

ARIES
THE SIGN AND THE SYMBOL



DR. K. PARVATHI KUMAR

The content of this publication is given for free as an act of goodwill and for personal use only. It is our responsibility to keep it that way.

Commercialization by any means or on any platform is prohibited, as well as distribution and/or publication in whole or in part without the express written permission of the publisher. All rights reserved.

Dr. K. Parvathi Kumar

ARIES
THE SIGN AND THE SYMBOL

[A COMPILATION]



Dhanishta

Original Title:

ARIES - THE SIGN AND THE SYMBOL

1st Edition:

Master CVV May Call Day Celebrations, 2024

Sadguru Tapovana, Bangalore

Copyright

© 2024 Dhanishta, Visakhapatnam, India

All rights reserved

For copies

#15-7-1, Angels Enclave, Krishna Nagar

Visakhapatnam - 530 002, Andhra Pradesh, India

Phone: +91 891 2701531

Price in

India Rs. 150

Europe € 7

USA \$ 8

For online orders

www.dhanishta.org

www.aquariusbookhouse.com

info@dhanishta.org

ISBN 978-81-960955-1-2

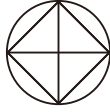


9 788196 095512 >

Printed at:

Akshaya Mudrana, Bengaluru

+91 93412 46213



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. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishta is a non-profit publishing house.

About the Composer

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

Dr. K. Parvathi Kumar was 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 conducted much work actively in the economic, social and cultural fields with spirituality as the basis. True to what he taught, his life was a complete demonstration that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a true teacher that demonstrated the Wisdom he imparted! He lived as a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and was a composer of books. He always denied to himself the title of being an author, since according to him –

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

- The Publisher

A Note

The Wisdom of the Zodiac has been a sacred 12-fold key to approach the creation, and also the man himself. Each of the twelve sun signs has its own set of qualities, and through the process of alignment and working with the qualities, man works his way through the nature toward the Divine!

For the benefit of the students of Yoga, Master CVV conducted congregations during such important days as the Equinoxes and the Solstices, Full Moon and New Moon days and the December Call and May Call days. All true teachers in all traditions and theologies imparted the knowledge of time and also gave keys to work in accordance with the quality of time. In doing so, they helped students progress much more effectively than without it!

Originally, in the centenary year of Master CVV Yoga (2010) at Kumbhakonam, a set of teachings relating to Aries, the spring Equinox and the beginning of the solar year, as given by Master K. Parvathi Kumar were brought out in the form of a booklet. This was made available for private study and circulation, within the groups of The World Teacher Trust. This book is a compilation from among the many teachings of

Master K. Parvathi Kumar relating to the cardinal sign of Aries. The discourse on Aries at Sadguru Tapovana in the month of Aries, in 2004, and the set of lessons given out during the Gurupoojas at Mysore in February, 2006 form the framework for this presentation. There are many lessons, which the Master gave out through the editorials of the Vaisakh newsletter. The content from these editorials and many other passages relating to the teachings on Aries over the years have also been gathered together to form this second edition of the publication, which is now being brought out in a book form, to aid the larger audience of the occult students who look to work with the time key!

May the readers benefit from the Wisdom contained herein, and continue to work, to attune with the Divine, with the aid of the keys presented in these teachings.

May the Master bless us all, and receive us into 'His' fold!

- The Publisher

Table of Contents

1. Introduction	13
2. Path of the Sun – Path of Light.....	16
3. Spring Equinox.....	22
4. The Cross – Cutting Through.....	29
5. Mars – Kumara.....	31
6. Birth of Kumara.....	43
7. The Story of Budha	50
8. The Higher Arc – God Experience!.....	57
9. Hayagriva and The Bow.....	59
10. Consecration.....	66
11. Mother – Cooperation with Nature.....	69
12. Good Friday and Passover.....	73
13. Rama - The Fiery Aspect.....	81
14. Triple Bondage.....	86
15. The Rituals in Aries.....	94
16. Zodiac – Twelve - Six Pairs.....	113
17. Service – Sacrifice - Grace.....	119
Appendix-1, Slokas for worship of Hayagriva.....	131

1. Introduction

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

It is about time that we regain the knowledge of Time and also the methodology to work in tune with Time. Such knowledge is most important.

Practices relating to the Truth, relating to the Divinity, in so far as they are worked out, knowing the cycles of Time and also knowing what the Time can offer from time to time would enable us to move forward by leaps and bounds! If we move, not knowing the gifts that Time offers, we are not well equipped to move on the way.

Movement of the Sun - Spring Equinox

The Spring Equinox is considered to be the most sublime of the times of the year. The solar year commences from that time when Sun transits Pisces and enters Aries. Such transit happens during the time of the Equinox and after the

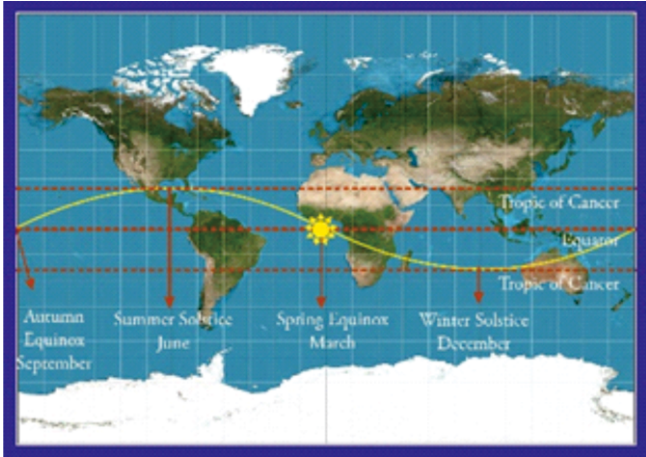
transit, we find the Sun already in Aries. This time of the year, when Sun transits into the sign of Aries is very important. To understand the importance of Equinox and what it offers, we need to understand the movement of our planet (Earth), which provides us an apparent northern and southern coursing of the Sun.

If we observe the sunrise daily, we find that it is not at the same point that the Sun rises every day. While the sunrise is in the East, it is not the exact East! It moves sometimes to Southeast and sometimes to Northeast. This needs to be observed. For six months, there is (an apparent) northern coursing of the Sun, which we call the six months of *Uttara Ayana*. The *Uttara Ayana* is in relation to the northern coursing of the Sun or the ascent of the Sun. Then again, there is the descent of the Sun for six months.

When the Sun ascends, it crosses over the Equator and moves further up to the Tropic of Cancer. Likewise, in the path of descent also, it crosses over the Equator and moves down to the Tropic of Capricorn.

Twice in the year, the Sun crosses the Equator. One is around *Vasantha Navaratri* (at the time of Spring Equinox), when it moves upwards, cuts the Equator and ascends, and then around *Sharat Navaratri* (at the time of Autumn

Equinox) wherein it again cuts the Equator and moves downwards. Accordingly, there is an upward movement of energies and also a downward movement of energies.



This movement of the Sun in relation to our Earth is only apparent. We see this movement of the Sun not because the Sun moves that way, but because the Earth makes its own inclinations towards right and left resulting in apparent movement of the Sun. This is the basic knowledge one needs to have, to know the kind of energies that are presented to this planet, by the lord of the solar system along with his family members called the planets.

2. Path of the Sun - Path of Light

During the Equinox time, there is a great opportunity offered by the Lord of Time to move upwards from where we are, to where we wish to be! It is an opportunity for ascension. That is why it is called the solar beginning.

The Equinox time is also called beginning of a new year. In India some adhere to the tradition of following the solar year, i.e., *Sayana Samvatsara*, where the year commences with the day of Spring Equinox. Others who follow the *Nirayana* tradition, the lunar calendar, celebrate the beginning of the year as *Ugadi* on the first New Moon after the Spring Equinox. But the esoteric or Spiritual *Ugadi* is during the Equinox!

The Seers of ancient times saw two ways of recognizing a year. One is for those who wish to work with the Self and the other is for those who wish to work with their worldly personality. For both, the guidance is given and therefore,

we have the two kinds of beginnings as the Lunar Year and the Solar Year. They differ with each other more or less by 24 degrees currently.

For those who follow the Path of Truth, which is the Path of Consciousness, represented by the Sun, the day of Equinox is beginning of the New Year. For those who follow the Path of Mind represented by the Moon, *Ugadi* according to the Lunar calendar is the New Year.

The Veda says, “*caṁdramā manaso jātaḥ*”, meaning Moon represents the mind. Human beings are basically mind-oriented. So, for all worldly and objective purposes, *Ugadi* is celebrated as the beginning of the New Year according to the lunar calendar. This date of beginning of the year keeps varying because the movement of the Moon is not as consistent as the movement of the Sun. The movement of the mental energy is not as consistent as the movement of the spiritual energy called the consciousness!

For all practical purposes, those who follow the Path of Light, or the Path of Consciousness, or the Path of the Soul, are recommended by the Seers and the *Rishis*, the Masters of Wisdom, to gradually adopt to the Solar year. Because we are now shifting our emphasis from the mind to the realms of *Buddhi*, which is called the light of the Sun.

Buddhi is light of the Sun and mind is the light of the Moon. From Moon, which has moods, depressions and also hilarious movements, we shift our emphasis to the Sun. Moon has its own moods and every man also has his own moods, and also he suffers because of it! There is waning and waxing in the mind. But if we shift our abode from mind to the higher realms, called *Buddhi*, which is the light of the Sun, it shines forth consistently.

When we take to the Solar path, we follow the Solar year. For this reason, the Masters of Wisdom tell us, to celebrate our birthdays also according to the Solar calendar. The Solar calendar indicates the degree in the Zodiac where the Sun was, when we were born. We receive the rays relating to our Self, because that is the day on which we came out and experienced the sunlight. That is the quality of the sunray that we carry. The 360 degrees of the Sun gives 360 different qualities of sunlight. We are working to link up to the Solar energy in us. It means, we wish to realize ourselves as a Soul and as Soul, to realize that each one of us is a vehicle of the Divine. When we are in that process, the Solar year is more important to us than the Lunar year.

We celebrate the Lunar year, along with the society in an objective way and the beginning of the Solar year, we

celebrate in such congregations, where we try to meditate, and we try to gain the subjective side of our being. When it comes to the subjective side of our being, meaning, for all inner purposes, and for all the practices of Truth, the regent or the king is the Sun. For all outer world activities and for all worldly purposes, the king is the mind. Mind is seen as the Moon according to Astrology.

We are essentially Solar beings and we have a Lunar facility called the mind, senses and the body, which is to interact with the outer world. Without mind, senses and the body, we cannot interact with the outer world. This is only a facility to interact with the outer world. It is not right to think that we are the facility! We cannot lose our identity into the facility! We should know to use the facility.

When we do not have a proper mind, we do not have proper organizing ability. And if we do not organize ourselves well in relation to the outer world, we do not find our position in the world!

Golden Middle Path

Each one of us, have to find our positions, in relation to the world and then live comfortably, to experience the splendour. We work with the Subjectivity, and we also work with Objectivity. The Path of Yoga says – that we work with

equal facility, with equal joy and with equal ease with the Spirit and with Matter as well. Then we are Masters of both.

Yoga is said to be the golden middle path. In any concept there are extremes. To be in the golden middle point is Yoga! That is why, Bhagavadgita says, “*samatvam yoga uchyate*”. *Samatva* is an equipoised state. In a balance with two pans, we are always at the needle, which is equidistant to the two pans. When the two pans are equalized, then the needle is still. So, we take to that Path where we work with the Solar energy and we realize our essential identity with the Solar energy. The essential identity with the solar energy is given out in the Veda as “*asāvādityo brahma, brahmaivāhamasmi*”. The One whom we see as Sun, and say, “It is HE; HE is none other than me and I am no other than HIM”. Such is our original identity.

Soli-Lunar Intelligences

We need to gain our original identity and for that, mind is a facility. We need the mind to work out the Plan that comes from subjectivity into objectivity.

The mind, senses and the body are ruled by the Lunar Intelligences. They are called *Pitris*. The Solar intelligences are both *Adityas* and *Rudras*. The Lunar Intelligences prepare the body, while the Solar Intelligences occupy the

bodies thus prepared and conduct with the force of *Rudras*. That is how, we have *Adityas* as the Intelligences relating to consciousness; *Rudras* as relating to the forces of that consciousness, and then the *Pitris* and also the *Vasus* who build the forms of matter.

We need to know that there is a part in us, which is Lunar and another part in us, which is Solar. This Soli-lunar combination is what makes a man. Soli-lunar combination makes this whole creation! The Solar energy is the support and the Lunar energy is built upon the basis of Solar energy. That is why in the month of Aries, Sun is said to be exalted, while Mars is the Lord. Mars is the force relating to the Sun. That is why, the Puranas mention Mars as one of the sons of the Sun. While Sun is exalted in Aries, it has its counterpart in Libra, where where we celebrate the *Sharat Navaratri*.

3. Spring Equinox

In an annual year cycle, we have two equinoxes that happen. One equinox relates to development in relation to the Subjective worlds or the worlds of Light and another equinox relates to development in relation to the objective world. They are seen as two important events in a solar year. The first one is called Spring Equinox, and the other is Bloom Equinox. Sharad in Sanskrit means bloom. We are now concerned with the Spring Equinox, where we spring up. Everything in nature springs up!

Spring Equinox is the day, where the Sun in his upward movement transits the Equator.

In his upward movement, the Sun transits the Equator and transcends the Equator, cutting through it. Rig Veda says, for all higher purposes the Year begins on that day when he cuts through the Equator. That is how, the entry of Sun into Aries is considered as the beginning of the New

Year. Beginning of the New Year is in the sense of beginning of better opportunities, moving into better realms of consciousness, experiencing deeper wisdom and the related splendour.

Beginning of the Year - East

In the cyclical movement of time, we may choose any point that is the beginning or the culmination.

In different traditions, we have different beginnings of the year. Like we have from Aries, there is also the year starting from Libra. The Israelis and the Hebrews, follow the *Sharad* year, meaning from the Bloom season, they start the year. This consideration of the start of the year is Moon based. The Vedic wisdom says, “Start with Aries. That is the beginning”.

Beginning with Aries

Between the two Equinoxes also, there are beginnings. From the time of Summer Solstice, which happens around the later part of June, there is a beginning. Some communities in India follow the *Dasara* year, which is nothing but the Lunar year, and then there are some others who follow *Deepavali* year, meaning from the beginning of Scorpio. In such cases, the annual cycle is from Scorpio to Scorpio, or from Libra to Libra or from Aries to Aries.

The Seers tell us that, since it is a cyclical movement, we may take any point on the circle and from that point, it can be taken as a New Year. And again, it culminates with all these energies up to that point. Then ultimately, the Seers said, among all these commencements and conclusions, by and far the best is when Sun enters Aries! This is because it restructures the Will, it enables transcendence from matter and it enables another experience, which is called experiencing the equipoised state as between matter and the spirit.

Let us see how it is so. All Astrology is conceived with Equator as the basis. Equinox happens on the Equator. If we happen to be there on the Equator or that part of the planet which is on the Equator, on the day of the Equinox, we find the duration of the day and the night is exactly equal to the second. During the sunrise if we stand there on the Equator, we find the sun rising, exactly as we look to the East. That is the exact East! If we want to mark the East, we have to do it on the day of the Equinox. Likewise, the point between the eyebrows on the forehead, is the East in us.

Equinox – The energy of Sushumna

When the Sun rises in the East, He rises in between the eyebrows. The Sun moves vertically and divides the whole

body vertically from the sunrise to the sunset. It moves through, to the Crown center and then to the small brain or Medulla, reaching the Spinal column going down to *Mūlādhāra* by the evening, meaning by the Sunset.

It is the movement where the Sun cuts us into two equal parts as the right and the left. The energy of the sunray passes through *Suṣumna*. We do not get such a day as Equinox again! The ray just goes around the planet cutting the planet into Northern and Southern hemispheres. Even in our being, it cuts as the right and left. It is not cutting physically as such! It is the Solar energy, the energy of the Divine, flowing through the central column relating to us, right from *Ājñā* to *Sahasrāra*, and from *Sahasrāra* through the cerebrospinal system up to the *Mūlādhāra*. That is what every seeker cherishes!

Within our being, we have to visualize that kind of movement of the solar energy. The left part relating to us is called the *Ida* part and the right part is called *Pīṅgala*, even up to the brain. The right part relates to the Spirit and the left part relates to the Matter. Spirit and Matter are equally put together, which is called the state of Yoga. That is the state, which is possible to be experienced on the day of Equinox! Similar experience comes even on the Autumn

Equinox day, which happens around 21st - 23rd, September. There also, it is an equal division of left and right, *Ida* and *Piṅgala*.

In between *Ida* and *Piṅgala*, there is the flow of *Suṣumna* energy. *Suṣumna* energy is the Yogic energy and hence, it is said to be taking us to higher realms and making us experience all the planes of existence simultaneously! It is simultaneous experiencing of all planes of existence, going by the Golden Middle Path. That is the beauty of Equinox!

Working with the Equinox

We need to bring into our lives the practice of working with Equinox. Master CVV was very particular about the Equinox and Solstice prayers.

During Spring Equinox, we dwell in relation to the energies of Aries. Because it relates to our head, it relates to our Plan, and then, it relates to ourselves. Aries is the ruler. We can be a King to our own kingdom if we are in Aries. So, each one is a King by himself. Likewise, in many ways, Equinox is a great beginning and the dawn in Equinox is considered most important. We need to attune to it and get ready to receive the dawn and not feel emotional about it.

Till the Equinox, the Sun is still in the last degree of Pisces. As the transit happens, we already see him emerging

with Arian energies! Arian energies are Aryan energies. We are all Aryans! We are supposed to live in the head with the light. We are not supposed to live in the stomach! Those who live only for physical well-being are those who are living in stomach. Those who live for spiritual well-being are the ones who live in the head.

All the great beings, the Masters of Wisdom, see only the measure of light in the head. They do not see any other attribute. The relation is to the light of the Soul(s). It is like when we go up to the hilltop and see the city, there are some faint blinking lights and there are some fairly bright lights and there are some flashlights! From over the hill, our attention is directly drawn to that light which shines forth more! Those are the ones in which we are interested.

Likewise, the Masters who oversee the humanity, look to the light in the head. Depending upon the measure of light in the head, that one carries, they pick us up and recruit us in relation to their work. The whole work in the path of discipleship, is in making the light, glow in the head. It is like the mantle in a petromax light. We set the flame and we pump air so much that the flame moves upwards and the lantern is lit.

That is the process of Yoga!

Spring-up!

We see around in nature, how things sprout. We too spring up in terms of our spirit. The Spring season follows the Fall season. The Fall season is called *Sishira* in Sanskrit. *Sishira* indicates the fall before the rise. The season indicates the fall of leaves before the fresh spring up of leaves. It is a fresh build-up, like on a slate we wipe out everything and then start afresh, and then we spring up with Spirit. Spiritual spring up at its greatest heights is in the month of Aries.

Aries is considered to be the highest point of illumination and in us, it is said to be located in the upper part of our head. The light of the 'Being' in its full bloom, is in the head region and hence all meditations are recommended to be at a center above the eyebrow. Staying there, we contemplate on the light, which is all around and descending into us through the left and right parts of the brain. It is a meditation relating to the sign, Aries. This cutting through into the higher regions, through the center above the eyebrow, is symbolically called the scissors, *Krittika*. So, let us cut through from our patterns of thoughts into higher realms of thoughts.

Let us cut through!

4. The Cross - Cutting Through

The Cross

In Aries, as we ascend, the horizontal is cut through, and then there is an upward movement of the energies. The horizontal exists in us, up to the point of eyebrows, where it is cut through, to move into higher realms. The vertical, cutting through the horizontal is seen as the symbol of a cross.

The Cross represents crossing through the matter, crossing through ignorance, ascending and thereby getting relieved from matter into higher circles. Aries is therefore known as the month of ascension. Jesus, the Christ, one of the Grand Masters of Wisdom, demonstrated such ascension into higher circles, in the month of Aries.

The cross has many dimensions. It is a Vedic symbol, which was also adopted 2000 years ago by the Christianity. We are fixed in the cross. We are fixed by our own *Karma* in

the cross of matter. We need to get crucified on the cross and move spiritually into the higher realms. Moving into the higher realms of light, is the ascension, that we aspire for.

Cutting Through – Ascension

Equator is always seen as a horizontal line. When there is an upward movement of the Sun over the horizontal line, it is called, ‘cutting through the horizontality’. This cutting through the horizontality is to move upwards in terms of spirit. ‘Horizontality’ refers to that, which is ‘seen’. This is understood in wisdom as the life of Objectivity. ‘Verticality’ is what is seen as the life of subjectivity. So, with the scissors, the veils of objectivity are cut through and then we reach into higher realms.

Matter is always represented as the horizontal. It exists at all levels and is seen as, the many veils, that nature presents. The ascending spirit, is represented by the vertical. This vertical movement cuts through the veil of material. When cutting through the veil of the matter or the veil of the nature happens, the Truth gets unveiled. When the veils are unveiled, we walk into higher realms of Truth. For this reason, in our scriptures, the Sun is also called ‘*Satyavan*’, meaning, the truth bearer!

5. Mars - Kumara

The ability to cut through the material, or the horizontal, comes from Mars. The cutting through, is symbolised by the Scissors, which represent the energy of the constellation of *Krittika*. Mars is the Lord of Aries, where the Sun is exalted.

Mars is *Kumara* or *Subrahmanya*. *Subrahmanya* in his planetary aspect is Mars and in his cosmic aspect, he is *Ṣaṇmukha* (the six-faced one). He enables us to dispel darkness and move forward. We all know the story of the birth of *Kumara* which is given in the eastern scriptures as '*Kumara Sambhava*'.

The pitch darkness, which existed all around got dispelled, the moment the *Kumara* was born. When *Kumara* was born, he just made a step, a movement towards the darkness and all darkness disappeared! That is the Will, which exists in us, as *Kumara*.

He is *Ṣaṇmukha* representing the six centers of our body. The six etheric centers of our body represent the six dimensions relating to us.

Ṣaṇmukha

The meditation given in Aries, is to contemplate upon the symbol consisting of the two eyebrows culminating at the beginning of the nose and moving down to the tip of the nose. This is also given as the symbol of Aries.



The symbol of Aries relates to the bridge of the nose and also the eyebrows. Over the eyebrows we have the light and then below that we have the symbol. That is how we have to visualize and meditate.

The colour for advanced disciples is Red, but, for the aspirants, it is recommended that we meditate with orange, which would slowly reveal all other colours and ultimately will become Blue. When we meditate at the brow center, we would experience the nature, the qualities and powers of all the five chakras that follow the sixth one. The six chakras

put together are referred to, as the *Ṣat-cakras* and we have a deity to worship in relation to it, whom we call *Subrahmaṇya* who is also called *Ṣaṇmukha*. With the worship of *Ṣaṇmukha*, the Son of Man turns out to be a Son of God!

Ṣa-ra-va-ṇa-bha-va

Ṣaṇmukha is the One, with the six dimensions.

He is the ONE who can also put down the six vices in any man. *Kāma* (base desires), *Krodha* (anger), *Lobha* (greed), *Moha* (attachment caused by illusion), *Mada* (pride/ ego) and *Mātsarya* (miserliness) are the six vices that condition a man.

For the worship of *Subrahmaṇya*, the mantra is *Ṣaravaṇabhava*. The six sounds are *Ṣa-ra-va-ṇa-bha-va*. To make it into a mantric formula, it is chanted as *Om Ṣaravaṇabhavaya namaha*. These six letters have to be meditated upon the six centers in us or they can be meditated all together in the *Ājñā* center.

Worship of *Kumara* gives the necessary will. *Kumara* is the Son of the Lord-Most-High and as *Ṣa-ra-va-ṇa-bha-va* appears, the darkness disappears. He is therefore considered to be the one, who is dearest to the six mothers. *Kṛttikās* are the six mothers who take care, when the *Kumara* appeared.

Deva-Senani

Ṣaṇmukha or *Subrahmaṇya* is a cosmic *Kumāra*, who dispels all darkness. As much as we worship other deities, so much, there is a tradition to worship *Subrahmaṇya*, because he is the one who presides over the *Ajña* center and he dispels the darkness in us.

At the planetary level, he is considered to be Mars, the lord of wars. *Subrahmaṇya* is also known as *Deva Senāni*. He is the divine lord of wars, who conducts the wars against darkness. As soon as he was born, he immediately grew into a five-year-old baby boy and started moving around to find where *Tāraka* was. Even as he appeared, *Tāraka* disappeared. Meaning the darkness disappeared! As the *Kumara* or the Son of God appeared, *Tāraka* disappeared, just like the darkness disappears when the light is put on.

Kumara: The Path of Discipleship

A disciple is one, who is engaged in self-fight. He knows what his limitations are! He wants to overcome those limitations. Initially the limitations are strong. However, by regular application of will, and by regular reinforcement of the will through worship of *Subrahmaṇya*, one can gradually overcome the limitations. *Ḳṛttikās* (Pleiades, the six stars) are the six mothers who delivered him. They can help to put

off the six negatives and deliver the six positives! In this dimension, *Kumara* is also said to be *Kārtikeya*. That is why, in Astrology, *Kumara* is also considered to be the Lord of the month relating to *Ṛttika*, or *Kārtika* which is the month of Scorpio. *Kumara's* worship is therefore important in the month of *Kārtika* (Scorpio) also, apart from the month of Aries. *Kārtika* is the month that carries the energies of *Ṛttikās* – the Pleiades and the ruler is *Kārtikeya*. For this reason, Mars is the Lord of Scorpio.

Kumāra also bestows on us the Wisdom, and the energies of Mercury, when we worship him as a six-dimensional cross. Originally, in the Vedic scriptures, six-dimensional cross was considered as the symbol of *Kumara*. Through the passage of time, as the comprehension of mankind deteriorated, they replaced these symbols with pictures. That is how, it became the six-faced *Kumara*. He has peacock as his vehicle, which is the bird with all colours. As it moves its neck, we can find every possible colour. All the colours of the rainbow are with him. He is the Master of all colours and all sounds. When *Kumara* is worshipped, we are straightaway led to the buddhic plane, which we also seek through the *Gāyatri Mantra*, when we say, “*dhiyaha yonaha pracodayāt*”.

If the will is well restructured, we are on the right path. Meaning, when this restructuring of will happens, our head changes. Outwardly it appears to be the same but inwardly, the content has changed! It is like, when a fruit ripens, it has a better taste! Likewise, when the head changes, it speaks better, it sees and listens better, and it is qualitatively better. Everything becomes different thereafter. That is how, from a sick head to a glowing head, the transformations happen in Aries. Therefore, the highest of the rituals, are conducted in Aries intending such transformations.

In Aries, the visit of the Lord is most probable, because it is the most illumining Sun sign. It is also called the Meridian, or the Mid-Heaven of the Zodiac.

In Aries, Sun is in the Mid - Heavens. The the best of the illuminations is available in Aries, where we vertically receive the rays of the Sun into us, through the *Sahasrāra*. For this reason, from *Ugadi/ Yugadi* up to *Navami* (ninth ascending moon phase) or the Full Moon of Aries, people take to very deep consecrations, or penances. During this time, the headlight that we have as the Lord of the solar system, transmits the related energies vertically.

According to the Lunar calendar, *Yugadi* happens on the day of the first ascending moon phase in Aries.

Shambala

The energies pour down into us vertically, from the Lord of the solar system. We have to keep ourselves prepared to receive them. The energies are received into the *Sahasrāra* and distributed into the whole system.

There is a *Sahasrāra* in relation to our planet because the planet is also a being. It is as much a being as each one of us! The *Sahasrāra* of the Planet receives the energies of Aries, when Sun enters into Aries. Throughout this month, the *Sahasrāra* of the Earth keeps receiving the energies.

The *Sahasrāra* center relating to the planet is what is referred to, in the scriptures as Shambala. Shambala is the most sublime center of our planet. That is where, the planetary *Kumara* resides. At the planetary level, the *Kumara* is called *Sanat Kumara*. At the cosmic level, he is called *Subrahmaṇya*. *Subrahmaṇya*, *Sanātana*, *Sanaka*, *Sanandana* and *Sanat Kumara* are all the names relating to the *Sahasrāra* centers of different systemic existences.

At the supra-cosmic plane, he is called *Sanātana*. When we say, "*śrī kṛṣṇaḥ kamalānātho vāsudevaḥ sanatanaha* ", we refer to *Sanātana*, the supra cosmic *Kumara*. At the cosmic plane he is *Subrahmaṇya* and at the solar plane the *Kumara* is *Sanaka*. At the planetary plane it is *Sanandana* and on the

planet, he is *Sanat Kumara*. *Sanat Kumara* is an aspect of *Kumara* that resides in Shambala.

When we read the scriptures, especially *Mahābhārata*, we come to know that it is *Sanat Kumara*, who comes down to co-operate with the Plan, when Lord *Kṛṣṇa* came to be! He was also born to Lord *Kṛṣṇa* as his son, *Pradyumna*. *Sanat Kumara* incarnated himself through the Divine Mother *Rukmiṇi* as *Pradyumna*. Having accomplished his lot, he again gets back to his original position and takes to the seat in Shambala as *Sanat Kumara*. All these details are given in the last chapters in *Mahābhārata*.

Sanat Kumara is the planetary Lord and he stays in the Shambala center of the Planet. From there, he receives these energies in the month of Aries. In the month of Taurus, he transmits these energies to the Hierarchy.

Plan of the Year

The Hierarchy is presided over by the World Teacher whom we call *Maitreya*, who is known in the West, as Christ by those who follow the path of Christianity. Those who follow the path of *Kriya Yoga* call him *Bābāji* and those who follow the Islamic path call him *Imām Mehdi*. We call him by different names, but it is the ONE Being, called by different names in different places and by different faiths.

The energies that are received from higher circles by the *Kumara* in Shambala are transmitted to the Hierarchy in the month of Taurus. All these transmissions happen during the Full Moon hours.

During the Aries Full Moon, the energies from higher circles, and the related plan to manifest them on the planet are received by *Sanat Kumara* and his band of Disciples. He has three chief Disciples, who are called *Dhyāni buddhas*. Forming an equilateral triangle along with these three, HE (*Sanat Kumara*) remaining in the center of the triangle, the energies are received. And then, the three *Dhyāni buddhas* have their counterparts who transmit it to the succeeding plane. In all, they are Six *Buddhas* presided over by *Sanat Kumara*. All this happens to the Planet during the first fifteen days in Aries, till we reach the full moon.

The energies are received during the full moon hours at the *Sahasrāra*, and then, nourished in them for the next fifteen days. These energies are further transmitted, when Sun enters into Taurus, which the Hierarchy receives. In Aries, the center is *Sahasrāra*, and in Taurus, it is around the brow center. The Hierarchy consists of all Masters of Wisdom, who have their band of Disciples spread all over the planet. The Hierarchy with the seven qualities that relate

to the seven rays, has seven channels to distribute. So, the distribution happens from Shambala to what we know as the caves of *Srāvasti*. The caves of *Srāvasti* are considered to be the center relating to Taurus. It is here that we find the *Vaiśākha* valley. *Vaiśākha* valley is a valley relating to the energies of *Viśākha*. *Vaiśākha Masa* means the month of Taurus. In this month, there is the reception of energies from Shambala by the Hierarchy and they in turn transmit the energies to another center, which is called the heart center of the Planet.

The energies are therefore, transmitted from the forehead center to the heart center in the month of Taurus. This transmission is received by the Disciples of the Hierarchy that reside in caves of *Kalāpa* and in the caves of all the sacred mountains on the planet. On the planet, there are many sacred mountain ranges. For example, in the Andes mountain ranges of the South American continent, there is the chief Ashram of the Seventh Ray Master. The Seventh Ray Master, *Kratu Maharshi*, is today known as Master Rackozi in the Theosophical circles. Likewise, there are Ashrams in Rocky Mountains of North America. There are also sacred mountains in Europe, such as the Alps and the Pyrenees. Everywhere on the planet, there are sacred

mountain ranges where there are Ashrams, which are not accessible to the worldly people. Staying in these Ashrams, they transmit this light all over the planet. All these Ashrams all over the planet have their disciples working in the world. This is how, the distribution of energies is from the higher circles to Shambala, from Shambala to *Srāvasti*, from *Srāvasti* to all the centers on the planet and from all these centers to those Disciples who are consciously working for the plan in the world. These are the Ones whom we see as the *Sadgurus*, or the teachers, functioning amidst the humanity. They are the Ones who are seemingly unconnected, but they are all connected. All *Sadgurus* that are working for upliftment of humanity are all subjectively connected, though objectively they do not seem to be so.

To these disciples of the Hierarchy who are working amidst the thick of the world, in the very busy centers of humanity, such as big metropolitan cities and such other places, there is a transmission of this energy in the month of Gemini during the full moon hours, to be transmitted further to Humanity. Like this, the full moon of Aries, the full moon of Taurus and the full moon of Gemini, bring down the plan into its detail. Before it is worked out in its detail, the whole plan in a seed form, is received in Aries.

That is how, we see the Disciples of Moses, the Disciples of Jesus and the Disciples of other Masters of Wisdom receiving the energy in the first few days of Gemini, which is called the Pentecost. Thereafter for the remaining nine months of the year, the plan is worked out.

For the disciples who are working in the world, it is important that they orient right from the Spring Equinox till the Gemini full moon. Preceding to this, is the preparation from December 22nd, the Winter Solstice, up to the Spring Equinox, to receive the benefit of Aries. In the month of Gemini, the benefit is received by those who are working with humanity in the world. The consecration is right from the beginning of Aries, to receive the energy during the Gemini Full Moon. This is how, the spiritual practices are given, even from the Winter Solstice, up to the full moon of Gemini.

6. Birth of Kumara

The story of the birth of *Subrahmanya* or *Kumara* is given in our scriptures. It is the story of appearance of *Kumara* and at the same time, dispelling of the darkness! The story is also known in the scriptures as '*Kumara Sambhavam*'.

In the beginning of the creation, any amount of good work done was just nullified by the darkness - the *asura Śakti*. The *devas* were frustrated. The good work that they did was very little and insufficient to dispel darkness. They wanted someone who can do the work, to bring out the light by dispelling the darkness. Only the 'One', the Most-High, and the most powerful one, can help in dispelling the darkness. That is when, the *devas* thought of approaching the Lord, the Lord *Mahadeva*. He was always in deep penance and there was no way to approach him! They had quite a task ahead of them! They have to approach the Lord, and then, they have to ask him to marry, and then beget a

child, so that the power of that child, can dispel the darkness. They did not have the courage to ask the Lord himself to dispel the darkness, because in *Mahadeva*, all the energies exist in him and he is equally compassionate to all. Whether it is the darkness or light, he is equally compassionate! *Asuras* worship *Mahadeva* and *Suras* also worship *Mahadeva*. Each one receives, whatever they want from Him. The Lord is such a neutral one!

The *devas* wanted someone who is very powerful to dispel the darkness to enable the manifestation of light and then the further manifestations from that light. Though they wanted to approach the Lord, they were very afraid. In the meanwhile, they see a lady, the darling daughter of *Himavan*. The personality of the entire Himalayan mountain ranges, put together is what is called '*Himavan*' or '*Himavat*'. He is also called *Parvatha*, the mountain. *Himavan* or *Parvatha* has a daughter, and she is called *Pārvati*.

In her will, *Pārvati* was as strong as a mount, because she was the daughter of, the king of the mountain. She is also called *Parvatarāja Putrika*, in Sanskrit. *Pārvati* had an intense desire to marry *Śiva*. So, to fulfil their own plan, the devas wanted to ensure that *Pārvati's* penance to reach *Śiva*

would get fulfilled. They waited patiently while *Pārvati* continued to worship. But the Lord of the Hosts, the Most-High was not even approachable by the degree of devotion that was shown towards him by *Pārvati*. Then the lady of *Parvatarāja*, the mother of *Pārvati* counselled, "Do not try to get into this act of marrying *Śiva*. He is *Kapardini*, meaning he is the one with upward moving energies, all the time. He does not even look at you! So, where is the chance for Him to see you, accept your request and then accept you as his lady". She constantly discouraged the child. That is how, the name *Uma* has come to *Pārvati*.

In spite of the discouragement coming from her mother, she continued her penance. Even as the penance continued, the *devas* were getting impatient. At this stage, they thought they could take the help of *Kāmadeva*, the angel of desire. *Kāmadeva* goes to *Pārvati*, and offers that he would assist her, in fulfilling the task, to which *Pārvati* does not agree. However, to fulfil the plan of the *devas*, *Kāmadeva* tries to release the arrows of attraction towards the Lord, and as the Lord opens his eye, *Kāmadeva* is burnt into ashes!

In the process, *Śiva* looks at *Pārvati*. In due course, *Pārvati*'s power of penance grows to such an extent that it touches the heart of *Śiva*. They get married. However, even

after the marriage, the celestial couple were only living together in companionship with no other attractions between the two. There was no sexual instinct. They are the *Ādi dampati*, the first couple. They go on moving, dancing, playing and enjoying in companionship. The *devas* however were not happy, because, it was the progeny of *Śiva* and *Pārvati*, that they were looking for!

Unable to wait any further, they send another messenger, the Lord of fire, *Agni*. He goes in the form of a Dove and tries to be around the couple who were in their own ecstasies in companionship. Then suddenly, Lord *Śiva* looks at the Dove. As *Śiva* looked at him, *Agni* felt, *Śiva* would recognise who he is. So, immediately he fell at the feet of the Lord and sought his pardon. *Agni* made a prayer to Lord *Śiva* that his words be heard, even before *Śiva* opens his third eye.

As the Lord listened, the Dove describes about the crisis for the *devas* and that they are suffering from this crisis of the darkness over countless number of years. *Agni* further seeks that whenever darkness veils over light and causes hindrance to the creation, the *Devas* wanted the power of *Śiva* to be in manifestation to help them. Then the Lord releases a bit of his semen to *Agni Deva* who was in the form of a Dove. That semen was so full of heat and power that it was burning even

to *Agni Deva*! Such was the power that was released from the Lord, that even the Lord of *Agni*, could not carry it, and hence, releases this fluid into the Ganges. Thus, the first vehicle for *Subrahmanya* is *Agni Deva*, and the second is Ganges. Ganges also feels the heat, when the fluid was immersed in its waters, and it tries to put it out in an appropriate way. As the Six wives (except the one, the seventh) of the *Saptarṣis* get into Ganges to take bath, the fluid is delivered into their *Yoni(s)* (womb). As these ladies come out of the bath from Ganges, they find themselves in great heat and they realize the whole work, as was conducted by the *Devas*. They understand all that had happened and they were also in co-operation with the divine plan.

The six of them thought fit to deliver together the six portions within them, into a place where there is sacred grass. That is how, he was delivered onto the sacred grass called *darbha*. There, the six parts come together forming into a beautiful, brilliant and powerful 'One'. Any divine quality, that we can think of, is with Him. He is the most beautiful one, the most complete one, and he is the one with six dimensions. He is a complete manifestation of the divine. When the unmanifest one manifests, it is six dimensional.

The Lord whom we worship as *Kṛṣṇa* is no other than *Subrahmanya*. It is *Kṛṣṇa* only as *Subrahmanya*. *Subrahmanya* has a peacock as his vehicle and Lord *Kṛṣṇa* holds peacock feather as his crown. *Subrahmanya* always has *Śakti* in his hands, with which he can destroy the six vices or the six negatives. Lord *Kṛṣṇa* holds the same *Śakti* in the form of a flute with six holes, which he uses through the seventh. He blows through the seventh and the other six holes give the related music and cause the transformation. He is as much a celibate as *Subrahmanya*. Lord *Kṛṣṇa* was considered to be the celibate and in the cosmic plane, it is *Subrahmanya* who is considered to be the celibate. Such is the story of *Subrahmanya*, the most powerful one according to the mythology, and who is worshipped as the symbol of a six dimensional cross.

The Six-dimensional Cross

When we do the Ritual of worship at dawn and the dusk, '*saṁdhyā vandana*', there is a Six-dimensional cross, which we build. It is a cross that is built in us, by visualizing a light from the East coming up to us, and a light from the West, a light from South and a light from North coming up to us. From all the four corners, the light is visualised, and then we join the rays of light together above and we also join them

together below. If we make one line, vertically from above to below, one line from East to West and another line from North to South, it becomes a six-dimensional cross. When this six-dimensional cross is joined together in all its six edges namely East, West, North, South, Above and below, there is a Pyramid that is built upwards, and then again when they are joined downwards, there is a Pyramid built downwards. We are within that Double Pyramid. This Double Pyramid is the symbol of *Kumara*, which is also called the *Vajra*. *Vajra* is also called *Sahasra*, the most powerful one. It is the most powerful weapon, which the Lord holds. He is the one who enables balance to happen, whenever there is an imbalance in us or in the system. He is the Lord who is to be worshipped in the *Ājña* center to realise the *Kumara* in us.

7. The Story of Budha

The Fight Inside

Kumara is essentially a Martian, in his energy. He is also a Mercurian, and a Uranian too. That is the beauty! When he is to fight the ignorance outside, he is a Martian. When he takes the fight inside meaning, when a disciple takes the fight inside, to put off the six negatives (the *arisadvargas* within), the Martian power transforms into the power of Mercury. Mercury is also known as *Budha*.

For a disciple, taking up the fight inside, is very important! This is what we see in the story of *Prahlada* and *Hiranyakashipu*. The Son, *Prahlada* tells the father, "You have conquered everything outside, but you have not conquered anything inside. You have not been able to conquer desire, anger, pride, and jealousy and you have not been able to conquer Illusion and the related attraction. With all these limitations within you, how are you claiming

to be a king"? This fight to be a king, is to be taken inside! As we work further taking the fight inside, the Martian power transforms into the power of Mercury. The story of *Budha* is relevant and important in this context.

The story of Budha

All the stories in *Puranas*, are all well-conceived though they sometimes look absurd, in their outer form. The outward story here, is that, the lady *Tāra* is the wife of *Br̥haspati*, the teacher. *Br̥haspati* has a disciple called *Candra*. The lady and also the disciple together learn things from *Br̥haspati*, the teacher. Slowly, *Tāra* gets attracted to *Candra*, the disciple and then through *Candra*, *Tāra* becomes pregnant. She then delivers a beautiful child, *Budha*.

Budha, Mercury is full of light, full of discrimination, full of wisdom and is next only to Sun in his brilliance, in his power and in his potential. Jupiter, *Br̥haspati* feels, it is his energy through his wife that has given birth to *Budha*. But then *Candra* says, "Sorry Master, it is my son!"

Until we understand correctly, the story looks very absurd and full of such incongruities and inconsistencies, to the extent of saying that all these *devas* never had any discipline and they only promoted lot of licentiousness. But

it is all very symbolic! *Tāra* is the disciple and Jupiter is the Master. When the Master trains the disciple, it is the mind that he trains. A well trained and a well-organized mind, which is oriented to light, would touch upon the intuitional planes. That is the higher aspect of Moon, which is called *Soma*. Until *Soma* blesses, no man can ever give birth to the spiritual consciousness in him. *Soma* is Sa + Uma. It means, it is *Īvara* together with the lady. Together, they bring ecstasy.

Not all would get to a state of ecstasy in Prayers! Ecstasy is called *tanmayatva* in Sanskrit. When we read something, there should be *tanmayatva*. Likewise, when we sing, or even when we listen to a good song, there has to be *tanmayatva*. It is a process by which, the Soul is conducted into transcendence beyond the mental perceptions. This comes more by the virtue of disciple's attitude.

Attitudes of the disciple

As much as the disciple develops devotion, so much he is oriented to the light. The Master is the same for all! Like the sunray, HE transmits his rays to all. Yet, only some of them transform into good disciples! There are some, who are not so good as students. Then, there are some, who are not remembered, meaning not so important and there are also

some who turn otherwise. We also have disciples turning out to be wicked, though they study from the same Master!

In a class of students, the teacher is interested in all, and he teaches all equally. But each one, according to his own orientation and attitude nourishes and gives birth to something - either in relation to light or in relation to darkness. We cannot say, it is because of the Teacher. If so, why is it that only a few are fulfilled, and why not others, though they are all students of the same teacher?

We have an example in the scriptures. Among the four disciples of *Parāśara*, namely *Vedavyāsa*, *Maitreya*, *Akrūra* and *Bṛhaspati*, all the four responded to the teaching, in four different ways. *Maitreya* has become the World Teacher and *Vedavyāsa* also became a World Teacher. *Akrūra* turned out to be a critical intellect. *Bṛhaspati* turned out to be anti-Vedic. Having learnt everything about the Vedas, he went on to develop anti-Vedic culture! (Note: this *Bṛhaspati* is different from the preceptor of Devas) This is not the fault of the teacher. The Teacher sheds the light, the Wisdom and also gives the technique. It is for the disciple to receive it, to nourish it, get impregnated with it and develop it in himself and then find the sweetness of it, the taste of it, have the experiences of it and also the ecstasies relating to it.

Tāra's story is also the story of the disciple. When *Tāra* is regularly receiving teachings from *Bṛhaspati*, slowly the mind started getting interested and oriented. That means, the mind is closely associated with her. When we do many things, the mind is not interested, and it goes away. When we listen, not always the mind stays with what we listen, unless it is an oriented one! For example, when we chant *Viṣṇu Sahasranāma*, not all the time, the mind is there to listen to every name! Likewise, when we do prayers, not all the time, the mind is in the Presence of the Master! It is in this context, that the orientation of the mind is important.

Mind staying with us, enables us to consciously experience what we are doing. Mind also has the nature of getting away!

Moon - Mind: Neptune - Ecstasy

In the story, as *Tāra* started learning as a disciple from *Bṛhaspati*, *Candra* came. *Candra* came as a disciple; means the mind started getting oriented towards the teaching and supplying the necessary taste to the Soul.

If our mind is not interested, we would not come! Even if we come to the teaching, we hang around and only participate in the food and not in the teaching! But when the mind is oriented, we do not bother about other things,

and we only look for the teaching and the related nourishment. This is the mind getting the touch of Neptune. Such Neptune gives *Bhakti*. Ecstasy or *Tanmayatva* comes only to those, whose mind is touched by Neptune and such a one become a *Bhakta*. Meaning, when something relating to the Divine touches him, he is oblivious to all, that is surrounding him. That was the state of *Tanmayatva* that came to *Tāra* through *Candra*, through *Soma*. So, when *Candra* says, "The boy is mine", *Bṛhaspati* also says, "The boy is mine". *Bṛhaspati* is the teacher for the Devas. He says, "No, no, I take the boy, I have the power of the Devas with me". Then *Candra* smiles and looks up. He also has a Hierarchy!

Moon has his hierarchy as Venus, Neptune and *Soma*. *Soma* is the cosmic principle of *Amṛta*. Moon's immediate superior is Venus, that is *Sukra*. He says, "I am sorry my friend, *Bṛhaspati*. We do not agree with you. If you bring in your Deva army, I bring in my *Asura* army! Let us fight and decide, whose child it is". Thus there is a fight!

The Buddhist light

The story of *Budha* is a very beautifully presented story. It relates to Discipleship. Through *tanmayatva*, man gets into the subtle nature and experiences the subtle kingdom, for

which *Śukra* is the Lord. *Śukra* knows how *Budha* has come to be and he supports *Candra*. As the fight is about to happen, then comes *Soma*, the Lord Most High. He tells *Brhaspati*, "Do not be stupid. It is *Candra's* product". That is the understanding we have to make. When Moon is well touched by the energies of Neptune; the same Moon takes to the state of higher Moon called *Budha*. *Manas* is transformed into *Buddhi*. Thus, *Tāra* gained *Buddhi*, meaning, the *Buddhic* plane.

When the *Buddhic* plane is gained, much is accomplished. When we do not have higher mind and the touch of the *Buddhic* plane, we only see mundane things and experience in a mundane way. Once the *Buddhic* light is with us, we are enabled to see the divine within the mundane! These are the ones who can say, "May the Light in me be the Light before me, May I learn to See it in All". Such *Buddhi* is a product that is developed in us, through *Kumara*, when we take the fight inside. We do not take the fight outside with people!

8. The Higher Arc - God Experience!

From ancient most times, we have Equinox meditations for alignment. These meditations are practiced in a variety of ways by every true student of Yoga, and are meant to move upwards.

The time around Equinox offers co-operation, so that the movement of energies can be better experienced. Most of the great ones have moved into higher realms, in the months of Aries (*Caitra*) and Taurus (*Vaiśākha*). These two months of Aries and Taurus, put together are said to be part of the higher arc of the Zodiac.

Getting into the higher arc is called “Transcending the Cross”. Transcending the cross, is to meet the Electrical experiences! Electrical experience is what is called as the cosmic experience. Such experiences are possible during the Spring Equinox, provided, we have worked out well from the previous Winter Solstice till the Spring Equinox.

Initiation

From 22nd December, which happens to be the Winter Solstice, to the 21st of March, it is about ninety-two days' duration. Of this, the preparation is for 90 days, and then the Initiation can happen during Equinox.

Initiation is for those who have worked out well during the preceding three months of *Uttarayana* (the months of Capricorn, Aquarius and Pisces). According to the Solar calendar, the *Uttarayana* or the Northern arc starts around 22nd December. From the 22nd of December, if we count up to the Equinox, we are just a little over 90 days, which is one-fourth of the year. It is also one-half of the duration of the northern coursing of the Sun. There is a coursing of the Sun even beyond *Caitra* (Aries), further to higher circles in *Vaiśākha* and *Jyeṣṭha* after which the Sun takes to the Southern coursing. Therefore, these three months of Aries, Taurus and Gemini (*Caitra, Vaiśākha and Jyeṣṭha*) are considered to be the most sacred months, to experience the most sublime energies of the Soul. The Soul here means the Universal Soul, that which we call GOD.

9. Hayagrīva and the Bow

Aries is seen as a Horse head in another tradition. Horse is called in Sanskrit as *Haya*. It is also called *Aśva*. In the month of Aries, the Lord is worshipped as *Hayagrīva*. *Hayagrīva* is a sound that links up, the *Sahasrāra* to *Ājña*. That means, from the point at the crown center to *Ājña* or brow center, the arc is connected in the month of Aries. This arc is called the bow of *Hayagrīva*. That is also called the bow of *Śiva*. Not all are bestowed with the bow of *Viṣṇu* or the bow of *Śiva*. In the *Purāṇas*, we see these stories of a bow being bestowed. The bow of *Viṣṇu* is bestowed upon *Agastya* and he gives it to *Śrī Rāma* to establish the law.

Bow of Śiva – Śivadhanus

The bow of *Śiva* was bestowed upon *Janaka*. Bestowing the bow of *Śiva* or of *Viṣṇu* means realization of the electrical energies that exist in us. The upper part of the head is seen as the center of God in man, which is the center of *Nārāyaṇa*.

There is God in man, while there is also, the man in God. The man in God is called *Nara*, and the God in man is called *Nārāyaṇa*. The God center in us, is called the *Nārāyaṇa* center.

The bow of *Viṣṇu*; *Viṣṇudhanus*, or the bow of *Śiva*; *Śivadhanus*; these are all bestowed to High Initiates. *Rāvaṇa* could not lift the bow, because he does not carry such a high state of awareness with him. The scriptures tell us that, *Sītā*, the mother, and *Janaka* were beings of very high state of awareness. That is why, *Janaka* sets the test of lifting the bow of *Śiva* as the means by which he can find a suitable man for *Sītā*

Janaka is a *yogeśvara*. He once observed his daughter effortlessly pushing, the stand upon which the *Śivadhanus* was placed. The *Śivadhanus* needs hundreds of people to move it. But just with left hand, she was moving it playfully. That shows not the physical power, but the spiritual power she is endowed with. *Janaka* then understood that this daughter is no other than the cosmic power in manifestation. To a lady of such stature, only the cosmic person only can be her man! *Janaka* wanted to see, if such a person exists. If such a lady is there and if she is to be married, there should be the cosmic person too! So, to find

the cosmic person in incarnation, *Janaka* sets the target as lifting the bow. The target is not breaking it! To twine the bow, we have to bend it and then twine it. Not always, the bow is kept strung because the tension would be lost. When there is a need, they bend the bow, string it and then use it. When *Rāma*, the Lord was trying to bend it, the *Śivadhanus* broke! Lord *Śiva* knew who *Rāma* is. So, with all the joy, the bow breaks! The joy of Lord *Śiva* not only enables bending the bow for stringing, but it also breaks.

All these are symbolic of the high states of awareness that *Sītā*, *Janaka* and *Rāma* held.

Bow of Viṣṇu – Viṣṇudhanus

We also have the story of *Paraśurāma*, who is also an incarnation of the Lord. He carries *Viṣṇudhanus*. In these *Dhanus*, the power is not from the kind of wood with which they are made! Likewise, the power of arrows, are also not out of the quality of material that is used for making the arrows! It is the power of the being that holds it, that gets into the bow or the arrow.

In the story of the scripture, word goes around that *Rāma* broke the bow of *Śiva*. In truth, he did not break it. It broke! So *Paraśurāma* comes, and says, “If you are so great, and if you have broken *Śivadhanus*, let me see how you would

handle this *Viṣṇudhanus*". *Rāma* is *Viṣṇu* himself. As he holds the bow, the whole energy of *Paraśurāma* gets transmitted to *Rāma*. *Paraśurāma* sees in *Rāma* no other than himself! He then understands that the purpose of his stay on the planet is over and he retires. That is how it is given in *Rāmāyaṇa*.

Manyu

Whenever we come across a bow in the scriptures, we have to think of the bow in the head region. The divine bows are all the arcs, relating to the line of force that connects the *Sahasrāra* to the center at *Ājña*. The *Śivadhanus* is also called the *Manyu*. In *Rudra sūktam*, we say, "namastē rudra manyava utōtā iṣavē namaḥ". It means, "Oh! Lord *Rudra*, please remove the string from the bow, because if you release the arrows on us, we are undone". *Rudra* releases his arrows upon those, who do not follow the path of righteousness.

Being in the world and being in *Kaliyuga*, it is not that we are always bestowed with the right thought, right speech and right action. Somewhere, something can slip! Then the *Rudra's Manyu* is in action! So, we pray *Rudra*, "We are really not so righteous. We are weak, we know that we make mistakes, but do not take them seriously and aim your arrows at us".

Hayagriva

There is a story of the bow in the *Purāṇas*. Lord *Viṣṇu* is said to have fought with *Madhu* and *Kaiṭabha*, the *asuras*, and then he was resting with the bow kept under his chin. He had a small nap. In the meanwhile, one of the diabolicals came in the form of an insect and then bites the string. When the string is bitten, the bow becomes straight, and it hits Lord *Viṣṇu* on the chin. With this, the head is separated and gone! Then, the cosmic intelligences, gave him the head of a horse in the place of his head. That is how *Hayagrīva* has come to be. All this is very symbolic. Everything that is said in *Purāṇas* is full of symbols.

Ha-Ya

The symbol of *Hayagrīva* relates to the sound 'Haya'. *Haya* in Sanskrit means a horse. In HA-YA there is one sound called HA and another sound YA. The energy of *Ājñā cakra* relates to the energy of *Hākiṇī*. *Hākiṇī* is mentioned only to conceal the secret sound of HA and when it comes to *Sahasrāra*, the mother is called *Yākiṇī*, YA. Put together, it is HAYA. *Lalita sahasranāma* also gives us this wisdom.

Likewise, the sound *Śākiṇī* corresponds to the Base center, *kākiṇī* to the Sacral center, *Lākiṇī* to the Solar Plexus, and *Rākiṇī* to the Heart center. The sound *Ḍākiṇī*

corresponds to the Throat center, the sound *Hākiṇī* to the *Ājñā* center and the sound *Yākiṇī* corresponds to the Crown center. It is not that they are very haphazardly given. They are all very well given in the order of their energies. That is why, *Lalita sahasranāma* is a complete *Tantra* by itself. It is also a complete *Yoga* science by itself.

Śākiṇī - Kākiṇī - Lākiṇī - Rākiṇī - Ḍākinī - Hākiṇī - Yākiṇī is the order of ascent. The energy that rules that part of the sub-continent, which we call the *Ḍākkān* plateau is *Ḍākinī*. Over time, this has come to be known as Deccan. *Ḍākinī* also means *Dakṣiṇa*, which is South. All that is in the South was considered in the past, as relating to the energy of *Ḍākinī*.

In the month of Aries, we are in that realm which is the most sublime. This is in terms of the electrical and solar energies. Brain is said to be electrical in its functioning. It is the electrical field, that can receive. Since all occurrences are electrical, things have to occur in the brain. To some, they occur and to some, they do not occur! Such occurrence, if it is in tune with time, then it is a timely occurrence. Even if we carry a lot of knowledge, if it does not occur at the right time to us, there is no use of such Knowledge. In *Mahābhārata*, *Karṇa's* problem was such! At the right

moment, when he really needs an *Astra*(weapon), the related *mantra* does not occur. He is otherwise brilliant! If one is otherwise brilliant, what is the use? He remembers at all other times, but only at that time, when he needs most, he forgets!

Right occurrence at the right moment is blessing that comes from *Hayagrīva*. There are excellent Slokas given relating to *Hayagrīva*. The following Slokas help us to relate to the principle of *Hayagrīva* -

jñānānanda mayam devam nirmala sphaṭikākṛtiṃ
ādhāram sarva vidyānam hayagrīvam upāsmahe || 1 ||

hayagrīva hayagrīva hayagrīveti vādinam |
naram muṃcamti pāpāni daridramiva yoṣitaḥ|| 2||

hayagrīva hayagrīva hayagrīveti yodhvanih |
viśobhate ca vaikuṅṭhe kavāṭodghāṭana dhvanih|| 3 ||

hayagrīva hayagrīva hayagrīveti yovadet |
tasya nissarate vāṇī jahnu kanyā pravāhavat|| 4 ||

10. Consecration

Consecration is to get committed to a sacred rhythm. Consecration is called '*dikṣa*' in Sanskrit. In the Solar year, from the Winter Solstice up to the point of Spring Equinox, we take to a *dikṣa*. When such consecration is worked out for ninety days, there is a revelation that follows.

Each revelation is, when a veil of darkness is lifted up! When the veil is lifted up, there is a little more measure of light, and then when it is lifted again, there is some more measure of light. The lifting of veils to enable more light, can happen if we take to a consecration.

Consecration is a process by which we take to certain virtues. We observe certain virtues, as they exist in the Saints, Seers, *Sādhus*, and *Ṛṣis*. We can find these in the biographies of the great ones. Among these virtues, we pick up a few for practice. Take one virtue at a time. It is a way of self-binding. It is like threading the bull through the nose,

to use it for cultivation or like saddling the horse and also giving the girdle, such that the sides of the eyes are covered, and the eyes stay focussed. This is how, for a right use, we need introspection, self-binding, self-regulation, and self-analysis.

Make a self-analysis and introspect to find out, what exactly we would like to do, to improve ourselves. Take to a right plan for self-development. Each one can find what he would need to pick up, for his own improvement. There are many ways of working with it.

One way is, we do not go anywhere and everywhere, unless there is a duty. We only move if there is a duty. Otherwise, we do not move casually, just because we are given legs! Likewise, we use the hands only for the right work; otherwise, not! This can be a consecration. Likewise, there can be consecration about food, sight and above all there can be a consecration in relation to speech. We shall not utter forth things that spread unpleasantness. Man is gifted with speech and that gift shall have to be dedicated for divine purposes. Man can then get to those states of awareness that he gets *Vāk Śuddhi* and *Vāk Siddhi*.

Vāk Śuddhi is the purity in speech. *Vāk Siddhi* is, when one utters, it happens! In other words, he utters only that

which happens. He does not utter otherwise. *Vāk* has the ability to create. But then, we need to introspect how responsible we are, with our speech and how well have we trained our tongue, in relation to the speech? It is one of the most important consecrations. Many times, it is said, what we take in as food, through the tongue is not so very important as what we put out as speech, through the tongue. So, there can be consecration in relation to the speech. Increase practices relating to light and also regulate with a little more *dikṣa* than before. It is to be coupled with seeking the grace of the Master! Then the Equinox would be fulfilling.

Equinox leads us to the New Year. We like it or not, the energies are expended. Let them be expended for goodwill purposes and let them be expended in service of life. Then, the year is well utilized. If anyway the energies are to be distributed, expend them in the right manner. To do so, whatever consecrations and determinations are needed, let us gather them and then reinforce our alignment with the Master whom we like to follow.

All these practices are meant for the spirit to move up, from the matter into light!

11. Mother - Co-operation with Nature

Matter conditions! More material means, more conditioning. With more material gathered in the body, we feel the related discomfort. Heavy bodies are a source of discomfort.

Matter binds us. To enable an ascent, gaining friendliness with matter is important. It is not that we fight with matter! If we work with friendliness, matter yields. When matter yields, it is called nature or the mother co-operating.

Four States of Awareness of the Mother

Matter is seen as the mother. When the mother nature co-operates, she would take us by the hand and place us before the father.

Mother also has different states of co-operation. She can be nasty with us, meaning, our life can be miserable. Or she can be a protective and loving mother, she can be co-operative like the spouse, or she can be very obliging like the

daughter. The four states are a punishing woman, who is known as *Kālī* or a motherly woman called *Yasodā* or a cooperative woman like *Pārvati* or *Ardhanārī*, or a highly obliging lady that sits in the heart like *Padmāvatī*. These are the four spiritual symbols in relation to the mother, describing the four different states of awareness.

In the beginning, when matter dominates the Soul, the Soul is a kid. The kid cannot decide, since it is conditioned. A three-month-old baby, can at best cry since it is conditioned and helpless! Human beings that are always crying for one thing or the other are those who are conditioned by matter. Thereafter, as the kid grows, it can move its limbs; it can walk, and it can sit in the lap of the mother. This is because the mother or the nature loves, and allows the child to make these movement out of love. There is a way to please the nature and move forward.

Gaining Cooperation of Nature

There is a way to be the darling child of nature. When we conduct ourselves according to the laws of nature, in tune with what nature intends to, then the nature accepts us as its own child and protects. For example, if there is conflict going on in one road, and people are hitting each other, she gives a thought to us and unaware of a big fight happening

there, inadvertently we take to another road. It is only after we reach home, that we hear that the route we avoided had people fighting with each other and there was violence. We frequently hear incidents like this, where some are protected, and in some cases, some are not protected.

The darling child is such a one that even in the forest; he gets the best help from the mother. It is not that we fight with matter to gain ground in the spirit. Fighting is a *rajasic* way of doing things. Such hard methods are known as *Pāṣaṇḍa mārgas* where they fight with matter to move into Spirit. These are veterinary and beastly practices, which cause lot of damage to body, and are not recommended. The nature is not pleased with us, when we adopt such practices and hence it obstructs us more and more.

Linkup to the Father

The right approach is, to take to a consecration and gain the co-operation of the nature through the worship of nature, make an approach to the father. Every prayer and every worship that we do, is for the mother and the father as well. That is how, the worship is arranged in the rituals that we practice. *Puruṣa Sūktam* and *Śrī Sūktam*; *Lakṣmī aṣṭottaram* and *Nārāyaṇa kavacaṃ*; and *Śiva Stuthi* and *Lalitha Stuthi* or *Durga Stuthi*; like that the worship is

arranged together for the mother and the father. We must remember that, in Aries, as we try to linkup to the father, the approach is through gaining the co-operation of the mother.

There are examples where man fought with nature to join God. For example, the word 'Israel' means the place, where man fought to join God. We do not have to fight with nature. The Eastern wisdom never thinks or speaks of fights. It thinks of gaining co-operation and moving forward. That is how *Rāma* and *Yudiṣṭira* moved! At every point, there is a way to gain co-operation and move forward. That is the Path.

12. Good Friday and Passover

Gaining the cooperation of the mother, and linking up to the father, is the path. This is the activity in Aries and therefore Aries is seen as the sign of ascent.

Jesus, the Christ says at the end, “I shall now rise and go to my father”. Thereafter, he volunteered himself to be caught by the priests and by his own volition, offered to go through the process of crucifixion, only to show that there is no death. He demonstrated that the death is only to the body. The situation was a challenge to the priests. He gets crucified, transcends, ascends and then comes back, to get into the body. Having demonstrated that there is no death, he ultimately gets to Kashmir and conducts further work relating to the divine plan. The movement of Christ through the cross, is what is called Passover. Likewise, if we see the great Masters like *Buddha*, Master CVV, and *Śaṅkarācārya* - all of them have passed over, in the season

called *Vasanta*. It is the Spring season, which is for about sixty days from the beginning of Aries, up to the end of Taurus. In Sanskrit, these two months are called *Caitra* and *Vaiśākha*. Put together, they form the *Vasanta Ṛtu*. This season is the time of Passover, for those, who have reached *Ājñā*. Even for others, it is still relevant, as it gives a new inspiration, that can last for the entire year. That is what is the Equinox of the Spring!

Good Friday happens during the last Friday of Aries, which is nearer to new moon. It is the true time of Passover, which is a passage to higher circles that lies in between Aries and Taurus. The year God of the last year hands over, to the year God of current year, who descends in the beginning of Aries. The incoming year God is fully charged by the full moon of Aries and by the New Moon, the earlier one 'passes over'. Fulfilled souls move along with him into higher circles. When a Full Moon happens around the cusp of Solar month, it belongs to the preceding month. It is all a bit complicated until we get deeper into the needed wisdom!

Every Master of Wisdom is a King. That is why, they are also called Regents. When Jesus was asked, "Are you the King of the Kings?" he said, "Yes, I Am". Subsequently, the rumour spread that Jesus was the King of Kings. There was a

Roman General by name Pilatus. At that time, Israel was under the slavery of Romans. Naturally, if anyone was trying to work against the Roman Empire, a Roman General has to take care of it. So, in the court, Pilatus asked Jesus, "Are you the King of Kings?" He said, "Yes", and then he asks, "where is your kingdom? Where is it and which part?" Jesus replied, "It is here in the heart. It is the part, which you cannot see! It is kingdom of light, and not of Earth. I belong to the Kingdom of God and hence, I am a King, in that Kingdom of God". The Roman General was then satisfied, because Jesus was not looking for the material or the land! However, one of his disciples, was utterly dissatisfied because, he wanted his Master to work for the freedom of Israelis. That man is called Judas. It is he, who actually hands over Jesus to the priests.

The story of Master Jesus is recollected very frequently in Aries. His surrendering to the priests; his silence throughout the trial; accepting the cross and passing through the path of pain; and then demonstrating his ability to transcend death - it is all relating to the Sun sign Aries. Good Friday also happens in the month of Aries. The third Friday in the month of Aries, is called Good Friday. If we read the little book about Good Friday, we can understand how Master

Jesus transcended matter and how the Divine Mother, helped him to transcend.

There are great rituals, which are conducted throughout the month of Aries in such sacred centers as the Himalayas. The Passover as a festival, which is passing over into higher circles is regularly conducted on an annual basis in the month of Aries and Taurus in all the Ashrams of the advanced disciples who have reached such high states of awareness. Death to matter and birth of consciousness happens in Aries. Death is in relation to matter and birth of consciousness is in relation to spirit. Thus, Aries is seen as a new beginning – the Birth of consciousness!

The Cosmic Will - Purpose

Aries carries the cosmic will, which the Masters know and serve and which they can bestow upon us, and upon our little wills. Through consecrations, will takes a right direction. Aries is directional, because it carries the cosmic will.

In the Invocation, we say, “From the center where the will of God is known, let purpose guide the little wills of men, the purpose which the Masters know and serve”. That purpose which we relate to, is the divine plan. The will for the entire year, can be strengthened in the month of Aries.

Then it can be expressed vocally through Taurus. When it comes to Taurus, we are already in the part of the head that includes the mouth, where it can be expressed. Thereafter, when it comes to Gemini, we can express through the hands. It means, we need to do the related work and that we do not speak much!

In Aries, we can receive it and we are therefore interested to strengthen our 'Will's. In Taurus, we can listen to it, because the ears also belong to Taurus. The eyes also relate to Taurus, and we can see the plan. We can also speak the plan to those who follow us, because the mouth, the throat and the voice also belong to Taurus. When it comes to Gemini, we work it out as a group work, for the remaining nine months. That is how it is, with the Hierarchy and their Disciples.

Light of Gayatri

We have to consecrate and strengthen our 'Will's. To strengthen our will, we are given the best of the *mantras* called the *Gāyatrī mantra*, where we say, “*dhiyaha yonaha pracodayāt*”. We meditate upon the Lord, who is the Lord of the cosmic center – *Bhargo deva*. In us, we relate to the cosmic Sun at the top of the head. When he moves from cosmic center, it is *Bhargo deva* to *Savitṛu*, the Solar center;

then the path is from *Savitṛu* to *Sūrya*, the planetary Sun. These are the three states of the Solar God that we refer as, “*Ādityaḥ - Savitaḥ - Sūryaḥ*”. The three states of Sun energy are the cosmic energy (*Bhargo deva*), solar energy (*Savitṛ*) and planetary energy (*Sūrya*). In another terminology they are called *Ādityaḥ*, *Savitaḥ* and *Sūryaḥ*. This is the *Āditya*, that we refer to, in the *Puruṣa Sūktam* as,

vedāhametaṃ puruṣaṃ mahāntaṃ|
 ādityavarṇaṃ tamaśaḥ parastāt||

The cosmic man is beyond all veils of illusion. Even the trinity exists only after the first veil. The trinity can also be illusioned by the mother, because they come out of her! The will, the love - wisdom and the activity, which are called the *Ichha Śakti*, *Jñāna Śakti* and *Kriya Śakti* respectively; they emerge from the mother. Mother is referred to, as *caitanya*. *Satya*, the background or the father, is the basis for that, which we call *caitanya*. So, we seek from that source, which is beyond the darkness. We relate to this knowledge, in the hymn *Puruṣa Sūktam*, as '*vedāhametaṃ puruṣaṃ mahāntaṃ*', means, HE is at the very end of all Mahat, '*ādityavarṇaṃ tamaśaḥ parastāt*', means, the light beyond all darkness. The mother is as much light as she is darkness. About the mother, we also say, '*aditiṃ ca ditiṃ dīptāṃ*',

meaning she is *Aditi* and she is also *Diti*. She shines forth as darkness and also shines forth as light. Only in advanced initiations, we know that darkness shines forth as much as the light. To show that the darkness also shines forth, the lord came down ultimately in black colour, as *Kṛṣṇa*. Beyond all darkness, is the cosmic person who is referred as *Bhargodeva* in the *Gayatri* mantra. The symbolism is very profound and also very mystical! In order to derive inspiration, we need to understand at least the basic meaning of the hymns, that we utter.

When we say, “*dhiyaha yonaha pracodayāt*”, the energy that we are seeking through *Gayatri* comes down to embrace us. The purpose of *Gayatri* is to stimulate our wills, alert our wills and attune our wills, in tune with the divine plan.

Aries - Will Formation

The corresponding center for the cosmic Sun is the Crown center in us, the center for *Savitṛ* is the *Ājñā* in us, and the center for planetary Sun is the Heart center. For the Sun, the own house is Leo, which is the Heart center, and he is exalted in Aries, the Head center. Beyond that, it is the undefinable. So, there is a path from the top of the head, to the heart. Will formation is the major work relating to an aspirant in the month of Aries. That is why, during the Vedic

times, from Equinox till the full moon of Aries, there is a great consecration that students used to undertake. They would eat, sleep and work moderately, restricting the objective activity to the bare minimum. They would engage in deep meditations. They would even plan in such a fashion that from the point of entry of the Sun into Aries, till the full moon in Aries, they try to get into a retreat and then restructure the whole energy system to gradually gain the needed fitness to work from Taurus and Gemini, through the rest of the year. That is how, the beginning of Aries is seen as a great Spiritual festival. The Seers, therefore, conceived the point of Sun's entry into Aries, as the beginning of the Year.

13. Rama - The Fiery Aspect

Rama

The entire story of *Rāmāyana* starts with Aries. The sound of Aries is RA. RA is the sound relating to the Sun God used from the ancient most times on all parts of the planet. This is given to us as the *mantra* RAM.

Rāma is the Solar God. He is born in the Solar dynasty, *Sūryavaṃśa*. It is not by chance! Scriptures have very deep meanings and when we touch upon them, we get enlightened. In *Sūryavaṃśa*, *Rāma* was born in the month of Aries with Sun in Aries and Moon in Cancer. RA is the sound relating to fire and Moon in Cancer is associated with the sound MA. That is why, *Vasiṣṭa* gives the name as *Rāma*. The energy of *Rāma*, is as fiery as the Cosmic Sun, and it is as cool as the moonlight. For this reason, *Rāma* is also called *Rāmacandra*. The ninth ascending moon phase in Aries is celebrated as *Rāmanavami*, the birthday of Lord *Rāma*. In

the month of Aries, we celebrate the *Vasanta Navarātris*, as per the lunar calendar from the first ascending moon phase to the ninth, to relate to the father. Likewise, during the time of Autumn Equinox, we celebrate *śarannavarātris*, from the first ascending moon phase of Libra to the ninth ascending moon phase, to relate to the energies of the World mother.

In this story, *Rāma* is as cool as he is fiery. Actually, the best of fire, carries the best of cool also! The two exist together. The one who is most fiery is the one, who is most cool also! We have the image of Lord *Śiva*, as *Candraśekara*, who is in a *Cidvilāsa* posture. All that is created is through the Cosmic mind and in this symbol, the cosmic mind exists just as a crescent moon on the head of the Lord.

Only when it comes to fighting against *Adharma*, the dimension of fire comes out. At other times, it appears that there cannot be anyone cooler than him! So, to invoke these energies, when we chant the mantra *Rāma*, we utter MA which is the sound of Moon in Cancer and RA is the sound of Sun in Aries.

Rāma as a principle is Soli-lunar and as an incarnation he came out for two purposes - to show what compassion is and to show what will is. In *Rāmāyana*, *Rāma* is praised as an

embodiment of compassion (*Kāruṇya*). He is praised as, “*dāśarathi karuṇā payonidhi...*”. Likewise, in putting off, lawlessness (*Adharma*), he is verily the fire! So, the fire and the coolness, are together with him. Likewise, the Absolute is said to be the absolutely cool! “The Absolute is the coolest one”, says Master CVV. The *Brahman* is the coolest one and it is from this cool, that the fire emerges. The coolness and the fire are inter-related. Aries is apparently fiery, but it is also cool!

Fiery Aspiration

The fire in Aries relates to the will. There has to be a fiery aspiration in us, to work with it.

The scriptures speak of *Agni* as the most sacred. Fiery aspiration is what we have to start with. It is like the flame in the petromax light. We pump in much air into the petromax to set it up. Pumping air is working with *Prāṇāyāma*. We pump in lot of air and thereafter the air enables us to move up. Each time it is pumped, the flame moves up. With *Prāṇāyāma*, it is like adding air to fire. When fire is assisted by air, it becomes intense, and it can spread and move further. Air helps fire and fire helps air. The two help each other. In Sankrit, they are called *Anila* and *Anala*. In *Rāmāyana*, these are the two, the twins, who help *Rāma*, the

Solar God, to build the bridge. It is a message that we seek the cooperation of the twins in our journey too, to enable the ascent.

First, we should have the fire and that fire of will is to reach the light. Once we decide, then we further add to it, and make the fire a great flame. Keep the flame on and further, ensure that it grows! With *Prāṇāyāma*, we can ensure the growth of the flame.

Master – The Fiery One

Let the flame move upwards from *Mūlādhāra*, where it is very feeble. In olden days, there were stoves with charcoal. To light the charcoal stove, we borrow a burning charcoal from the neighbouring house, put one in our stove and then fan it. Then, all the charcoal catches fire, and once full of fire, they even shine and twinkle giving out light and the needed heat.

The fire which you borrow from the neighbour's house is what we call the fire coming from the *Guru*. In him, the fire is always on! We see the example of how *Dhuni* of Saibaba is always on. If we want a *Dhuni*, we go and get it lit there with the *Guru*. This borrowing a piece of burning charcoal, to enable our stove of charcoal also to glow is symbolic. Thereafter, the cooking can happen! A Master of Wisdom

always carries the related fire, and he can also put us to flame. The Master is already a very fiery one, and he can also supply the fire to those who seek. It is a fire that looks very attractive! If we approach an electric light, it is so nice to experience it. However, when we touch it, we are absorbed into it. Electricity can be experienced in many ways. But if we touch it, we become electrical in the sense that we merge with the energy. So is the work that happens, when we receive the touch of the *Guru*. The individual soul merges into the Universal Soul. If we synchronize with the *Guru*, it is almost accomplished! But we have to ensure, that we carry the necessary will and hold on, to it!

14. Triple Bondage

Equinox day is the day that enables us to experience birth of the Soul and death of the personality. Then, the personality becomes the vehicle of the Soul. The mind, senses and the body become the vehicle for the Soul, as well as, for the personality. It is important that it is the Soul that prevails and not the personality!

The personality is a product of the three qualities, which are generally not equated with each other. When *Tamas*, *Rajas* and *Sattva* are equated, the Soul can rise through the personality and then prevail over the personality. This is accomplished by invoking the presence of the divine into us, so that he lifts us up. He pulls us up from the other side of the triangle of qualities. The whole creation comes out of the triangular forces, and the beings come out of these triangular forces. Hence, they are called *Triguṇātmakas*, while the divine is called *Triguṇātīta*.

Five-Pointed Star

Each one of us have abodes, in our head center as well as the *Ājñā* center, where we can live beyond the qualities and descend through the three qualities and further descend through mind and through the senses to conduct the work on the physical plane. This is how the path of descent is. The ONE, who is beyond the three qualities, descends through the three qualities, and then through the fivefold machine called the body.

The body is called the five-fold machine because it is made up of the five elements; it has five senses, and the five senses function through the five sensations. To conduct the whole system, there are five pulsations, which are called the *Pañca prāṇas*. This is the Fivefold system into which the three-fold man enters. So, the first entry is through the three qualities and the next entry is through the five pulsations and thereafter having gained the entry, we are bound in a pentagon or the five-pointed Star.

Three Knots

There is bondage through the triangle and there is also bondage through the five-fold nature of our body and the mind and then, there is also bondage in relation to the outer. These are the three knots through which we are entangled.

Bondage in Objectivity

We are bound with the outer. We are bound by that, which we see as something other than ourselves. We are bound with our profession or vocation or employment or business. It is a bondage in relation to the outer -objectivity. Likewise, we have a bondage in relation to our family and we also have a bondage in relation to the society. These are the outer bondages.

We are not only linked but are also very tightly bound to the outer. That is why, when we are in meditation or when we wish to get back, thoughts relating to the outer keep coming. We think of our family members, we think of our job situations; we think of the events that affect us from the society, we think of the economic conditioning and how to improve upon it and many such things. These are all the outermost bondages and that is where we are bound.

Bondage with the Body

We are also bound in relation to the body. That means anything relating to the body, we would like to improve upon. We would like to nourish it and set it in order. So far, it is good. However, it does not stop there! We would like to give comforts and even luxuries to it. By that the body starts telling us, when to get up and when not to get up! It tells us,

“No, I don't want you to get up in the morning”. That is how through the demands for comfort and rest, the body binds us. The essential quality of the body is *Tamas*. There is a part in us, which demands rest all the time. There are people who always think when to sleep next, or will we have a comfortable place or bed to sleep, and will we have good food or not! The anxiety about food and the body comfort is what binds us to the body. To such ones, the body decides the program and we are no more a master of our programs, because we are bound with it.

Bondage with the Mind

Next, we have a bondage relating to the mind. The patterns of thoughts and desires, pull us out and these thoughts and desires dominate us. It is not that we start thinking, but the thoughts start using us! To each one of us, the question is, “Are we the master of our thought or do our thoughts master us?” Generally, the thoughts master us! That is why, even when we do not wish to let thoughts in, and we wish to be with the light, it does not work because the thoughts have gained mastery over us. They keep coming even if we do not want. If we say that for a moment, we would not like to think about anything else except the divine, it will not happen!

The thoughts have mastered us, and the thoughts bind us. The thoughts about others, the thoughts about ourselves and so many other things bind us.

Bound three times

In all, we are bound by thought, we are bound by the body, and we are bound by the objectivity. These are the three bondages, which we have developed, not knowing how to live in the body.

The thought plane is dominated by *Rajas*, dynamism, and the body is dominated by *Tamas*, which is inertia. We need to equate this *Rajas* and *Tamas* and find a balanced approach towards light. That is where, the immediate work for an aspirant is, in relation to equating the three qualities. If the three qualities are not equated, we are bound three times. The Veda says,

चत्वारि श्रृंगा त्रयो अस्य पादा
द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति
महोदेवा मर्त्याम् आविवेश ॥

catvāri śrṅgā trayo asya pādā
dve śirṣe sapta hastāso asya |
tridhā baddho vṛṣabho roravīti
māhodevā martyām āviveśa ||

We are the fourfold ones, and we are also the four-armed ones. We are basically existence in our sleep, and we become units of awareness in the morning. From existence to awareness, we come down and with awareness as the basis, we are supposed to work through the thought world, getting into the thought plane, which is the third arm of the cross. Thought as basis, we speak, or we act, and that is the fourth arm. These are the fourfold aspects of Man. In Veda, they are called the four *śrīṃgās*.

We are fourfold and in three steps we come down, '*trayo asya pādā*'. That is in three steps, as awareness, as thought and as action, we step down from our original state of BE-ness or Being. Each one of us is called *Satyavān*, meaning a unit of BE-ness and in three steps we come down.

We have two heads, which is said as, '*dve śīrṣe*'. Once we are into the activity of the thought, there are both kinds of actions - of light and of ignorance. Some actions are done with knowledge, and some are done without knowledge. The two heads are apparently one head! We also have two brains, which are the left-brain and the right brain. In creation, everything is dual. This duality exposes us to right and wrong, to left and right, to light and darkness, and to knowledge and ignorance.

The scriptures give the story of one father *Kaśyapa*, who gave birth to *Suras* and *Asuras*. In the story, *Diti* and *Aditi* are the two wives of *Kaśyapa*. Through *Diti* he gave birth to *Asuras* and through *Aditi*, he gave birth to the *Adityas*. They are also within us. In each one of us, there is *Diti* and there is *Aditi*. In *Kaśyapa*, both potentials were there. The possibility of producing thoughts of ignorance, as well as, thoughts of light were with him. It is so, with us also. So, the two heads, '*dve śirṣe*', both come from the same head. Then it is said, '*sapta hastāso asya*', meaning he has seven hands. These seven hands mean the ability to act in all the seven planes. But, the poor fellow is bound!

His name is *vr̥ṣabha* because he roars. So, it is said as, '*tridhā baddho vr̥ṣabho roravīti*'. It is trying to roar, which is not coming out well.

Each one of us is OM. This OM has the ability to get into manifestation. It has its fourfold aspect, and it has two possibilities. It steps down three times. That is why if we step back three times, we are already 'The Original'. The scripture refers to the Lord as *Trivikrama*, who measured the whole universe in three steps. Each one of us is like *Vāmana* (The Lord as the dwarf) that can be *Trivikrama*, provided we make these three steps - *Bhūḥ* - *Bhuvah* - *Suvah*.

In three steps we came down. The problem is we do not know how to get back! At every step, we have bound ourselves a bit. Like that, we are bound at all the three steps.

This is an excellent hymn from Rigveda, which describes how the original being that we are, verily the OM, are bound as we descend through three steps! The journey is to retrace the steps back to the original!

15. The Rituals in Aries

We need to orient to the ONE, who is beyond the three and who has become the three. By associating with HIM, we can slowly come out of it. Once we come out of it, we are called the 'Most Dexterous One'. The most dexterous one is called *Dakṣa*.

The Head Cut Ritual– The Story of Daksha

The story of *Dakṣa Prajāpati* is the story relating to Aries. He was called *Dakṣa*, because he was dexterous. In Sanskrit, the root word for dexterity is *dakṣatva*. *Dakṣa* was a dexterous one who was ruling the humanity. He is a *Prajāpati*. But then, a feeling started in him, that he is the most dexterous one. However dexterous we are, there is always something superior to us! To remember that there is something always superior to us and that, and it presides over us, there is a tradition of keeping a cap on the top of the head in every religion. We can see *Śaṅkarācārya*, we can see

Master Morya, or we can see the Pope. They all wear something above the head. These are all customs that show that the highest ONE is above the head, and we are not the highest. 'HE' is the highest! When we do not remember there is one above, however dexterous we are, we are still limited. When we do not remember that there is the 'ONE' above, we are not unlimited in our capacities. That is how, when we feel ourselves as dexterous, the personality binds us.

The story of *Rāvaṇa*, the story of *Hiraṇyakaśipu* and the stories of all *Asuras*, are the stories of denial of 'THAT', which is beyond. *Hiraṇyakaśipu* denied the one that is superior to him. But then he forgets that the boon he had received, is from the creator, *Brahma*. So, *Brahma* must be the superior one, to him!

Ravana worshipped Lord *Śiva*, and yet he feels he is the most dexterous one and that he can do anything that he would like to! These are all personality distortions!

Likewise, there is a personality amongst the *Prajāpatīs* called *Dakṣa*. He too denied that there is someone superior to him. To the ritual, he invited all the *devās* and he ignored the Lord. When we ignore the Lord, we have already become small. Any moment, if the presence is not with us,

we are small! Together with the Lord, we are number 10. Without the Lord, we are just a Zero! When *Dakṣa* was found to be behaving in a very arrogant manner, the arrogance was removed through the agents of the Lord. The Lord did not have to come down to eliminate! Through the agents of the Lord, the head was removed. The head was chopped off and then it fell into the very fire-ritual container where *Dakṣa* was conducting the fire ritual. So, the head was burnt and was reduced to ashes. Then, there is no way to retribute and reinstate the head. It was then thought fit, to arrange the head of a goat or that of a ram as a substitute. That is how, there is the Head Cut Ritual.

Head Cut Ritual is the highest of all rituals! It is symbolic of knocking down the personality head, which means giving up the false identity of the personality and recognising THAT, which is above.

We have another story of replacing the head, associated with Aries, which is the story of *Gāndhāri*.

Story of Gāndhāri

The story of *Gāndhāri*, is the story of first marrying a lamb or a ram and later marrying a man. It means that the head of an animal with all its animal instincts, is our husband to start with. Each one of us is guided by the thoughts, that we

get. For an average man, the thoughts are of mundane nature. This is in the story of *Gāndhāri*, which is very well presented in *Mahābhārata*. In the scriptures, the head is called the husband. It is for all of us – be it male or female. We have to question ourselves, "Who is our Husband"? Meaning, who is our Master?

The compendium of thoughts that we hold decides our coursing of life. The Scriptures say that the thoughts that we entertain today, decide our tomorrow. The thoughts that we entertained in the past, are now resulting in the present. The thoughts that we entertain today, and their quality decides the quality of our future.

In the story of *Gāndhāri* also, it is a story of replacing the thoughts. Changing the quality of the thoughts, is called replacing the head. It is the same head outwardly, but inwardly, everything has changed. For a disciple also, outwardly, it is all the same, but inwardly everything changes! Slowly his nature changes, his desire patterns change, and his thoughts go through a change. As much as the quality of the head changes, so much the person gets oriented to the divine nature and to the Divine.

There are so many stories relating to the head change. One such story is that, the queen *Gāndhāri*, married a ram

to start with and later, she is married to a king. The story also says that, it was a prophecy that *Gāndhāri* would become a widow, if she was married to a man straight away. That means, people who carry mundane thoughts, are all called widow's sons.

To start with, all are called widow's sons. *Rāma* became a widow's son, *Yudhiṣṭira* and his brothers became widow's sons. The stories of all disciples are that of widow's sons. A widow means, there is no husband! The higher meaning is that Master is the husband. That is why in masonry, it is said that everyone enters into masonry, as sons of the widow. The sons of the widow work out their karma and gradually get married to the Master of the Universe, and thereby they become a son of God. The son of widow becomes the son of God! This is a symbolic presentation.

The ritual before the Head cut ritual is the ritual of Pulling out the Tongue!

Tongue pulled out

Pulling out the tongue is symbolic of totally changing the quality of speech.

Until the quality of speech changes, no man can get to the next initiation, to the state of *Nirahaṅkāra*. The best assistant to the *Ahaṅkāra Puruṣa* is irresponsible speech.

Not knowing the consequences of his speech, he keeps speaking irresponsibly. He goes on hurting people with his speeches, and he goes on manipulating things with speech. All that is related to speech, comes to us, in Taurus. That is why, for a disciple, the path to Aries is from Taurus and not from Pisces. And to come to Aries through Taurus, we have to start from Gemini.

Dualities

Gemini speaks of dualities. We should be able to see the dualities and also see this as natural. It is but natural, that some know, and some do not know. They are all together! In the knowledgeable one, there can be a little ignorance and in the ignorant one, there can be a little knowledge. Generally, in the world we meet both kinds of people. The world is in duality. The more we feel that we are good, we are no good! The more we see the bad in others, we are no good! We have to see both good and bad dispassionately. It is like seeing the two pillars of the temple entrance.

When we wish to enter into the temple, is it through the pillar called good, or the pillar called bad? Neither pillar enables us to enter. If we have hugged good and hated bad, we hit the pillar of good. Likewise, if we have only ignorance and no knowledge, we hit the other pillar. This is how it

happens. The righteous ones, see the non-righteousness in others while the non-righteous ones also have instinctive hatred for the righteous ones. That is how, there are *Asuras* and *Suras*, and the *Devās* and *Dānavas*. The *Devās* do not like *Dānavas* and the *Dānavas* do not like *Devās*. So, both of them are in the same class, of likes and dislikes!

When we dislike something, we cannot reach the Divine. Our excessive like of something, would result in dislike to something else. Please see what is it that we dislike, and why do we dislike it. Suppose, there is a drunkard. As we move on the street, we see him. We have no need to dislike him. He has nothing to do with us and we have nothing to do with him. Likewise, we see some person who is a trouble to the society, we do not have to instinctively dislike him. A dislike for ignorance does not help us. Our good nature, that carries dislike for ignorance does not help us. It is an initiation - that, we cannot dislike anything in creation.

Be Neutral

Whether we like or dislike, things do exist. Just because we dislike, they do not cease to exist! When we do not like cockroaches or mosquitoes, we may say that, they should not exist. We have to change, to take to a position of neutrality. If someone interacts with us in a good way, we

respond. If someone interacts with us in another way, we can stay silent and not getting to hate. That is how, we find the stories of Initiates. While they follow the path of righteousness, they do not demean, degrade, discount or belittle those who are in ignorance. Unless he seeks some advice from us, it is not our job to advice. It is not our job to set right, what we think as wrong. Both right and wrong co-exist in creation.

The *Suras* and *Asuras*; the divine and the diabolic; all come from the same source, *Kaśyapa*. *Kaśyapa* is the Seer; the onlooker that sits in the *Ājñā* center. In his involutory path, when he reaches the throat center, there are two possibilities. Some are born diabolic, and some are born divine. To the father, both are acceptable. As between the sons, they do not agree with each other! But, to the father an ignorant son and a righteous son, are both equally acceptable.

Inclusion

To grow to the stature of a Father, we should take to the thinking of the father. When we go to the father and say, “I do not want this man to exist”. He says, “Learn to adjust, and learn to include”. When we learn to include, we get to the fatherly stature. Otherwise we do not. The Masterly or

the fatherly stature comes, when we stop disliking what we think as bad. That is the first step!

There is a story of *śaṅkarācārya*. After taking bath in the Ganges he was coming up the steps on the river bank, and there was someone who was very unclean. If he is unclean, why are we to be worried? Because Seers like *śaṅkarācārya* gave these examples and taught what synthesis is, today, we are able to take their experience and move on. The thought that he is unclean is already there and when it emerges from us, we are unclean. This is the aristocracy of the so-called good people and the theists. When we say that he is very unclean, he is *caṇḍāla* or he is *acūt* (of low and untouchable category), then we will be hit back through the thoughts that we carry.

If we hate ignorance, we are no superior to that! This is what *Rāma* tells *Lakṣmaṇa*, when they first see *Rāvaṇa*. *Rāvaṇa* had given innumerable troubles to *Rāma* and *Lakṣmaṇa*. On the way to *Laṅka*, they make friendship with the monkeys and even had to satisfy the requirements of the monkeys. They had to build bridges across the ocean and had to live with meagre rations to fight the war. After all this, when they see *Rāvaṇa* coming for the war, *Lakṣmaṇa*'s blood boils. But *Rāma* sees the *Brahma Tejas* in *Rāvaṇa*.

The teaching of *Bhāgavata* is also the same – that, we see the *sadguṇas* in others. Even in the damned thing or in the most condemned thing also, there is something that is good. Our job is to see that part which is good, and not the rest! Love flows when we see something that we like in others and does not flow if we see the other things. The approach is, why should we see what we do not like in others? Instead, we need to start seeing what we like in others. Without accomplishing this, we will not transcend the Throat center. Though we meditate and pick up so many practices, the true growth is right from *Mūlādhāra*.

The three highest initiations are from *Mūlādhāra*. These are the initiations relating to Gemini, Taurus and Aries. These three months put together is a ninety-day cycle, which is a unit. The three steps to retrace start from there. First is duality. Duality is a reality in creation! In us, there is duality, and around us also there is duality. The way to neutralise duality is, not excessively getting polarised to one of the sides, to the point of disliking the other. *Īśāvāsya upaniṣad* says; “We can take to *Vidyā* (Knowledge), but do not condemn *Avidyā* (Ignorance)”. We can be a *Vidyāvān*, but we should not condemn those who are in *Avidyā*. By condemning them, or by discounting them or insulting

them or disliking them, we are once again into *Avidya*. This duality has to be overcome. Only the Yogis, the Masters of Wisdom, such as *Nārada*, *Sanaka*, *Sanandana*, *Sanat Kumara*, *Vasiṣṭha*, and *Agastya* – they see both the divine and the diabolic as ONE. The divine come and meet them and the diabolics also come and meet them. *Nārada* can move into the diabolic camp with equal ease, as he moves into the camp of the divine. Normally, going into diabolic camp, is not acceptable to people, who think they are following the path of divine.

It is a veil there! Even in the diabolic, the divine is present. When we carry light and happen to be with the diabolics, sometimes, we can transmit our energies there. If everyone thinks he would stay only in chambers of light and do not want to get into the chambers of darkness, when will the chambers of darkness receive light! When we carry a small light into a chamber of darkness, it gets illumined. When we see darkness, and hate darkness, we lose even the little light that we carry, and we too become dark!

Even a small lamp is good enough in darkness. It is not so great, if we are a lamp shining in the sunlight! The act of carrying light into the darker regions, can only be done by Yogis like *Nārada*. Those who follow such Masters as

Nārada can bring light into the darker regions. That is the path of Yoga, the path of Synthesis! If *Nārada* had avoided the robber in the forest, we would not have *Vālmīki* and *Rāmāyaṇa*. If *Nārada* had avoided *Dhruva*, we would have a great menace of not having a stable north pole, and there is no scope to create a planet. If *Nārada* had avoided *Vedavyasa*, we would not have received the wisdom of synthesis. So, we cannot think of avoiding somebody or something, if we are to be in synthesis!

Sometimes, we do not want to deal with somebody, but when he wants to deal with us, we must deal with him with a neutral attitude. Not always, we can choose our situations. Situations are given to us! When a situation is given to us, we need to take to a point, in that situation where there is light! It can be a just a small bit of light! Start relating to it, and then we are enabled to relate to the rest also. That is how *Nārada* relates. That is how *Rāma* related to *Rāvaṇa*. *Rāma* had not seen *Rāvaṇa* until he came to the war. When we see a man who troubled us most, for the first time, we cannot smile! If someone causes a little inconvenience to us, we turn very serious. The very thought of the one, who caused trouble makes us serious! To *Rāma*, it was not like that. He looked at *Rāvaṇa* and saw the *Brahma Tejas* in him. He is a

Brahmin, full of brilliance but, he had taken to the path of ignorance! While *Rāma* admires that *Tējas* in *Rāvaṇa*, *Rāvaṇa* sees *Rāma* and is put to fear! That is the difference.

All this does not mean we have to go and hug ignorance or go and hug vicious people. Let us not hate them! They are suffering by their own ignorance. By our hating them, we are bringing that energy towards us. This is the teaching of Gemini. Unless we have a neutral, loving and compassionate attitude to those who are ignorant, we are no better and we cannot get over the Throat Center.

Throat Cut

Until the throat is cut, the duality is not gone. Whether *Kṛṣṇa* sees *Duryodhana* or *Arjuna* as he wakes up, his reaction is the same. Only a Yogi can be like that. When he sees the one who admires him and when he sees the one who does not admire him, his reaction is no different! The way the situation works out is according to the one who admires or hates and not according to himself.

Duryodhana worked out his ignorance when he approached *Kṛṣṇa* while, *Arjuna* worked out his knowledge and devotion when he approached *Kṛṣṇa*. *Kṛṣṇa* helps both equally well, and according to themselves. *Arjuna* goes back thinking, “Oh! I got what I wanted”, while *Duryodhana* also

left thinking, “I got what I wanted. Poor fellow, *Arjuna*, he is a stupid. He selected someone who does not fight in the war, and he is alone”. He is like a photograph in our house! It is like we keep a picture of God with us, and he will sit in the chariot and not do anything. *Duryodhana* feels happy that he has ten thousand people for the war who are about the same calibre as *Kṛṣṇa* and he feels that *Arjuna* was stupid.

Arjuna was also very happy. However he did not think of *Duryodhana's* ignorance, because that is not his way. He thought, “Oh! I got what I wanted most, for eternity”. He looks to *Kṛṣṇa* for eternity and not only for the war. Each one got what they wanted, not because *Kṛṣṇa* planned, but because that is what they attract from a neutral person. A person, who hates, attracts hate and the person who loves, attracts love from *Kṛṣṇa*. Hate and love that we experience, is what we have relate to, in others. When we say, we hate a person, hate is what we are attracting. From our hate, we attract the hate from them. That is what Shirdi Sai says, “By doing that, you have cleansed the other person. When you hate someone who is ignorant, you have cleansed him because his hate flows towards you. If you hate looking at a sinful one, then his sin travels to you. If you speak unpleasant things, looking at unpleasant acts, he says you

are licking his unpleasantness”. We are literally licking others ignorance by criticizing. It does not help! A neutral attitude helps. After neutralisation of duality comes the regulation of speech.

Speech and Silence

Speech gets regulated when duality is neutralised and not otherwise. When there is the energy of duality in us, the tongue cannot but speak in two ways. Such tongues cannot become wings! They are the tongues of the serpent, which have to become the wings of the Eagle. Unless the tongue stops being critical, unless the tongue stops uttering unpleasant things and unless the tongue ceases to be judgmental, we cannot transcend Taurus. To transcend and progress from Gemini to Taurus, we need to understand the reality of duality of the world and take to a neutral position and keep working with the practices of discipleship. That is Yoga *Abhyāsa*.

When it comes to Taurus, we need to ensure that our tongue speaks the truth and speaks it pleasantly. Otherwise, it has to remain silent. That is why, in Yoga practice, silence is preferred to speech. Such consecration is called *Vāṅmaya tapas*. The silence is called *mauna*, which is achieved through *manana*. By constantly uttering the name of the

Lord mentally, we can keep the tongue in silence. This is not the practice with the tongue, but with the mind! If just the tongue does it, the mind escapes! We are supposed to attach the tongue to the upper palette and mentally conduct the *smaraṇa* of a mantra or *Nāma smaraṇa*.

When we attach the tongue to the upper palette and guide the mind do the *mantra*, then we have no need to speak. There are so many regulations relating to speech, which are given in the scriptures. Unless the speech is refined and ceases to be bitter, there is no scope for the person to transcend the brow center, which is called the peak of *Ahaṅkāra*. This is the peak of personality.

We see how this triangle ultimately yields a globe of light. It yields a globe of light because each one of us is essentially a light and that light is like a bud coming from out of the stem and flowering. It is all within!

The essential quality of the Soul is within! For it to unfold, it is important that we make these steps of neutralising duality, regulating the speech and then accepting the Presence of the Divinity as the basis for our existence and all our actions. Our awareness, our existence, our actions and our thoughts have the basis in HIM. Until that is done, we continue to live as *Ahaṅkāra Puruṣa. Dakṣa*

was such a one. He was otherwise good. So, his head had to be replaced by the head of a lamb and then he became like a lamb! That is why, lamb is also a symbol of Aries. *Dakṣa* crossed over the three qualities and became an excellent vehicle for manifestation of the divine plan. We also need to know the story of *Dakṣa Prajāpati* and how he helps this creation. The 60-year cycle and the 27 moon phases are because of him. The story of transformation of his head is given as the Head Cut Ritual.

Ganesha

The story of *Gaṇeśa* also talks about the transformation of head. His head was also suffering from the same problem. He was very powerful because the mother bestowed that power on him. But he did not know, who the father was. So, he was arrogant when the father came. Meaning, however fulfilled we are, there is someone beyond us and very superior to us. Realising it, is the new head that we gain!

Gemini - Pentecost

The ritual of Pentecost exists in the western hemisphere, while the the ritual of *Jyeṣṭha* exists in the Vedic system. The month of *Jyeṣṭha* is considered to be the month of grandest energies. *Jyeṣṭha* means the biggest one or the eldest one. The *Jyeṣṭhas* amidst the human beings are benefited by the

energies. These are called the disciples of the Masters, and they work in the world. Gemini is therefore considered to be the month that is dedicated for initiation of humanity. Taurus is the month, where initiations happen to the members of the Hierarchy. Aries is the month, where initiations happen to those who are receiving the energies of Shambala. That is why Master CVV gives the Global initiation to humanity in the month of Gemini. Moses gave the initiation to the Jews in the month of Gemini. Jesus Christ also gave initiation to all his twelve disciples, staying in a subtle body, in the month of Gemini.

In Gemini, large scale initiations happen. We are required to ensure that we continue to work with whatever determination that we gather around Equinox, and the consecration that we decide upon ourselves, to restructure our will. We have a responsibility to continue till the Gemini Full Moon, which is called *Jyeṣṭha Pūrṇima*. By that time, it would be well nourished in us up to the throat center. Thereafter it can be expressed out.

Throat center is the center for expression. The three higher centers - the *Sahasrāra*, *Ajñā* and *Anāhata*(Heart) centers are for reception of higher energies. Their distribution is through the throat center (*Viśuddhi*) and

through the throat into the lower centers *Maṇipūṛaka*, *Svadiṣṭāna* and *Mūlādhāra*. So, individually and also at a planetary level, there is a Divine plan, that starts descending right from the Equinox, and to this we orient. The rituals of Aries, Taurus and Gemini aid us in the process of consecration and further guide us through the corresponding initiations.

16. Zodiac - Twelve - Six pairs

Aries is considered the most potential Sun sign because in it, the qualities of all other Sun signs are contained. The month of Aries (*Caitra*) includes in it, the potentials of the other eleven Zodiacal signs.

The Twelve Zodiacal signs are in fact taken as six pairs. Each pair is seen as a male-female pair of the Sun signs. As pairs, they are six and as individual Sun-signs, they are twelve. For example, Aries is the male and Libra is the female. That is a couple. In Aries, Sun is exalted and we worship the Lord and in Libra, we worship the Mother. There are many dimensions where the female aspect of Aries is represented by Libra. Thus, Aries-Libra form a pair. Likewise, Taurus - Scorpio form another pair, where we have the stories of the serpents and the eagles as given in *Mahābhārata*. The serpents of Scorpio are considered to be the eagles in Taurus. The story of the Serpents and the

Eagles in *Mahābhārata* is the complete story of the Sun signs of Scorpio and Taurus. In the case of the Scorpio - Taurus pair, Scorpio is male, and Taurus is female. The lord of Scorpio is Mars, and the Lord of Taurus is Venus. And then when we come to Gemini, it pairs with Sagittarius. That is where we get the story of a disciple in Sagittarius, blowing the tail of a horse and reaching the head of the horse via Gemini. The story of *Udan̄ka* in *Mahābhārata* is the story relating to Sagittarius-Gemini.

The path of Yoga which is prescribed by Patanjali, is worked out from *Mūlādhāra* to the throat center and thereafter in to the head. Cancer- Capricorn forms another pair, where Cancer is the pit, where the Souls incarnate and Capricorn is the Mount where the Souls take to higher state of awareness, after having incorporated themselves in the body. Then, we have Leo – Aquarius as another pair, where Leo is the female and Aquarius is the male. Virgo and Pisces make one more pair. Thus, the twelve signs exist as six pairs.

These six pairs are represented in Aries by the center of *Ajñā*. Within *Ajñā*, we have all the six centers relating to the body, which we refer to as the *Ṣaṭcakras* in Sanskrit. The *Ṣaṭcakras* are but the functioning of the six pairs of the Zodiac. So, when we get into the practices relating to Aries,

we can simultaneously experience all the six *Cakras* within *Ājñā Cakra*, while they may be separately experienced as six, in their detail also. That is why, the seers strongly recommend that we meditate in the region of Aries. Through this practice, the experience of the five centers in the spinal column and the sixth in the cerebral center is gained simultaneously.

Mantra Danda

Once the work is carried out, within the *Sushumna*, the *Mantra Daṇḍa* is formed. In each of the six centers, there are sounds and the letters relating to the sounds on all the petals. We have four petals in *Mūlādhāra* (Base center), six in *Svadiṣṭāna* (Sacral center), ten in *Maṇipūṛaka* (Solar plexus), twelve in *Anāhata* (Heart), sixteen in *Viśuddhi* (Throat) and a double sound at *Ājñā* (Brow center). All put together is Forty-nine. These are the letters of the alphabet, which we find in Sanskrit, which are visualised by the seers in each of these petals.

There are sixteen vowels and twenty-five consonants. Then there are eight sounds that we call as eight *Śāntas*. Altogether, it is forty-one plus eight that is forty-nine letters. Eight *Śāntas* are YA(य - y), RA(र - r), LA(ल - l), VA(व - v), SHA(श - ś), SHA(ष - ṣ), SA(स - s), HA(ह - h).

There are forty-nine letters in Sanskrit and correspondingly there are forty-nine petals in the Six centers. All these letters with all their potentials together constitute the *mantric* wisdom. Any *mantra* is made up of these letters only. So, *mantras* are conceived through these sounds and these sounds are all well conceived in Sanskrit. They are all posited in our six centers and when the meditation is carried out at *Ājñā*, these six centers are all well regulated by the master of these centers (*Ājñā*).

The whole *Suṣumna* with the two creepers on either side (*Iḍa* and *Piṅgala*) circumscribing and moving in a spirallike form, make a *Mantra Daṇḍa*. That *Mantra Daṇḍa* is in us! It is also called the Spear in the hands of the *Kumara* or as *śūla* in the hand of the King. Through the Yoga practices, this is what we strive to prepare. It is held by every Initiate, within, while he may symbolically hold it outside also. When it is prepared and held inside, the energies relating to them are transmitted through the *Mantra Daṇḍa*. That is how *Vasiṣṭa's* *mantra daṇḍa* could neutralise all conceivable celestial weapons that were hurled towards him by *Viśvāmitra*. When *Viśvāmitra* uses all kinds of weapons to put down *Vasiṣṭa*, it is the *mantra daṇḍa* that absorbs all *astra(s)*. These *astra(s)* are also made up of sounds and all

these sounds are realised in him. Hence, nothing could be done to hurt *Vasiṣṭa*. Similarly in the west, there is a symbol of the staff. We see Jesus Christ holding a staff and likewise Moses holding a staff. The staff is but a symbolic presentation of the realisation of the cerebro-spinal energies in us and then at the top of the cerebro-spinal system, there is a big gem that shines forth. This symbol is called the 'power of mantras' or it is also called the 'rod of initiation', and is held by every Master of wisdom. It is built in Him and He appropriately uses it to transmit light, to transmit power and to transmit love. This is also indicated by Aries. It is said that the hood of the serpent is in Aries. The tip of the tail of the serpent is in Scorpio, and the whole thing is presided over by *Kumara*.

We have the symbol as *Kṛṣṇa* dancing on the head of the serpent. In worship of such symbol of the Lord we say, "*kālīya phaṇi māṇikyā rañjita śrī padāmbuja*". It is a *śloka*, a worship mantra that we can use in the month of Aries. Because, the serpent *Kundalini* in us, rises and then opens its hood and on the top of the hood is the gem, and on that we have the feet of the Lord, in *Sahasrāra*. That is why we are given the symbol of the Lord dancing upon a great serpent. Similar symbol also exists in the west, in the Greek system

where Apollo dances upon the great Python. Wisdom is common in all corners of the world! In some places it is lost while in some places it continues to exist. But it is hidden, and it reveals according to the unfoldment that the disciple gains through regular practices. Therefore, we need to pickup things for self-structuring and pickup practices that would enable us to reinforce our wills.

We have to ensure that we regularly do our prayers to align with the divine and that we read at least few lines each day, from any of the books coming from the Masters of Wisdom. It would enlighten us. This study (*Adhyayanam*) would enable us to enhance the comprehension that we hold. The mental comprehensions shall have to yield to the *Buddhic* comprehensions, where intuitional understanding comes.

17. Service - Sacrifice - Grace

Our daytime activity should be understood as a means given to us, to serve. We could be working in the field, or in a bank or doing business. Wherever we are, what is important is, to have an attitude to serve. Anything that we do should help the surrounding life, either in terms of its nourishment or in terms of its upliftment and even alignment. That is how, the work has to be conducted on a daily basis.

In that regard, each one of us shall have to find our own regulations and define them for ourselves, and conduct ourselves, so that by the following Spring Equinox, the will is better reinforced, the comprehension is wider, and we further develop an attitude of mind, which serves better than what it does now. There are thousands of dimensions relating to Aries! What is important for us is, to take to a discipline of daily alignment through meditation, daily enlightenment through scriptural study and daily

purification by orienting ourselves to the attitude of service from the attitude of self-service. To serve better and to comprehend the divine better, we need to regularly study and there has to be a time dedicated for it, for alignment and also for working out for the benefit of others.

Service is an attitude of mind and is not essentially a defined activity. Whatever we do can be seen in a selfish way, while it can also be seen in a selfless way with just a change of attitude. Such change of attitude would bring in the necessary changes in the head. Serving oneself shall have to be transformed slowly into serving others. That is how the whole work has to be carried out in relation to Aries.

Grace

When the Equinox and Aries are well worked out, the head is symbolically replaced! It aligns the being with the ONE above. The key is, to hold this in continuous recollection. Such ones are fulfilled through recollection. If we are fulfilled, it is because of HIM. Our very existence is because of HIM. That is why, we have to think of THAT and our prayer should be to seek THAT to get into us and lift us up. It is not that 'we' ascend from *triguṇa(s)*. It is not possible since we do not have the ability! However, it is possible for HIM to descend and pull us up. It is possible for THAT which we call

God, to lift us up, to extend his helping hand so that we come up. It is not on our own, but by HIS grace. That is what man realises ultimately! It is not that he realises God. It is God, who graces and enables realisation in Man!

In reality, all those who have attained *Brahman*, have not attained it by themselves. They are enabled to attain! We have to remember that we are enabled. Without the blessing, we cannot even pray. In *Saundarya Lahiri*, we recite as follows,

śivaḥ śaktyā yuktō yadi bhavati śaktaḥ prabhavitum
na chēdēvaṃ dēvō na khalu kuśalaḥ spanditumapi |
atastvāmārādhyāṃ hariharaviriñchādibhirapi
praṇantum stōtum vā kathamakṛtapuṇyaḥ prabhavati ||

Without your grace, we cannot even worship. If we have done prayer, it is the Master's grace. If the grace is not there, we will not even be able to pray that evening or morning. Sometimes we do not pray. It is not that we have decided. It is He, who decided that we shall not pray. We cannot think that we have stopped or absconded from the prayer. Instead, it is the Master who has expelled us from prayer. The Master did not let us pray! We cannot decide not to pray!

This is path of grace, where everything that we do, is seen as His doing. Every simple thing which we feel we are doing, is so apparent, but it is not real!

When we walk through the solar year, we need to be aware that it is HE who does and it is for us to align. There is already a stream in movement; and we have to just align with it. This aligning is recommended in Aries, because Aries also has the great illusion of doing! That is why, the story of *Dakṣa* is given to illustrate this illusion.

Anything can happen. It is not that we have decided and we are doing. We cannot do anything! This attitude is very important for Ariens and for all of us to work with the right Arien energies. Even with Initiates, whenever they felt, they were the doers, there was trouble! Whenever *Arjuna* felt, he was the doer, there was a failure. That is how we see in the stories of the *Bhakta(s)*. So, we always have to carry the recollection of the divine with us!

Devotion - Bhakti

When we feel that it is HE, who does through us, HE does it better. HE always does better than us, if we let Him do! HE does through us only, and it looks as though we are doing it. The onlookers may see that the doing is by the vehicle, but in reality, it is the ONE behind who is actually conducting.

In the life of *Kṛṣṇa*, even as an infant, he kills *Puthana*, *Śakaṭāsura* and many other *asura(s)*. Is it possible for a month's old baby or again a child of less than five years age to do all these? It is verily, the four armed ONE, who is behind and working through the vehicle of the infant. It is HE, who does everything.

Behind the visible, there is always the action of the invisible. That is the message of Aries, for true flow of life for the rest of the year. That is why, a true disciple always speaks in passive voice and not in active voice. Instead of saying, "I did it", he says, "It happened". It occurs and it is uttered forth by the divine through us, and because it is uttered forth through us, we are getting purified. The Lord is the ONE, who utters forth. He utters forth the Wisdom of Synthesis. If HE is the ONE who utters forth, and it is HE who gives Wisdom, HE can choose anyone! It is our good luck, that, HE chose us and by that, HE is lifting us up. This is the attitude of a *Bhāgavataḥ*. A true disciple speaks in passive voice and not in active voice. Everything is seen in terms of 'happening' and not in terms of doing! If we see things in terms of happening slowly, we tend to be proximate to our BE-ness. Otherwise, we tend to be more towards our personality.

Everyday, we have to make efforts to align to the divine. Meditation is but alignment and likewise, prayer is an effort to align. All prayers culminate into meditation. If we really pray with full heart, and with devotion, it brings us to a state of meditation! There is an example in the form of the grand seer, *RamaKṛṣṇa Paramahaṃsa*. Every time he started prayer or worship, after a point, he experienced ecstasy, and would get into meditation. In meditation, he does not exist for hours together! Such experience comes from the heart, and not from the mind. The urge was that the mother should receive him. It is not that he should reach the mother! The Lord or the Master should receive us. What for are we living if HE does not receive us! Such is the attitude of *Bhakti*.

The prayers would automatically culminate in meditation. It is a state of No-Non-Existence. *RamaKṛṣṇa Paramahaṃsa* was frequently walking into the sublime states of No-Non-Existence, which are called the *Nāsatya Lokas*.

From Equinox, for the entire year, our prayer to the Lord should be, "I have known by your grace, that I belong to you, and I am yours. You please visit me; please take charge and you please take control of my entire being. You run the whole thing and I shall obediently follow you in terms of

thought, speech and action". We say, "Please come to this house, step into this house, so that this house is purified and having purified the house, please stay in it and keep conducting through this house and make this a temple".

If the Divine visits, it is already a temple. Just on the stone, when the Lord has appears, it becomes a *Śivalinga*. The touch of the Lord made a normal stone into a *Jyotirlinga*. The visit of the Lord to any house makes that house a temple. The visit of the Lord to the house, which is our body; makes it a temple. So, our prayer to the Lord is, "Please visit me". He should come into the house. Coming up to the house is no good. We have the story of the devotee, where the Lord comes up to the house, but does not enter! To enter is different; in comparison to coming up to!

We need to pray that HE comes into our Being and that HE makes our Being as HIS house. Essentially it is THAT. Essentially it is HIS house only. Our BE-ness is His house only but we have forgotten. By inviting Him to the house, we have offered once again ourselves to HIM. So 'A Total Offering' is given, as a message in Aries.

Sarvahuta Yajna

'A total offering' is what is called '*Sarvahuta Yajña*'. In *Puruṣa Sūkta* we say, "*tasmādyajñātsarvahutaḥ*", that we

completely dedicate ourselves to the divine. Our BE-ness, our thoughts, our life situations, our family, our social positions, everything that we think as relating to us, along with it, just surrender and submit to HIM to take charge. We pray, "Please take charge of me, conduct through me and I shall be your most obedient". That is what Hanuman does!

All the stories of great Initiates are stories of total surrender. Total surrender is the message that Aries gives us. Otherwise, it can be a thinking of doing by itself, leaving the divine behind. That should not happen! So, take to the divine, feel the divine in all that happens with us. As we wake up in the morning, it is the divine that awakens us. It is HE who moves our limbs through the life force. It is HE who conducts through us as the force of awareness.

There is a silver cord, which is called the 'Thread of Awareness', and there is the golden cord, the 'Cord of Life', that conducts life. Life and awareness in us are conducted by the divine, while we feel that we are conducting. But the truth is, IT is conducting itself. The pulsation is conducting itself! We are not doing it! The respiration is conducting itself and the lungs are conducting themselves. The awareness awakens by itself. We cannot sleep even if we want, beyond a point. Sometimes we do not get sleep, even

if we want to. So, awareness withdraws, and awareness reappears according to itself. The thoughts happen according to itself. Everything is according to itself. We have no steering! The steering is with Him. That is why *Arjuna* asks *Kṛṣṇa* to hold the reins of the chariot. Actually, it is HE who is holding it, in every way. It is only a matter of realisation that it is HE, who is holding. Verily it is HE, who is doing (conducting) through each one of us. We have to release our grips!

The grips are mostly psychological grips. Actually, we are not gripping anything, and we cannot grip also! We cannot grip awareness and we cannot grip life! They are with HIM. All this is like the puppet show where the ONE who conducts, pulls and pushes. HE makes it jump and HE makes it fall. All these theories come out of the understanding that it is HE who lives in us as awareness, it is HE who lives as life force and it is HE who lives as Himself in His own Abode. But we think we are living! We have to make big space for Him to stay, while we may also stay. Do not tell the divine, "You may also stay with me". Mostly, we have a very small place for the Lord in some small corner, and rest of the house, we move like bulls! Instead the corner should be our place in the house and the rest of the house should be His.

Like that, by our psychological attitude we should fill 'HIM' up. It is a daily refilling. Fill Him up, because it is verily HE, who is living. That kind of orientation makes us small and, makes 'Him' big, makes 'Him' active and makes us a witness. Otherwise, HE remains a witness! *Kṛṣṇa* told *Arjuna* that he would not do anything but would just sit in the chariot. In truth, it is HE who did everything.

These are all the examples, that we have to recollect, become humble and let the Master or the divine to work through us. HE should work through us, and we should let it happen. Just open up to Him! When we open the tap, the water comes. We cannot say that we have brought the water. There are thousands of examples.

Normally, when things happen in a good way, we feel we have done. When things do not happen, we always find that because of somebody things did not happen. We always try to find fault in others, for things not happening and find the virtues in us when things happen. Both of them are equally false. They happen or they do not happen according to higher Plan. We have to be with 'Him'. To be with Him and to let Him do, is what we have to learn on a daily basis. All the practices are meant for this. But the fun is, even in practices, we forget the main theme and then take to the

pride of practice! If we do a fire ritual, it is a blessing that we are enabled to do it. If we do a prayer, HE enabled us to pray. That is why, people used to carry the divine on the head. Carrying the Lord on the head, they keep moving uttering the name of the Lord.

Feel that HE is all around and in us as well and that we are just a particle in 'Him'. That is how, we have to reorient our perception. That is most important work in the month of Aries.

Appendix - 1
Slokas for worship of Hayagrīva

jñānānanda mayam devam nirmala sphaṭikākṛtiṃ
ādharāṃ sarva vidyānaṃ hayagrīvaṃ upāsmahe || 1 ||

hayagrīva hayagrīva hayagrīveti vādinam |
naram muṃcaṃti pāpāni daridramiva yoṣitaḥ|| 2||

hayagrīva hayagrīva hayagrīveti yodhvaniḥ |
viśobhate ca vaikuṅṭhe kavāṭodghāṭana dhvaniḥ|| 3 ||

hayagrīva hayagrīva hayagrīveti yovadet |
tasya nissarate vāṇījahnu kanyā pravāhavat|| 4 ||

Books & Booklets through the pen of Dr. K. Parvathi Kumar

The following books are available in:

English (E), German (G), Spanish (S), French (F), Hebrew (H), Telugu (T), Hindi (HI) and Kannada (K) languages.

* Booklets

1. Agni..... E/G/S
2. Akashakaya (Etheric Body)..... K
3. Amanaskudu..... T/K
4. Ambareeshudu..... T
5. Antardarsana Dhyanamulu..... T/K
6. Anveshakudu..... T
7. Asangudu..... T
8. Ashram – Regulations for Entry..... E/S/G
9. Ashram Leaves..... E/G/S
10. Aswini Devatalu..... T
11. Atma Sadhana Sutramulu..... T
12. Bhagavatha Suktamu - 1..... T
13. Bhagavatha Suktamu - 2..... T
14. Bharateeya Sampradayamu..... T/K
15. Bheeshma..... T
16. Bhrikta Rahita Taraka Raja Yogamu*..... T/K

17. Cow.....E/S/T/K
18. Devapi Maharshi Bhodalu..... T/K
19. Dhanakamuni Katha.....T
20. Dharmavighradu – Sri Ramudu..... T
21. Discipleship..... E
22. Doctrine of Eternal Presence..... E/S
23. Ekadasa Rudrulu T
24. Encounters Encounters..... E
25. Foot Prints on the Path..... E
26. From Teacher's Pen..... E
27. Gajendra Moksham.....T
28. Gayatri Mantra Avagahana.....T
29. Geetopanishad – Akshara Parabrahma Yogamu..... T
30. Geetopanishad – Bhakti Yogamu.....T
31. Geetopanishad – Dhyana Yogamu..... T
32. Geetopanishad – Gnana Yogamu..... T
33. Geetopanishad – Karma Yogamu..... T
34. Geetopanishad – Karma Sanyasa Yogamu..... T
35. Geetopanishad – Rajavidhya Rajaguhyam..... T
36. Geetopanishad – Sankhya Yogamu.....T
37. Geetopanishad – Vibhuti Yogamu.....T
38. Geetopanishad – Vignana Yogamu..... T
39. Geetopanishad – Purushottama praptiyogamu..... T
40. Golden Stairs.....E/S
41. Good Friday*.....E/G/S/F/H
42. Guru Padukastavam..... E/K

43. Guru Sishya Samvadhamu..... T
44. Health and Harmony - I..... G/E
45. Health and Harmony - II..... G/E
46. Healer's Handbook..... E
47. Healing Episodes..... E/G/S
48. Hercules – The Man and the Symbol..... E/G/S
49. Himalaya Guru Parampara
(The Hierarchy)*..... T/K/HI
50. Indian Tradition*..... T
51. Jupiter – The Path of Expansion..... E/G/S
52. Just Adjust – Yoga of Synthesis*..... E/G/S/F
53. Jyotirlinga Yatra..... T
54. Jyotisha Vignyanamu..... T
55. Katha Deepika..... T
56. Kapila & Kardama -
The Quintessence of the Path..... E/G
57. Kumara Sambhavam..... T
58. Listening to the Invisible Master*... E/G/S/F/H/K
59. Lord Maitreya – The World Teacher*... E/G/S/F
60. Maitreya Maharshi Bhodalu..... T/K
61. Mana Master Garu..... T
62. Mantrams – Their Significance and Practice.. E/G/S
63. Marana Rahasyam - I Markandeya..... T
64. Marana Rahasyam - II
Sati Savithri Devi Upakhyanam..... T
65. Marana Rahasyam - III - Nachiketha Vidhya... T
66. Maria Magdalena*..... E/S

67. Marriage – The Sublime Sacrament*.....E/G/S
68. Mars - The Kumara.....E/G/S
69. Maruvu Maharshi Bhodalu.....T/K
70. Master C.V.V. Janmadina Sandesamu*..... T/K
71. Master C.V.V. – Nuthana Yogamu.....T/K
72. Master C.V.V. – Saturn Regulations..... E
73. Master C.V.V. –
 Yogamu-Karma Rahityamu..... T/K
74. Master C.V.V. – Yogamu.....T/K
75. Master C.V.V.–The Initiator,
 Master E.K.–The Inspiror..... E
76. Master C.V.V. – Maha Mantramulu.....T
77. Master E.K. – The New Age Teacher.....E/G/S/T
78. Master M.N. – The Fiery Flame.....E/G/S
79. Mercury – The Alchemist.....E/G/S
80. Messages of Master E.K..... E
81. Mithila – A New Age Syllabus.....E/G/S/K
82. Moon – The Key.....E/G/S
83. New Age Hospital Management.....E/G/S/F
84. Nutrients for Discipleship..... E
85. Occult Healing - 1.....E/G/S
86. Occult Healing - 2.....E/G/S
87. Occult Meditations.....E/G/S
88. OM..... T/K
89. On Change*.....E/G/S
90. On Love*.....E/G/S

91. On Service*.....E/G/S
92. On Silence*.....E/G/S
93. Parikshit* – The World Disciple.....E/G/S/F
94. Prayers.....E/G/S
95. Pranayamamu*.....T/K
96. Ramayana Dharmakusumalu -1.....T
97. Rudra.....E/G/S
98. Rukhmini Kalyanamu.....T
99. Sai Suktulu.....T/H/K
100. SAM - The sound of Saturn.....E/S
101. Sanganeethi.....T
102. Saraswathi – The Word.....E/G/S
103. Saturn – The Path to Systematised Growth.....E/G/S
104. Shasta, Shambala and Sanat Kumara.....E
105. Shambala.....T/E
106. Shiridi Sai Sayings.....E/G/S
107. Siva Sankalpamu.....T
108. Sound – The Key and its Application.....E/G/S
109. Spiritual Fusion of East and West*.....E
110. Spiritualism, Business and Management*.E/G/S
111. Srimad Ramayana Dharmakusumalu - 1.....T
112. Srimad Ramayana Dharmakusumalu -2.....T
113. Sri Dattatreya.....E/G/S/T/HI
114. Sri Krishna Namamrutham.....T
115. Sri Guru Paadukastavamam.....T/K
116. Sri Lalitha I.....T

117. Sri Lalitha II.....	T
118. Sri Lalitha III.....	T
119. Sri Lalitha IV.....	T
120. Sri Lalitha V.....	T
121. Sri Lalitha VI.....	T
122. Sri Lalitha VII.....	T
123. Sri Lalitha VIII.....	T
124. Sri Lalitha IX.....	T
125. Sri Lalitha X.....	T
126. Sri Sastry Garu.....	E/G/S/F/T
127. Sun - That I Am.....	E/G/S
128. Swetha Padmamu.....	T
129. Teachings of Lord Maitreya - I.....	E/S
130. Teachings of Lord Maitreya - II.....	E/S
131. Teachings of Lord Sanat Kumara.....	E/G/S
132. Teachings of Master CVV.....	E
133. Teachings of Master Morya I.....	E/S
134. Teachings of Master Morya II.....	E/S
135. Teachings of Master Koot Hoomi I.....	E/S
136. Teachings of Master Koot Hoomi II.....	E/S
137. Temple Service.....	E
138. The Aquarian Cross.....	E/G/S
139. The Aquarian Master.....	E/G/S
140. The Doctrine of Ethics.....	E/S
141. The Etheric Body*.....	E/G/S
142. The Masters of Wisdom.....	S

143. The Mysteries of Sagittarius..... E
 144. The Path of Synthesis*..... E/S
 145. The Seven Waves of Life..... E/G/S
 146. The Splendor of Seven Hills*..... E/S/T/K/HI
 147. The Teacher – Meaning & Significance... E/G/S
 148. The Teachings of Kapila..... E/G
 149. The Theosophical Movement..... E/G/S
 150. The White Lotus*..... E/G/S/K
 151. Uranus – The Alchemist of the Age..... E/G/S
 152. Varunagraha Prabhavamu..... T/K
 153. Venus – The Path to Immortality..... E/G/S
 154. Violet Flame Invocations..... E/G/S
 155. Vishnu Suktam..... E/G/S
 156. Vrutasura Rahasyam..... T
 157. Wisdom Buds..... E/S
 158. Wisdom of Nakshatras..... E
 159. Wisdom Teachings of Vidura..... E/G/S
 160. Yama Geetha..... T

Other books by Dhanishta

161. Puranapurushuni Pooja Vidhanam..... T
 162. Sadguru Nithya Puja Vidhanamu..... T
 163. Sarannavaratri Pooja Vidhanamu..... T/K
 164. Shodosopachara Pooja – Avagahana..... T
 165. Soukumarya Satakam..... T
 166. Sri Aanjaneya Poojavidhanamu*..... T
 167. Sri Dattatreya Poojavidhanamu*..... T

168. Sri Hanuman Chalisa	T
169. Sri Krishna Namamrutham	T
170. Sri Lalitha Sahasranama Stotram*	T
171. Sri Mahalakshmi Pooja Vidhanamu	T
172. Sri Rama Poojavidhanamu*	T
173. Sri Saraswathi Pooja Vidhanamu	T
174. Sri Siva Hridayamu	T
175. Sri Shiva Pooja*	T
176. Sri Subrahmanyaswamy Pooja Vidhanam*	T
177. Sri Surya Pooja Vidhanamu	T
178. Sri Venkateswara Pooja Vidhanamu	T
179. Sri Vinayaka Vratalkpamu	T
180. Sri Vishnu Sahasranamamu*	T
181. Sri Yoga Ganapati Pooja Vidhanamu	T
182. Steps of Silence	E

A compilation of articles about Dr. K. Parvathi Kumar

Books based on the teachings coming from

Dr. K. Parvathi Kumar:

183. 108 Names of Kumara	E
184. Aries	E
185. An Insight into the World Teacher Trust	E
186. Dwelling and the Indweller	E
187. Eight Steps of Meditation	
- Through the Key of Time	E
188. Hanuman - An Introduction	E
189. Jagadguru Peetamu Aasayamulu	T/K

190. Lectures on Secret Doctrine - I.....	E
191. Lectures on Secret Doctrine - II.....	E
192. Lectures on Secret Doctrine - III.....	E
193. Life and Teachings of Master Jupiter.....	E
194. Master CSG.....	E
195. Master C.V.V. – May Call!.....	E/G/S
196. Master C.V.V. – May Call! II.....	E/S
197. Master C.V.V and Sirius.....	E
198. Master C.V.V. - Yoga and Aphorisms to Disciples.....	E
199. Master C.V.V. – Yoga Moolasutramulu.....	T/K
200. Master K.P.K. – An Expression of Synthesis... A short biography written by Sabine Anliker	E
201. Meditation and Gayatri.....	S
202. Ritual of Immortality (Saint Mark Festival).....	E
203. Sankhya.....	S
204. Spirituality in Daily Life.....	S
205. Sri Suktam.....	E
206. The Masters of Wisdom.....	S
207. Upanayanam.....	E
208. Wisdom of The Nodes.....	E
209. Working with The Full Moon & The New Moon.....	E

Aries is considered to be the highest point of illumination and is said to be located in us, in the upper part of our head. The light of the Being in its full bloom, is in the head and hence all meditations are recommended to be at a centre, above the eyebrow.

We stay there and then contemplate on the light, which is all around and descending into us through the left and right parts of the brain. This is a meditation relating to Aries.

ISBN 978-81-960955-1-2



Dhanishta