winds back, the creation disappears again into the space globe. In creation, time is the Lord. But space is the Lord to time. The time obliges only its Lord, the space. The time is known only to space. Time is not known to any other. The knower of time is space. The one who

knows space knows time. Knowing the space is knowing the self, the existence. The knower knows time and thereby knows all.



Meditation 56:

(May 15, Jul. 29, Nov. 17, Jan. 31)

*Space is globe. Universe is lotus. Globe unfolds
into lotus. Space unfolds into universe.
Globe is potential lotus.*

Commentary:

As time springs from the space globe, the space follows time and unfolds just like a lotus bud unfolds. Through time, the space unfolds from within. Everything unfolds from within in creation. That which is within is space. As the globe of space unfolds, it looks like a huge lotus with seven layered petals. Unfoldment is from subtle to gross. Even ideas unfold from within into thoughts and further unfold into actions. Thus, all unfoldments are unfoldments of space. The space globe continues to unfold as long as the time

moves downwards (subtle to gross). When the time takes to the return path, the space also returns with time, to become the globe again. The globe of space is a potential lotus. The lotus is space revealed through time.

Meditation upon existence within oneself leads to unfoldment of space. "How am I existing?" is the thought for contemplation. "What is my existence, what exactly is existence, what do we mean by saying 'this is dog', 'this is tree', 'this is man', what exactly is, what is be-ness and what is being?" Questions such as these, when contemplated regularly and deeply, unfolds the space and one knows himself as a lotus of space.

This is a profound contemplation recommended for no moon days. All unfoldments of space may disappear, but the space as existence remains.



Meditation 57:

(May 16, Jul. 28, Nov. 18, Jan. 30)

Man is in globe. Lotus is in man.

The heart of space is man. The heart of man is space.

*The heart of space is the centre. The heart of man
reflects the circumference.*

Commentary:

It is explained in the earlier meditations that globe unfolds into a lotus through time and the beings emerged in all the seven planes through the seven folds of the lotus. It is also explained that space enters into all that is formed through time by nature. Man comes out of the lotus of creation and lives in it. The lotus is globe of space unfolded. Thus, man is in the globe and is in the lotus. The lotus is again in man and the space is also in man as it is in every being. What is

around man is also inside the man. That is the beauty of man. The five elements around man are also inside the man. The space mind is functioning as mind in man. The three qualities of creation function as three qualities of inertia, dynamism and poise. The awareness (the intelligent activity) that exists in creation also exists in man. The planetary principles that exist outside also function in man.

All potentials of space also exist in man because the heart of man is space. The space in man unfolds the lotus in man, which again is sevenfold. While the heart of man is space, the heart of space is man. Such is the status of man in creation. Since he is the heart of space, he is the centre of the creation.

All that is, is an expression of space and such pulsating space is in the heart of man. Therefore, from the centre of the heart all can be expressed. The space is God absolute. The man is the mini God in the cave of his heart. The centre of man is micro space while the space is macro.

This meditation suggests to the students to link up to the cosmos with the principles existing in him, which are as under:

1. The space of heart, which is pure existence.
2. The pulsation of space in the heart.
3. The unfolding nature of pulsation.

4. Awareness through unfoldment, as 'I AM'.
5. The three qualities of nature and the related awareness.
6. The twelve qualities of awareness.
7. The seven principles of awareness.
8. The five elements and the mind.

The time of unfolding and refolding of space from sleep to sleep.



Meditation 58:

(May 17, Jul. 27, Nov. 19, Jan. 29)

Serpent unwinds into spiral. Globe of space unfolds into lotus. Serpent of time unwinds into spiral. Serpent is in lotus. Lotus is in globe. Globe is in mind.

Commentary:

When creation is planned, the globe of space unfolds into a lotus through the means of time. The serpent of time moves in spirals, springing from the Plan. As per the movement the formations happen. The formations are filled with time and space. The formation itself is called the unfolding lotus, since unfolding is the characteristic of lotus. The unfolding is of awareness (of light), which is fresh and brilliant. Hence, it is called lotus. The unfolding is in layers within the layers, which is also like the lotus.

The unfoldment or refoldment is conducted by time. Time rotates matter. But the rotations are not circular, but spiralic. By the spiralic rotations matter moves from subtle to gross and again from gross to subtle. Such spiralic rotation is due to the inherent time principle, which forms the lotus of creation. Hence, the serpent of time is in lotus. Lotus is in the space globe.

The space globe, its unfoldments through time, time's spiralic movement are all in the mind of space. The space mind is the space intelligence. The seers experienced that space is intelligence and is life. "Space pulsates," says the wisdom book. It is this intelligence that manifests in gradations up to ant, plant, man, *Devas*, etc. It is space life that also moves into all forms. The space globe is organised by the space mind.

The student is suggested to think of space, time and the lotus of the universe in his mind, which is representative of space mind.



Meditation 59:

(May 18, Jul. 26, Nov. 20, Jan. 28)

Man is bound in Chakra. Chakra breathes out lotus.

Lotus delivers serpent. Serpent is Kundalini.

Lotus is Padma. Chakra is the wheel.

The wheel rotates.

Commentary:

The student of meditation is expected to know the seven etheric centres in the cerebro-spinal column. These seven centres are the whirlpools of energy that conduct the seven planes of awareness. They are physical awareness (*Muladhara*), sensuous of emotional awareness (*Swadhistana*), mental awareness (*Manipuraka*), buddhic awareness (*Anahata*), etheric awareness (*Visuddhi*), awareness as 'I AM' (*Ajna*), awareness as 'THAT I AM' (*Sahasrara*).

In the ordinary man who is selfish and worldly, the higher centres from *Anahata* to *Sahasrara* are not active. The lower centres from solar plexus to *Muladhara* are active, since the ordinary man thinks of self-welfare, desires, worldly pleasures and works physically to accomplish them. The three lower centres move like wheels (*Chakras*). Man moves in that wheel of energy and looks for the same experiences again and again. The movement of the wheel is circular, but is not spiralic. Hence, he remains bound like a rodent round the mill. This is commented by the statement “man is bound in *Chakras*.”

When man evolves and looks for self-development, he slowly and gradually entertains ideas of welfare to others. This opens the doors to higher states of mental awareness. He gets drawn to men of wisdom and tries to follow the rudiments of wisdom. Wisdom is light. When thoughts of wisdom prevail, light prevails in the mind. The light is *buddhic* light. It illumines the mind's chamber. Man conducts in that light and follows the path of wisdom, which is called the discipleship. As man shifts his emphasis into wisdom, the *Chakras* (wheels) transform into lotuses. The lotuses stand for unfoldment through spiralic movement. Thus, unfoldment of *Chakras* into lotuses is through refinement of human thought.

The *Chakra* and the lotus are like the hidden potential for unfoldment (*Chakra*) and the manifestation of such potential (lotus). The spiral of time enables spring up of awareness, which is described as the serpent *Kundalini*.

The student is advised to visualise *Chakras*. He is further advised to visualise the forms of the *buddhic* plane like a white lotus, a white elephant, a white horse, a sunrise, sacred temples, Ashrams, sacred men (Masters), a white bird, a white eagle, a white swan swimming in clean blue waters, etc. Such visualisation of and contemplation upon the *buddhic* plane would bring in adequate inspiration to conduct small acts of service in the world. As the contemplation grows, the service also grows. They complement each other.

When the contemplation upon the forms of light and the execution of acts of service grow to the required dimension, the potential of unfoldment springs up from *Chakras*, through time. It is the time that causes the spring up. When the spring up happens, the *Chakra* unfolds gradually into a lotus. The awareness is like a spring of spiralic light. This spiralic light is called *Kundalini*, the coiled light. The light coiled in a *Chakra* unwinds into a spring of light. This process is called the awakening of *Kundalini*. The *Kundalini* thereafter presides over the lotus, which was a *Chakra* before. *Chakra* imprisons the awareness; lotus releases it.

The student may visualise a *Chakra* (*Anahata*, *Visuddhi* or *Ajna*). He may then visualise gradual unfoldment of the *Chakra* into a lotus. He may further visualise himself in the form of light presiding over the lotus.



Meditation 60:

(May 19, Jul. 25, Nov. 21, Jan. 27)

*Ten times ten. The wheel rotates. Three wheels
from one wheel. A total of four wheels.
Three above and four below. Seven wheels
rotate in three directions.
Seven and three is ten.*

Commentary:

Ten is a perfect number. It is the number of fulfilment. Symbolically, ten is one and zero. One is the one existence. Zero is its creation. The one in creation is ten. It descends in steps to the visible, physical, gross creation. One becomes ten and ten times it evolves to be a creation. Again it evolves ten times to be ten and to one. The whole involution and evolution happens through time. The ten are as under:

1. Time (the Divine).
2. Root matter (Aditi).
3. Rajas (Self-consciousness).
4. Tamas (Mind)
5. Sattva (Buddhi).
6. Akasha (Sound).
7. Air (Touch).
8. Fire (Sight).
9. Water (Taste).
10. Matter (Smell).

All these manifest through rotation of time. The manifested items rotate as a wheel. From one wheel, the three wheels emerge. The first is cosmic, the second is solar and the third is planetary. From one to three, a total of four wheels emerge. The movement of three wheels brings in the fourth, which reflects the three wheels. The reflection has its deflection. Thus, there are three deflected wheels from the three originals, with the fourth one as the reflecting one. Thus seven wheels rotate. The seven wheels rotate in three directions with the three qualities occasionally becoming predominant. The three directions take the predominance in three different situations. When it is evolutionary, *Rajas* (dynamism) predominates. The quality of poise takes the predominance at the completion of creativity. Poise keeps the creation in exist-

ence. When the creation is to dissolve, *Tamas* (inertia) predominates.

Thus three becomes four, four becomes seven, seven becomes ten. The one wheel is seen in its ten aspects. In man also there are seven wheels representing the seven *Chakras*. The seven *Chakras* carry the three directions. As per the direction of the *Chakras*, the chemistry of man happens. The formation of the seven wheels is from above downwards to the *Muladhara*. The fourth *Chakra* is *Anahata*. It reflects the three *Chakras* above it as three *Chakras* below the diaphragm. Thus, seven *Chakras* operate and the *Chakras* carry inherently the three qualities and hence they take to three dimensions as per the evolution of man. Contemplate upon poise in all the *Chakras* where inertia and dynamism are equated and the poised state unfolds the awareness as a spring, transforming the *Chakra* into a lotus.



Meditation 61:

(May 20, Jul. 24, Nov. 22, Jan. 26)

*Seven wheels in three Lokas. Twenty-one wheels.
The twenty second is I AM. I AM is more than
nought, less than one. Twenty-one plus I AM
divided by seven is the value of Pi (π).*

Commentary:

This meditation is a continuation from the previous one.

In all the seven wheels there are the three qualities and consequently the three states. The three states are the three *Lokas*. The three states respectively are the states of consciousness, force and matter. The seven wheels with the three states in each wheel make twenty-one wheels. The three states depend upon the predominance of *Sattva*, *Rajas* and *Tamas*. When *Sat-*

tva presides, it remains in the state of consciousness. When *Rajas* presides, it results in the state of force. When *Tamas* presides, the state of matter prevails.

Thus in seven *Chakras* when three states prevail, it becomes twenty-one, which is three times seven.

To sum up, it is consciousness in seven planes of existence with its three qualities that constitute man. But man himself is more than his consciousness. He is existence. Existence is the basis. It is not anyone of the twenty-one states of experience, but it exists in all experiences. So man is called twenty-one plus (21+) in seven planes. That which is beyond twenty-one is the twenty-second, but it cannot be considered as twenty-two.

Twenty-one plus divided by seven is the numerical relation of the diameter to the circumference of a circle. It is 3.1415 to one. God, the existence is the reduction of this, so as to obtain the standard unit one (refer *Secret Doctrine*, Volume 3). It is the relation between God and man (circumference and centre). The centre represents the one and the circumference represents zero. Thus one becomes ten and the knowledge of one becoming ten is Pi (π), meaning, the key of wisdom and that key is man.

Meditation 62:

(May 21, Jul. 23, Nov. 23, Jan. 25)

Man is centre, space is circumference. The ring of the horizon rotates. Lifespan is diameter. From the centre to the circumference through the diameter is Pi (π).

Commentary:

The relation of man to the ring of the horizon around him is Pi (π). Man is the centre and the circumference around him is God or the Father. His relating to God is diameter (radius), which moves from centre to circumference. This diameter is Pi (π), meaning, the key of wisdom to reach the circumference called God or the Father. The wisdom key is sevenfold and has to be applied in three reverse directions and in seven times. Man reached this physical plane of existence through the nature's keying in the clockwise direction. He needs to key himself in the reversed di-

rection to reach his original state of existence. All wisdom practices should lead one to progress through all the seven planes to experience the be-ness.

Bhagavata suggests meditating on this wheel of horizon as the celestial wheel of the Lord. Briefly it is as under.

The wheel is *Sudarshana*. It means good vision. Meditate upon the entire wheel as your concept of God. Meditate everything that is within the wheel also as your concept of God. The fauna and the flora and the innumerable forms that you see should be seen as God. Slowly, this would result in seeing the light of God more than the forms. Then the whole wheel becomes a wheel of light in your visualisation. This establishes the link with the light in all forms within your sight. 'All is God' would be the realisation.



Meditation 63:

(May 22, Jul. 22, Nov. 24, Jan. 24)

*Pi (π) is wisdom. Wisdom is objectivity.
The power of Pi is the power of thought.
Thought leads man to himself.*

Commentary:

Pi (π) is wisdom. Wisdom is the path between man and God. It is the relationship between them. It is symbolically presented as the line connecting the centre to the circumference. It is mathematically presented as $(21+)/7$. Seven are the principles; twenty-one are the qualities; and the plus sign is indicative of more than zero and less than one, represented by man, the I AM consciousness.

The three qualities of *Rajas*, *Tamas* and *Sattva* of awareness multiplies with its seven planes. Seven are

the planes of existence and three are the qualities that interact with every plane of existence bringing out the twenty-one qualities in which man lives. For man to know himself, he needs to experience the seven planes of his existence and the three qualities.

In each of the planes, the qualities bind the man. He needs to work out an equilateral triangle relating to the triangle of qualities to find the centre of the triangle, so that he can spring from the centre into the higher plane of awareness. Working out every triangle in this manner and emerging each time through the centre of the triangle enables him to reach the pure state of awareness beyond the three qualities. That pure state of awareness is the state of "I AM the light beyond the qualities, the illusion of qualities called ignorance." This state is pure conscious existence beyond which there is pure existence. In the pure state of existence, consciousness (awareness) is hidden.

Consciousness emerges from its subjective state to objectivity. It further unfolds into three qualities and works out seven planes with the three qualities. Thus, the awareness works out from subjectivity to objectivity the creation and man with the cooperation of pure existence.

The wisdom is the wisdom of creation and of man called Cosmogogenesis and Anthropogenesis. It is nothing but the work of awareness from subjectivity to

objectivity and from objectivity to subjectivity. This wisdom is called Pi (π) by the Greeks. It is Vyasa in Sanskrit. It is the path to the truth. It can be reached through the power of thought. Man has the power of thought. This power of thought of man is called Pi (π). It leads man to himself.

To the pure consciousness, wisdom is the means of externalisation of the three qualities and the seven planes. To the mundane man, wisdom is subjective and hidden. But as man progresses on the path, as much wisdom as is realised is objectivised to him. As he enters deeper and deeper into his being, the inner chambers become outer chambers. Thus, to the man of wisdom, wisdom is objective. To the man of ignorance, wisdom is subjective. For the pure consciousness, wisdom is objective.



Meditation 64:

(May 23, Jul. 21, Nov. 25, Jan. 23)

*Man is bound in six chakras and the seventh.
Man is liberated in six lotuses and the seventh.
Man liberated into Kundalini.
Kundalini is serpent. Serpent is spiral.
Spiral is time. Time is mind.*

Commentary:

This meditation is almost similar to Meditation 59, which the student is required to refer to.

The seven *Chakras* relating to man are the seven planes of awareness. They are:

| English Terms | Sanskrit Terms | Yogic Terms | Buddhic Terms |
|---------------|----------------|--------------------|---------------------------|
| Physical | <i>BHUH</i> | <i>Annamaya</i> | <i>Annamaya</i> |
| Vital | <i>BHUVAHA</i> | <i>Pranamaya</i> | <i>Pranamaya</i> |
| Mental | <i>SUVAHA</i> | <i>Manomaya</i> | <i>Manomaya</i> |
| Buddhic | <i>MAHAHA</i> | <i>Vignanamaya</i> | <i>Vignanamaya</i> |
| Blissful | <i>JANAHA</i> | <i>Anandamaya</i> | <i>Nirvana</i> |
| Man | <i>TAPAHA</i> | <i>Anupadaka</i> | <i>Para Nirvana</i> |
| Divine man | <i>SATHYAM</i> | <i>Aadi</i> | <i>Maha Para Nirvana.</i> |

Each of the seven planes is ruled by the three qualities of inertia, dynamism and poise. Poise relates to consciousness. Dynamism relates to force. Inertia relates to the matter of the body. In accordance with the three qualities, man works by force (dynamism); man rests or sleeps by inertia; man remains in poise and experiences by poise. To be in poise, which offers the optimum of experience, he needs to work out an equilibrium between the three qualities. When he lives in such equilibrium, the three qualities agree in their source. That source is the centre of the triangle. The three qualities merge into the centre. The centre is an aperture. Through the aperture, he moves into the higher plane.

When man does not work out an equilibrium in any plane, he gets bound by the triangle of that plane. This is called the binding of the *Chakra*. Release from each of the *Chakra* comes only through equilibrating the three forces.

When the forces are equilibrated in each *Chakra*, the awareness moves up through the aperture of the *Chakra*, through the *Sushumna Nadi*. This upward movement of awareness is called the *Kundalini* movement. The *Kundalini* operates when the aperture happens through the equilibrium in relation to the plane of existence. The aperture enables not only an upward movement, but it transforms the circular force of the *Chakra* into a spiralic force of unfoldment. This results in the *Chakra* getting transformed into a lotus.

The student is advised to think of equilibrating the three qualities through his daily routine. He should plan the day with respect to his work, food and rest. Similarly, he should plan the work with the senses and with the mind with the help of his *Buddhi*. This will bring in a poised state in all the three planes namely – physical, vital, and mental. When he does this, he enters into the fourth plane, the fourth *Chakra*, the heart. This is the first step. From the fourth to the seventh, the next steps would follow. They are called initiations.

The seventh *Chakra* is distinctly mentioned, apart from the other six *Chakras*, because it is bound yet unbound. It is unbound and volunteers to be bound.

The rest of the meditation is already explained in previous meditations.



Meditation 65:

(May 24, Jul. 20, Nov. 26, Jan. 22)

Wheel of time rotates. Serpent of time unwinds. Wheel is cut in the East. Wheel cut is serpent. Wheel cut has head and tail. Serpent has head and tail. Time lived as head and tail. Time before life is wheel. The wheel rotates. The serpent creeps on.

Commentary:

In a previous meditation, it is said that time is rotation. The globe rotates. Symbolically, rotation is presented as a circle. As the globe rotates around itself, sunrise–sunset is experienced. From sunrise to sunrise one rotation of globe is counted. The sunrise happens in the east. The counting is therefore done from sunrise to sunrise as one day (one rotation). In a circle, every point is the beginning as well as its end. Start-

ing from a point the circle moves and concludes at the same point. The circle of time is said to be a serpent whose head and tail emerge from the same point. Esoterically, it is said that 'the serpent's tail is black to itself'. It means that in the time cycle, the beginning contains the end and every end gives rise to a beginning. From head to tail and tail to head, the serpent moves on as a wheel. It is a circular movement.

Wheel is cut in the east to recognise the rotation. But each time, the cut in the east is in the higher ring of the circle because the globe rotates, creating an apparent upward (northern) movement of the Sun for six months (from the 22nd of December to the 21st of June) and an apparent downward movement of the Sun for another six months.

When the Sun's apparent movement is from south to north, the serpent unwinds. When it moves from north to south, it winds. Thus, the serpent creeps on from above downwards and from below upwards in one year.

As this wheel of time rotates upwards and downwards, seasons happen: such as summer, winter, rainy season, etc. It contributes for the generation of life. The promotion of life and its deterioration happen through the circular movement of time with its upward and downward movements causing unwinding and winding.

Life is not before time. Time is not before life. They emerge at the same time. When they emerge, the wheel is cut into a span, which is measured. Before time and life, it is existence in which consciousness remains in a static state. As there is the spur of consciousness, it unfolds into life pulsation and it carries a span of time. The unfoldment of the wheel is due to the spur. The spur is an impulse from within.

Ponder over the above and read the meditation again to find the understanding. To recapitulate, the rotation of time is like a wheel. It is called the serpent of time. The wheel of time unwinds and winds as per the northern and southern coursing of the Sun. Though the wheel has no head and tail, in order to count the rotation it is cut in the east, which means counting from sunrise to sunrise. The wheelcut created beginning and ending, mentioned as head and tail.



Meditation 66:

(May 25, Jul. 19, Nov. 27, Jan. 21)

Wheel is Zero. Wheel cut is one. One and Zero is number ten. Brahma in the egg is one in Zero. When the wheel is cut, He becomes Virat, number ten.

Commentary:

Wheel is Zero. Zero means fullness or nilness. Nilness is potential fullness. Fullness is fully manifested potential. From nilness to fullness and from fullness to nilness, one creation happens.

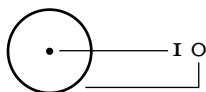
When it is nil, it swings towards full. When it is full, it swings towards nil. When the swing is from nilness, it starts sprouting within itself. It is said in the previous meditations that space is a globe. From the globe of space, awareness springs out for manifestation. As the awareness grows, it sprouts out of the

globe. This sprouting out opens the globe into a lotus. The sprouted one presides over the lotus.

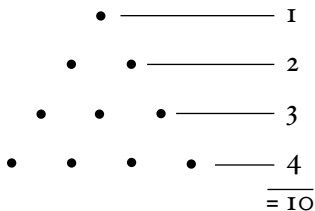
He is the Creator (Brahma). Before He sprouted, He was in the egg. After He sprouted, the egg became a lotus and He stood aside the lotus. He is the first sprouted one. His number is one. The egg that stands aside is zero. Together it is ten (one and zero). The one was in the zero before. When He came out to further create, He had become ten. Ten times He manifests zeros. The wheel rotates along with Him.

Number ten has been the basis of all the theologies. The *Rigveda* speaks of *Virat*, whose number is ten.

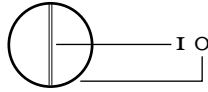
They symbolically present him as under.



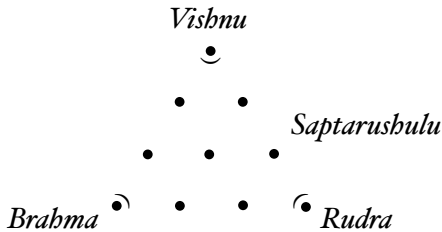
The Greek mention the decade.



Judaism mentions the Sephirothal Tree.



The *Puranas* mention the ten *Prajapatis* representing the ten manifestations.



The ten manifestations essentially are the three Logoi and the Seven Seers or the three qualities and the seven planes.

The wisdom relating to the above symbols can be found in the book *Secret Doctrine* written by Madam Blavatsky. Briefly, it can also be found in the books of this author: *Lord Dattatreya*, *The Sacred Doctrine—Sankhya*, *Hercules*, etc.

Meditation 67:

(May 26, Jul. 18, Nov. 28, Jan. 20)

*Virat shines through ten digits. Virat has ten fingers.
Man has ten fingers. Man is frame of Virat.*

Commentary:

What is to be found in *Virat* is found in man. *Virat* is the Cosmic Man. In Him there are ten aspects, namely, the three qualities and the seven principles. In man also there are three qualities and seven principles. Thus man is the frame of *Virat*.

In the previous meditation, *Virat* is said to be Brahma after He came out of the egg. In the egg, He was Brahma. When He came out of the egg, He is *Virat*. He is the Cosmic *Purusha* or the Cosmic Person. The cosmic intelligences conduct a holy sacrifice called Sarvahuta. Through that sacrifice, Brahma becomes

Virat and *Virat* takes to the form of a man with four hands. Thus, the Cosmic Person gets fixed in the cosmos. This is called the crucifixion of the Cosmic Man in space. It is from Him that the ten steps of creation happen. The *Purusha Sukta* sings His formation and His glory. It is the king of the *Suktas* of the *Rigveda*. The *Rigveda* is the foremost of the *Vedas*. This Cosmic Person is fourfold and shines with ten digits. He has ten fingers. He is the cosmic prototype. Man is His copy. The details relating to this Cosmic Person can be found in the commentaries to the *Purusha Sukta*. It is also briefly explained by Madam Blavatsky in the third volume of the original edition of five volumes of the *Secret Doctrine*.



Meditation 68:

(May 27, Jul. 17, Nov. 29, Jan. 19)

*Serpent ascends as eagle. Eagle descends as serpent.
Nari ascends as Nara. Nara descends as Nari. Nara
and Nari ascend and descend. It is Narayana.*

Commentary:

The life moves from above downwards. The downward movement is described in the world scriptures as serpent. When the life moves downwards, it is involution. When it moves upwards, it is evolution. Upward movement is symbolised as eagle. When the ascent happens, it is serpent ascending as eagle. When the descent happens, it is eagle descending as serpent.

Likewise, *Nari* stands for feminity in creation. Feminity is negativity in the sense that it is receptive. The lower is the receptive of the higher. As much as

there is receptivity, the life tends towards South Pole. South Pole is the negative pole called *Nari* or the receptive principle. *Nara* is the distributive principle. It is the positive principle; it is masculine. Life moves from *Nara* to *Nari* (from North Pole to South Pole). It again moves from *Nari* to *Nara* in the ascending order.

The ascending and descending order put together is called *Narayana*. The whole creation consists of downward moving currents and upward moving currents. The totality is *Narayana*. From Him, the involution and evolution keep happening. He presides over the two currents. In the student of meditations also, upward movement happens when he is with meditation, study of Scriptures and service. Downward movement happens when he is in the worldly activity.

All those who evolve through discipleship are like eagles and *Naras*. All others who are involving into the world are serpents or *Naris*. The two categories together is the Cosmic Person. Such should be the understanding.

The stories of serpents and eagles found in the Scriptures should be seen from this light. Serpents can be winged serpents or eagles; *Naris* can be *Naras* when they ascend. Likewise, eagles can become serpents and *Naras* can become *Naris* when they descend. All is *Narayana*.

Meditation 69:

(May 28, Jul. 16, Nov. 30, Jan. 18)

Man ascends from woman. Woman descends from man. The ascent and descent of man is Ardha Nari.

Commentary:

This meditation is a continuation of the previous one. 'Man' is the English term for *Nara*. 'Woman' is the English term for *Nari*. Man and woman should not be understood by their physical form. In the Scriptures, the evolving ones are described as men; the involving ones are described as women. This is because by man they mean Spirit; by woman they mean the matter.

There is woman in man and there is man in woman. It means that there is matter in Spirit and there is Spirit in matter. When we consider a person (be it man or woman on the physical plane), the two exist

in Him. When the awareness is subjective, it moves upwards. When the awareness is objective, it moves horizontally. Horizontal movement is serpent or Nari or woman. In other words, when the awareness of a person moves into the world, it is woman. When the awareness of a person moves vertically into the subjective, subtle world, it is man. When he ascends, he is man. When he descends, he is woman. When he is a giver, he is man. When he is a receiver, he is woman. These two activities exist in a person. Even the Masters receive from higher circles. Every person is positive and negative; distributive and receptive; masculine and feminine; man and woman; *Nara* and *Nari*; half-male and half-female. Thus, the ascent and the descent make man *Ardha Nari*, Adonai, male-female. The difference is in degree.

When the ascent and the descent are equal, one is *Ardha Nari*. It is the state of a *Yogi* of synthesis. Lord Shiva is symbolised as *Ardha Nari*. His left side is depicted in female form and the right side is depicted in male form. Adonai is also depicted like this. All theologies considered God as male-female.

Meditation 70:

(May 29, July 15, Dec. 1, Jan. 17)

The ascent of man is through the eagle. The descent of man is through the serpent. The serpent is the coiled coil of time. The tongues of the serpent are the wings of the eagle.

Commentary:

This meditation is a further continuation of the previous meditation. Man has vertical movement into higher planes, through the spinal column into the cerebral system, when he experiences the truth and its related light, love, power and life. Man has horizontal movement into objectivity around him. When he moves horizontally, he is serpent; when he moves vertically he is eagle. Ascent is through eagle. Descent is through serpent.

Serpent can be winged serpent. *Nagas* are winged serpents. *Naga* is the Sanskrit word for the white cobra, which is a Divine serpent. *Naga* can change bodies. Normally, it changes body every seven years. *Naga* can even fly. *Naga's* presence enables arousing of the *Kundalini* energy in man. In fact, *Naga* is the embodiment of the *Kundalini* energy resplendent with light, love and power. It is also the embodiment of time. If one sees a white *Naga*, his life gets transformed. It is the vision of the *Kundalini* in the objectivity.

Winged serpents are rare. Crawling serpents are common. A winged serpent is like a Divine eagle, a swan, a saint and a Master. Common serpents are like the common man who lives for worldly fulfilment and therefore moves horizontally.

The key of the meditation is in the last sentence when it says, "The tongues of the serpent are the wings of the eagle."

The tongues of the serpent mean the tongues of the common (of the aspirant). Man has many tongues though one tongue is apparently visible. He speaks one thing in front and another thing behind. He speaks differently in different situations creating confusion and conflict. The double tongue of man is referred to as the double tongue of the serpent. When the tongue gets the right discipline and starts speaking the truth and nothing but the truth, the chemistry in

the body changes. When the tongue speaks or recites the Scriptures, the chemistry changes further. When the tongue utters forth hymns and *mantrams*, it would result in the upward movement of energies. Through the proper utterance of sound, the serpent tongues get transformed to enable the upward movement of man's energies. This upward movement is caused by the tongue, which now works as wings. Thus, from tongues to wings, the student of sound can transform himself.



Meditation 71:

(May 30, July 14, Dec. 2, Jan. 16)

Seven chakras link up seven stars. Seven stars bear the Polar bear. The bear is in the cave. The dog is at the entrance. The dog star guards the infernal gate. The three-headed hound. The hound's tail is the serpent. The heads bark. The tail stings.

Commentary:

The seven *Chakras* in the human body from *Sahasrara* to *Muladhara* have their higher counterparts in the upper part of the head. The seven centres relating to the upper counter part are the replicas of the Seven Stars of the Great Bear. The Great Bear moves around the North Pole of the Earth. The seven stars in the head also likewise move around the north pole of the man. Since the Bear moves around the pole, it

is called the Polar Bear. The pole is already known as the solar pole. The Polar Bear moves around the solar pole. From the pole, there is the convex formation of the energies in the upper part of the planet. The pole is a whirlpool of energies like a vertex. The energies move around the pole making a convex form, which forms the basis for the upper hemisphere of the planet. The Seven Stars of the Great Bear are seen down under the pole, moving around the pole. The pole vertically goes down the upper and lower parts of the planet and forms another vertex down under where again there is a gathering of the energies like a whirlpool, which is called the South Pole.

The energies around the planet are conducted by the distributive whirlpool of energy of the North Pole and by the gathering whirlpool of energies at the South Pole. The two are connected by the pole. The rotation of the pole conducts the energies like a spindle. Within that spindle of energies, the planet is formed.

Thus, there is an upper dome of energies presided by the North Pole. In this dome, the Great Bear of Seven Stars is seen. The upper dome is visualised by the seers as the convex shell of the turtle. The lower pole energies look like an inversed dome or a dish. In this dish, it is seen the movement of the southern star called Sirius. The Sirius Constellation works

like a dog, while the Seven Stars, moving around the North Pole, work like a great bear.

The southern star is the Dog Star, while the Seven Stars of the North Pole are the Bear. In the human body, the North Pole is above the head. The Seven Stars of the Great Bear are in the upper dome of the skull in the region of *Sabasarara*. The dome of the skull is like the cave of the bear. The bear resides therein. It is interesting that the polar bear in the icy regions of the North makes a similar formation (cave like) of ice and lives therein. Thus, one can visualise the Great Bear in the sky, the Great Bear at the North Pole of the Earth and the Great Bear in the dome of the head.

Similarly, the Dog Star at the South Pole can be visualised in the human body, near the tip of the spine, below which the infernal worlds exist in man. The infernal worlds are seven. They are:

1. *Athala*.
2. *Vithala*.
3. *Kuthala*.
4. *Talatala*.
5. *Rasatala*.
6. *Mabatata*,
7. *Pathala*.

Thus, even for the planet, there are seven infernal worlds below the South Pole. "The Dog Star guards it at the entrance." The entrance is into the seven higher worlds from *Muladhara* or into the seven infernal worlds. The Dog Star guards the infernal gate to ensure that the beings do not cross from the infernal to the surficial and subtle (higher) worlds.

The infernal world is represented by the tail of the dog and the tail is in the form of a serpent. This serpent that projects into the infernal worlds is different from the *Kundalini* serpent. The *Kundalini* serpent is *Naga*, the Divine Serpent, while the other serpents are the mundane serpents. *Nagas* are Divine cobras. Some of them carry a gem on their hood and many of them are winged. All of them are bestowed with Divine powers. For further information on *Nagas* and serpents refer to *Secret Doctrine* by Madam H. P. Blavatsky and *Spiritual Astrology* by Master EK.

The serpent-like tail of the dog is the abode of subterranean beings, who are prisoners. Therefore, it is said that the tail of the dog is the serpent that stings.

It is said that the dog carries three heads. The dog symbolically stands for alertness, faithfulness, ability to guard and ability to listen the subtle sounds. A student should be alert to observe the light in all forms. He who is faithful to his Teacher, who guards the life through service and who works with the sound (*Man-*

tra) given to him by his Teacher with implicit faith, can be given entrance by the dog.

Working with the sound is at three levels. One is normal tone, another is subnormal tone and yet another is abnormal tone. These are the three basic levels of sound. The heads of the dog stand for the sounds at the three levels. The one who utters the sacred sounds in all the three levels is lifted up from *Muladhara* to *Anabhata*. This working with sound is called the incantation of the *Vedas*. In modern times, the meaning of the word incantation is distorted as evil utterances. The symbol *Swastika* and the ritual of the Holocaust are also similarly distorted in their meaning. All *Vedic* chantings conduct the initiation of sound and lead the utterer from *Muladhara*, *Swadhistana* and *Manipuraka* and place him in *Anabhata*. The three-headed dog also barks to prevent the entry of subterranean beings into the higher planes. The work of this dog is very sublime.



Meditation 72:

(May 31, July 13, Dec. 3, Jan. 15)

The hound is Cerberus.

Cerberus is Sarama.

Sarama is Sirius.

Commentary:

The three-headed dog is called Cerberus by the Greeks. The dog is called Sarama in Sanskrit. The constellation of the Dog Star is called *Sarameya Mandala*. The chief star of the Dog Star is Sirius. In the *Vedic* terminology, Sirius is personified as Lord Dattatreya, who is surrounded by dogs. He is the bestower of *yogic* initiations. He initiates beings into the path of *Yoga*/discipleship. He works from the South. While Lord Maitreya works from the North, Dattatreya works from the South (for details please refer to the books

of the same author, *Lord Dattatreya*, *Lord Maitreya* and *The Aquarian Master*).

Sirius plays the role of the Teacher for the solar system; Master Jupiter (Agastya) presides over this role of the Teacher for the solar system. The Great Bear plays the role of the Father to the solar system. One of the stars of the Seven Stars of the Great Bear, Vasishtha, plays the role of the Father. From Maharshi Vasishtha descend the Maharshi Shakti and from him, Maharshi Maitreya. They play the role of a Father. The Father and the Teacher have exchangeable roles, in the sense that the Father also works as the Teacher. The Pleiades play the role of the Mother for the solar system. These three great systems play the role of the Mother, the Father and the Teacher for our solar system. (For details see the book *Esoteric Astrology* written by Alice A. Bailey.)

In us, the Great Bear exists in the dome of the head. The Pleiades exist in the forehead; Maharshi Vasishtha exists in the heart centre. Lord Dattatreya exists in *Muladhara*.



Meditation 73:

(June 1, July 12, Dec. 4, Jan. 14)

The dog is bound to the pole. The bear goes round the pole. The pole is the pole star. The dog is Sirius star. The bear is of seven stars.

Commentary:

The explanations given in the previous two meditations facilitate an easy understanding of this meditation.

The Dog Star moves around the South Pole. Symbolically, it is said that the dog is bound to the pole, which is very common in the world. The watchdog in the house is also bound to guard against the entry of strangers.

The bear goes round the pole at the top. This relates to the Great Bear that moves around the pole.

One rotation of the Great Bear around the Pole takes 25,920 years. The movement of the Great Bear in each of the Sun signs takes 2,160 years. The ages, such as the Arian, Piscean and Aquarian, are counted by this movement of the Great Bear.

While the Dog is at the South Pole, the Bear is at the North Pole. The Dog initiates the journey through *Sushumna*. The Bear inspires from above. Thus, there is push from the Dog and pull from the Bear. The disciple in the path of *Yoga* is doubly assisted.



Meditation 74:

(June 2, July 11, Dec. 5, Jan. 13)

*Three times seven miles from the goal.
The goal is the pole. Pole on the head.
Bear on the brow. Dog behind the back.
The hunter walks.*

Commentary:

‘Three times seven miles from the goal’ could be easy to comprehend by this time by the student. Seven are the centres, which are initially the *Chakras* (wheels). Each of the *Chakra* rotates with the three qualities. Thus, three times seven is a symbolic presentation of clearing the three qualities and moving up from *Chakra* to *Chakra*. Clearing the three qualities in each *Chakra* is a landmark or a milestone. This milestone is represented by three miles. Seven times three

miles is the path from the *Muladhara* to the *Sahasrara Chakra*.

When the triangle of the qualities is neutralised into their centre in a *Chakra*, the *Chakra* transforms into a lotus. The lotus liberates through unfoldment and the awareness of man springs from it into the higher *Chakra*. When it springs, it takes to the spiralic root in which time moves (this is already explained through the path of *Kundalini*). Thus, from *Chakra* to *Chakra*, the awareness moves through the spiralic path. The *Chakra* works with the Law of Economy and the lotus enables spiralic, circular movements, which are governed by the Law of Attraction. When the energy reaches *Sahasrara*, then the Law of Synthesis prevails (for a detailed understanding of these laws, please refer to *Treatise on Cosmic Fire* by Madam Alice Bailey). The whole spiralic path from *Muladhara* to *Sahasrara* is within the pole and the pole is called the path of *Sushumna*. At the *Muladhara*, which is behind and below the back, the man starts the journey towards the truth. The dog (Lord Dattatreya, the Three-Headed Lord or the Three-Headed Hound) assists through sound to initiate the journey. The truth seeker is symbolically the hunter. He is hunting for truth. He gets assistance from God, which is the first initiation. The final initiation is when he meets the polar bear in the cave of the head. Thereafter, he reaches the top of the

pole. Thus, three times seven miles is the goal. The goal is the pole and the pole is on the head. The Bear is on the brow and the Dog is behind the back and the hunter walks.



Meditation 75:

(June 3, July 10, Dec. 6, Jan. 12)

*Yonder is the lion behind bars.
Ponder over the lion, it roars.
The hunter tames the lion.*

Commentary:

As the student is initiated by the Dog, whose representatives on the physical plane are Teachers carrying the truth (*Gurus*), the aspirant enters the path through his personal *Guru*. He receives the sound and works with the sound, as per the regulations given by the *Guru*. The *Guru* gives regulations for the purification of life in the physical, emotional and mental planes. Until the student's life is consecrated to the regulations and until the regulations become the normal pattern of life, the student has to work and gain

the related rhythm. This might take a few lives. The Teacher continues to guide through lives.

When the three lower vehicles are purified through the regulations relating to the physical, emotional and mental levels, the student approaches the heart centre through *Pranayama*. By this time in his life, he would have accomplished the first three steps of *Yoga*: *Yama*, *Niyama*, and *Aasana* of *Patanjali Yoga*.

As he approaches the heart, the hunter meets the lion, which is behind bars. The lion is *Simba*. *Simba* is the embodiment of the double sound SOHAM. *Simba* is the pulsating principle. It is also called *Hamsa*. *Hamsa*, *Simba*, *Soham* all represent the sound chemistry of SA, HA and OM.

SA stands for cosmic energy and HA stands for cosmic nature. Their togetherness causes the pulsating principle OM, which is the basis for life pulsation.

Meeting the pulsating principle of life is perceiving the lion. The hunter (the student) has to contemplate upon the sound of life SOHAM. It is also called the song of life. Contemplating upon that song is called 'pondering over the lion.' The roar of the lion is the song of breath.

As the student works with the song of breath and gets up to the pulsating principle and experiences himself as pulsation, he is said to have tamed the lion.

The taming of the lion results in accomplishing the subjective consciousness. The mind objective, following the path of respiration, turns subjective, enters into pulsation and becomes the pulsating awareness. Hereafter, the journey is a subjective journey. This is yet another initiation.



Meditation 76:

(June 4, July 9, Dec. 7, Jan. 11)

*The maiden on the back of the lion. Six maidens
shower spiritual rains. The hunter levels the ground.
The lion walks all around.*

Commentary:

As the student becomes a pulsating awareness and experiences himself as the pulsating principle, the plexus of the heart centre secretes. The heart is the fulcrum of the seven centres. There are three centres above and three centres below the heart. Thus, the heart stands for synthesis. The energy of the heart is golden light, which presides over the heart centre. This energy is the maiden of the heart and the heart is the lion. Thus, the golden light is symbolically described as the maiden on the back of the lion. It is the

presiding energy of the heart. The golden light showers the rains of synthesis of all other six *Chakras*. This light transforms the body tissues and makes it a body of vigour and strength. The student would have an effective, agile body that can conduct much work without getting fatigued. It is a facility for further progress on the path. The body does not impede anymore the travel on the path. This is symbolically presented as the 'hunter leveling the ground.' The ground is the physical, vital and mental body.

The pulsating awareness also starts moving freely from the heart in the column of *Sushumna*. It moves with ease into the lower centres and also gains the impulse to move to the higher centres. This is presented as the 'lion walking all around.'



Meditation 77:

(June 5, July 8, Dec. 8, Jan. 10)

The eye of the bull twinkles in darkness.

The lion grips light from darkness.

The maiden gathers lotuses.

The maiden makes a garland.

The jewel of the serpent graced the garland.

Hunter garlanded.

Commentary:

The eye of the bull is the central star of Taurus. It is called *Vrishabhaksha* in Sanskrit. *Vrishabha* is the bull. *Aksa* is the eye. This star is also called *Rohini* (Aldebaran). It exists as the third eye in us in the centre of the forehead. This centre is beyond darkness and twinkles through darkness, which constitutes the goal for the hunter who presently accomplished the heart

lotus. He is already a lion, in the sense that he has become a pulsating principle (*Hamsa*). He started moving up and down for the one who is in the cave of the heart. For the lion, the next goal is already set as the third eye, which is the bull's eye.

The seeker, having accomplished the quality of the heart, covers three times four miles of the journey. He still has to cover three times three miles of the journey. He is halfway through. Four *Chakras* exist from *Muladhara* to *Anahata*. The seeker turned them into lotuses. The four *Chakras* become four lotuses. The four lotuses are cleared of the three qualities. The heart lotus is therefore a twelve-petal lotus arranged in four layers of three petals each. The seeker has already been in the experience of the Golden Light. His body is transformed to meet greater tasks of the journey. He sees the bull's eye as the next target or the next goal.

The target of the bull's eye is beyond darkness. It twinkles through the darkness and attracts the lion (the man in Leo). The path of darkness is to be crossed by gripping the light twinkling in darkness. The darkness is the darkness of duality. The duality casts the illusion (*Maya*). It blurs the vision. It causes misunderstandings, misconceptions and misperceptions. The duality is but two sides of one principle. The left and the right sides of any principle find their agreement

in the centre. The hunter needs to choose the golden middle principle to be in the light that twinkles. When he takes to the left or right sides, he misses the light. This is where Lord Krishna alerts by saying, “*Yoga* is the golden middle path.” Standing in neutrality, the Lord says, one should walk through the darkness of duality. The only guiding light is the twinkling light up above in the centre of the forehead. This is like an elephant walks. As the elephant walks, the dog barks on either side on its way. Unconcerned of the barking, the elephant moves on. The student of *Yoga* who walks the path through the duality is attacked by likes and dislikes, anger and hatred, attraction and repulsion, pride and jealousy, right and wrong, etc. This is seen in the life of every great disciple. Yet the disciple walks the path. He crosses over the bridge of duality, which is the path of *Sushumna*, from *Anabata* up to *Visuddhi*. From *Visuddhi* upwards, there is little duality. From *Visuddhi* downwards, duality exists. The one who demonstrates life beyond duality is the one whom nature garlands.

Garlanding is from the back of the throat up to the tail of the back. The garland is of lotuses. These lotuses are five in number. They carry different petals. The numbers of petals of each lotus are: four, six, ten, twelve, and sixteen. Forty-eight are the petals of the five *Chakras* from *Visuddhi* to *Muladhara*. Forty-

eight letters are accomplished. The seeker is the forty-ninth one (seven times seven). In an earlier meditation, the clue was already given when the numbers were explained (Meditation 21).

“Forty eight to forty nine, to ninety eight, to one hundred,” says Meditation 21. From *Visuddhi* to *Ajna*, there is a further journey for the seeker. The seeker is garlanded. It means that he receives abundant cooperation from the maiden. The maiden is the virgin. The virgin is the purity of the hunter. The purity is par excellence for the one who accomplishes *Visuddhi*. *Visuddhi* means very special *Suddhi*. *Suddhi* is purity. *Visuddhi* is purity par excellence, which is now the quality of the seeker, having neutralised the duality. A greater measure of light approaches him. He walks the path towards the bull’s eye with greater vigour and enthusiasm. The seeker reaches the tip of the pituitary at the brow. Above the brow is the bull’s eye with great light. Between the pituitary and the bull’s eye there is an abyss.

The abyss cannot be crossed by the hunter. The grace of the jewel of the serpent which exists in the thousand-petal lotus, only can descend and pull him up. The seeker has to wait for the grace. He cannot demand grace. He can pray and worship while doing his daily-ordained duties. From *Sahasrara* through *Ajna*, the light descends (from the jewel) and builds the

bridge between *Ajna* and the pituitary. The light rays form the bridge across the abyss. The light rays solidify. The bridge is built and the hunter walks through, to reach the third eye.



Meditation 78:

(June 6, July 7, Dec. 9, Jan. 9)

The solar pole advances. Day increases. Night decreases. The Gods dance. The Virgin sings. Horses gallop. Waters spring.

Commentary:

As the hunter walks through the higher bridge built from the higher side, the solar pole advances towards him. The soul is experienced in slow degrees. Experiencing the soul in slow degrees is symbolically called “Day increases, night decreases.” Night is the shadow; day is the light. Day is the light of the soul that carries darkness as its shadow. The light of the soul has its shadow. Man is the soul. The light of man is the wisdom. The shadow of light (wisdom) is darkness (ignorance).

The night only decreases to its minimum. It is not annihilated. It is like the “high twelve” of Pythagoras. It is like the midday on the Equator on the equinox day. Remember the equinox of Aries, because the hunter is at the forehead. On the Equator during spring equinox at midday (12 noon), the shade of the light of man is just down under the feet. The shade cannot be seen but it is there. It is at its minimum. The personality is at its minimum. The light of the soul is at its maximum.

The Gods rejoice dancing because a prophecy is fulfilled. The son of man has become the Son of God. The Gods are cosmic, solar and planetary. They dance in joy since they find a mini-God through whom they can accomplish God’s Plan. The virgin sings, meaning, the subtle nature is full of joy with the touch of the soul. The virgin is the subtle body of golden or diamond light. The touch of the soul makes these bodies active, agile and enthusiastic. The life force moves unimpeded. The force of life moves like galloping horses. The plexus of the glands secrete at their optimum, which is presented as “Waters spring”.

These are the dramatic changes relating to the body, the plexus, the life forces and the centres of light. The centres of light in the body are the Gods. They exist from head to *Muladhara* in the cosmic, solar and planetary planes. The top of the head is cos-

mic. From the brow centre to *Anahata* (heart centre), it is solar. From the diaphragm to the base, it is planetary. The whole body from the head to *Muladhara* is thus pervaded by Gods with their related centres. They become active. The tissues of the body get purified and they vibrate with virginity. They sing. The plexus of the glands secrete so completely that the life and light move unopposed in the body.

When the soul infuses the personality of man, the above are the romantic changes that can only be experienced and cannot be explained through expression.



Meditation 79:

(June 7, July 6, Dec. 10, Jan. 8)

Hunter on horseback vanquishes the serpent.

The serpent coiled around the rod.

The rod is winged. Hunter holds rod.

Law is held in hand.

Commentary:

The hunter who has become the soul (the Son of God) is now in the field of Aries. Aries is the horse on whose back the hunter mounts. He presides over the horse. Horse is the symbol of solar ray. Solar ray is ray of light and life. Thus, the hunter presides over the life and light. The serpent of time, which helped him to reach to this state, becomes his hand-staff. That is the staff the Son of God holds. The hand-staff is the vertical column around which the serpent creeps.

This is the staff held by Moses, by Jesus and by every Initiate. With the staff, he heals. With the staff, he can do miracles. He can transform. He can also establish the law. The one who establishes the law is the one who is eligible to be a king.



Meditation 80:

(June 8, July 5, Dec. 11, Jan. 7)

*Hunter sits on throne. Hunter wears the crown.
Crown of Magus gained. Kingdom regained.*

Commentary:

The disciple becomes king of his own kingdom by establishing the law in the surrounding beings, elevating them through the transmission of the light of wisdom and healing of their sicknesses at all the three levels. He rules his subjects with the rod of love, light and law. The power is subscribed to him by his fellow beings. He is offered a throne to sit and to rule his subjects who are willing to follow him in the path of light. Thus, the hunter sits on the throne.

The hunter knows that the throne is offered to him by his fellow beings due to the acts of goodwill con-

ducted for their benefit. He also remembers that the acts of goodwill have become possible by the grace showered on him from the head lotus of a thousand petals. He knows that it is the grace of the Divine that works through him in the three fields of healing, teaching, and establishing the Divine order (the law). He remains linked up to the crown lotus and conducts the work as a servant of God. Eventually, the fellow beings who offered a throne to him, also decorate him with a crown. It is the Lord in the fellow beings that inspires them to offer the crown. The hunter knows that it is the play of the Lord that bestowed on him the rod, the throne and the crown. He knows further that the Lord is glorifying him. He remains humble, grateful and serviceable.

Crown is of Magus. Magus is magic. Magus is *Magha*. *Magha* is the magical ruler. The hunter is King Magus. He is God's representative. *Magha* (Magus) is the tenth of the twenty-seven constellations. The magical powers of the Divine work through the crown, which the hunter wears.

Magha or Magus is the most renowned of the constellations and is situated in Leo. (For details, please look in *Isis Unveiled* written by Madam Blavatsky.)

God made man in his own image and likeness, to be the king of his life. It is like father crowning the son as the prince. The Son of God falls into the shade

of his light and tumbles into the mundane world. The tumbling is complete when he touches the tip of the spine and becomes a son of man. For eons of time, he lives a mundane life and finds its limitedness. He looks for solutions to come out of the limitations. A sincere search starts. He becomes hungry for the truth and for liberation. He seeks light in darkness. It is in this state that the dog meets him. The dog is the Dog Star. The Dog Star is the Teacher for the solar system. He has an army of dogs on Earth to save the souls. The dog is symbolic of the Teacher. The Teacher meets the seeker. The journey starts thereafter.

From Meditation 70 to Meditation 80, they are a poetic, symbolic expression of the Divine Path, which is called the path of *Yōga*. Presently, it is called the path of discipleship.

When the son of man once again becomes the Son of God, he regains his original kingdom of which he is the prince and the Father is the King.



Meditation 81:

(June 9, July 4, Dec. 12, Jan. 6)

Number one, the rod. Zero to one, the serpent unwinds.

Number nine, the throne; number ten, the crown.

*Kingdom gained. Hunter becomes saint. Hunter bears
pot. Light of life carried. Mind and wisdom married.*

Saint blesses the couple with holy water from pot.

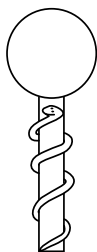
Commentary:

Number ten is the crown. Ten is the complete number. It is the One and the Creation. One is the Divine that rules the Creation. He is on the head of the hunter as his crown. The crown is of Magus.

Number nine is the throne. The throne on which the hunter sits, wearing the crown of Magus, is the throne of Aries. Aries is the sign of the ruler in which is the lotus of *Ajna*. It is in this lotus that a son of

God sits and rules. Nine is the number of pure consciousness beyond the three qualities. The one who can ascend to *Ajna* and stay there is the Master of his system. The throne of Aries was bestowed on the hunter when the hunter passed over the higher bridge (explained in the previous meditations).

Number one is the rod. This is the rod of consciousness (the spinal cord) through which the king rules the kingdom. The rod receives the power from zero. Zero is fullness. From fullness, the energies flow into the rod in a spiralic path, which time creates (explained in the earlier meditation). The rod of King Magus has a globe on the top representing the zero. The rod is also circumscribed by the serpent in a spiralic path.



This rod described above is the rod in the hands of an initiate who holds all the powers of creation. Madam Blavatsky describes that presently on Earth,

this rod is held by Lord Maitreya, the Master of the Masters and the *Yogi* of the *Yogis*.

The one who gains this rod, the crown and the throne regains the kingdom of God and yet remains a saint distributing the energies of love, light and life to the fellow beings by receiving them from higher circles. This is denoted by “Hunter bears pot.”

The pot he bears is the pot of Aquarius, which has openings on either side. Through the opening of the other side, invisible energies enter and through the opening of this side such energies get transmitted as love, light and life. The hunter/saint carries the light of life, which unfolds into will, love and light.

In that state of awareness, the mind gets completely oriented to wisdom. This is described as “Mind and Wisdom married.”

The saint conducts such marriages to those who follow him. He will ensure that the maid of mind orients to the man of wisdom within his disciples. Thus, the saint blesses those who follow him. He further blesses that the disciple is fulfilled with the waters of the pot (Aquarian pot). As long as the disciple is oriented to the Master, the waters keep flowing through the Master to the disciple. This would result in an eternal wedlock in the disciple between wisdom and mind.

Meditation 82:

(June 10, July 3, Dec. 13, Jan. 5)

*Couple married. Inherits Heaven and Earth.
Sky married Earth. Time married Space.*

Commentary:

All earthy beings evolve from matter to mind. The heavenly man devolves from Spirit via consciousness as wisdom. The marriage of the couple is marriage of mind and wisdom. Mind is the representation of Earth. Wisdom is the representation of Sky (Heaven). When the two get related, the path gets fulfilled. It is like two currents emerging from the same source taking to two different directions in a circular path and meeting each other to produce light. Mind is negative; wisdom is positive. Matter is negative; Spirit is positive. Mind is receptive; wisdom is distributive. Mind

is in the West; wisdom is in the East. The marriage of the two is like A.C. and D.C. currents meeting to produce light. Light is solar; Spirit is cosmic. Spirit is like electricity, which is not visible. But when the negative and positive currents of the electricity meet, the invisible electricity becomes the visible light.

Time is vertical and space is horizontal. Through the vertical movement of time, space creates (involves) and through the ascending time, space evolves. Time is male and space is female. Time is the basis for involution and evolution. The planes of creation, along with the dwellers of all planes of creation, merge into time. And time merges into space unbound. Space unbound is the absolute, while space bound is its female aspect with time as the male aspect. The student needs to meditate upon these concepts to realise them better. The comprehension is through realisation regarding this couple of time and space and is beyond the mental comprehension. When time and space meet, event happens. Event is a fragment in the Divine Plan occurred through time in space.

These are the three marriages mentioned in the meditation.

Meditation 83:

(June 11, July 2, Dec. 14, Jan. 4)

*Light of life measured in degrees. Pages
of wisdom counted in numbers.*

Span of time filled in pot.

Volume of space moulded in cube.

Degrees expand.

Commentary:

When the mind marries wisdom, the light grows by degrees. The mind glows. The mind becomes light. It becomes Divine mind. It is diamond. The light rays of Divine mind permeate into the senses and into the body. The body becomes radiant, magnetic.

As the mind and the wisdom start becoming one, the Scriptures are comprehended in their true sense; page by page, the revelations happen within. The

book of life opens. The Scriptures unveil themselves. The pages of wisdom are revealed through symbols. Numbers are their key.

When the mind associates with wisdom through wedlock, the life span also gets flexible. The predestined hour of death gets postponed since man is reaching immortality through the mind's absorption into wisdom. The serpent of time with its spiralic path gets back into the fullness of light. This is expressed as time getting back into the pot.

When the measure of light increases, covering the mind, senses and body, and when wisdom reveals in its completeness, death disappears into the fullness of the light of wisdom through time. The disciple becomes a space of globe moulded into a cube.

Cube stands for perfect figure. The cube does not suffer inversion. The cube is also indicative of solidarity and stability. The six sides of the cube are equal. They present twenty-four right angles. The twenty-four right angles are the twenty-four lunations of the year and the twenty-four Tatvas (ingredients) of creation. Man is said to be a cube at this stage since the six *Chakras* in him are transformed as lotuses and the six dimensions of the six lotuses bestow on him the qualities of the cube. The man shines forth in all six directions: east, west, north, south, above and below. The man remains at the centre as the stable one and

continues to shine forth in all the six directions. The degrees of light expand from their acute angle to the right angle. Only right angles exist. Wrong angles disappear. Man has become an adept.



Meditation 84:

(June 12, July 1, Dec. 15, Jan. 3)

*Verticals rotate horizontals. Horizontals meet
verticals. Degrees expand angles. Angles awake angels.
The wheel rotates.*

Commentary:

Horizontals do not affect an adept. The horizontals are rotated by the verticals. An adept is a vertical man. Verticality speaks of inner alignment. In the adept, the inner alignment is complete. The Divine eternally flows through his six centres and manifests in the objective world. The flow is from above downwards and later into horizontals.

For a worldly man, the objective transactions have an impact on the inner man. The horizontals affect the verticals in him. The outer events cause agitation,

anxiety, fear, suspicion and tension and disturb the inner energies. For him, the horizontals are stronger than the verticals. Subjectivity is not developed and objectivity, which is full of conflict, keeps affecting him. In the case of an adept, the horizontals are the facilities for the expression of the vertical energies. The horizontals work as per the will of the verticals. The verticals rotate the horizontals. The horizontals are oriented to the verticals. The angles expand in him to become right angles. Consequently, the innumerable centres of God awaken in him and the adept in him becomes a mini God, a Son of God, and the life moves on in tune with the Plan.

The student of meditation may visualise the vertical column with six lotuses and further visualise that the lotuses are unfolding and the related light is getting transmitted into all directions.



Meditation 85:

(June 13, June 30, Dec. 16, Jan. 2)

The wheel of seven colours rotates into the wisdom white. Gold melted. Green vegetated. Red is blood. Blue is sky. Kingdom colourful.

Commentary:

The seven colours of nature emerge from one. The one is white. It is wisdom white. When mind marries wisdom, the white shines forth through all the seven planes and the seven colours gain their extra shine. The golden colour gains the shine of melted gold. Gold stands for love and wisdom.

Green is the vegetation in the body. Vegetation is spring up of light in matter. The various organs of the body that are fed by the sacral centre grow into a full bloom of light and the body gains optimum vitality.

The stomach, the liver, the pancreas, the gall bladder, the intestines, the kidneys, etc. get revitalised. The body gets vegetated. The blood flows in full vigour transmitting its power and develops a magnetic field. The man works with his capacities increased by hundredfold, due to gold melted, green vegetated, blood invigorated by red. Blue is the colour of man as a soul. Blue is deep white. The blue decorates all the colours by presiding over them, like a blue sapphire presiding over a triangle of gold, green and red. It is a colourful kingdom that absorbs any observing mind. The presence of a Master of Wisdom causes such absorption of the mind of the observer. The observer is raised into equanimity and tranquillity. His mental angularities get suspended just like all noisy talks get suspended when OM is uttered.



Meditation 86:

(June 14, June 29, Dec. 17, Jan. 1)

*Tables turn. Time tables framed. Planetary
adjustments. Levels set in squares. Set-squares erected.
Right angles established. Wrong angles adjusted.
Accounts squared up.*

Commentary:

As the hunter becomes the king, many pleasant transformations happen in him, which are so poetically and beautifully expressed starting from Meditation 80. Further transformations are mentioned in Meditation 86.

The soul, the traveller, takes to an altogether different direction in travel from now onwards. The life plan changes totally but gradually. A new time-table is framed for him in tune with the Divine Plan. The

individual plan merges into the Divine Plan. Consequently, the planetary aspects of his horoscope get adjusted and do not impose the *Karma* as before. On the contrary, planetary cooperation takes place and planetary adjustments thus happen.

An appropriate orientation is gained towards the objectivity. The objectivity is seen as the field for the intelligent manifestation of the Divine Plan. The objectivity is the square with which levels are set. The disciple functions with the surrounding people at level. He interacts with a child like a child, with an adult as an adult, with the wise as the wise, with intellectuals as an intellectual, with diplomats as a diplomat, with the defaulters as the ruler, with the devotional as their God, with friends as a friend, etc. Thus, in the square of objectivity, he sets levels as per others. As per him, he has no level. He lives in “nil, none, nought levels.”

With his reoriented new approach to life and to objectivity, he erects fresh structures of life in the fellow beings, establishing right angles in them and lovingly eliminating the wrong angles in order to enable them to clear their *Karma*. This is the work of every accomplished soul.

All these adjustments can be seen in the biographies of initiates such as Jesus and Moses in the West and Yudhishtira, Nala, Harischandra and a host of others in the East.

Meditation 87:

(June 15, June 28, Dec. 18, Dec. 31)

*Gates open wide. Boat launched ocean. Star guides
boat. Star reflects fish in ocean. Fisherman sails.
Fishing of man.*

Commentary:

The life of an adept moves like a boat in the river. The boat moves as per the currents of the river. The adept moves as per the currents of the time. The river joins the ocean; likewise, the adept's life joins the greater life. When the river joins the ocean, it opens wide forming deltas. Also, the life of an adept grows far wider before joining the great life. He becomes a planetary worker influencing many lives in all parts of the globe. His life becomes unlimited. His travel also becomes eternal and unlimited. The distant stars

form the guide. The Great Bear, the Pleiades and Sirius (mentioned in the earlier meditations) keep guiding him. The stars are reflected on Earth as the Hierarchy. The Hierarchy of the Masters of Wisdom keeps guiding. The hunter turned king. The king turned saint. The saint joins the Hierarchy. Hereafter, he has only one work. It is fishing the souls. He sails in life and keeps fishing the souls to restore them to the path. The saint becomes a fisherman. He is a fisher of men.



Meditation 88:

(June 16, June 27, Dec. 19, Dec. 30)

*Two fishes, five loaves gained. St. Mark speaks.
“Feed the hosts of wisdom. No more hunger, suffering,
death.” The boat sails. The wind blows.
The waves dance. The fish jump.*

Commentary:

Two fishes and five loaves gained. Two fishes represent Pisces and its opposite sign Virgo. Virgo is but the reflection of Pisces. The five loaves are the five pairs of Sun signs. The five pairs are the five couples. They are:

1. Aries, Libra
2. Taurus, Scorpio
3. Gemini, Sagittarius

4. Cancer, Capricorn
5. Leo, Aquarius.

All these twelve Sun signs together form the Zodiac in which there are six pairs of male-female. The adept gains the cooperation of the Zodiac, which is symbolically stated as gaining two fishes and five loaves.

The twelve-petalled lotus of *Anahata* becomes the abode of the adept. Staying in that lotus of the heart, the adept keeps teaching and healing, transmits love and wisdom and recruits the inclined beings into the path of discipleship, which is called the fishing of the souls. Thus teaching, healing and fishing the souls become the main activity. The adept overcomes thirst and hunger, engaging himself in the triple activities stated above.

To such one the St. Mark speaks from the core of the heart lotus, transmitting his energies. He speaks the key of the *Katha*. *Katha* is the sound key of the twelve syllables engraved on the twelve petals of the lotus. St. Mark holds this key for this cycle. Mar-kandeya is the Lord of the Key. The key emphasises upon the death and its secrets. The path of death transforms into the path of immortality when this key is revealed.

The adept feeds unlimited wisdom so that there is no more hunger. He heals so that there is no more suffering. He gives the key to death so that there is no fear of death. The adept is helped by St. Mark so that his life (the boat) continues to sail. The sail becomes effortless since the wind turns favourable for accomplishing the triple activity of teaching, healing and fishing.

The life currents of the fellow beings around him dance in joy. The souls with renewed enthusiasm jump around to be fished in. The souls fish in by their will and volition. This is the beauty of the fishing of an adept. He thus catches the fish by the bite and the hook. Poor are the teachers who hook the fellow beings. A rich teacher (rich in Spirit) makes the presence available and they fish in themselves. The fisherman carries the basket of souls (fishes) with love to their destination.



Meditation 89:

(June 17, June 26, Dec. 20, Dec. 29)

*Markandeya. Mark-and-A! Mark in the ark leads
pairs through water to life. Noah's ark sails.*

Commentary:

Markandeya is a great ancient sage who transcended death. There is a *Purana* dedicated to Markandeya. His life and his accomplishments are also briefly mentioned in the *Mahabharata*. Markandeya phonetically is 'mark' and 'eya'. 'Eya' means 'Aah'. 'Aah' stands for an exclamation. The exclamation is an expression of pleasant excitement. When man marks (notices) the depth of his body, it is very exciting event. Man dies three times at three levels to live forever. He dies at the physical, emotional and mental planes. It is the most exciting when he notices his death to each of

these envelopes. Marking death and thereby living eternally is the wisdom bestowed by Markandeya. The souls that cross death enter into a celestial boat called the ark, which is popularly known as Noah's Ark. It is *Manu's* Ark. The Root-*Manu* transports the accomplished souls as seeds for the next *Manvantara*. From the Root-*Manu* to the Seed-*Manu*, the accomplished souls are transported for accomplishing the Divine Plan. For further details of this Plan, the reader is recommended to refer to the "Seven root races" and to the "Globe chains" described in the *Secret Doctrine* by Madam H. P. Blavatsky. This is a profound wisdom given to Humanity afresh in the present cycle of time.



Meditation 90:

(June 18, June 25, Dec. 21, Dec. 28)

*Mark the ark in moon. Sixteen chapters of Mark in
sixteen days of sailing in ark. Sixteen moons shine.
Maiden wears crown of moons.*

Commentary:

The ark speaks of the transition between one *Manvantara* and the other. There are seven Seed-*Manus* and seven Root-*Manus*. The seven *Manus* build the seven races. When the seven races are built, man becomes perfect. Five races have been built so far. They are the White Islanders, the Hyperboreans, the Lemureans, the Atlantians and the Aryans. Each human race has seven sub-races. The present Aryan race is in its sixth sub-race. Seven times seven, the races evolve to complete the evolution and then the race becomes

perfect. The perfect race is represented by the Full Moon. The birth of the race as the first race is represented by the first phase of the Moon. The period before that is represented by the New Moon. From a New Moon to a Full Moon, seven races happen with seven root *Manus* and seed *Manus*. Every race gives birth to its subsequent race. One dissolves into the other. Every subsequent race includes the quality of the previous race. It is like father becoming son. Every subsequent race is a further evolution of form for the being.

Seven *Manus* and seven Root-*Manus* together produce the most perfect form of man (this is allegorised by the stories of the *Avatars* of Lord Vishnu). Each time a *Manvantara* is completed, a phase of the Moon is considered as completed. Fourteen *Manvantaras* complete the cycle from the New Moon to the Full Moon. With the New Moon and the Full Moon, sixteen phases are completed. The sixteen phases of the Moon are the sixteen chapters of Mark. They are symbolically stated as the sixteen days of sailing in the ark.

When a student of *Yoga* completes the course of travel from Meditation 70 to Meditation 89, he becomes a perfect being. He completes the sixteen days of sailing; he experiences the sixteen Moon phases; he experiences from nilness to fullness and from fullness

to nilness. Thus, the path of *Yoga* leads man through the entire path of the Moon phases much ahead of the general plan. In him, all the sixteen Moon phases shine. He realises the chemistry of the creation.

The creational chemistry is the secret of the Mother Divine. She wears the crown of Moons. She bestows the crown on the adept. The crowned hunter, who became a king, now becomes an emperor. He is the king of kings.



Meditation 91:

(June 19, June 24, Dec. 22, Dec. 27)

*Ocean roars thunder. Waves meet clouds.
Ark leaps on bounds. Whole space sounds.
Foam of ocean abounds.
OM resounds.*

Commentary:

The one who has become the king of kings remains essentially a pulsating being who sings the song of life OM. He has become OM. Everything relating to his identity disappears and he remains as the pulsating OM, which is the basic potential of creation. The rest dissolves. The dissolution is indicated by “Ocean roars thunder. Waves meet clouds. Ark leaps on bounds. Foam of ocean abounds.” The accomplished man experiences the sound of space. He

resounds OM. At this state of awareness, man experiences be-ness. He experiences himself as pure existence, a pulsating awareness. This state is beyond the three qualities of nature. Such is the journey of man, to be the king of kings, OM.



Meditation 92:

(June 20, June 23, Dec. 23, Dec. 26)

*Three days before initiation. Ninety two days in
ninety degrees. Ninety third day of judgment.
The rod of justice rules. Ark reaches shore.
Bird chirps future. Past doubled future.
Past meets future in man.*

Commentary:

These meditations are meditations of psychology – spiritual psychology. When the student follows these meditations, visualising the inner symbols and experiencing them through meditation (they are seventy-seven in all), and when he implicitly follows the instructions, he stands before a door of initiation.

The meditations are to be carried out from the equinox to the solstice and from the solstice to the

equinox. In a year, the meditations are thus conducted four times, as per the dates indicated. Seven years of four cycles would enable one to receive initiation. In seven years, the meditations would have been conducted twenty-eight times.

Each time the student is around either the summer or winter solstice, he stands a chance for initiation. The circle of a year contains three hundred and sixty degrees. The three hundred and sixty degrees are covered in three hundred and sixty five days. From the equinox to the solstice, there is an arch of ninety degrees, which is covered in ninety-two days. Ninety degrees are covered in ninety-two days. The ninety-first, ninety-second, and ninety-third days are the most important days for the initiation. These three days (from the 20th to the 22nd of June and from the 23rd to the 25th of December) of each solstice are the days of judgment. Depending upon the righteousness of the student's activity in the objective world and also depending upon the inner alignment gained in the subjectivity, the judgment is made. The judgment is precise. It is the rod of justice that rules the judgment.

In the case of the one who has become a pulsating OM (see the previous meditation), since his travel reached the shore, he chirps into the future. His future is as per the previous accomplishments. This

is also true with every human being who is essentially a pulsating being. His past becomes his future and through the present, he experiences the past and the future. Whatever actions are done in the past, their consequences come back to the man in the future. The future, which is created by him in the past, approaches man day by day. This is the doctrine of *Karma*. Also in the case of accomplished beings, the future is built by the past. The accomplished initiates also come back into the world either as teachers of wisdom or rulers of goodwill or as scientists, social reformers, economic reformers, etc. They work to help Humanity to move forward by leaps and bounds. Mahatma Gandhi and Abraham Lincoln are initiates in the field of social reform. Albert Einstein and similar scientists are initiates in the field of science. Men who contributed substantially to human advancement are essentially initiates.



Meditation 93:

(June 21, June 22, Dec. 24, Dec. 25)

Man reaches shore. Sailor transformed hunter.

The Lion, the Bull, the Serpent, the Maid,

the Lotus, safely landed. Fish goes to sea.

Eagle flies into the sky.

Man comes to land to rule.

Rod of justice established.

Thunder wonder trumpet.

The wheel reverses.

Commentary:

All the symbols mentioned in this meditation – the sailor, the hunter, the lion, the bull, the serpent, the maid, the lotus, the fish, and the eagle – are explained in the previous meditations. This meditation therefore is left out without commentary. May the stu-

dent find the knowledge relating to it by applying the knowledge that he would have gained from the earlier meditations and the related knowledge. We wish the student good luck on the path.



77 Symbols:

The symbols considered in the meditations, which the student of meditation has to realise within him through discipleship. They are:

1. The book and the copy
2. Night, day and twilight
3. Friend and bedroom
4. Gold
5. Temple
6. Image
7. Brick
8. Silver
9. Crown and spear
10. Tail
11. Shepherd
12. Serpent
13. Nandi
14. Kailash of Moon
15. Bull
16. Lion
17. Fish
18. Lotus
19. Colours and sounds
20. Numbers
21. Sunrise, Moon, sunset

22. Guard, guardian and gardener
23. Car festival
24. Vertical bore of eternal centre
25. Stings of the scorpion and the tongues of the serpent
26. Wings of the eagle
27. Variegated serpent
28. Lyre of Apollo
29. Vena
30. Serpent K
31. Kundalini
32. I AM
33. Narayana
34. Lake-beetle
35. Cub
36. Jacob
37. Israel
38. Cross
39. Rod of messenger
40. Z form
41. Swastika
42. Bull's eye
43. Kumara
44. Saturn
45. Python and typhoon
46. Bird, eagle and serpent
47. South Pole, Equator, North Pole

48. Solar pole, polar soul
49. Time and space
50. Globe and spiral
51. Chakra and lotus
52. Pi (π)
53. Virat
54. Nara, Nari, Ardha Nari
55. Polar bear
56. Cerberus, Sarama, Dattatreya
57. The pole
58. Hunter and sailor, savant, saint
59. Maiden
60. Jewel of the serpent
61. Garland
62. Horse
63. Rod of justice
64. Magus
65. Pot
66. Cube
67. Verticals and horizontals
68. Angles and angels
69. Set square
70. Tables
71. Boat
72. Fisherman
73. Fishes and loaves
74. St. Mark and Markandeya

- 75. The ark
- 76. Initiations
- 77. OM

Reference:

Kulapathi E. Krishnamacharya:

Spiritual Psychology

The World Teacher Trust

Invocation

May we stand in Light and
perform our obligations and duties
to the surrounding Life to be Enlightened.

May we float in Love and
share such Love and compassion
with the fellow beings to be fulfilled.

May we tune up to the WILL and
thereby alert our wills to gaze
the Plan and cause the work of Goodwill.

May the Light, Love and WILL
Synthesise our lives into the ONE LIFE.



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