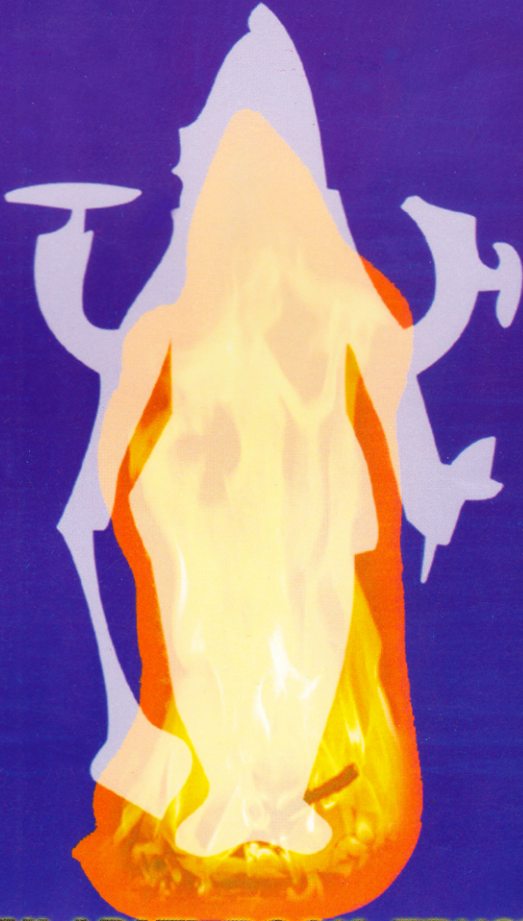




**Master E.K.**

**LESSONS ON**

# **PURUSHA SOOKTAM**



**KULAPATI BOOK TRUST**



## **MASTER E.K.**

(1926 - 1984)

Kulapathi Ekkirala Krishnamacharya, known as Master E.K. among his followers, is the *New-Age-Teacher, Healer and Yogi*. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the undercurrent of every topic drives the reader into synthesis. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centres are opened and operated to serve community.

Master E.K. is a multicut diamond. He is poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.

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LESSONS ON

# PURUSHA SOOKTAM

(The Science of The Cosmic Man)

SEMINAR ON THE VEDAS  
at Geneva 28-8-1982 to 5-9-1982

**Master E.K.**



**KULAPATHI BOOK TRUST**

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## FOREWORD

Purusha Suktam is the king of the Suktas contained by the Veda. Among the Vedas, Rug Veda is foremost and it contains more than 11,600 Suktas of which Purusha Suktam is the *King* and Sree Suktam is the *Queen*.

Purusha Sukta is a Hymn that is offered to the Cosmic Person as a worship sukta. The Veda recognises a Cosmic Man who was prepared and fixed (crucified) in the Mahat by the Devas and the whole universe is visualised in him. The Cosmic person is described as having four hands which represent the four fold creation. He is called Yagna Purusha. Later when creation progressed, human form is also prepared in the image and likeness of the Cosmic Person, the Yagna Purusha.

The worshipper is well advised to visualise the Cosmic Person with in his own frame to experience the Universe with its detail. Man is Micro Cosmos. In him the Macro Cosmos can be visualised and experienced. This kind of worship is in accordance with the Law of Correspondences. The maxim is "*As above so below*". Man can experience the God and the Universe in his own form through chanting Purusha Sukta.

Man is made in the image and likeness of God. God's name is 'I AM'. Man's name is also I AM. The second I AM is a copy of the first. The first I AM came out of Yagna (Sacrifice). Before such sacrifice the first I AM is called "*THAT*" in Veda. In Man's pursuit of realisation, he needs to know himself as I AM and later know as "I AM THAT I AM" and later absorb the identity into "*THAT*". As a step towards such realisation, Man is recommended to regularly chant Purusha Sukta.


Master E.K. regularly chanted Purusha Sukta for decades and imparted the Sukta to his followers. He instructed his followers to regularly chant Purusha Sukta on a daily basis.

In the year 1982, 1983 Master E.K. at the request of the European Brotherhood gave commentaries on Purusha Sukta in Geneva. These commentaries were found to be of profound knowledge and ever since there was an effort to publish these commentaries giving them the form of text and is now being published for the benefit of true seekers wherever they are. These commentaries are very inspiring. They are as revealing as unveiling the layers of ignorance in the listener/reader.

I happened to be a witness to this delivery of wisdom by Master E.K. in Geneva who was an embodiment of enthusiasm as he spoke on Purusha Sukta.

May the reader be benefited appropriately.

Visakhapatnam  
7<sup>th</sup> Nov. 2005



(K. PARVATHI KUMAR)  
*Chairman,*  
Kulapathi Book Trust

We humbly pay our respects and convey  
our gratitude and sincerely thank

**Dr. K. PARVATHI KUMAR,**

*International Chairman, The World Teacher Trust*

and

*Chairman, Kulapathi Book Trust,*

who is mainly responsible for bringing out  
these "*Lessons on Purusha Suktam*" in a book  
form with his voluminous Wisdom as he  
witnessed the discourses of Master E.K. on  
Purusha Suktam, at Geneva.

- **Kulapathi Book Trust**



## ACKNOWLEDGMENTS

We are happy to present the book on "LESSONS ON PURUSHA SOOKTAM" (Science of The Cosmic Man) of our Holy Master E.K. during Gurupooja Celebrations - 2006, Visakhapatnam.

For the benefit of the readers, Original Text of Purusha Suktam with pronunciation marks in English and text in Devanagari (Sanskrit) is also given for recitation purpose. However, the word division and meanings given by Master E.K. were maintained without any alteration.

It is our duty to acknowledge the services rendered by Madam Inge Stegmuller of Germany and Sri B.S. Naidu of Visakhapatnam who typed the matter for the purpose of printing.

Our thanks to Sri P. Krishna Mohan and his dedicated team of M/s. Aquarian Printing School, Visakhapatnam for their contribution in printing of this book attractively.

Visakhapatnam

11-01-2006

**Ch. Satyadev**

*Hony. Secretary*

Kulapathi Book Trust

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# PURUSA SOKTAM

INTRODUCTION

## INTRODUCTION

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### LESSON - 1

28th Aug., 1982

We have a scripture for every nation which is old enough. Every matured nation of this earth is based on a good tradition and a good scientific way of living and has its own scripture. We have the Vedas, the Bible, the Zohar, the Zend Avesta - all these books are called 'Scriptures'. When properly studied (according to the standards prescribed for study), we realise that these books contain almost the same import. But for the smaller details, the import is the same. What they intended to convey to us was the same. But before we understand this, we should know the technique (if at all there is any) intended by the composers of those books. When we understand the technique and study those books we know better than what we normally know about these scriptures. I take the Vedas as an example for the study of the scriptures in this world. In that light, I start now the *Study of the Vedas*.

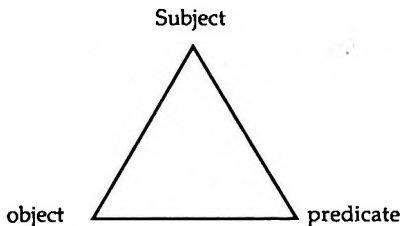
When we speak of anyone of the scriptures, we have some idea, some notions and some beliefs about these scriptures. Unfortunately, the impression about anyone of the scriptures is that it contains some facets of universal truths. And some people understand that the scriptures are books of some morals. That is, a code, a moral code given for us to just understand and follow. It is not only that. There is something more. There is of course a part in every scripture that teaches about the way of living and the morality expected of us, but that's only a part of what the scriptures give us.

There is a science in the scriptures and there are many branches of the science given in the scriptures. They may not be exactly the same sciences which we know in the 20th century. But this fact gives us a greater opportunity to enrich our knowledge, because if we have different branches of sciences in the ancient scriptures and if we have some other branches of sciences in the modern scientific laboratories, we have a greater number of sciences to study. There are some very interesting (and great) features in relation to the Vedas.

### WISDOM VS KNOWLEDGE :

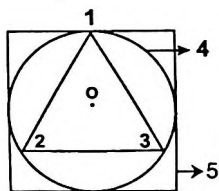
The word Veda indicates what we call wisdom. In Sanskrit the word Veda means wisdom, because it is from the same root - *vid* - *wis*. The etymology is the same. This wisdom is different from what we call knowledge. Knowledge comes from a root - *gn* - in sanskrit it means "to know". Here the difference is, we have the one who knows, the one thing which is to be known and the process of knowing. Knowledge is a three-fold process. There should be three angles. It is a triangular process. The one who knows should be objective of the one thing which is to be known, and the process of knowing. So, this is knowledge and this threefold aspect gives us the skeleton of the universal grammar which we call the *subject*, the *object* and *predicate*. Every language has this skeleton - basic concept of a sentence.

Necessarily the concept of sentence carries these three entities. That is, the subject in the sentence, the object and the predicate.



Without them there is no complete sentence. So, this is what is called the process of knowledge. But Wisdom is a little bit different from what we call knowledge. If you can imagine a continuum of these three, that is, if through any process you can exist as a screen which includes the three simultaneously, then this screen of your consciousness is called *Veda*. When we can reach that consciousness of simultaneity of the three, then what we experience is called Veda (wisdom). Of course we use the word wisdom normally in many ways. The precise way of understanding "the wisdom" is different. We use many words like this just roughly. For example we use the word "will" also like that. If we are expected to use the word in its precise and scientific sense, this can be used in a particular sense, that is, the creative faculty of man. Then only it can be called "will" - scientifically speaking. Like that, the word Veda should be used in a particular sense when we want to understand it precisely.

The subject can also be presented in a diagram as under :



- 0 — Origin of the three/triangle
- 1 — the knower
- 2 — the subject to be known
- 3 — the process of knowing
- 4 — the field/horizon of the knower
- 5 — the screen on which the things happen/the universe.

When you observe around, you will find that it is a ring around you. Everyone has his own ring or horizon and

he looks around inside. The 'looker' is the centre and the point of view is at the circumference. Everyone of us has our own point of view different from the others. Every centre has its own circle according to the circumference. Our point of view depends upon how much we can expand our vision. That is, the more you widen the compass, the bigger is the comprehension. All these entities, these three, four and five, put together is called the *single-syllabled* wisdom in the Veda. This is called 'Akshara', which ordinarily means 'the syllable'. So, the one who wants to know, the thing which is to be known, the process of knowing, and the 'I AM' within and the universe around put together form a capsule or a unit which they call Akshara in the Sanskrit scriptures. Thus each of us is understood as a syllable. Since each one of us is different from the other, each syllable differs from the other. So, this is the first technique to be remembered.

I said, Akshara ordinarily means 'syllable'. It has other meanings - more esoteric. Akshara also means drawn to the circumference from the centre by means of radius  $\ominus$ . The whole creation is thus a drawal from the centre to circumference, from within to without, from subjectivity to objectivity, from subtle to gross, from spirit to subtle matter and to gross matter.

A third (and most important) meaning of Akshara is undecaying, indestructible, eternal and permanent. The five principles of Akshara enumerated above are eternal. All that manifests out of it as objectivity is periodical. The principles are eternal in creation, while their manifestation is time bound i.e., governed by time. That is how the Veda, the syllable is considered as eternal, indestructible, drawn from centre to circumference and from circumference to centre.

I have only introduced the subject, its scope and its nature. When we use the word 'syllable' it has a symbol, a sign. That symbol is represented by ॐ (OM) the foremost alphabet of the vedic scriptures. We have similar alphabets



to each and every ancient scripture of the world. Without these concepts, if we read, interpret or translate any scripture, we get only the corpse of it. Imagine a cat sitting here, in this lecture hall. It can see what all we can see, but it cannot understand that there is a lecture going on because it has no concept of the lecture. So also when we take up a scripture for study without the basic knowledge of the concepts and try to interpret it to ourselves, we will be like the cat observing the lecture. We only get the superficial meaning of the syllables, the words and the sentences but not the meaning intended by the scripture. So, we should know the symbolism used by the authors. This is one aspect.

Now we proceed to the second aspect. Whenever we use the word 'Wisdom' or Veda it does not mean the knowledge of the three quantities separately taken - the knower, the object of knowledge and the process of knowing - but the background which holds the simultaneity of the three. How to get at it?

First of all we should be knowing something about the *Yoga of Patanjali*\*, because it is the book which contains the practical keys and the training which enables us to get at the simultaneity of consciousness called *Samyama*, the simultaneous application of *Dharana*, *Dhyana* and *Samadhi*. (A simultaneous application of the three.) Patanjali has given the concept of *Samyama* to us because it forms the first lesson of any scripture of the world. The one who has *Samyama* is the fit person to apply himself to any of the scriptures. And he knows what a scripture is in its true sense - as intended by the authors of the scriptures. When you present a book to the world, it is the fundamental duty of the reader to try to know what the author intends. It is not enough if I try to understand the book in my own way. I should also try to understand the book according to the author. The scripture

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\* Readers may refer books by the same author :

1. Lessons on Yoga & Patanjali (English)
2. Yoga Prasangamulu - 1 to 4 Parts (Telugu)

has its own author, for example in India, we have the *Rishis* called *Valmiki*, *Veda Vyasa*, *Parasara* etc. We should also know the intention of the authors through the scripture. When we know this, then we are capable of knowing something about the scriptures.

### THE FOUR VEDAS :

Now about the Vedic literature. We have four books of Vedic literature called: Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. We have these four books available in their originals. The word Rig Veda contains stanzas called '*Riks*'. This book contains the original formula of mantras, stanzas, the text. Sama Veda contains songs. They are called '*Samas*'. The word '*Yajur*' means ritual, work. This book contains the procedure of rituals. These three form the main text of the Vedas. The fourth is only a secondary text which borrows many of the mantras of the three and teaches us how to apply them to the various mundane aspects of our life. It is an applied Veda just as we have the applied physics. The word Atharva means '*lower*'. It is called the '*lower lip of the utterance of Veda*'. You know what the lower lip does in us apart from eating and chewing? It helps us in uttering and in intonation. It is the only the lower jaw and the lower lip that move. By virtue of their movement we utter. Similarly, the Atharva Veda enables us to utter in our life and apply what is there in the first three Vedas. This is the rough understanding of the four Vedas.

But don't take this understanding as the final. This is intended to those who want an introduction before they enter into the import. Now, each of these four Vedas has its own keys and books of explanation. Now I will introduce those books also before I bring you into the esoteric aspect of it.

### BRAHMANAS:

Every Veda has its own subsidiary books which enable us to understand the text of the four Vedas. Here we have what is called Brahmana. Every Veda has its own literature

called Brahmana. It does not mean Brahmins, but it means a branch of literature, a set of books. They contain the explanations, the practical keys and the technical know-how relating to the original text of each Veda. The Rig Veda has its Brahmana, the Sama Veda has its Brahmana, the Yajur Veda has its Brahmana and the Atharva Veda also has its Brahmana. Brahmana carries elaborate explanation of each one of the four original texts. The word Brahmana means 'expansion' or an explanation. So, these books are called *Brahmanas*.

### ARANYAKAS:

There is another set called Aranyaka literature. *Aranya* means forest. *Aranyaka* means a discourse delivered in the forests about the four books. People used to gather in the forests for one year or two years or three years after they have completed their duties to the family or the state. You may call them the retired ones and they used to work for life henceforth, for these books. And they have given certain discourses of the applied sciences of each of these Vedas. Thus there exist the Aranyaka of the Rig Veda, the Aranyaka of the Sama Veda, the Aranyaka of the Yajur Veda and the Aranyaka of the Atharva Veda. Aranya means a forest, Aranyaka means a discourse in the forest. Of course this is again esoteric. This is what you find in the literature of Sanskrit and the history of the Vedic text books. This is what you also find about Vedas in all the books of the Indologists (most of them did not know the esoteric side). We should know the exoteric first, before we have the esoteric understanding.

### UPANISHADS:

There is the third set of literature called *Upanishad*. Unfortunately there are people who believe that the Upanishads are a separate literature. Some Indologists and historians believe that the Upanishadic literature is much later than the Vedic literature. That is simply because they

have not opened the original books. Upanishad means, 'making an approach to the light of the Veda'. Upanishads thus give us the approach to the Vedas and are thus essentials for study of the Veda. The Rig Veda has its Upanishad, the Sama Veda has its Upanishad, the Yajur Veda has its Upanishad and the Atharva Veda has its Upanishad. Essentially each of the four Vedas have the three sets of literature, viz., Brahmanas, Aranyakas and Upanishads which are expected to be studied. When we study them we understand the original text. But if we study them just as we study a newspaper, we can find only differences from book to book. That is why even the greatest Indologists, have written that the Vedic texts are much older than the Upanishads and that the Vedic texts contain something about rituals, whereas the Upanishads contain something about philosophy and God. There are scholars who still believe that the content of the Vedic literature is something different from the content of the Upanishadic literature. That is something like the blind leading the blind.

### THE KEYS :

We have a set of keys which we are expected to study, in following the Vedic studies. They are six in number and are called *VEDANGAS*.

(1) *Chandas* - which means the meters or the metric composition of the text. They speak of the scanning of the meters and of the syllables of the poems.

(2) *Kalpa* - the procedure of the rituals of the Veda. For example, in the ritual, one is expected to sit in the East, another in the West, some other in the South and the North is kept vacant. *Kalpa* contains certain rules of the rituals.

(3) *Vyakarana* - which means grammar. It speaks of the grammar of the Vedic language.

(4) *Siksha* - that is the training for intonation and pronunciation of the Vedic syllables, the sounds, hymns etc.

In one ritual, you have to pronounce in a way, in the other ritual you have to pronounce the same mantra in a different way.

(5) *Jyotisha* - Jyotisha means the science of light which includes Astrology and Astronomy, the science of the galaxies and the constellations. This is the fifth key required to unlock the secrets of the Vedic texts.

(6) *Nirukta* - Nirukta means the science of etymology, that is etymological approach to the Vedic words. For example, if you take a word, you go into the origin of it, the history of it and the noun-forms, verbal forms and adjective forms of it and then try to understand the import of the utterer.

So, these six are called the six keys to know the seventh, the '*original text*'. This much of technicality is absolutely necessary for us to go into the estotericism of the text.

We have books for all these things, but what is missing is the main piece. Without that we have what Madam Blavatsky says, '*the dead-letter translation*' of the scriptures - just as we have the translations of the '*Old Testament*'. Unfortunately we have only the dead-letter translation. We have many blunders committed in every scripture. When it is said in the scripture of the Jews: "God said, I do not permit the existence of a second one because my name is I AM and only one", it is wrongly translated. We know in the book of '*Exodus*', it is translated that God says: "I am a jealous god, I don't permit any other god". See how the whole thing is changed into an ugly picture. The original import is: I am one among you all and you are all in me, therefore I don't permit any idea of a second one. That is the original.

So, the meaning is quite different. That is what is called the dead-letter translation. It is like purchasing the corpse of an elephant and carrying it home. Like that, we have the weight of the subject without the pleasure of the subject. See,

now we have off the weight here on the blackboard and we go to the pleasure of the subject.

Let us now consider the esoteric side. The exoteric side is known to every scholar in India, every Indologist in the West and every professor of the Western University. This is the burden of the dead-letter. But only a true traditionalist can give us the other side of it. There are fortunately people who know the tradition of every scripture in the world. They are the Masters and their disciples. They never allow the thing to die. They keep the tradition living and they give us.

### RIG VEDA

The word Rig means what is called 'Vak' in Sanskrit. This is the definition of it. That is, the uttered word. We have two types of the same sound in the scriptures. One is just as you have the letter. For example, if we say 'red' or 'ram' or 'Rama' we utter with the tip of the tongue. It is 'R<sub>2</sub>'. But here is another, the original 'R'. It is uttered in the vocal cords. It is the *trill* in the vocal cords, the original trill, without which we don't have the voice. You can't hear the respiration without that trill. It is what we call voice and that is what is meant by Rig Veda. Rig Veda is thus the voice of the breath.

Whenever the true student of Veda says 'Rig Veda', it means the voice uttered and heard as the trill produced in the vocal cords. And the book Rig Veda speaks of it. So, Rig Veda is not a text book but it is your own voice uttered. When it is uttered it is Rig Veda. It is just not the book only. You see, if I say: this is Master C.V.V., how can it be? The picture, the glass or the frame is not meant by me when I said C.V.V. Similarly the Rig Veda is not meant if we only see the volume of paper as Rig Veda. It is the voice of the reader that is intended. If a true student of Vedas says Rig Veda, he means the voice used while reading the mantra or while speaking to each other. So, remember this. Whenever we say Rig Veda it means voice uttered and heard.

It has its own Brahmana that is, how to utter, how to listen and how to link up. Esoteric understanding of Brahmana is expansion of consciousness that exists as seed. The seed principle expands into the detail of the tree. It is also a process of utterance - of the tree through the seed. The Brahmanas relating to Rig Veda thus explain the expansion of consciousness as the universe we see as a process of the 'word' uttered forth.

It has its own Aranyaka. Esoteric understanding of Aranyaka is understanding the process of the two fundamental principles bringing forth the utterance. Of the two principles, one is immutable and the other is mutable. The mutable plays upon the background of the immutable. One is the screen, while the other is the imagery on the screen. One is the upper lip that cooperates with the other - the lower lip that moves. One is noumenon and the other is phenomenon. One supports the other's functioning. One is Spirit and the other is matter. One is vertical, while the other is horizontal. The interaction of the two produce the utterance.

Traditionally, to produce fire, man used an instrument which had its two parts - one vertical and the other horizontal. Even now, in vedic rituals, fire is produced afresh by churning the vertical in the horizontal wooden instruments. This double instrument is called "*Arani*". That which is revealed through the process of churning is "*Aranyaka*".

Thus the Aranyakas relating to Rig Veda deal with the detail of the process of churning relating to the word - the voice of silence into the trill.

Unfortunately 'Aranyakas' are understood even by most popular scholars as "the studies to be conducted in forests" and forests only! They even went to the extent of proclaiming that they should not be studied in houses, in villages, towns and cities. The dead-letter understanding has its own 'blow ups' blinding the reality.

The Rig Veda has its own Upanishad (approach to the light). How to utter, how to listen and how to make an approach to the Light of one-self. Understanding the functioning of Spirit and Matter and the resultant utterance of The Word at various planes of existence is the Upanishadic approach relating to Rig Veda. The Upanishad relating to Rig Veda give this approach to the WORD.

When you are speaking, wherefrom you are speaking? From your vocal cords. What is it that is being uttered? It is the voice. What is it that is being heard? It is the voice. What is the voice made up of? The sound vibrations produced by the trill of the vocal cords. And when the trill is continuously and speedily produced you have the effect of what we call voice. What is the origin of the voice? How does the impulse to speak take place? How do you make an attempt and wherefrom the attempt comes? How the attempt is reverted? What are the steps of the attempts before it comes out as voice? The Voice of Silence (the unspoken WORD) goes through series of inversions and reaches out as the voice of speech. Rig Veda deals with it.

#### **SAMA VEDA :**

You accept now that the voice is produced due to the trill in the vocal cords. How is this trill produced? What is the basis of this trill? With what are you producing it? With the air as respiration. For many scientific reasons, it is called the song because it is a little bit disturbed due to our disturbance in routine and habits. You cannot altogether disturb it. You cannot stop it for a time and then produce it again. It is automatic. It has nothing to do with our mind. It has its own mind which keeps the rhythm. The heart beat and the respiration continue because there is a rhythm, there is a beat which is working through us. So, for these reasons the respiration is called 'the Song of Life'.

The Laws of periodicity, alternation, chain action and cause and effect put together, compose the song of respiration.



There is the Law of Periodicity which causes your respiration to continue. There is the Law of Alternation which causes inhalation as a necessity after exhalation and exhalation, as a necessity after inhalation. The one is necessitated after the other. It has nothing to do with your trying to do it or not. We think we are breathing but in fact breathing is taking place in us, we are not breathing. If for some reason the Creator makes a practical joke of us and ask us to breathe for ourselves for one day, what happens? In the morning, we have to breathe every moment without break. On the telephone, if our friend says, 'your wife is sick', then there is something important in our mind, more important than our breath! The result is we forget to breathe. Then the telephone is dropped and the body falls and you are declared dead! You forgot to breathe in the meanwhile because you had something more important. Each time we are engaged in a thought we forget to breathe and we can not live. For our sake breathing is existing in us and we are existing with it. Breathing is not a part of ourselves, but is verily ourselves and the rest is our luggage - the bones, the flesh and the skin. We continue as our breathing and life moves on. Breathing is the Swan, with exhalation and inhalation as its two wings. Life is a "Swan Song" and we are the Swans - the 'Hamsas'.

The respiration has its own original counterpart called pulsation. Respiration is due to the law of pulsation which we call peristalsis. Pulsation becomes possible because space has the property of pulsation through eternity. "*Space pulsates*" says Pythagoras. Madam Blavatsky explains this by saying that 'the One Consciousness exists through all eternity as the background and it is active and passive in alternations'. If you take a unit space, the consciousness in that space is active for sometime and passive for sometime. When it is active you will find the galaxies and solar systems coming out. When it is passive you find that they are gradually being absorbed in space. So, there is one exhalation and one

inhalation as alternation in the unit space. This takes place through a duration of eons of time, millions and millions of years - one respiration in one unit space. This is what the scriptures call the divine breath. So, they say that the Lord in space breathes out the worlds and breathes in the worlds. So, from subjectivity he breathes out the worlds into objectivity and from objectivity he breathes in the worlds into subjectivity. That is what the scriptures say. The exhalation and the inhalation is called the '*divine breath*'. The Law of pulsation emerges out of it. According to that law of pulsation every one of us breathes, because we are parts of it, we are subordinate to that Law. We cannot but breathe as long as this vehicle is intended to live. For such reasons it is called the song and the details of this song is given in the book called Sama Veda. The text is not the original Sama Veda but your respiration is the original Sama Veda about which, the book explains. This book also has its own Brahmana, its own Aranyaka, its own Upanishad.

So, now we have two Vedas with us (without the luggage of the books). The one is our voice, the other is our respiration. Rig Veda is born out of Sama Veda. That means, your voice is born out of your respiration. Again Sama Veda is born out of Rig Veda. That means, the word uttered in silence produces the rhythm of pulsation as respiration. The word exists always. When it is perceived pulsation is born. When it is conceived, respiration is born and with respiration as vehicle, the word conceived is uttered out vocally. The word travels with the pulsation and respiration as the vehicles, producing the vehicles successively. Thus Sama Veda is born out of Rig Veda.

Poor historians! They say "Vedas carry contradictions. Because some say that Rig Veda is older and some say Sama Veda is older. So it is all inconsistency and confusion". That is what the Indologists and University Professors say. They don't know about which they are speaking. They think of the two volumes and say "in some of the passages Rig Veda is considered to be older, but in some other passages Sama

Veda is considered to be older, - it is foolish". This is how you find the scholars amusing themselves in their own foolishness. In that state they even judged and decided which Veda is older than the other. They proclaim their own sentence as authority and impose it on others!

### YAJUR VEDA :

The word '*Yajus*' means plan or ritual. What is a ritual? Generally it is understood as a mystery or a mystery-play with masked heads and all that. We have the Greek mysteries, the Egyptian mysteries etc. wherein people use masks to represent certain angels or devils and they recite dramatic speeches and soliloquies and they enact. That is ritual. One is asked to sit in the East and he is called the Master of the East. Another is asked to sit in the West and he is called the Master of the West, the third in the South. At the gate inside the inner guard and outside the outer guard are asked to stand. They follow a procedure and enact a ritual. You know what ritual is, - a procedure. What for? It is a procedure which is arranged in accordance with the plan of the creation. It may be a solar year, a lunar month, a solar day or some cycle in the year or seasons. You sit in the East and call yourself the rising sun. I sit in the West and I call myself the setting sun. You sit in the South and call yourself the sun at the meridian - then it is called a ritual because it is a part of the day's activity imitated or enacted.

In the rituals what you do is not the original ritual but what happens there is the original ritual. The sun in the East is the original grand master of the ritual and the fellow in the ritualistic hall imitates him to realise, receive and distribute the energies. The original ritual in its true sense is what we call the sunrise and the sunset etc. Let it be Egyptian ritual or Chaldean ritual or Indian ritual or Vedic ritual, what we do is only an imitative play which works as a sacrament to widen our comprehension. But in its true sense, ritual

means, that which is going on in nature and creation - the plan, the work.

When we observe the Nature's work, it is so ritualistic. The path of the Sun, the moon, the planets, the seasons, the lunations, the rise and fall of the day and the night, the waxing and waning of the moon, the upward and downward movement of waters, the southern and northern course of the sun, the transformations and transmutations of minerals, the growth of plant, the flower and the fruit, all is planned work - systematic and systematised by Nature's intelligences.

The pattern in which Nature unfolds and functions from subtle to gross and from gross to subtle is called '*Dharma*' - The Law. The Laws of Nature are again eight-fold. Through these laws the Nature unfolds in Eight different gradations - broadly speaking. These Laws are the Nature's Rituals. They contain the secrets of the Nature and reveal themselves to those who observe and follow the Nature's pattern. These are called the ritualists. They function according to the Nature's Plan. Nature reveals to them its subjective side. The revealed secrets are recorded. The procedures to be adopted for such revelations are also recorded. The record of the planned work is the book of Yajur Veda. Planned working is the original Yajur Veda.

The grand plan of the universe according to which the solar system, planets and planetary beings form, develop and recede is conceived as Yajur Veda. Every atom of the planet evolving into an individual forming an ego through its own mineral, plant, animal and human kingdoms and then to the Deva kingdom is a drama enacted on the screen of space, which is recognised as the Ritual Hall.

There is a plan if we see. Every atom, every electron, every cathode, every anode, every planet, every solar system, every individual is running according to this plan. We are also living according to a plan. But when we live according

to our own plan we are disappointed many times. Though we plan our life, often we are disappointed. That is because we plan independent of the Plan. When we are taking a journey in a boat or a ship or a liner, when the ship is travelling from West to East what's the use of our running from East to West in the ship? So foolishly we plan many times. As long as our plan is foolish we have only disappointments and sorrows and we weep against ourselves. We complain against fate, against planets, against Karma, against God, against enemies, against everyone, including ourselves. See, we forget that we are travelling in a ship. The earth itself is a big ship floating in the space around the sun, but blindly we believe that we are safe and secure, settled and stable on this earth. The false sense of security protects us and keeps us valorous on this earth. Without this false sense of security we have to live as timid fellows, unless we are initiated into the real wisdom. Unless protected by the foolish sense of false security on this earth, we are lost. Luckily we are foolish to believe that we are stable on this earth whereas the earth itself is not stable in the sense, it is rolling. If we know it from the beginning we would have been haunted by a sense of insecurity. Until we are endowed with the real wisdom it is not safe to speak the truth. So, in between there is a gap and we are protected by nature when we are passing through the gap. So, nature has given us sufficient degree of foolishness in the sense of false security. So, we eat, we dance and we live.

When we begin to know the Plan gradually we get enlightened and we are out of false security. After a certain degree of knowledge we can live with the truth of what there is. Even though we know that the earth is rolling, we can peacefully live. Even though we know that we have to die some day we can live peacefully. We need not live death-conditioned. Because, the more and more we get enlightenment into what the Masters call wisdom (the Veda) the more and more we get the real sense of security in the

eternity. Until then we are to be protected by a false sense of death and birth.

So, this Plan which is to be known gradually and which will be revealed to everyone of us is called the ritual, the plan of the work or *Yajus*. We have our own plan. What is it that makes us plan? It is what we call mind. So, *Yajur Veda* means the mind that conducts the plan of work. This volume speaks everything about what we call mind. So, we have three Vedas in us: one is the word, the other is the respiration and the third is the mind. These three are called the three books of wisdom that are not written by man. In Sanskrit they are called *Apourusheya* books, that is impersonal writings.

There are two types of writings in this world. One is personal, the other is impersonal. If I write a beautiful novel it is my creation. It is my fiction, unconnected with Nature. But if I write that two times two is four, it is not my writing although I may write it or you may write it. We are just copying it. It is there even before we write. That is called impersonal writing, whereas our poetry, our novels and fiction are personal writings. The vedic books are called *Apourusheya*, impersonal writings, in the sense that they always exist in creation and from time to time we copy.

To sum up once again, the *Rig*, the *Sama*, the *Yajus* mean the word, the respiration/the pulsation and the mind. These are the three original volumes that are there with you. These three are called the main Vedas and one who knows these three is said to have known the threefold wisdom - '*Trinosophia*'. In Sanskrit, this is called '*Trayi Vidya*'. *Trayee Vidya* means three-fold wisdom, the wisdom of the 3 Vedas.

For the present let us take these three and postpone the fourth for a later date. Everyone has its *Brahmana*, its *Aranyaka*, its *Upanishad*. *Brahmana* means: you know *Brahma*, the word *Brahma* means the self-expanding existence of the universe. *Brahma* means self-expanding. *Brahmana*

means that which speaks of the self-expanding principle of this universe. So each of these explain the import of these original mantrams.

Next is Aranyakas. Aranyakas are the books that speak of the lessons about '*Arani Vidya*' (which is already explained earlier) - Arani - the '*fire - churner*'.

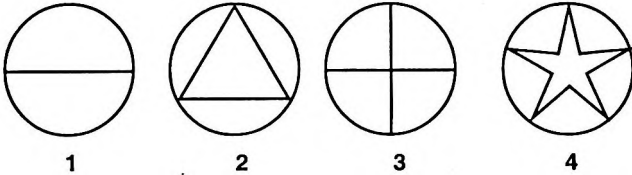
Like this he gives six sets of lessons. Then the fifth lesson is: take the lower lip as the lower log of wood. Take the upper lip as the upper log of wood and take the process of your utterance as the friction. And the result is, the word, the syllables, the sentences and the conversation and import which you call fire. That is the fifth lesson of the first set. Like that there are five sets of five lessons in vak (speech). So these books are called Aranyaka. They speak of the lessons about Arani or the fire-churner. So, they are Aranyakas.

And then Upanishad. 'Upa' means near, 'shad' means to sit, to approach and to sit down near. You are asked to come nearer and nearer. Whom? The I AM, the Light in you. So here these books explain to us how you have to make an approach and sit nearest possible to the I AM in yourself.

For example, I say.... I Understand the one Person whom you call I AM. Understand the One whom you call the sun and understand the real I AM is the centre and these are two legs of a compass. That is one sentence in the Upanishad. If you say 'I AM' in you, it is one leg. If you say 'he is' it is another leg. These two legs when protracted, they meet the real I AM. Like this you have sentences explained about these in the Upanishads. So, they will make you approach the I AM in you. And we have these six keys and the seventh. The one is called Chandas, that is the metrical composition of the stanzas of the Veda. That is, the various meters of the songs and the stanzas or poems. That is what is understood. They speak of the various vedic mantrams and how the syllables are divided and what is the meter and how to scan

it, where to punctuate it. This is what the scholars knew about this.

You will find the whole day as you observe, divided into two halves: (1) the day and the night. So, this is called a meter of two syllables. The song here is composed in a meter of two syllables. (2) Then for certain purposes you divide the day into three equal parts of eight hours each. It is called the three syllabled meter. Take your twenty four hours, divide into three equal parts. These parts are called the three syllabled meters. (3) And you take the four corners of the cross that is, six hours each: sunrise, noon, sunset, midnight. It is called the tetragram. That is, the four-syllabled meter. (4) And you divide the day into five equal parts. Not only the day but also the year. They have given all these calculations afterwards. This is called the five-syllabled meter.



Now, suppose he wants to explain something about fig.- 1, You know what he does? He takes two-syllabled words and makes the whole mantram into two halves. One is representing night, the other is representing day. He explains this in sentences in this meter. Suppose he wants to explain fig.- 2, He takes a three-syllabled word and he takes three lines; three-lined meters called '*Tripada*' in Sanskrit. All this he explains. Just only as an example I am telling you. And like that he goes on multiplying and you can ask 'why twenty-four'. We say twenty-four hours. Why 24 hours? The answer is, 'because the watch has twelve hours. 'Why can't we have ten hours per day, or hundred hours a day, for example kilo-hours. We can have metric system, a day hundred hours, a hour hundred minutes, a minute hundred seconds why not? Why 24 hours? Is there any reason?



If some one had discovered it he would have discovered ten or fifty or hundred, not 24. There must be something else. Similarly, if we say  $360^\circ$ , why 360? Why can't we divide the circle into hundred, each degree hundred minutes, each minute hundred seconds - easy to calculate; metric system. Why can't we convert this also to metric system? - It is not possible because there is something there in nature which gave us these divisions. These are not man-made, they are impersonal. This is because for example there is one full-moon and one new-moon; one full-moon, one new-moon... like that there are twelve full-moons and twelve new-moons in a year. So, they are 24. And the same pattern, division when applied to the day, they are called 24 hours. You can't make the year having hundred full-moons and hundred new-moons. You can't make it metric. Therefore you have to obey and accept that there are only 24 hours to the day.

Similarly there is a reason for 360\*, afterwards I will explain. This is taken as the meter of the year because there is something in what we call Sun which is making the earth go around the Sun and around itself making the twelve full-moons and twelve new-moons. So, this is called a meter of the song of the earth to the Sun. It is called the grandest of all meters and it is called Gayatri. This is only an example. Of course all the other meters; there are seven sets of meters because the song is a multiple of seven in his splendours. So, this is exactly what is meant by meter and when something is to be explained about this, it is explained in a mantram which is composed of 24 syllables. For example what we call Gayatri mantram (of course syllables according to Sanskrit or Hebrew not according to English. Because the composers of those books were composing in Sanskrit and Hebrew and Egyptian like that. There was no English then. So, we have to count the syllables according to those languages not according to English.) See the Gayatri mantra :

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\* Readers may refer "*Spiritual Astrology*" book by the same author - Chapter 'Some Reflections on Circles'.

OM TAT-SA-VI-TUR-VA-RE-NYAM	= 8
BHAR-GO-DE-VA-SYA-DHI-MA-HI	= 8
DHI-YO-YO-NAH-PRA-CHO-DA-YAT	= 8

So, the eight-syllabled lines, three lines together form one meter, one stanza. So this is only one example. They speak of the Sun as the centre of our Earth and also the Sun as the centre of everyone who resides on this Earth. And this explains : OM means Sun; Tat means that; Savitur means one who delivers everyone and everything - the deliverer. He is the one who liberates into creation from within itself; Devasya, that is of the Deva who liberates. That deliverer, the Lords, Bhargaha that is Light, self-effulgence. So, He shines forth into his rays upon this earth and we are here as His own rays. So, 'embrace That' again, the Original. We are meditating the Original, that is, the I AM in you. And He is stimulating the Buddhi in us. If we feel like doing something, he makes us feel. If we feel like eating, he makes us feel. If we discover something, he makes us discover. So, he is stimulating our Buddhi.

So, this is the Gayatri\* mantra which teaches us about our own centre in the Sun. The subject is centre. Gayatri is not the name of the mantram but unfortunately people believe that it is the name of the mantram. But it is the name of the meter because this mantram is given in that meter. So, Gayatri is called *Tripada*, that is, three-lined meter. A song with three lines. Generally we should have four lines or two lines, but here it is queer and odd, it is three lines. Nowhere in the world you will find a musical or a metrical composition with an odd number of lines - very rarely. They should be even. But here we have one. So, it is called Tripada. And also it is said *Shat-kukshi*, that is, it has six bellies. Kukshi means belly. This poor Goddess Gayatri has six bellies. That means, the whole year is divided into 6 equal divisions of seasonal effects in the tropical countries. They are called the six seasons each

\* Readers may refer "*Overseas Messages*" book by the same author.

producing its own fauna and flora of beings on this earth. Shat-kukshi, in us also it has the six kukshi. That is, the five senses and the mind. So, it stimulates the Buddhi and it is transmitted into the mind and transmitted to the five senses. And also it has *Pancha Sirsha*, five (Pancha) heads (Sirsha). You will find in the picture of an artist he gives Gayatri with five heads; upon the one same neck she has five heads.

What does that mean? It produces the five senses, five reactions to the senses and five objectives to the senses and five states of matter. Five states of existence, that is : solid, liquid, gas or air, fire and space or content of space what the ancients called ether or akasha. These are the five heads of Gayatri.

Like this the Vedic mantrams are composed. Not only Vedic mantrams, many of the hymns of the Old Testament, the book of the Egyptians, they are composed like this. These scriptures are to be understood like this. The composition of the chapters of the books also is arranged in such a way. I will give only one example for today.

All this comes under the science of what we call the meters, the Chandas. About the composition of a book doing like this I will give you one example. See, in astrological symbolism you have twelve divisions beginning with

<i>Aries</i>	-	head,
<i>Taurus</i>	-	face;
<i>Gemini</i>	-	throat;
<i>Cancer</i>	-	chest/lungs;
<i>Leo</i>	-	diaphragm;
<i>Virgo</i>	-	gaster region;
<i>Libra</i>	-	solar plexus;
<i>Scorpio</i>	-	genitals/rectum/intestines;
<i>Sagittarius</i>	-	thighs;

<i>Capricorn</i>	-	knees;
<i>Aquarius</i>	-	calves;
<i>Pisces</i>	-	feet.

Like this you have twelve divisions. And you will find that the twelve divisions of the body of the human being are influenced by these twelve signs of the Zodiac. If you take the East into consideration at the time of his birth, it is called his ascendent and it represents the stock of the egg in the mother's womb. You see, exactly the planetary position at the time when the fellow is fertilized it is given as the total impression of that particular birth. This is what Astrology gives us and this should be explained in one book and the twelve months of the solar year should be explained. Then the book is composed in 12 cantos. You see, it is composed in 12 cantos. In the first canto the death of the hero is described in the tenth canto the birth of the hero is described and the rest of the book is composed accordingly. This is what is called the scripture *Srimad Bhagavatam*. *Bhagavatam* is of 12 cantos. In the first canto the death of Lord Krishna is described. In the 10th canto the birth and the growth of Lord Krishna is described. Unless you know the composition and the Chandas and the texture you believe that the author is a fool and does not know how to make a book. This is only just to give an example.

Another example is (about) lunations, that is, the twelve full moons and the twelve new-moons. When divided into four equal parts, we have six in each sector in the day. You see, when a fertilisation takes place at a particular point of the year, then delivery takes place at the end of three right angles. That is, ten lunar months or 9 Solar months in between. So, 3/4th of a year the conception takes place and the remaining 1/4th is open between microcosmic man and macrocosmic man. It is enjoyed as our span of life. You can read the book on progressions by great authors like Alan Leo etc. Each of the 90° is translated into 90 years of our span after birth. This is

something about the cycles of births and deaths and rebirths and conceptions.

When we enter into it there is a big science. To explain this, if the author wants to take these three sectors he has written the book in 18 cantos, that is Mahabharata. And in it he has given us the book of initiation; 18 chapters, i.e., the *Bhagavadgita*. Symbolically he has described the war as taking place in 18 days. The rate of production and destruction of bodies in evolutionary cycles he described as the symbolic destruction in the war; 18 squares. This is how the Mahabharata text is composed.

So, this is all according to the science of Chandas. Tomorrow I will explain and then enter into one mantram of the Veda which we take up because we will take up only the sixth key. That is, the word-meaning and the sentence and the import. The other things it is not possible within ten days. We have to sit for one year daily and then we can speak something about these, but from tomorrow we will explain the other five keys and then enter into explanation of the grand themes of Rig Veda only according to the 6th key, here and there we make out the other keys.

*Thank you.*

## LESSON - 2

29th Aug., 1982

Yesterday we were talking about the six keys and about the seventh, we shall see today. The first key was explained *Chandas* or the meters or the scanning of the Vedic texts.

The second one is called *Kalpa* as I told you yesterday. The word means the practical procedure of the ritual, the detail of the ritual as to how to place the cube on the altar, where to place the chair, where to take the chair, how to sit down, how to stand up, how to hold the implements of rituals, all these things. That is the general scholarly explanation. But in its original, esoteric sense *Kalpa* means the details of one full ritual which we call creation from each beginning to its ending of its span. Because the original of all rituals is creation and what we imitate from creation as part of it, that is the solar, cosmic or the planetary. It is a ritual conducted by the humans. But the original ritual or the Vedic ritual it is said to have been conducted through eternity from creation to creation. That is how the definition goes.

One creation starts as a wave and has its splendour and has its merging again. It is understood as two halves: the first half and the second half. The first half of it is described as having the golden cup. The second half is described as having the silver cup. So, the golden half and the silver half of creation. It is nothing but taking the formula of the day and night. The day is considered to be solar or of golden nature in its ray according to the colour of the sun's rays and the warmth etc. The second half is considered to be

the night of creation into which everything gets absorbed. So, the night is considered to be lunar, the symbol of which is silver. Gold is the astrological symbol of the Sun. Silver is the astrological symbol of the Moon. So, they call the two halves of the creation the golden half and the silver half, or the first half and the second half. For this reason, when they conduct a ritual, they have two bowls one inverted upon the other, the lower being silver, the upper being golden.

Each day when the sun is above your head, the night when the sun is travelling below your feet. So, the former is called the upper bowl or the golden bowl, the later is called the lower bowl or the silver bowl. We just try to understand the symbols and nothing more about it. Because by way of introduction we are just getting familiarised with the basic concepts of the authors, how they intended and how they gave their optimum in language and their symbols. Then only after getting familiarised with these things we will be able to go into the remaining part.

From the emerging (beginning) of one creation to the ending (merging) of one creation it is called one total creation, the detail of which is called *Kalpa*. So, one is expected to know something about a rough detail of *Kalpa* before he can understand the import of the Vedic mantrams. If we go into the details of the figures it will just be too tedious and many of you will be pleased to go away not to return tomorrow evening. But just I will give you the very rough appliance of how they understand this, the *Kalpa*.

One day of Gods is considered to be equivalent to one year of the beings on this earth. Gods means Devas. In the Deva Kingdom there will be one day when we experience one year. That is the scale within. And we have 30 days roughly as one month. So, the Deva kingdom has our thirty years as their 30 days. And twelve such months make one year to us and twelve such Deva months make one Deva year to the Devas. They are called Divine years. That means,

365 mortal years, that is, human years made through by human beings according to the sunrise and sunset (365 years) make one year to the Deva kingdom. That is, the groups of Devas that are working in the mineral, the planet and the animal kingdoms and the biological phenomenon on this earth they have their bigger periods which we can equate to our periods and call their own days and their own years.

Every scripture has such symbolism in some way or the other. For example, the seven days of creation in the *Genesis*. We just go to the *Genesis* without knowing that such a mystic language exists to these scriptures. We think that it is the writing of the primitive Paleolithic human beings. Just they thought that the whole creation was conducted in seven days. No human being with common sense believes that the creation was done during seven mortal days. Because there is above everything common sense which makes us understand to an extent what is there in nature. And if we believe common sense more and follow it we will get what we call science. So, if you carefully study the activity of the seven days of creation in the *Genesis*, you see that the sun and the moon come on the fourth day. You laugh at it 'how can there be three days before the sun and the moon came?' See, that is the result of our reading a book without knowing the alphabet. So, the authors call us fools if we attempt to read books without learning the alphabet.

There are seven periods of time, each of which contain millions and millions of years which they call days. And the whole creation is conducted in seven stages. That is what they mean by days. So, on the fourth stage there is the planetary awakening and therefore there was the sun and the planets and the moon. That is how it is to be understood. Similarly here, every scripture has its own symbolism and we have to approach the scripture according to that particular symbolism. Here we have the days of humans that is, mortals on this earth, i.e., the biological units on this earth. And the years of the Deva kingdom, the Devas who are working out



the nuclear and the biological and the meteorological and the planetary phenomena on this planet. So, they have their own years and we have our own years. There is an equation given here in the *Kalpas*. This is one aspect we have to remember.

Then another aspect is : This is a wonderful number which forms a master-key to enter into the secrets of the scriptures just as we have the master-key numbers in the *Old Testament*. Don't think that the Old Testament is primitive and is written by the primitive man. Don't think that the New Testament is different from the Old Testament. Don't believe that the head is cut off from the trunk. You can understand a human being only when you understand the head and trunk and feet etc. - the whole totality. So, you should know how to read the book in its totality, between the lines. The flesh and blood of the book, not the skeleton of the book. So, we should try to know the biology of a book not only the anatomy of the book.

So, there are some key-numbers. They are 666 & 999. 666 is called the number of the *Beast of Apocalypse*. 999 is called the *number of God coming down*. 432 \* is called the number of what we call the bigger units of time on this earth. In the meanwhile what we call the root-races come and go according to the planetary propensities. These main seven planets have their characteristics. Each planet produces its own mould of humanity anthropologically different from another mould. And this number (432) is multiplied according to the required calculation (4,32,000). And this is one of the units given by the scriptures in the Kalpa calculations. That is to know the detail of the work or ritual done in one wave of creation. So, this is called the unit time of the human kingdom on this earth; one evolutionary cycle you can say. In Sanskrit unit is called Kali. Kali means Unit. So, this much of time (4,32,000 Human years) is called *Kali Yuga*.

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\* Readers may refer "*Srimadbhagavatam*"- (Tel.) by the same author.

We have many strange and queer notions about Kali Yuga; that it is a dark age. We have the same concept as we have about anti-Christ. We have many wild concepts in spite of the existence of God. We have the existence of the concept of anti-Christ and Kali Yuga. Though we know that Christ exists we remember anti-Christ also. That is the pity of the foolish human mind. Though we know something good we remember evil also because we remember that there are evil fellows on this earth. So, we force ourselves to believe something bad also though we know that there is good. So, about Kali Yuga also we have such wild and savage notions just as we have about anti-Christ or the devil. When God is there we remember more about the devil than God. We are afraid of the devil then we are fearless of the God. We are expected to be fearless because there is God, but we are always dreaded of devil because at heart we believe that the devil is more powerful than God.

Now these are the numbers given by the authors of the scriptures. It is enough if we know that there is something in these numbers for us to follow and open the secrets.

Now, *Kali Yuga* is something good not bad. This unit is called *Kali Yuga* and twice that unit is called *Dwapara Yuga*. Thrice that unit is called *Treta Yuga*. Yuga means a period. *Kali Yuga* means one unit period. *Dwapara Yuga* means double the one unit period. *Dwapara* means two. *Treta* means three times the unit period. And you have finally four times the unit period. It is called *Krita Yuga* and is also called *Satya Yuga*. *Krita* in Sanskrit mathematics means multiplied by four. So you have the ten units, once again the same figure occurs with one more zero.

The same thing Pythagoras explained as the secret of the *DECAD*, '*Pythagorean Decad*'. He just gave the first formula to his students on the first day. One plus two plus three plus four is equal to ten. And then he used to expand all these things on the subsequent days. But unfortunately we

remember only the first formula and say that this is Pythagorean decade although we don't know what it is. Because we have no mind to follow the other things. Now this is called the bigger unit or the unit of the mineral kingdom epocs. That is, the geological units and you have sub-divisions as the biological cycles. The sub-cycles of plant kingdoms, animal kingdom cycles, human kingdom cycles. Of course for the application we should undergo a course regularly for some months in an academic way with a syllabus.

Now, this (4,32,000) is called one Kali Yuga, this (43,20,000) is called Maha Yuga or the greater epoch or greater period. And 71 such Maha Yugas according to astronomical phenomenon. 71 such Maha Yugas make one Manvantara or one period of Manu. One period of Manu, that means, one vaste period of one sweep of human evolution through the various stages of the biological evolutions. Once again, this is called the unit time or Kali Yuga; the fundamental unit of the cycles. It is based on astronomical calculations. Twice that, there is another unit called Dwapara. Thrice that there is another unit called Treta. Four times it, there is another sub-period called Krita. The total plut together is called the bigger cycle or the greater cycle, Maha Yuga. And seventy-one such Maha Yugas make one still bigger unit or a period of time which indicates the activity of one Manu, that means one 'man', that means the prototype of man who produces his types. The archetype who produces his own moulds as prototypes on this earth. And there are 14 such Manvantaras, one after the other which produce 14 different moulds of humanity on this earth through 14 sweeps of time called the Manvantaras.

We take this as the fundamental unit of bigger cycles called Kali Yuga or the unit cycle, unit period. Double that there is another unit. Three times that there is another unit. Four times that there is another unit. The total put together forms ten times the fundamental unit which gives you the

geological, biological, the plant, the animal and the human kingdom consciousness operated by the respective Devas of those kingdoms on this earth. So, 71 such units form one period of Manu called Manvantara. Each Manvantara represents a group of human beings evolving through all these stages and living through one sweep of time having the same type of physical frame, the same type of logic, the psychological, psychic and other faculties. The same type of vital faculties, the constitution the same type etc. And in the next Manvantara all together the humanity changes. For example it is described in the Secret Doctrine and all the scriptures that in the previous Manvantara man was having a third eye which is now suppressed through what we now call the pineal gland. So, according to the theory of use and disuse during that particular period certain functions are stimulated and certain functions are suppressed to that particular humanity. And another example is in one of the previous Manvantaras the human beings were transparent in their bodies. You could see through them and they had transparent wings and a transparent tail. They were called the serpents. In the present books we call them serpents. If you read the chapter on serpents in the Secret Doctrine you will know something about these things.

We should not think that a human being will be like Krishnamacharya or Rudolf in every age. The twentieth century human being will be like Rudolf or Krishnamacharya. But if you go into another age, there will be human beings with horns.

The possibilities of the biological kingdoms we cannot understand properly. First there are 71 Maha Yugas making one Manvantara. Up to this I think it is a bit clear. I will just revise: This period of solar years on this earth is called the fundamental unit, Kali Yuga. Twice this period - Dwapara Yuga. Thrice this period - Treta Yuga. Four times this period - Krita Yuga. If we add the first one also, ten times this period is called Maha Yuga or the great cycle. 71 Maha Yugas

gives you the period of one Manu called Manvantara. Antara means interval, Manvantara means a period of one Manu. You have 14 Manvantaras in a wave of creation on this earth. A wave includes etheric, geological, biological and the biological cycle includes the plant, the animal (including the birds and the beasts and the fish, the human. And beyond this there is no human kingdom, there is the Deva kingdom. Beyond this there is the Deva kingdom. There are 14 Manvantaras, that is, 14 sweeps of creation and this arch is one bigger sweep of creation on this earth.

After 14 there is what is called the temporary dissolution that is called *Pralaya*. That is, the chemistry of this earth goes into the subtler matter and this earth disappears for some time into the reversed chain actions. Then for an equal period of 14 Manvantaras there will be a period of no creation, no earth to this earth. But in the meanwhile another earth will be operating in its place, because when it is going to come to a close, a nucleus forms and that nucleus replaces our earth and this condenses into the next earth; operates with its 14 Manvantaras and this will be dormant. And then after this we will have another period of dawn. Again it inaugurates the appearance of our earth globe into the mineral kingdom and physical matter with its usual span of 14 Manvantaras a day. We understand by knowing correspondences.

We have 14 lunar phases in every month after which we have the no-moon which we call new-moon; disappearance of the moon. And then there are 14 moon phases after which you have the full-moon. See, 14 plus new-moon; 14 plus full-moon. Every lunar month we know this. If you just remember this formula you will remember the background formula of the creations of the 14 Manus. I think I am clear when I speak about the lunar divisions. *Lunations* they are called, phases of moon. I think you know all of them?

The full-moon is one phase, like that there are 14 phases after the full-moon. Then there is the new-moon, it is one phase. After that again there are increasing phases and there are decreasing phases. You see, the whole thing takes place: 14 plus 14 is equal to 28, plus one plus one = 30 moon phases. From new-moon to new-moon there are 30 moon phases, or from full-moon to full-moon if you count, it is 30 moon phases. If you take the calendar almanac you will find the full-moon and the new-moon in between you have 14 moon-phases and two lunations, nodal points one full-moon, the other new-moon. And you will find the same cycle in the periodicities of what is called the inner globe of the earth.

Do you know that there is an inner globe to our earth? It is what we call the egg or the ovule of a healthy lady in age. See, it has its own new-moon which we call the menstruation appearance and it has its own full-moon which we call the ovulation period. So, from menstruation to menstruation, indicates (of a healthy lady who does not use the pill etc.) it is 28 moon phases because the woman is to be understood as the correspondence of our earth or the archetype of mother. Because reproduction is a symbolic ritual of the earth and the female body. Don't you see the real science of biology? Wherein you find the secrets of Kalpa as the details of the ritual? Of course you can read them again and again if you care to go through the glorious book '*Secret Doctrine*' by Helena Petrova Blavatsky.

But unfortunately the book is too big and too unwieldy for any busy intellectual to go through. He has his own business more important. That is why the ancients said that the wisdom belongs to those who have sold themselves to wisdom and who have nothing else more important. Unless we sell ourselves to wisdom, wisdom cannot be purchased by us, because we are too little when compared to wisdom. How can a poor man purchase the palace of a very rich man? Wisdom is very rich and our poor brain is very, very poor unless we sell away our brain for life permanently to

wisdom, we can never dream of purchasing wisdom. It is not a university course or an academic course which we can purchase by paying something to the university. See, wisdom is different from knowledge. When you give yourself up to it, you will get it. If you want to grab at it you will go into confusion and waste your lifetime. So, we are expected to choose between the two. If we want real wisdom, we should sell ourselves away to it. If we want to own it we have to go to the universities not to the books of wisdom, to purchase what we call some academic knowledge, some course.

Excuse me if I may be a bit rough, it is true, unfortunately. There is no exception to it. Wisdom has its own aristocracy, it never bends its head to anybody and we have to bend our head and sell ourselves to it if at all we want it otherwise we need not care for it. We have to choose but we can't have the two.

Now, the formula of the universe has its calendar in the receptacle which we call the egg of the woman. And this egg is the original earth the activity of which we call the one sweep of creation including 14 Manvantaras. That period is called Kalpa. It is called one day of the Creator. A period of 14 Manvantaras which we have seen, after which there will be a *Pralaya* or a dissolution. Afterwards there will be an equal period of void. Of course in our view it is void. Just as sleep is vacant from our point of view, because we can't know what sleep is because we become stupid when sleep is on. Therefore we don't know what sleep is but we call that sleep is something negative. That means that we are fools towards sleep. We call it vacant. Vacant means ignorance to us not to the sleep. Similarly this period is void when thought by the human living being. (And the other period is suffered) There are two periods alternating. This one period is called Kalpa or one day of the Creator. The other period is called *Pralaya* or one night unit of the Creator. Creator does not mean God but the deputy of God who is called the 'Lord God' by the Jews or Jehova, that is, the double god who has

the male and the female in him as the two counter-parts. He is not God, but he is a deputy of God who comes down again and again periodically. So, the Creator should not be confused with the Omnipresent or the background. The omnipresent or the background is what we have to understand as God. See, that is real God in its true sense. But sometimes we misunderstand the Creator as God Himself. Poor fellow he is also created from the background and he works as long as his period continues and then he goes to sleep in his night.

So, a unit space is active and passive alternating. One is called the active phase and the other is called the passive phase. So it is Kalpa, one day of the Creator. 365 such days of the Creator put together called one year of the Creator. One hundred years of the Creator is called the span of the Creator. So, you have to understand the whole thing like a lotus flower.

The petals of a lotus flower, the span of the Creator, the span of the lesser creator, the span of the Manus, the span of the Devas, the span of the *Pitrus*, the span of the mineral kingdom, plant kingdom, animal kingdom and human kingdom, like this. That is why the whole thing is to be understood in one of the keys of the Veda as Padma or Lotus; the Lotus bud formula. (The formula, the bud of the Lotus.) You have to see the arrangement in the petals of the Lotus and visualise the folds of time having its cycles and sub-cycles arranged wonderfully. So, this formula is called *Padma Purana* or the scripture of the Padma formula or Lotus formula. And the Buddhistic wisdom books call it *Mani Padma* and they give one mantra as the master key not to just meditate and get powers and all nonsense, but to know these things. There is the mantra 'OM MANI PADME HUM'. There are wonderful fellows who believe that they get powers by meditating this mantra. It is for the highest use that these things are given not for the sake of idle curiosity of people who want to grab powers in scence rooms, invoking departed souls and all nonsensical things, spiritism and dirty



things. You see, these are primitive, foul souls who have to wait a long period before they can comprehend what the powerful seers of the old have given. If a true Buddhist says 'Mani Padma' he means something different from what we understand. It is too pure and if the man of the ancient Indian scriptures says the Padma Purana it is something different from what we understand.

So, the whole thing is to be understood and now we have one span of one Creator as the outermost petal that is called the real *Kalpa* in its true sense. To distinguish between one day and this it is called Maha Kalpa, that is, the big Kalpa. These figures are given, worked out on a single page\* in the Secret Doctrine. Once again they are given in the single page of another such glorious book called the Treatise on Cosmic Fire. Of course, I hope you have gone through both the books. You are good enough to read those books because it is a hundred years ago that the Secret Doctrine was printed for the first time and about fifty years ago the Cosmic Fire was printed for the first time. And you have ample time, you might have read each of these books atleast five or six times. That's why I stand before you with great veneration because I believe that you have gone through these books. Otherwise these things are as useless as anything to a layman going on the street. He just looks at it, blinks and goes away. So, this is what is called Kalpa and this is the just atlas, an aerial view of Geneva city. Before a foreigner like me can find himself confused in the streets and labyrinths of Geneva, when he looks at the city from an aeroplane, this is how it appears. So, the second key is called Kalpa. The first key is Chandas. The second is Kalpa.

The third is key *Vyakarana* or the grammar of the scriptures. Grammar of the scriptures never means the grammar of a particular language. There is a grammar common to all

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\* 'Secret Doctrine' - Vol. - II. 'Anthropogenesis' P. 68 - 70. 1979 Edition - The Theosophical Publishing House, Adyar, Madras.

languages which can be applied to any language. I told you for example the Trinosophia: the learner (the one who wants to know), the object of learning and the process of learning. We do the sentence of any language in the name of subject, object and predicate. So, this does not belong to any language. It is the original mould of the sentence. It is applicable to the sentence of any language. Wherever there is a sentence and an utterer you find this. Like that there are certain rules laid down by the grammar. For example the I AM in you is called substantive and the horizon around you is called the verb or the action. The revolution of the earth around the Sun and the revolution around itself is called the verb or the action. And the one who makes it revolve, the centre of consciousness is called the Person which afterwards evolves into the noun and the adjective. Of course this is only an example of the scriptural grammar.

The relationship between them, take for example noun and the verb. What is the relationship between a noun and a verb? It is what we call the radius or our point of view about the environment, the universe. The I AM is the centre of the circle, the horizon is the circumference of the circle and the relationship is called the radius or your point of view. And this point of view has four stages in its awakening. Four stages called the four stages of the utterance of the word. This is only one example. We will pass into the next subject after only one example. Those who can take them, take them, otherwise just try to understand and listen to it.

Four stages of utterance or four steps of utterance :

4	1
<i>Impulse</i> ( <i>Para vak</i> )	<i>Vocal Utterance</i> ( <i>Vaikhari vak</i> )
3	2
<i>Pure concept</i> ( <i>Pasyanti vak</i> )	<i>Language</i> ( <i>Madhayama vak</i> )

The (1) is called the vocal uttered language sentence. Suppose I say 'here is Mr. Noltinck', it is a vocal sentence and it is a sentence in language called English. That is the first stage. Prior to that we have the stage of mental language sentence. Because, before I wanted to utter 'here is Noltinck', mentally I have to utter that sentence. So before I utter there is the sentence on the mental plane. It is the previous stage i.e., (2), mental language sentence. Before that I have to utter but without any language, then only I can translate it into English or French or German or into my own language. Unless I utter to myself without any language, which we call the concept, we can't translate it into our language. So, there is the previous step, the third step, it is called the mental sentence without language. First is the vocal language sentence uttered. The second is, the mental language sentence before it is uttered. The next is mental sentence before it descended into language which we call pure concept. Before this, I feel that I should say. Unless I feel the impulse 'there is so and so', I can't start. It is the starting point. It is called the 'impulse'.

This is called the basic four-fold alphabet which descends into the grammar of the scriptures. It is what we call the four-syllabled word and a very sacred name is given to it in the Western languages also, called Tetragram. Unfortunately it is used in a very bad sense now-a-days. (Tetragram, that is, the four-syllabled utterance.) Like this we have the various aspects dealt with about the grammar of the scriptures in this subject called Vyakarana. This is just an example.

For your information these four steps, vocal language sentence uttered, mental language sentence before utterance, mental sentence before language and the impulse. Now, you come from the other side. First it starts with this (4), impulse. Then it descends into the concept, the mental sentence without language. Then it descends into the language. Then

it descends into the vocal cords. See, so the impulse is called *Para Vak* or the highest utterance.

The pure concept is called *Pasyanti Vak*, that is, word visualised. That means, you are different from what you wanted to utter. At the first stage you are not different. You wanted to utter. Therefore you are itself. So, the first stage is called, 'the word was God'. Here, the word was with God. See, first the word was God, the word was with God. But we counted from this side. First the word was with God and the word was God. And the third is called *Madhyama Vak*. That is, the comprehensible word. Word which you can comprehend with your own senses. Previously you could not comprehend what it is, you wanted to utter that is all. And finally the fourth is called *Vaikhari Vak*. That means the word in form and name. Unfortunately we believe that the word is the name and the word is the form, And word is the meaning. It is not. The meaning is different. The word indicates the meaning. The meaning indicates the content who is the utterer himself. We believe that names or persons but names indicate persons, names are never persons. These are the four steps, grammatical steps along which, the word which we call God, descends upon the earth as the creation.

The word descends to earth as the creation through four steps. That is why in the ancient scriptures the highest God is said to have four arms, four hands and his son evolving from his navel or the centre is having four faces and four heads; the four-faced creator or the *Brahma*. He will be having a lotus in his navel and a little boy sitting with four heads.

We have only two verses in the Hebrew version. The other two verses we can find somewhere else in the Hebrew version. Because the present Old Testament is not an authority of the translation of the Hebrew version. That is tampered and tackled by many religious people. We have to find out what it is. They say that the Vedas are tackled by the Hindus

in a very rough and dirty way. The Old Testament is also tackled by the Christian Bishops and fathers in a wonderful way. So, we have to find the lines somewhere else.

So, these are the four steps. You will find these four steps in every scripture in the world. And here this is one example of the grammar given in the scriptures; Vyakarana.

And the fourth is called *Siksha* or what is called the training in intonation. That is, utterance, training in utterance. How to utter the syllables, the sounds in the scriptures. It teaches us how to utter a sound in three tones. The one is called your normal tone, the other is called the tone higher than what you have. When you shout for a friend on the street or something like that. The third one is called the lower tone, the tone lower than your normal tone. So, everyone of us is endowed with three tones: the normal, the super-normal and the sub-normal. This gives us the discipline or the training of the voice, how to utter these three. And again, these three have seven sub-tones in each, called in Sanskrit the seven scales of music. So we have in all, we have to practice 21 sub-tones if we want to make an utterance or the chanting of the Vedic scriptures. And this branch teaches us how to do it.

In its esoteric sense, when you practise this, you know what happens? You will experience what they call the three worlds of existence. They are: the world of matter with its concepts of space, time, length, breadth, thickness etc. as its diameter. There are eight dimensions described. Of course now we are not going into them. The second is called the world of force which moves the matter aspect. And the third is the world of consciousness. From the tiniest atom to the biggest solar system each is a capsule of these three worlds. There is nothing that can exist without including these three aspects. You see. And this (1), is called in Sanskrit, *Bhu Loka*. *Loka* means world or a plane. *Bhu* means the material plane. This (2) is called *Bhuvar Loka* or the plane of force. Where

electricity exists, where heat exists, where light exists etc. This (3) is called *Suvar Loka*. The whole thing is called OM or one unit of God

3 Suvar Loka	<b><u>Suvar Loka</u></b> (Plane of lights)	
	12 groups of Devas :	
	<i>Adityas</i>	Higher tone    Consciousness
2 Bhuvar Loka	<b><u>Bhuvar Loka</u></b> (Plane of forces)	
	11 groups of Devas :	
	<i>Rudras</i>	Normal tone    Force
1 Bhu Loka	<b><u>Bhu Loka</u></b> (Plane of Matter or Material Plane)	
	8 groups of Devas :	
	<i>Vasus</i>	Lower tone    Matter

You are one unit, every cell in your body, each a unit. Every atom of your cell is one unit. Every earth is one unit. Every solar system is one unit. All the galaxies in a unit space-globe is one unit. Like that. So, every morning, the orthodox brahmin utters: OM BHUR BHUVAH SUVAHA. He is expected to meditate like this and then he utters the Gayatri. So, when you utter your normal tone your consciousness exists one with the plane of forces. When you go to the lower tone your consciousness exists with the material aspect of your vehicle. When you go to the tone higher than yourself, your consciousness exists with the lights in you. That is, the psychological, psychic and the spiritual consciousness in you. So when Suvar Loka controls Bhuvar Loka and when Bhuvar Loka governs Bhu Loka it is called 'liberation' or freedom. But the converse of this, i.e., when Bhu Loka conditions Bhuvar Loka and when Bhuvar Loka imprisons Suvar Loka it is called hell or bondage. So, we are expected to do everything to see that the light steers the forces and the forces control the matter in us. Then we live in absolute freedom or the kingdom of God. Otherwise what happens, our senses, our sense organs and instincts of food, drink, sleep, sex etc. they condition the force in us. And the

force imprisons the I AM in us. Poor fellow, will be groaning and moaning, the I AM imprisoned inside. Of course, this is a little diversion. But now, these are the three aspects.

Here (Suvar Loka) there are 12 groups of Devas working. Here on the plane of force, there are another 11 groups of Devas working. And here on the plane of matter another eight groups of Devas are working. We are expected to know how to utter a sound, a sentence to communicate with one of these planes. You see. The 12 groups of Devas of Suvar Loka are called 'Adityas' or the sons of Aditi in the scripture. You will know what it is by reading Secret Doctrine of Madam Blavatsky. They are called the sons of Aditi or Adityas. The 11 groups of Devas of Bhuvan Loka are called 'Rudras'. That means the 'vibrating Devas'. Rudra means vibrating. The Adityas are radiating by nature, the Rudras are vibrating by nature. The 8 groups of Devas of Bhuloka are called 'Vasus'. They are materialising by nature. The 12 groups are those who radiate, the 11 groups are those who vibrate, the 8 groups are those who materialise. The whole egg called the self-illuminous egg of God which contains the chick which we call the creator.

So, from the background God, comes the egg, self-luminous. From the egg comes once again the little god or the image of God. That we will see from tomorrow by taking a passage how to interpret and study the Vedas. The cock is there as the background God. The egg is there through the hen, nature, and the little cock, the chick is there for us to enjoy the dish. Tomorrow we will go into it.

This is called the egg. It is called the golden egg or the gold made up of light. Golden does not mean the egg of the duck laid every day as in the story: a duck used to give a golden egg to a farmer. His wife said 'you cut the belly open, we get all the eggs'. (We know the story) But poor fellow he could not get the eggs any more. It is not that golden egg, but it is the egg of brilliance or light which is called the first objectifying. Darkness is what they call the subjectivity and light is what they call the objectivity; the dawn of objectivity.

You see, this egg is described as dancing on the wave of appearance and disappearance, that is, emerging and merging. That is how it is described. So, it dances between existence and non-existence. There is the ocean of waves where you find the one sweep of creation as one wave, described previously. And there is an ocean of such waves. Another group of devas are making the ocean work. They are called '*Gandharvas*', the Devas of music. That means the devas who produce periodicities. For example our respiration, our heart-beat. Now we understand why the respiration is called a song or Sama Veda. They are the Lords or the Devas of what we call roughly habit. There is a nature in us which makes us repeat. That is what we call habit. Unless it works we have no chance of breathing for a second time. Unless they are at work, our heart has no chance of beating for a second or a third time. So, they are called the Lords of repetition or Lords of periodicity but they are called the Lords of music, Devas of music. They are Gandharvas. Incidentally, we owe much to them for our discoveries in music, because we know that there exists a peculiar thing like music because of them in us. Otherwise how can we know that there is something like music? And how can we work out the laws of music? Just this is an example of the fourth key called *Siksha*.

The fifth key is *Jyotisha*. That means the science of light. Jyothi means light, the science of light. It includes what we call Astronomy and what we call Astrology and what we very recently began to call Astrobiology. Of course in the future, there are many more dimensions of this science which the present man does not know. Just we have entered into the fields of Astrobiology to which we are just children. Because there is going to be a subject called Astrogenetics, that is, about the music of the hormones, the genes and the chromosomes and the number and the constancy of the number and the periodicities. We have not yet entered into that subject. The scriptures will serve us more and better after we have entered into that subject, because there is a



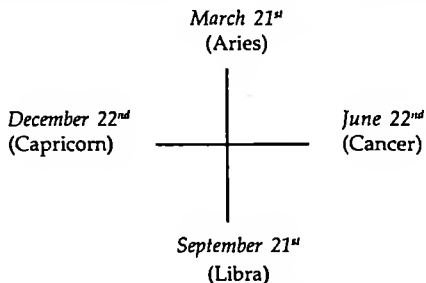
fund of information in the scriptures about these fellows whom we call the genes, the hormones and the chromosomes.

Now, if we speak about these things it is as good as someone speaking about aeroplane before the Wright brothers were born. He will be called a fool. Before the birth of the Wright brothers, if someone says 'aeroplane', you say 'shut up'. The same is the fate of the one who explains the scriptures about these fellows now, because the sciences are not yet there on this earth in the present cycle.

Jyotisha uses certain formulas according to which we arrive at the previous number of Kalpa: 432 and 72, 666, 999 etc. Astrology does not mean the twelve signs of the Zodiac and about the twelve planets and speaking something sooth saying 'your marriage will be on such and such a date, your wife will be very beautiful' and all that. Not these things. It is something different and higher, because the planets are not bothered if we are not married. They are the least bothered, because they themselves think of themselves as specks in creation. Therefore they don't consider us even as specks. We have to take our own care according to the planets. When the train comes, we have to get in. The train never takes care of us, though the train is for us, so too the planets. Because we are not so very important as the train and the train is not so very important as the railway service. So, priorities we have to consider and understand. We should be able to distinguish between our duties and our privileges. We are fools if we remember our privileges because we are not even specks in this creation. The more we remember our responsibilities we become luminous more and more, and we are among the sparks of creation for the great ones who gave the scriptures and the higher sciences. Unless we begin to serve, we can never get it. When we want to get it, it will be shut because we are in no way privileged.

Now, this Jyotisha tells us about something of the passage of the earth around the sun in 4 equal divisions

exactly in the same pattern of Vyakarana. You have the vernal equinox which you find on March 21st when you stand on the equator the sun goes above your head. And the duration of the day will be exactly the same as the duration of the night in seconds and a fraction of seconds. When you measure it, standing in the region of the equator. That is called the point of the vernal equinox - March 21st. Six months later we have what is called the autumn equinox - September 21st. Once again we have one day when the duration of the day is exactly equal to the duration of the night. The longest night and the shortest day called the beginning of Capricorn - December 22nd. And opposite to it the longest day and the shortest night - June 22nd. (So, December 22nd, longest night and shortest day, June 22nd shortest night and longest day, March 21st day and night equal, September 21st day and night equal.) The earth finds these four cardinal points as it goes around the Sun every year once. This formula is given in that book and the method of how to calculate these four points is given there, just with the help of a rod and yourself and the sunrise. And then this is to be equated with the four stages of the utterance of the solar year. Previously we have seen the four stages of utterance of our world (word).



This formula is given as the first lesson of Jyotisha. And another formula is given :

your sunrise from where you stand, East, your West or your sunset, your meridian or noon, your nadir or the mid-

night point where the sun exists. When you stand on this earth and look at the sides you will find your East, your meridian, your West and your mid-night or the sun's position at your mid-night under your feet, somewhere in the American continent. So, for the American, at mid-night the sun stands somewhere in Geneva. So, you have to find the tetragrammation in the day and in the year. These are called the four utterances of the day. You are also given the four sectors of the lunar month, the four quadrants of the lunar month each having 7 days each. Taken from full-moon to full-moon or from new-moon to new-moon. Taken from any lunar day to the next same lunar day. This gives us the formula of the 7 days of creation and it is said here that three stages of the word exist within yourself and the fourth stage is uttered vocally out. When you observe your own utterance and when you understand that your word travels through four stages as yourself as the word, as the utterer, word, as the concept, word as the language sentence and word as the vocal uttered sentence, the last item comes out and the remaining three exist according to that. Three-fourths of this creation exists in the world of causes and one-fourth comes out as the world of effects or phenomenal world. Phenomenal is one-fourth, nomenal or the causes three-fourths. This formula is also given in this chapter. According to correspondences, when a child is placed according to fertilisation in its mother's womb, it travels three-fourths of the year inside the mother's womb when comes out to live in the world. And these seven days are magnified through a lens into his personal span of life. Of course that is another subject. So, this formula of the seven-phased and seven-armed creator will be explained in this, in terms of Astrology and in terms of Astronomy.

Here it is said that the same fellow (Lord), the Creator comes as Lord God. That is, the God comes as Creator and then comes as creation in 7 relationships with the world and here, it is called 7 case-endings of the noun or the subject.

According to Sanskrit grammar there are 7 case-endings. The first, that is nominative case; Mr. so and so. The second accusative case; him. He is the first case, him is the second case and by him instrumental case. The third case etc. we have seven cases in Sanskrit grammar. So, here it is explained like this. You should have some idea of Sanskrit grammatical construction of nouns and adjectives. Each noun or adjective has 7 case-endings. The nominative case, the accusative case, the instrumental case, the dative case, the ablative case and two more cases I don't exactly remember the names. (Vocative case is not a case it is just addressing. It is as good as the nominative case). There are 7 case-endings excluding the vocative. So, this is explained like this.

The circumference, or the verb is said to have 90 degrees or inflections, or 90 verbal forms. Each root in Sanskrit has 90 verbal forms. You know that root gives out verbs. For example, you have the first person singular, dual, plural. Second person singular, dual, plural. Third person singular, dual, plural. You have nine in each tense and in each mood you have nine verbal forms. In present tense you have nine. There are three types of past tenses; the remote past, the immediate past and the past. In each of these, each tense has nine forms. Like this, the tenses and the modes put together in Sanskrit grammar are ten. So, you have nine into ten, ninety verbal forms and seven noun forms.

These are equated with the seven moon-phases in one quadrant. And these are equated with the ninety sun-rises and sun-sets in one quadrant. You see, this is given as one formula. Like this we have 49 formulas given in the Jyotisha,  $7 \times 7$ . So, this is one example. That is about the fifth key called Jyotisha - the science of light which includes Astrology and Astronomy.

The sixth key is 'Nirukta.' That is, the science of etymology, the etymological key. What we can call the scientific dictionary in its true sense. We can call it the science of

dictionary. It gives us how to use this key in interpreting a passage when something is doubtful; how to go forward and backward into the text; how to know the context and how not to deviate from the context; how we should not interpret according to our own philosophy or religion or our own cult, because these are books of universal value. Suppose an ardent and staunch Hindu like Krishnamacharya tries to interpret it according to Hinduism - it's gone. Suppose a Roman-Catholic tries to explain according to his own cult - it's gone.

So, this should be protected from the evil beings, the black magicians who are called the scholars and people of religion, the bigots, the narrow-minded people who find their own people and the non-believers. As a religious man, I find my own people and those who do not believe my religion. So, such devils should be kept away from these books. Because it is the work of the devil that makes us believe in religion and makes us believe in the other man as non-believer. So, these paleolithic instincts should be protected against. These books should be carefully protected and the Masters know how to protect them. They have the ingenious and skillful methods how to protect them, because they have protected these books from the clutches of the black magicians of the Atlantis. So, it is not so very difficult for them to protect from the evil genius of the religious bigots of the centuries.

This should be the last key, Nirukta. They give us how to use these things. For example we have a word, *atom*. We have another word called *Adam*. In some centuries in literature we find this word. In the present centuries we find this word (*atom*). And in the mediaeval centuries we find through some languages of the Arabic cult this word: *Admi*. And through some centuries in the Orient we find this word: *Atman*. What is it that is in common? So, you cut off the hair and the mustaches and the barb (beard) and discover the man. This science enables us to do so in a very scientific way and enables

us to read any scripture of any century as far as it is possible without deviating from the (poor fellows) the authors. See, just only an example. I will give you another example to find something in common and know what it is: Pater - Father, Pitri - Mother / Matri; Stone - Stein / Sthan. And find out what it is in common. Like that understand that the last form in every set is Sanskrit. Pitru means father and sister for father. Here Matri means mother, (Bhratru means brother, Sthan means stone. Like that you are expected to take as many languages as possible into consideration and take the related words and try to understand the import of the original text. So, this is the last key, the sixth key.

We are expected to apply the six keys to the seventh which we call the original Vedic text. Not the pages in the text but the text is what is called the I AM in you. That is why many of the mantrams of the Vedic texts they say towards the end 'this is the One who knows, Who reads'. They describe one aspect of God in it and they say 'do you know whom we are describing? This is the one Who is reading this'. This is how they answer. You see, they described the Almighty in a particular splendour as a creator or a destroyer or as a king or as an administrator or as the solar deity or the sunlight or the brilliant egg, or something and towards the end he says 'do you know whom I am describing? This is the solar God who is the reader himself. One who knows this is the same as the One Who is described in this'. That is how they are describing. So, the seventh is the key called the original text which is the I AM in you and Blavatsky calls it the '*One Manuscript*'. '*Only one copy of it is now in existence*'. This is what Blavatsky says, the oldest manuscript. That is the I AM in you. The only one copy is now in existence means, it is always in singular number the I AM. These are the six keys to the seventh which is called the master-key.

*Thank you.*

## LESSON - 3

Dt. 30.8.1982

With this introduction, we shall now take up to study a passage from the Vedic text.

The passages of the main Vedic texts are called '*Samhitas*'. The word Samhita means a collection. Generally it is understood as a collection of a group of passages or mantras. But in fact, the commentary says that it is a collection of words, sounds, meanings into a synthesis, which they call mantra or mantram. Now-a-days the word mantram or mantra is used in the West to indicate something mysterious or miraculous. But it never means anything like this. The word mantram means something to meditate. It comes from the root in Sanskrit '*Man*' - to meditate. Manas means mind. '*Man*' is to take through mind into himself. The passage that is to be taken through the intuitive thinking with the help of the interpreting vehicles or intellectual vehicles. And with the help of what we call logic, meaning and syntax. So, this is how they defined a mantra. There is nothing peculiar about or religious about mantra. Even in India the popular notion is, mantra is something which produced some queer effects of magical nature. It never means anything in that sense.

The Samhitas contain what we call mantras. It is a collection of all the psychological and the supra-psychological faculties of a human being through the vehicle of sound and meaning. The whole of the text is divided into many Suktas,. Sukta means a lesson. So, the whole text contains many Suktas. The word Sukta indicates Su+Ukta. '*Ukta*' means

utterance. Su + ukta means a perfect utterance. That is, to say that it contains the sound-key, the syllable-key and the number-key which gives us the method of how to utter, and when uttered it gives us something about the utterance of the Lord Almighty into ourselves. The word utterance is used in a double sense. Ourselves uttering the mantra or the consciousness of the mantra uttering through us. It is defined like that. Every Sukta has many stanzas called Slokas. There may be ten or fifteen or twenty or sometimes five, or six or seven. In Purusha Sukta, there are 24 slokas. This number is significant. It has everything to do with the content of the text and the import of the text. Now, take up a Sukta which is called the Sukta of the Person. It is Purusha Sukta. Purusha means Person; the perfect utterance of the Person or Cosmic Person. It explains the creation in two halves. One is the *cosmogogenesis* and the other is *anthropogenesis*. That is the creation of the cosmos and the creation of the individual - the human being. So, the Sukta deals with a person called the Cosmic Person or Cosmic Consciousness and a person called the individual person. And hence it is called Purusha Sukta. It also gives us a key to understand the relationship between the solar year and the birth of the frame of an individual. Hence, it teaches something about the year. It has the number of lunations in the year. It has twelve new-moons and twelve full-moons. So, in every Sukta you take, the number is highly significant. It is always in accordance with the import of the Sukta, or the topic dealt with in the Sukta.

The Purusha Sukta contains 24 Slokas which are also called 24 mantras. Every Sukta contains many Slokas or mantras. The total text is called Samhita, that means the original collection. There are 4 Samhitas: the Rig Veda, the Yajurveda, the Samaveda and the Atharvaveda. Each collection contains many Suktas. Each Sukta is a lesson of some cogent subject, and each Sukta contains many Slokas or mantras. Each mantra is composed in a particular meter, that is, *Chandas* which we spoke of. Once again the *Chandas* will be in accordance with the subject mentioned in the



mantra. Whenever we speak of a Vedic hymn or mantra we are expected to know the Chandas of the Mantram (the meter) in which it is composed and the *Rishi* (the Seer) who has composed it and the *Deva* about whom it speaks and the Deva invoked by that particular hymn. These three things are given to understand about every mantra in the Vedic text. Deva is wrongly understood as a god. There cannot be a God, there is only The God. There cannot be gods. Deva means the existence of that particular word or sentence upon whom the existence of the whole passage stands, just as you are the Deva of your body. That's the reason why the tissues in your body, the matter, the respiration, the heart-beat, all these things are kept cogent because you are there inside. In that sense the word Deva is used and defined in the Vedic commentaries and the texts.

The present one is called Purusha Sukta. It has 24 stanzas or mantras in all. As I told you, the word Purusha means Person. Etymologically the two words are of the same origin, Purusha and person. The exterior differs from language to language just as we have a type of dress, you have a type of dress. When we come to Geneva we wear your type of dress but the person is the same. Similarly, etymologically the two words Purusha and Person are the same. So, Purusha Sukta deals with the Person. It is composed of mantras of a meter which has 8 syllables in each line. If there are three lines of 8 syllables you call it Gayatri. Now here there are four lines. This is another meter or Chandas. Each mantra in Purusha Sukta contains 32 syllables in all. And for your information this meter is called '*Anustup*'. It is the name of a meter. '*Stup*' means to praise and '*Anu*' means to echo. This meter indicates something that is echoed in the living beings. That is being expressed as the echo of some original through the living beings. Whenever such a thing is indicated as the import of the mantra, this meter is used. For example, the Mahabharata in Sanskrit is composed in this meter. The Ramayana of Valmiki is also composed in this

meter. It is one of the most popularly used meters in Sanskrit. We can say that the classical Sanskrit literature contains the maximum number of poems or hymns composed in this meter. Before entering into the text just one more point.

There is what is called '*Sri Sukta*', another hymn. '*Sri*' means that which is dependent upon, that which depends upon something is called Sri. If you call this a person, you can call this the everything of that person: the body, the mind, the intelligence, the splendour, the light, the sound, whatever the person has is called Sri. Whatever is is called Person. So, you are expected to know that whatever you have is not yourself. Whatever you are is the real I AM in you. That's why these two are learnt together one after the other. They are in fact considered as the couple Suktas. They are the young couple you see in the Vedic hymns. So, there is one lesson for the 'I AM' of you, there is one lesson for the 'I HAVE' of you. Whatever you cansay 'I have', 'this is mine', 'this is my hand', 'this is my body', 'this is my skin', 'this is my bone', 'this is my head', 'this is my nose', 'this is my eye', 'this is my ear', all that is called your *Prakriti* or your nature or your Sri. That is that which depends upon you for its existence.

*Prakriti* and *Purusha* put together is called the unit existence which is double in its nature. We are double in existence. We are what we are and what we have. Without the one the other cannot exist. Even the voice belongs to what you have and not what you are. In the Tantras also you find that the Lord is double in His existence. That is, half male and half female. That means the passive half and the active half. They are called the Father and the Mother of creation. We exist because of them. The I AM in you and the I HAVE in you are called the father and mother in its real sense. This is different from the biological father and the biological mother who in their turn are made up of only these two.

*Thank you.*

# PURUSHA SOOKTAM

(Text for Recitation)

## SHANTI PATHAM ( *Peace Invocation* )

OM

Tatçham yora vṛuṇi mahe  
 Gātum yagnāya gatum yagnāpataye  
 Daivī sswasti rastu naha  
 Swastir mānushebhyaha  
 Ūrdhwam jigātu bhesajam  
 Śamno astu dvipade  
 Śam chatushpade  
 Om śantihi śantihi śantihi.

1. Sahasra śirshā purushaha  
 Sahasrākshaha sahasra pāt,  
 Sa bhūmim viswato vṛutwā  
 Atyatiṣṭha ddasaṅgulam.
2. Puruṣha evedagum sarvam  
 Yadbhūtam yaccha bhavyam,  
 Utāmṛtatwa syeśānaha  
 Ya danne nātirohati.
3. Etāwānasya mahimā  
 Ato jyāyagumscha pūrushaha,  
 Pado'sya viswā bhūtāni  
 Tripā dasyā'amrutam divi.
4. Tripā dūrdhwa udait purushaha  
 Pado'syehābhavā tṇunaha,  
 Tato viswaṅ nyakrāmat  
 Sāsanānasane abhi.

- 5 Tasmā dvirā dajāyata  
Virājo adhi pūrushaha,  
Sa jāto atyarichyata  
Paschāt bhumi madho puraha.
6. Yat purushēṇa havishā  
devā yagnā matanvata,  
vasantho asyāsīdājyam  
grīshma idhma sсарaddhavihi.
7. Saptāsyāsan paridhayaha  
Trissapta samidhaha krutāha,  
Deva yadyagnam tanvānāha  
Abadhnan purusham pasum.
8. Tam yagnam barhishi proukshan  
Purusham jāta magrataha,  
Tena devā ayajanta  
Sādhyā rishayascha ye.
9. Tasmād yagnāt sarvahutaha  
Sambhṛutam pṛushadājyam,  
Pasūgu staguschakre vayavyān  
Āranyān grāmyācha ye.
10. Tasmādyagnā sarvahutaha  
Richa ssāmāni jagñire,  
Chandāgumsi jagñire tasmāt  
Yaju stasmā dajāyata.
11. Tasmā dashwā ajāyanta  
Ye ke chobhayā dataha,  
Gavoha jagñire tasmāt  
Tasmā jātā ajāvayaha.
12. Yat purusham vyadadhuhu  
Katithā vyakalpayan,  
Mukham kimasya kau bāhū  
Kāvūru pādā vuchyete.

13. Brāhmaṇo'sya mukha māṣīt  
Bahū rājanyaha kṛutaha,  
Ūrū tadasya yadyaisyaha  
padbhyāgum sudro ajāyata.
14. Chandramā manaso jātaha  
Chaksho suryo ajāyata,  
Mukhā dindra schāgnischa  
Praṇā dvāyu rajāyata.
15. Nabhyā asī dantariksham  
Sirshṇo dyau ssamavartata,  
Padbhyāgum bhūmirdisa ssrotrāt  
Tathā lokāgum akalpayan.
16. Vedāhametam purusham mahāntam  
Adityavarṇam tamasastu pāre,  
Sarvāṇi rupāṇi vichitya dhīraha  
Nāmāni krutwa'abhivadan yadāste.
17. Dhātā purastā dyamudā jahāra  
Sakraha pravidwān pradisa schatasraha,  
Tamevam vidvā namṛuta iha bhavati  
Nanyah panthā ayanayā vidyate.
18. Yagnēna yagnā mayajanta devāha  
Tāni dharmāṇi prathamā nyāsan,  
Teha nākam mahimāna ssachante  
Yatra purve sādhyā ssanti devāha.
19. Adbhya ssambhūtaha pruthivyi rasācca  
Viswa karmaṇa ssamavarta tādhi,  
Tasya twasṭha vidadha drūpameti  
Tat purushasya viswa mājāna magre.

20. Vedāhametam purusham mahāntam  
 Ādityavarṇam tamasaha parastāt,  
 Tamevam vidwān amṛta iha bhavati  
 Nanyah pantha vidyate'ayanāya.
21. Prajāpati scharati garbhe antaha  
 Ajāyamāno bahudhā vijāyate,  
 Tasya dhīrāha parijānanti yonim  
 Marechenam pada mitcchanti vedasaha.
22. Yo devebhya ātapati  
 Yo devānām purohitaha,  
 Purvo yo devebhyo jātaha  
 Namō ruchāya brāhmaye.
23. Rucham brāhmam janayantaha  
 Devā agre tadabruvan,  
 Yastvaivam brahmaṇo vidyāt  
 Tasyā deva asan vase.
24. Hṛischa te lakshmischa patnyau  
 Aho rātre parshwe, nakshatrāṇi rūpam,  
 Asvinou vyāttam, ishtam manishāṇa,  
 Amum manishāṇa, sarvam manishāṇa.

### SHANTI PATHAM ( *Peace Invocation* )

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 Om śantihi śantihi śantihi.

## पुरुष सूक्तम् (पठन् पाठः)

शान्ति - पाठः

ओम् तच्छंयो रावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये ।  
दैवीस्वस्ति-रस्तु नः । स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु  
भेषजम् । शं नो अस्तु द्विपदे । शं चतुष्पदे । ओं शान्तिः  
शान्तिः शान्तिः ॥

- ओं सहस्रशीर्षा पुरुषः । सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वा । अत्यतिष्ठ दशाङ्गुलम् ॥ 1
- पुरुष एवेदं सर्वम् । यद्भूतं यच्च भव्यम् ।  
उतामृतत्वस्येशानः । यदन्नेनातिरोहति ॥ 2
- एतावानस्य महिमा । अतो ज्यायाँश्च पूरुषः ।  
पादोऽस्य विश्वा भूतानि । त्रिपादस्थामृतं दिवि ॥ 3
- त्रिपादूर्ध्वं उदैत्पुरुषः । पादोऽस्येहाभवात्पुनः ।  
ततो विष्वङ् व्यक्रामत् । साशनानशने अधि ॥ 4
- तस्माद्विराडजायत । विराजो अधि पूरुषः ।  
स जातो अत्यरिच्यत । पश्चाद्भूमिमथो पुरः ॥ 5
- यत्पुरुषेण हविषा । देवा यज्ञ-मतन्वत ।  
वसन्तो अस्यासी-दाज्यम् । ग्रीष्म इध्मः शरद्धविः ॥ 6
- सप्तास्यासन् परिधयः । त्रिस्सप्त समिधः कृताः ।  
देवा यद्यज्ञं तन्वानाः । अबधन् पुरुषं पशुम् ॥ 7

- तं यज्ञं बर्हिषि प्रौक्षन् । पुरुषं जातमग्रतः ।  
तेन देवा अयजन्त । साध्या ऋषयश्च ये ॥ 8
- तस्माद्यज्ञा त्ससर्वहुतः । संभृतं पृषदाज्यम् ।  
पशूँस्ताँश्चक्रे वायव्यान् । आरण्यान् ग्राम्याश्चये ॥ 9
- तस्माद्यज्ञात् सर्वहुतः । ऋचस्सामानि जज्ञिरे ।  
छंदाँसि जज्ञिरे तस्मात् । यजुस्तस्मा-दजायत ॥ 10
- तस्मादस्वा अजायन्त । ये के चोभयादतः ।  
गावोह जज्ञिरे तस्मात् । तस्माज्जाता अजावयः ॥ 11
- यत्पुरुषं व्यदधुः । कतिथा व्यकल्पयन् ।  
मुखं किमस्य कौ बाहू । कावूरू पादावुच्येते ॥ 12
- ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्यः कृतः ।  
ऊरू तदस्य यद्वैश्यः । पद्भ्याँ शूद्रो अजायत ॥ 13
- चन्द्रमा मनसो जातः । चक्षोः सूर्यो अजायत ।  
मुखादिन्द्रश्चाग्निश्च । प्राणाद्वायुरजायत ॥ 14
- नाभ्या आसीदन्तरिक्षम् । शीष्णो द्यौस्समवर्तत ।  
पद्भ्यां भूमिर्दिशः श्रोत्रात् । तथा लोकाँम अकल्पयन् ॥ 15
- वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे ।  
सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते ॥ 16
- धाता पुरस्ताद्यमुदाजहार । शक्रः प्रविद्वान् प्रदिशश्चतस्रः ।  
तमेवं विद्वानमृत इह भवति । नान्यः पन्था अयनाय विद्यते । 17
- यज्ञेन यज्ञ-मयजन्त देवाः । तानि धर्माणि प्रथमान्यासन् ।  
ते ह नाकं महिमान स्सचन्ते । यत्र पूर्वे साध्याः सन्ति देवाः ॥ 18



अद्भ्यस्संभूतः पृथिव्यै रसाच्च । विश्वकर्मण स्समवर्तताधि ।  
तस्य त्वष्टा विदधदूपमेति । तत्पुरुषस्य विश्वमाजानमग्रे ॥ 19

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णम तमसः परस्तात् ।  
तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय ॥ 20

प्रजापति-श्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।  
तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥ 21

यो देवेभ्य आतपति । यो देवानां पुरोहितः ।  
पूर्वो यो देवेभ्यो जातः । नमो रूचाय ब्राह्मये ॥ 22

रूचं ब्राह्मम् जनयन्तः । देवा अग्रे तदब्रुवन् ।  
यस्त्वैवं ब्राह्मणो विद्यात् । तस्य देवा असन् वशे ॥ 23

हीरच ते लक्ष्मीश्च पत्न्यौ । अहोरात्रे पार्श्वे ।  
नक्षत्राणि रूपम् । अवश्रिनौ व्यात्तम् । इष्टं मनिषाण ।  
अमुं मनिषाण । सर्वम मनिषाण ॥ 24

ओम् तच्छंयो रावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये ।  
दैवीस्स्वस्ति-रस्तु नः । स्वस्तिर्मानुषेभ्यः । ऊर्ध्वं जिगातु  
भेषजम् । शं नो अस्तु द्विपदे । शं चतुष्यदे । ओं शान्तिः  
शान्तिः शान्तिः ॥

**PURUSA SOKTAM**  
EXPLANATION OF STANZAS

## STANZA - 1

Sahasra sīrshā purushaha  
 Sahasrākshaha sahasra pāt,  
 Sa bhūmim viswato vṛutwā  
 Atyatiṣṭha ddasaṅgulam.

*Word Division :*

SAHASRA SIRSHA PURUSHAHA  
 SAHASRAKSHAHA SAHASRA PAT  
 SA BHUMIM VISWATO VRUTWA  
 ATYATISHTAT DASANGULAM

*We take down the translation or import of the stanza :*

This is the original text of the first mantram from Purusha Sukta and according to Sanskrit syllable division we have eight syllables in each line. SA is one syllable, HA the second syllable, SRA the third syllable, SIR one syllable, SHA one syllable, PU one syllable, RU one syllable, SHA one syllable. That is all. HA is not a syllable. It is called the consonantal ending. There is no vowel in it in the pronunciation. So, there are eight syllables. Eight syllabled meter speaks of the 8th one who is beyond the seven planes of existence. The Purusha is the eighth one from whom all the seven planes of creation emerge.

The Purusha has thousand heads. He has thousand eyes and thousand feet. He has pervaded and surrounded the globe of our creation in all dimensions. He stood beyond these dimensions by ten digits.

Now let us try to understand the meaning. Each stanza

requires a commentary like the Secret Doctrine. It is the nature of any archaic stanza from anyone of the ancient books in any language, let it be Old Sanskrit or Hebrew or Egyptian. Because the text was the same and from age to age the same thing has been translated into their own language of the centuries. So you will find the same thing when you go inside. Now, just one or two peculiarities we will touch here.

We spoke about the various meters. The first meter is called the single syllable OM ॐ . That is the total utterance of the whole creation as one unit or exhalation. That is called, the one-syllabled meter; uni-syllabled meter. That syllable is called 'the Word' in every scripture and every language. In the bible you find 'The Word was with God and the Word was God'. First there was the Word. In one of the languages the word is known as OM. It is called the one-syllabled meter which is depicted by Blavatsky like this: ○ (circle with a central point). On the first page of the archaic stanzas found in Sanskrit you find this circle with a central point ○ as the symbol of the one-syllabled meter or the whole universe emerging out as one unit. And the two put together is called I AM in every language. You can use English or French or German or Sanskrit or Latin or Greek or Hebrew but it is the same. You see in the Old Testament that Moses goes high up to the Self-luminous centre which is wrongly translated as the burning bush. It is not burning, but it is brilliant. It never burns. It is ever brilliant and self-luminous. (It is translated by some fellow as the burning bush.) Moses goes there and asks 'My Lord what is the name of my God?' He says: 'You go to Egypt and tell the Pharaoh that the name of your God is I AM, THAT I AM'. See, how God is very careful. If he had said tell him my name is I AM then Moses would have gone there and told that he is that he is. Then god is dead. It is a dead letter. So, to prevent this He said, I am that I am. He never said 'my name is I am', but He said 'I am that I am'. That means, wherever you express your name you can express me only if you express I am here. Only through that word you can express me. So there can be no proxy, there can

be no impersonation. That is why in the Gospel also it is said: 'I AM THE WAY'. That is what the Lord gives for that initiation, 'I am Life, I am resurrection'. Unfortunately, the Christians say 'He is the way'. So once again God is dead. In Sanskrit it is said '*Aham*', that means I AM. This one-syllabled meter, becomes next, the two-syllabled meter  $\ominus$ . So, we have to add 'SO'; that means 'He is Aham (I AM)'. When there is a created consciousness he says 'I am That' or He is myself. His name is I AM. So, here there are two syllables. The one who speaks of God and the God. That is what is called the first step of creation. This first differentiation of a created entity or a universe as a part of the Creator through the act of creation, then at this stage, it is called the two-syllabled meter.

Here is a terminology which we are expected to understand a little. We have two sound-potencies or sounds which affect us. When you are inhaling, here (in the nostrils) your inhalation is regulated by producing a sound 'S'. While exhaling, here (in the throat) you find the regulator. Your exhalation is regulated in the pit of the throat, with the help of the sound-potency 'H'. So, exhale and try to locate your 'H', how it is being uttered silently. Inhale and try to locate your own 'S' how it is regulating in the nostrils.

While inhaling you can locate your own sound 'S' regulating at the base of the nostrils. While exhaling you will find at the throat-pit the potency of the sound 'H'. The air we breathe in we call 'So' or Himself. That is, we speak of third person. If there is air here, we say 'that is air'. That is third person. But with the same air, we speak I AM when we are giving out the same air through exhalation we speak of it in first person. The same air we are taking into the lungs and with the same air we are uttering our voice. And with the same air we are expressing 'I am here'. The word I AM means the same air but when it is out, outside yourself, you say 'this air'. So, there is air here, you say. You don't say 'I am here', but you say 'it is air'. But when the air is in your lungs you say 'I am'. So, the same air when taken in, it is

called He or the air, the God of air, the Deva or air. When given out you call it Aham, 'I AM'.

And the potency of one sound is making you inhale. The potency of a second sound is making you exhale. So, these two put together, form one of the two-syllabled mantrams which are being meditated by the Devas of respiration in you. Because the Devas of respiration are meditating these two sound-potencies, you are made to breathe. Who is the Deva who is breathing in you? Can we name Him or locate Him? Here an attempt is made peculiarly. Remove the consonant, here also remove the consonant you have the sounds put together, only the vowels put together one vowel or one syllable (o-am = I AM). This means I AM. So, this is a phonetical representation of what you are and what you have. What you are is I AM, what you have is the respiration. And then you have everything, the body and all those things. As long as there is respiration we have the heart, the lungs, the body, the food etc. So, what are the first sounds used in this mantram? Sahasra. The stanza begins with these sounds and that is inhalation and exhalation, exhalation and inhalation. The sound-potency of inhalation and exhalation forms one unit. So, the positive and the negative form the one cell or one unit. The negative and the positive, another cell or another unit. That's why this stanza is opened with those sounds.

"There is another Sound given here, that is the trill of the vocal cords which is called in its true sense the Rig Veda. When your voice becomes audible, the voice translation into vocal voice, is called Rig Veda or the first trill. Symbolically it is called the first bull because it fertilizes the mind with what we call the meaning and the conversation. It is called the first fertilizer, that means the bull. So, symbolically, this sound is called the bull (ॐ). So, you have these three sounds *Sa*, *HA* and *SRA*. 'A' is only for intonation.

In the same scripture, it may be of interest to you, they say that the Lord or I AM, the Person of the Cosmic

Personality, comes down as *Hari*. When he comes down, His mystic name is Hari in Sanskrit, because He has to come down as exhalation and voice. So, when the All-God is asked to come down, he comes down as a living being and the living being has its own respiration and has its own voice, let it be human or the bird or the animal. So, this is a peculiar technique of narrating the things. Traditionally and symbolically this sound (SO) is called the active sound and this (HAM) the passive sound. Because this (SO) represents the positive pole of air from outside. That is, you are taking in because it is giving out. Unless air is giving itself out, you cannot breathe it in. That means when you are given the capacity to breathe, then you can breathe. You see, and we are on the receiving pole, therefore when we give out it is the negative pole. We are giving out the air which is not our own but which is taken before. So, what we have is called the passive principle and what we are is called the Lord who pervades or the active principle. So, the I AM in you is called the male or the father God. Then I have in you is, the second sound reproduced. It is called the mother or the female God who receives you in the body, who conceives you and who gives you out as a child again in the form of your own conversation or voice; that is, who permits you to live in this body. This is all about one set of symbolism that is based upon this particular mantram. It is symbolical but it is intended for us to grasp the import and take what is given inside. When it is directly taught like a lesson we cannot receive it. So, it is given in a symbolic way. When these lessons are directly given we cannot understand them or receive them, therefore, whenever the lessons are given, they are given in the language of the parable and the fable. You remember that Jesus said: *'I speak in parables. Because, when I speak directly you can't understand'*. It is the language of the scriptures. Why he pervades by ten digits? Why not nine? God knows decimal system! That means, first of all we have to understand numbers to some extent - what is zero and

what is one. For that we have to go to the *Pythagorean* symbolism.

The historians say that the primitive man gradually discovered the numbers through centuries. But, the scriptures question you. You have two eyes, two ears, two nostrils, two hands, two feet. Are there numbers in the embryo, when the embryo is being developed? Does it know arithmetic? We demand a direct answer from you, yes or no. We don't want just to postpone the matter. Is there an intelligence in the embryo who knows arithmetic or not? If not, you say no! If you are convinced that there is, you say yes! If the atom has its own constant number do you believe that there is an intelligence that knows arithmetic in the atom? If you believe, say yes, otherwise say no and then give the reasons. (Audience: There is a consciousness in the atom) Yes, but what about those who deny? The necessity to prove that it is not there falls upon them. They have to prove how it is not there.

You know the number of chromosomes in each species is constant. Do the reproductive egg-cells have an intelligence in them who is an arithmetic professor or not? Otherwise the reduction-division or meiosis cannot be so consistent in its numbers. And above all, you have 32 teeth (of course not, by birth). Is it accidental or is there a consciousness, an intelligence who knows numbers in the embryo when your teeth are being developed? The number of bones in your body, as long as you are having a human frame, biologically a human being, it is constant. Is it an accident? An accident may remove some of the bones but it is not accidental that we have the constant number.

So, there is a number consciousness in the embryo that develops the body according to the numerical potencies. And when the frame is completed in the mother's womb, the foetus is complete, with two eyes, two nostrils, two ears, only one tongue (because it is enough, we will be eating too



much and talking too much if we have two or more tongues) and two hands, two feet, two lungs etc. finishes all these things. There is a formula inside: two eyes and one nose, two hands and one trunk, two lungs and one heart, like this two plus one, two plus one, two plus one vertically along the vertebral column. There is a formula consistent.

Now, there is one intelligence in number, appointed in the embryo at the time of fertilization and he has to look after the numbers. And when everything is complete, what does he do? He enters your vertebral column and he constructs a beautiful house for himself in a particular spot of the vertebral column. He begins to dwell there and when you are born he is already there in your vertebral column as number consciousness. A child has number consciousness, though he does not know our language of numbers 1,2,3 etc. He knows numbers, but we know the names of numbers. For example, take two children, give two chocolates to one boy and four chocolates to the other. They do not know the numbers two and four but the one who receives two kicks you. So, he knows the two-ness, though he does not know the word 'two'. He knows the four-ness, though he does not know the name 'four'. Who taught him? The same wonderful arithmetic professor, who is located in his vertebral column.

So, there is one number consciousness who is called *Kapila* in the scriptures. He is said to have given out to the world a science called the *Sankhya* system. Sankhya means number. Sankhya system means the secret of numbers, Sankhya philosophy. Historians have searched and searched for the date of an author who had existed on earth and some assigned a date before Christ and some assigned to him a date after Christ. Now, you find in the history of literature the poor fellow *Kapila* who is supposed to be an author of a book and a system. They say he existed some time in 500 B.C. And some say he existed some time in 1200 A.D. See, the blind man and the elephant!

There is one number consciousness who is named Kapila. There is one shape consciousness who is called *Viswakarma*, who is called the great architect of the Universe by the Free Masons. Poor fellow he was building, constructing a building and he was killed in the middle and now the building is incomplete. That is how the story goes. Of course it carries a great significance which is to be unlocked. But unfortunately those who go, sit and drink deep to the glory of God are to-day called Free Masons. But there are the Free Masons because the counterfeit always proves the existence of the original. We know the counterfeit by the name Free Masons who drink and dance and eat in the Free Masonry hall. But there are original people who are pious, who are yet conducting all those mysteries. So, for every mock-play and for every child-play, there is an original which is true and which is pious. Excuse me, but it is true.

Viswakarma, who will be mentioned in our Purusha Sukta a little bit later, is called the '*shape consciousness*' or the architect. And then there is another who is called the moulder, the Lord of the moulds who makes a carpentry of your physical vehicle. He is called *Twashta*, the carpenter. The Word *Twashta* means one who etches a form in wood. That is *Twashta*, etching. *Twashta* always prepares forms through his carpentry. He prepares what we call in Theosophy the '*etheric double*'. The consciousness of the etheric body, the owner of the etheric body is a Deva. He sculptures your shape and the result is physical matter is arranged in the form of your body. *Viswakarma*, his original, the blue-print, according to which *Twashta* prepares. This is the Lord of the blue-print, *Viswakarma*. *Twashta* is the carpenter and the mason and the person who calculates or (drafts), the draftsman, is *Kapila*, the number consciousness according to whom other two plan the temple. And overnight the temple is constructed. That is why it is said: the temple of Solomon is constructed in darkness and in silence. No jingle of the hammer is heard and the temple is revealed overnight. That is the language of the Freemasonry in the 30th degree. So,

when a fellow is installed as the image of the Lord in a temple, that is, in the womb of a lady when fertilization takes place, then the temple is constructed by these Lords as the leaders of the groups of Devas. The body is complete and it serves as the temple of the Lord who lives by the name I AM. So, now we have some work with this gentleman Kapila, the mathematics professor. Now you can't bluff that some numbers have been discovered in India, some in Crete, some in Egypt and all nonsense you talk, because numbers are working in the embryo and in the foetus and they are not discovered by mathematics professors, but they are discovered by the forces of nature.

The true definition of a number is, a Consciousness in nature. That is what *Pythagoras* gave. A consciousness in nature who works as a Lord of a group of Devas. We use a picture which is used as a symbol of what you call numbers. 1 - This is not at all number one; it is a symbol for number 1. Can this photo be Master C.V.V.? It is only a picture of Master C.V.V. So, can this (1) be number one? Not at all, it is the picture of number one. So, number one as a word is also not a number, it is only the name of the number. If you say, 'number one', is it number one? No, the name of a number. But where is the number? Within yourself, it can never be expressed out. Tell me if you have any objection.

Numbers are there as part of your consciousness. They are the Lords of consciousness. They exist potentially in you and they operate dynamically. These Devas have two states, one is the potential state and the other is the dynamic state, which we find in the next stanza. In the potential state these Devas are called *Sadhya*s, that means potential Devas. For example, take the Banyan seed, does it contain a Banyan tree? Not at all on the physical plane, but it contains the Banyan tree qualitatively, then it is said to be in *Sadhya* state. And when it begins to germinate it comes out dynamically, then it is called *Siddha* state. *Siddha* means manifest. *Sadhya* means potential. One is the seed state and the other is the tree state of the same thing. The whole universe exists

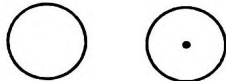
alternating in these two stages. There is the Sadhya state of the whole universe and from that state it is germinated into the Siddha state of the worked out universe. Similarly, the Devas also have these two phases, the Sadhya state of Devas and then the Siddha state of Devas.

If I question : 'how many degrees are there on a blank black board? You say, no degrees. But now, after inserting a dot one it and if now I ask, how many degrees are there around this point, you say 360. So, they are potential in every point on the board, but when the point is manifest they are manifest. So, where do the numbers exist? Numbers exist in space. That is the definition given by Pythagoras and many Masters. Numbers exist in space as the intelligences working in space. So, they are among the *Space Devas*. There are 9 groups of space-Devas and they are known through these scriptures. And what is number one? You may ask. The answer is, what you call (I AM), that is the awakened consciousness. When you awaken from your sleep, automatically you feel 'I AM'. That is the birth of number one. It is the same to the whole universe of one individual. Where was I AM consciousness when you were sleeping? It is there but you are not there. That is the answer given by Pythagoras and many of the Masters and the ancient Seers. When we are sleeping where was this world? It was there, you are not there. Similarly, when the whole world went into dissolution or darkness or *Pralaya*, where was all this...? It was there but there was no-one to say it is there. You see! It was there but we were not there unfortunately to say 'it is there'. Of course we have to just ponder over these things for some time. They are not to just learn and to know or understand. We have to realise it.

The seed of our consciousness should be soaked in the juice of that wisdom. See what happens when seeds are soaked for two or three days in lemon juice. The seeds get the taste of the lemon juice. That is what is to happen to us, not to understand or not to get at it. What happens when the

iron piece is touched with the magnet? The iron never understands what magnet is, but it becomes a magnet. It is transformation but not knowing. So, only through that process we can know what the scripture is, we can know what the creation is, we can know what you are and what I am and what the background is. So, it is not a process of knowledge. It is something more than mere mental understanding and the Masters who know the teaching method of that are called the authors of the scriptures.

There is a teaching method which is quite different from what we know. I was also a professor for thirty years in the University but the process is like the blind man with the elephant. We teach and the students learn, they teach and their students learn, so goes the world. That is not the process. I was blind too.



This is the number one, I AM and you ask what is zero? Pythagoras says, what is space? He questions. It is geometrically a globe. The space is unbound but geometrically it is a globe, because when you are there, it is there around you. As long as you are there, you form the geometrical centre and it forms the globe around you. When you are not there and I am not there, space is there, but there is no-one to define what is a globe. That is what Pythagoras gives in his tenth volume of teachings. There are 33 volumes given by Pythagoras. And he says: 'Space is geometrically a globe, numerically a zero and phonetically the One syllable. So, what does it mean? Zero means space, one means I AM. Every time the Purusha, the peculiar person about whom we are talking, awakens as I AM in space. So, he comes as one within the zero. Then he comes out as one out of the zero. That is he realises himself as an independent existence and he has the zero before him. That means, through ten steps he pervades. The tenth is himself reproduced as his own image

whom we call the person on this earth, man. This is what the scripture means when it says, 'man is created as the image of God', or 'God has created man in his own image and likeness'. Of course, this is only the sixth key, that is meaning. There are five more keys. If we apply only meaning, we get only the meaning. The other things we don't know what they mean. So, there are in between nine stages and the tenth stage is Himself as His own reproduction or the son from the father. From zero or space, the one or I AM is born and gradually He comes out. Then, He undergoes the nine steps of cosmic evolution. He is found as a material or physical entity standing with physical body on this earth. So, having pervaded in all directions and dimensions, having pervaded this earth globe, that is, the material existence, He stands above and beyond this material dimension by 10 digits. That means, He generates, He produces, He germinates, He creates, He reproduces and He procreates by the potency of zero and one; number ten. Through units of ten, He multiplies. Of course we have to daily ponder for sometime. You need not repeat the stanza, but you have to repeat what the author of the stanzas said, or what Pythagoras said, or Master *Koot Hoomi* said in his secret writings to Blavatsky. There are some passages about this in what you call the '*Mahatma's Letters*' by A.P. Sinnet, about the evolution of the anthropomorphic God, or man in the creation of God. So, this is something which we can partially understand at present.

So, by 10 digits He multiplies. This is the reason why there are 9 holes in the mechanism of the human body. Nine functioning orifices. And the tenth is there in the female mechanism of the body to reproduce. You see, the nine are common, the tenth is the orifice, the gateway of reproducing a child. So, the number gods work like this: the father and the mother put together, again the same numbers work. And again  $9 + 10 = 1 + 9 = 10$ . So, the arithmetical calculation is not man-made, but something copied from nature.

## STANZA - 2

Puruṣha evedagum sarvam  
 Yadbhūtam yaccha bhavyam,  
 Utāmṛtatwa syeśānaha  
 Ya danne nātirohati.

*Word Division :*

PURUSHA EVEDAGUM SARVAM  
 YADBHUTAM YATCHA BHAVYAM  
 UTAMRUTATWA SYESANAHA  
 YAD ANNENA TIROHATI

*We take down the translation or import of the stanza :*

All that is in the present, all that was in the past and all that will be in the future is but the Purusha (the Person). He is the Lord of eternity and of eternal Life. He multiplies by food and He surpasses food.

Purusha is everything in Creation. If you point out and say 'this is a piece of chalk', is it true or false? It is true but the piece of chalk is name given by you. The word 'Chalk' is not there in it. If you say 'this is a table' it is a name given by us. It is not there in the table. So name is a truth superimposed. See, if you say Krishnamacharya, it is a name given and accepted and it is not there inside. If you take some blood and send it for medical examination, you don't find anything like Krishnamacharya in it. If I say 'this is my wife', the sense of wife is in my mind, not in her blood. It is superimposition. If you send her blood sample to the doctor he cannot find anything like 'my wife' in her blood. When

you say 'chalk', the word remains with you and not in the object. And if you want to know still, you can call it with the names of the chemicals with which it is composed. It is having some weight and weight is not itself. It has weight and it is having some chemicals. Chemicals, you can call them Calcium, Carbonate, Gypsum etc. but it is again the name given by you and is not there in it. And finally, you may go to the molecules, but even molecule is a name given by us it is not there with it. Then you may say 'the atoms'. Atom is again the name given by us, it is not there in it. So, the isotopes, the electrons, protons, what is there in it? If you analyse atoms and analyse the final ultimate vibrations, what is there? There is space and there is time and there is only the product of space and time. So is the creation. So, the stanza says:

It is nothing but the body of the Person and in that body what you call atoms exist, what you call molecules exist, what you call names exist. What you call the person who is naming is also part of it and the person who is named is also a part of it. So, whatever you see around you, whatever you hear around you, it is the same Person and in His body we are living.

Everyone of us has a point of view or visibility beyond which we do not know and within the range of which we know. There is a range, beyond which we cannot know. If we want to know what is there in a star, we cannot know because it is beyond the range of our senses and mind. We can just imagine like the scientist who imagines light years. The scientist imagines millions of light years. We have also to imagine a fairy-tale like that. But the truth is different.

Our mind and senses have limitation to gaze truth. The senses can not see beyond a range and they function within a range. Our mind too can not perceive beyond a range. Beyond one's range when he pushes it results in wild imaginations which are far from truth.



We have another narrow lens which we call the future. I say: 'tomorrow we will meet', that is our narrow aperture into the future. In the evening we part and say, 'tomorrow we meet'. He do we know? Just we know it is a possibility or a probability, but not as a surety. If there is a snow-storm tomorrow, we cannot meet tomorrow. Therefore, tomorrow exists to us only as a probability or possibility. What is existing with us in the form of impression about the past also likewise a corpse of our experience. The form of the present is verily the Purusha. He exists in the form of his backward and forward projection which we call the past and the future. The Purusha is therefore the Present, the Past and the Future and hence Eternal.

What is Eternity? It is not a miracle. There is nothing miraculous or absurd about it. We carry our scope only in a non-eternal or a chronological sense. We know things one after another. But in fact, things exist simultaneously but our mechanism never permits us to know things simultaneously, therefore we receive knowledge or things one after the other. If I can see one building, I cannot see the other building. I have to first see this building and then see that building. If I am reading one paper, I cannot read the other paper. So, with the five senses and the mind we can proceed only chronologically, that is in succession, not in simultaneity. But if you consider the matter that is there in this paper, the matter that is there in the other paper and the matter that is there in the body in terms of pre-atomic matter you call it the background matter or eternity. You see, eternity is not a miracle or not an impossibility but it is an existence which is as natural as and as normal as ourselves - our own existence. That is what we call the background consciousness beyond time. We behave within time.

The Sukta has given us three steps so far. In the first it is taught that the Purusha has thousand heads, thousand feet and thousand eyes. Secondly he has pervaded and surrounded the whole globe of creation in all dimensions.

Thirdly the Purusha stood beyond these dimensions also because he is beyond His own measurements. Do you know a mysterious sentence in the book of proverbs in the Old Testament? "God numbered everything with number and measured everything with measure". What does it mean? What did he do? If you say 'this is one litre', before you discovered it, what is your concept of measure? You had another measure. Before that you had another measure, but the concept of measure is more true than the instrument of measure. So, God gave us the concept of measure and we discovered the various measures. When God measures, he measures with what we call measure but not with measuring instrument. So, the sentence says, 'God measured everything with measure'. That means, the science to measure or the concept of what we call measure.

Similarly, when he wants to number. When we want to number, we have many numbers. We use only the pictures of numbers because we cannot use numbers. In whatever language we use, we have to use either the picture of a number or the name of a number. For example if we say fourteen, fourteen is the name but not the number. If we say one it is the name of a number but not a number. If we say four it is the name of another number but it is not a number. So, we can use either the name of a number or the figure or the picture of a number. But we are not in a capacity to use what we call number. We know what is number but we also do not know what is number exactly. Because it is operating in us, it is functioning in us. But what God does? He numbered everything with number, that means, number consciousness. He has given us what we call number and we are counting with what he has given us as number consciousness. See, it is a sentence which should be just meditated upon for some years. We think that we have understood it. After all it is the Old Testament. We want New Testament! We want newer Testaments if available in the market. Because it is old, we just pay only some little

attention. To the New Testament, we pay little more attention but if there is newer testament, we pay more attention.

But the Testament is in God who sees and tests if we read and follow it or not properly. So, 'the day of judgment' is with God not with the reader or the book. Likewise the Sukta says in the first stanza: 'there are dimensions of this creation'. If you say 'this is sun-globe' the sun-globe is full of the I AM or the Purusha, but the Purusha is above and beyond the sun-globe. Otherwise he would have been a prisoner in the sun-globe. If you say, 'this is my body', you are above and beyond your body. Otherwise you would have been a prisoner of the body. You are able to project and know that the wall exists. You call it sight or seeing and you are able to project and understand that there is someone speaking. Like that around your physical body above and beyond, you are able to pervade and surpass. Similarly, around everything and above everything in this creation the 'In-Dweller' is existing in the very same dimensions that are there in the creation. But He exists, surpassed and He is never bound by these dimensions.

If you say, 'this much of wood is used for this table', wood is not bound by the measurement of the table, because, the wood is cut from a log of wood which was not having these dimensions and it was not subordinate to the dimensions which we proposed to the table. We took out the wood according to our required dimensions. But wood was bigger than the dimensions we wanted. Similarly, any part of the creation, let it be the sun, the planets, the stars, they are according to the need prepared in quantity, quality, colour, light, sound etc., but the In-Dweller of everything exists surpassed, when He is not bound by these dimensions.

Then "he stood surpassed beyond this by ten digits". It is still there. We have to explain something more, because it will be continued in the next lesson. This is what is proposed in the first lesson. In the second lesson today, what

is given is, 'all that is present around us is only this Purusha. All that was in the past as all these worlds and creation, was Purusha. All that would be from tomorrow or next moment, everything what we call the future (the three possibilities and probabilities) is the same Purusha. That is one proposition. The other is "he is the Lord of eternity and eternal life". That means, created beings can understand one thing at a time but since He is the background of everyone, He is the simultaneity of understanding of everything. Therefore He is the eternity. He is the Lord of eternity and eternal life. Life in a body is not eternal. It is temporary just like the space in a vessel. But in fact, when the vessel is broken, the space is there. So, temporarily the space in the vessel appears to be non-eternal. We say, 'the space in this room'. There is space in the room no doubt, but the room was built in space. We should remember it. The room was there before this building was built. The building has been built in space, space is never built in the building. So, the space is absolute of the two and the house is relative. There was the space without house, there will be the space without this house when we take away this house. In the meanwhile we call it the space in the house which in fact, is really the space beyond and above the house. In that sense, the Dweller of this space whom they call the Person is eternal and He is the Lord of the eternal life, eternity.

Yet another proposition is: "he multiplies by food". What does it mean? He eats His daily bread and grows? Let us try to understand what it means: He is a plant with twigs and leaves. He is man that wants to eat. So this is food to him and here is the one who wants to kill this and eat at the dinner table. He says, 'this is my food'. What is food in its true sense? We have some biochemical formula of grass; the chemistry of grass. Here we have the chemistry of the animal, (the human body). Here we have the biochemistry of the human being who never admits himself to be killed and eaten. So, we have one chemical matter you can call it 'x'.

The same chemicals and minerals are there in the body of any animal with little difference. The total minerals and the total chemicals on this earth planet are the same and they are distributed as bodies of the beings. If you go to the moon, there are some more chemicals which man does not yet understand. But as long as you are on this earth, the total minerals and the chemicals and their compounds, are the same. The chemistry and the biochemistry is the same. So, you have one formula of 'x<sub>1</sub>' minerals in the first one, another formula of 'x<sub>2</sub>' minerals in 2nd, a third formula of 'x<sub>3</sub>' in the third. You can say, 'x<sub>1</sub>, x<sub>2</sub>, x<sub>3</sub>'. When man eats the plant he calls himself 'I am', he never says 'I and also the plants'. Even though we eat, we don't say, 'I am going and my food also is going with me'. We don't say so.

When we wear shirt, do we say, 'myself and my shirt are walking'? My shirt is the third person, but I speak only in first person, including the shirt. So, food is according to the scriptures, that which is third person transformed into first person. So, thus the Purusha multiplies with food. What is it that is multiplying? Is it the tissues in the body or something else? The growing part is only the physical tissues and nothing else at all. We say, the mind is also growing. Mind never grows but it expands in its awareness.

When we were children, we were having the I AM in us. When we are now having big bodies, the same I AM is there inside and he has not grown. There is no bigger I AM and smaller I AM. For example, there is space in this room, there is space in the smaller room also but there is no smaller space or bigger space but there is space. In the smaller room, no doubt, there is space, in the bigger room there is space, but space is neither bigger nor smaller. The dimensions apply to the room and not to the space. So the Purusha never grows but he grows by food. That means, growth is given to matter and the fellow is the indweller and he multiplies by food. You see, that means, he never grows but he makes the body grow. He never eats, he makes the mind to eat for the body.

The mind induces the tongue to eat. Tongue believes that it is eating but the stomach snatches away from the tongue. Because neither the mind nor the tongue eats. When we are eating something tasty is it the mind that is eating? But the mind wants to eat. See the fun of it. And it has to request the tongue. Is the tongue eating? Poor tongue is also deceived. The stomach is like the monkey between two cats. I think you know the story: two cats had one bread and they were fighting for the bread and there was a monkey. The monkey enquired 'what for you are fighting?' The cats said: 'there is only one bread and we are two'. The monkey said: 'see this is very simple. I will tell you what to do. Give it to me'. And he asked the cats to bring a balance to weigh correctly. The cats brought the balance. The monkey made the bread into two and put into the two pans of the balance. One part was weighing more. Then the monkey ate a part of it and then put it in the pan. This time the other was weighing more. Then he ate a part of it and put it in the other pan. He said: 'yes! Until the two pans are equal just wait. You can take then. Otherwise you will quarrel. So, the cats were just observing. The monkey has gone home eating away the whole bread. The cats are remaining there. There was no bread to the cats.

Similarly, the mind wanted to eat. When it sees water, the mind feels like drinking. It requests the tongue, 'just for my sake drink some water. I want some water'. The tongue, poor fellow, it wants to grab but in the meanwhile the stomach grabs away everything. It is only simple labour to the tongue and waste of time to the mind. The whole thing is taken to the stomach. That is what is happening. But luckily the stomach is a good monkey. It is not like the monkey of the story. Because it supplies the same food in the form of energy both to the mind and to the tongue. Otherwise there would have been no tongue or no mind at all. So, in the scriptures, the stomach is given the name "the owner of the house", the head of the family. If you consider the whole body as a family, he is called the father or the owner of the

family. Because, whatever he gets from outside he distributes to everyone (parts of the body). That is why he is called *Gruhapati*, that is, the owner of the house.

So, with food the Purusha multiplies and surpasses all the dimensions. That means, he pervades matter, he exists in matter but he multiplies things in the form of matter but always exists above and beyond matter, though he exists in matter. That is what he means. Space exists in the house, but always space exists above and beyond the house and space is never conditioned by the house or the rooms or the smells we produce in the house. Space is not conditioned. Like that, this Person, who is living in everything and in everyone, develops with food but he never eats. He makes matter and he makes matter eat matter. So food is only a relative term and what we call the property of assimilation, that is, non-myself becoming myself. With the concept of food He multiplies in the form of beings. But He never exists as beings. He is in the form of every being and he is no one of these. That is the import of the second mantram.

## STANZA - 3

Etāwānasya mahimā  
 Ato jyāyagumscha pūrushaha,  
 Pado'sya viswā bhūtāni  
 Tripā dasyā'amrutam divi.

*Word Division :*

ETAVANASYA MAHIMA  
 ATO JYAYAGUMSCHA PURUSHAHA  
 PADOSYA VISWA BHUTANI  
 TRIPADASYA AMRITAM DIVI

*We take down the translation or import of the stanza :*

Such is the greatness or the splendour of the Person about whom we are speaking. The person is greater than what we have spoken. We are going to speak some more things about Him. 'He is always greater than His greatness'. That means: Don't believe that he is greater because of His greatness. His greatness is with Him because He is great. You see. Don't believe that a person is safe because he is rich. That is too much. His richness depends upon his existence. So, it is a foolish logic to believe that whatever depends upon us can protect us or save us. So, he is not a human being who believes that his riches or money will save him or protect him. He is always greater than His greatness. That means, He shines forth through what we call greatness and qualities and He is independent of any greatness and He is not bound or conditioned by any greatness. He is always greater than the greatness that is there in His creation. Otherwise he would have believed in his bank



balances. But all these banks exist on the earth globe. The earth globe is rotating around the sun, therefore he knows the danger or the risk. Any time the earth globe may tilt. Then, there will not be any bank. So, he is wise enough not to save any money in any bank.

*We take down the translation or import of the stanza: "All this is His greatness",* that means everything that was narrated in the previous two mantrams is His greatness. All this also means whatever you know. Whatever you say 'this' is His greatness. That is the first sentence. And the next sentence: "He is always greater than His greatness". Next sentence: "All these beings are included as one-fourth of Him. The remaining three-fourths is eternity that shines as heaven". Here 'immortality' means eternity and heaven means 'Light' (the word *Divi*). The exact meaning of what we call 'heaven' is Light. What we know as light is only optic light. If we have no eye, there is no light to us. But, light is there whether there is eye or not. What we can call Buddhist light is the greater Light which is beyond what we call light. And what we call consciousness or awareness is nothing but the real Light. When our mind awakens a little bit into it we say, we have understood something.

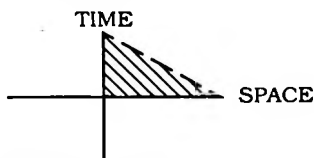
What do you mean by understanding? What happens when we understand something? It is nothing but enlightenment. That is, a little more candle-power. So, light in its true sense is different from what we call light, because what we know as light is only light to the eye or optic light. We have to know what mental light is. When a thing comes to our recollection it is the faculty of the mental light and when something which we did know previously strikes to our mind exactly, that is what we call Buddhist light. It is the true intuition which has nothing to do with logic or reasoning. Sometimes directly truth comes to your mind. That is what is called Buddhist Light. And then above and beyond that, when you feel very happy for no reason that is the true Light which the real Seers call Soul-Light. You see into that Light

when we are awakened, we live in groups, otherwise we live in masses. When we are in a group the group exists and we exist in it. That means, the One Person exists with all these heads, hands, feet etc. and our bodies exist in Him. That is what happens when we begin to live in the Soul-Light. You see, that is the true Light.

A little bit of lesser illumination is what we call the Buddhist light. Still lesser illumination, we call intelligence and when we step down we get into logic, our reasoning and rationalism which is nothing but the habit of our lower nature. That is why every one has his own logic different from the others. Because logic belongs to the lower existence of ourselves. Every one is logical but every one has his own logic which is different from the logic of others. Just as every one of us has our own face different from the others. So, that is the lesser light. And then, below that, we have the light of what we call the individuality very, very dim light. It is full of our cares, fears, anxieties, jealousies etc. and we are careful to see that our things belong to ourselves and not to others. And sometimes, if it is possible we try to see that other's things also belong to us. We feel comfortable temporarily to grab something which is not ours. So that is the dimmest part of the light in which we generally live, which we call the mundane life. Therefore, we are after happiness and we are never happy. We always hunt for happiness, but there is happiness only as a word, just as the dog knows the smell of the flesh only as the smell on the bone, without any flesh. The dog tries to eat the bone, because of the smell, but there is no flesh in it. Similarly, the lower personality in us is always after happiness. It is very much worried after happiness. No one can be worried after happiness, because worry kills happiness. If we are worried after happiness we are fools. You see, we are very much restless about happiness, that means we are greater fools. We think of happiness, therefore greater fools. Because we think of happiness, we cannot have happiness, because thinking is in between. So, something is missing.

There is a story: There was a hunting dog and a fellow had a weapon to hunt, spear to throw. He killed an animal and there was a little blood left on the spear. He brought it home and kept it. The dog smelt blood and it began to lick that spear. What happened? The tongue was injured and there was some more blood oozing on to the weapon. The dog licked once again because there was some more blood. And finally, the dog died, because it was licking again and again due to the smell of the blood. This is one little story from the ancient Indian scriptures. Similarly, the lower personality, or man is very much enamoured, worried and restless for he is hunting after happiness. That is why he is a fool not to have any happiness at all. He knows happiness only as a word. When the Soul-Light is kindled, happiness is there. Not until then.

So, he says: 'He is always greater than His greatness and all these beings are included as one-fourth of Him and the remaining three fourths is eternity that shines in Light, that is heaven. That is the translation or general import of this. Let us try to understand a little more.



See the graph. There is one dimension which we call time. There is another dimension which we call space. In Him, there is time and space as one. But when creation is proposed, it comes out (vertically and horizontally). We have the verticals and we have the horizontals. And anything plotted is what we call 'incident happened'. An incident requires an 'x' axis and a 'y' axis. That is, you should have the dimension of time and the dimension of space. In between the incident can exist only as a product of the two. If anyone is born, he is the product of time in space. Otherwise there is no birth; there is no beginning, there is no ending. If we

say that something is there, it is there as the product of space, it occupies and the time at which it occurs. Herein comes the basic concept of *Albert Einstein*, which differed from the previous scientific concepts a little bit. From this dimension he gave us the *Aquarian Age*, the new world. This is the preview of what we call everything that occurs objectively.

What does it contain? Or what is the content of everything? It is what we call the molecules and the atoms and the counterparts of the atoms, the electrons, protons etc. and their counterparts, their fundamental units of space and time etc. You see, but every unit is three-fold and one fourth of the total will explain how it is according to this theory. Three-fold means, it has three aspects which we have seen previously. That is, matter, force, consciousness. Every existence is a capsule of the three. There is no existence without any one of these three factors : matter, force, consciousness. Take yourself as an example. Without your body you cannot take an apartment in space for rent. So, there should be physical body and there should be force to move the physical matter and there should be a mind to direct the force. Then only it is called a unit or an existence or a constitution chartered. Just as a healthy type of government constitution, we have a constitution chartered in terms of matter, force and consciousness.

So, the triangular existence which manifests the Self-luminous globe of one unit of creation which we call the Space-globe, from which the Sun-globe comes, and from him the planetary globes are formed. Because space is a globe by nature, the orbits of planets are circular and almost circular or nearly circular. No conditioned logic can help us here. Another ignorance cannot be the knowledge of a lesser ignorance. Suppose you question, 'how do you stand?' - because there is the floor. This is a bigger ignorance which forms the answer of the lesser ignorance. Once again you can ask me 'how the floor stands? - I say, 'upon the second floor', a bigger ignorance.

You can ask, 'how the second floor exists?' I say, 'the ground floor' - a bigger ignorance. Then you can ask, how the building exists? I can say, 'because there is the earth or ground - a bigger ignorance. Because the earth is rolling every moment and I think foolishly that the earth is stable, that is why I am answering 'because there is ground, the building is standing'. See, at every step a bigger ignorance is framed as the answer of the lesser ignorance. Then you say, 'O.K., the earth is the base of this building, no doubt and this earth may be the base of the whole of Geneva also. We accept, but what is the base of this earth? How is this earth standing? Then I answer, with a scientific air of pomp, that because of the solar gravitation the earth is living. I feel I have answered. Then, most inconveniently and impolitely, you once again question: 'how the sun-globe is standing?' Of course you say that the solar system is there, 'how and where is it that the solar system is standing? On which ground?' My answer is 'blink'.

Now, here is the path in three stanzas to come. A continuous path is given as a dimension to understand how the whole world exists instead of foolishly believing that the earth is stable and everything standing on the earth is stable, let us try to remember that the earth is like an aeroplane going in equilibrium, like a jet-plane but when the take-off is complete, when the plane has gone horizontal, you can make Sirshasana also in the plane because it is stable. Though it is going at a very high speed you can jump, dance and you can stand on your head until once again there is a jerk in the aeroplane. The same is the case with the earth with the whole solar system and with the cluster of twelve solar systems going around a centre which is called by the Aquarian scientists, the centre of *Alcyon*.

So, we want to know here how the creation exists, what is the basis, what is the stability, what is the ground upon which it exists. This is a field for three stanzas to come which we will go through tomorrow.

Thank you.

Dt. 1st September, 1982

I think we are half-way through the third stanza. All this is His splendour, the Purusha and He is always greater than His greatness or splendour. That is what we had and then all these beings are included as one-fourth of Him. The remaining three-fourths is in eternity that shines in heaven or light. That is the translation of the stanza which we had yesterday.

Let us try to know what is the one-fourth and what is the three-fourths as far as our scope permits now. We talked about the four stages of the utterance of the word. The vocal-language sentence, which we utter. Before that the mental-language sentence, without which we could not have uttered the sentences we are uttering now. Before that, we speak in our language to our mind. And before that, we speak in our mind in a sentence which has no language.

<i>Impulse</i>	<i>Vocal-language sentence</i>
X (1)	(4) VLS
MS (2)	(3) MLS
<i>Mental-sentence Concept</i>	<i>Mental-language sentence</i>

This (4) is the language, we translate into our language. The Englishman translates into English. The French translates into French, the German translates into German. Every one has his sentence before it has been translated into his own language. An Englishman before he translates his sentence into English, should have the concept as his sentence. Same thing with the German, with the French and with anyone. So, this is a sentence in concept in mind. Then he translates it into his language, then he transmits through his vocal cords: three stages. And before that, he feels like speaking, that is all. He gets the impulse, or the stir to speak out. So, we have started to trace our word and speech and language and conversation from what we know as four stages.

But in fact, it runs the reverse direction. It starts with the impulse. This ends into the second stage. It starts with the impulse, it descends into the concept, then it is translated into language mentally and it is transmitted through your vocal cords out.

This is how we speak. Without these four stages we have no speech. Hence, this is the only objective part of what we speak, the other three are the subjective planes. When the preparation has been made, as three-fourths the objectifying or the externalisation takes place as one fourth of the total. So, one fourth of the word is what we utter as word. The sounds, syllables, meaning, grammar etc. are included only in the objective one fourth. The remaining three being subjective.

Observe your speech, your words, your sentences and your concepts. Here there are two things that are mysterious. We don't know wherefrom the first stir comes. After you feel that you have to speak, it is under your control. If you want to speak you can speak. But before it comes to your mind, it is not under your control. You cannot demand something to come to your mind and strike so that you feel like speaking it. Only after receiving it, it is yours. The suggestion comes to you. It means, it is not yours. After coming to you, it is yours. You are the gateway between what is not yours and what is yours. Beyond that gateway, everything is dark. You can't step out and try to find what is there. You don't know if there is ground or water or space or anything. It is like a door opened into darkness about which you do not know. So, you dare not step out. And you know that there is a door of consciousness and this side of the door you are the master. The door of the limited consciousness is opened into the unlimited consciousness. That is how the psychology of the gateway between the known and the unknown exists.

It is one of the most sublime concepts that is common

in every scripture of the world. We should have a clear idea of this gate.

Now the daily prayer of the scientist who is a seer of the scriptures was, is and has been "We meditate upon the Light, which we know only as darkness". Unless it is Light, we don't get the impulse to speak or not to speak. Because we are receiving the orders and impulses to do or not to do, to speak or not to speak it is Light. Definitely it must be Light, not darkness; the Light of consciousness. Since it is consciousness unbound, it is darkness to the consciousness limited (bound). So, to our consciousness it is darkness, because our consciousness is limited. To itself it is light. If you read an average translation of the Gayatri mantra, it speaks of this Light and its invocation. It is the meaning of any true prayer. Because prayer in its true sense is only One, there are no two prayers. Any seer who gives prayers, gives the same import in his own language to his own fellows. The prayer being the same, the language differs.

The multiplication table can be given in any language, but the values should be the same. You can translate it, but you can't change it. So, the many changed religious prayers are unscientific and are personal prayers. Having our own personal god as our own friend, philosopher and guide who talks to us and who says 'hello! how do you do' etc., is the unscientific concept of Light. What we call personal god is true only to ourselves. To me my personal god is true, but to him he is not true. But personal god is not true. So, in the concept of any religion god means a name and a form. That's why religion is not the final goal but it is the training school on an elementary basis for the science of spiritualism. Excuse me if I hurt anyone, but it is true.

This is a very very pious and noble thing to have a religion for oneself, but it is only an infant school of the elementary level to give us the training enough to give the fitness to try to experience what the real God is who is beyond



our god. Until we know, 'your god is my god', we are bound to be narrow enough to be called religious. Myself belonging to one religion, yourself belonging to another religion. But beyond our narrow religious concepts, there is the universal concept, which is essentially scientific and which is the true concept of God. I tell you, no scripture is religious, though religious people own scriptures. They are too small to handle the scriptures, but still they do it. Just as the Hindu handles the Vedas, the poor church Christian handles the Bible, the Buddhist handles the Budhistic scripture. Of course, he can, but there is something beyond.

The Masters of wisdom and the Seers and the sages of all times are beyond religious concepts. Though they know religious concepts, they know their value, their purpose, they respect religions but they remember that religions are not the ultimate truths. They have every respect, in fact they respect the religion more than we do. But they know the limitations of the religious schools. See, it is the case with people like Pythagoras, Vedavyasa, Shankaracharya and Plato. Those who composed the scriptures are all of such type. That is why the scriptures stood universal through thousands and thousands of years, though religions changed and many conversions have been effected on the earth. The scriptures could not be converted and they suffered no conversion because they contain the universal wisdom. See, the Gospel cannot be made Christian, though Christians own the Gospel. Because Christ was never a Christian.

So, three-fourths is in communion with the eternal experience or the unbound and one fourth is what we know as mortals.

Now, another example : try to recapitulate your states of existence. Objective state, that is what we call our awakened stage. Now we are in the awakened state. I know that you are there, you know that I am here. We are now in the objective state. The next is semi-subjective, that is what

we call the dream state. The next is what we call the unconscious, that is sleep. You must be either conscious towards the environment around you which you call the awakened state, or you must be conscious of some mysterious world which you call dreaming.

"I AM" (Simultaneity of existence)	"OBJECTIVE"
"UNCONSCIOUS" (Sleep)	"SEMI-SUBJECTIVE" (Dream)

You can say 'I was dreaming in my sleep, I got a sweet dream, or I got a nightmare'. You can say something like that. Or you can say that you were in sleep. You can't say 'I am in sleep'. After coming to this awakened stage you can say that you were sleeping. No-one says 'I am sleeping'. That means he is not sleeping. You can conduct any amount of research for any number of years, every day trying to know what sleep is. The next morning you will find that you would have done it but you slept. In the morning you get up and find that 'I would have done it but I slept'. So, only after coming out of sleep you can say that you were sleeping, therefore no-one knows how sleep is as an experience. Do you know how you slept? Or do you know what experience you had in sleep? You can't say because the instruments with which we experience daily are at rest (the mind and the senses). In the language of a Free Mason the implements of masonry are broken. The plumb is broken, the spirit level is broken, see, all these things are broken and only one thing is there, the hammer; it is not yours, it belongs to someone who is there beyond.

Can you tell me a state which is the fourth or different from the three existing, which you experience till now? We can experience it, we cannot call it. If we call it, it becomes a name. Similarly by whatever name you call it, you are just objective to it and you are not it.

It is a conscious state, more conscious than the objective state. It is something more than the objective. When you begin to experience the music, the opera, you see the musician there, you begin to listen to music. Within a few minutes what happens? In the beginning you have yourself, the musician and the music. After a few minutes you are not there in your consciousness. There is the musician and the music. Just next time you observe what happens. And after a few minutes there is no musician; there is only music. Suppose the musician is having something peculiar on the face or has a big moustache. In the beginning we are conscious of it. After a few minutes there is no moustache to us, because there is no musician. There is only music. Do you accept that this change occurs, whenever you are really interested in something which you are attending? But the only thing is, you have not analysed as to what had happened. Now, let us try to analyse.

First you cease to exist to yourself and there are only two entities: the musician with his moustache and the music to your ears. Then the musician disappears. He is not there to you, the music is there to you. Then the sound of music disappears to you, but music exists. You may not believe now, but just verify next time. The process of listening disappears and music exists. That means, instead of the three, there exists only one. Who had it many times previously but we never cared to examine it or analyse it. It is not a miracle, it is not a impossibility, but just we have to locate it. And this is what is called the 'fourth state of consciousness.' We have names for the other three: objective consciousness, dream consciousness and sleep which is no consciousness. Here there is no name. The ancient seers called it the fourth state. In Sanskrit it is called "*Thuriya*". The word *Thuriya* means the fourth state, the state of simultaneity of existence. Simultaneous existence of consciousness. That is what is called Yoga. If we go into Samadhi, if the outer world is dropped off from our consciousness, that is false Samadhi and not the Yoga Samadhi

given by Patanjali or the Bhagavadgita or anyone of the Masters. If I close my eyes and just sit like a log or a corpse saying 'I am in Samadhi, you cannot call me out, I can't listen to you'. It is not Samadhi, Samadhi should be there when you close your eyes, when you open your eyes as well. It should be the same state of consciousness. That is what is called Samadhi. Of course that is the Yoga practice in its true and scientific sense. Now-a-days we use the word Yoga in many nonsensical ways and we have many absurd and nasty things in the name of Yoga. Everyone calls everything as Yoga. But Yoga in its scientific sense is only one. It has a process of its own, and it has an experience of its own which cannot be a second. Anyone should experience the same thing, then only you can call it scientific.

The fourth state is the real, scientific state which you call experience. You are experiencing it at least once or twice in the month, whenever you attend something very important and completely interesting to you. Then you are engrossed in it. Suppose there is a book which you feel glorious to you, very noble and the language most agreeable and communicative to your temperament. You begin to read the book; at first, you are there, the book is there, the effort of reading is there. When it is getting very very interesting to you, you are not there, but the book is there, the process of reading is there to you. After a few minutes, the book is not there, though the pages are turning in your hands. The reading is there. After a few minutes, the feeling of reading is also not there in its detail, but only the experience is there which you cannot define afterwards. When you close the book, you say, 'I was reading the book'. So, what Patanjali or Bhagavadgita speaks of Samadhi is not an impossibility or something very very high which is not possible for us to attain or achieve. The Masters never speak of impossibilities. They never speak of philosophy but they speak of something which is possible and probable and something which can be achieved not with difficulty but with skill and ease. Yoga

cannot be attained through difficulty, because the whole effort is to come out of the difficulties of the mundane world. If it is too difficult, it is foolish. We can as well have the difficulties of the mundane world. Why should we feel so much difficult to achieve Yoga, because we wanted to come out of the difficulties of the mundane world. Is he not a fool, who faces difficulties to come out of difficulty?

In the Bhagavadgita the Lord says : 'Yoga is skill in action and not the difficulty in achieving.' Difficulty exists in our foolishness of approach to anything. Difficulty is not an entity which is existing objectively. Difficulty is always made by us. It is not there. Let it be in the mundane world, let it be in the occupational sphere, let it be in the philosophical or the religious field. Difficulties are made by us. Procedures are there in nature. See, that is what the Bhagavadgita warns: Yoga is understood as true Yoga when it is experienced as skill in doing things. If it is skillful and if the effect is complete, the process is yogic. If it is difficult, that is, maximum labour and minimum remuneration, it is foolishness. Here, you have that sweet experience, which is not consciousness like the Samadhi of Cannabis or Hashish. But it is more conscious than what we call the objective consciousness. Even you exist as the second person to yourself, therefore you say, 'now I am awakened, now I see you, now I drink, now I eat, now I enjoy'. But it is false, because enjoyment allows only yourself and not the second thing as feeling. If anyone says 'I am enjoying', he is not enjoying. Just as if anyone says 'I am sleeping'. In real sleep, he cannot say 'I am sleeping'. Similarly true enjoyment leaves only yourself and not a second thing. Many people say that we enjoy a journey, they say 'we enjoy a holiday on the weekend'. They have their wife and children in the car and drive and drive and drive for 200 to 300 KMs. They get exhausted and then they feel that they enjoyed. But again they drive back for 300 or 400 KMs and on Sunday night they say that is weekend holiday.

It is your profound common sense that makes life enjoyable at every step, every minute and every second. You are entitled to enjoy life every second, provided you are aware of your self and you are making a constant use of your profound common sense.

The whole creation is the utterance of the background consciousness which you call space unbound and its consciousness. In Sanskrit it is called *Narayana*, that is the consciousness of what we call space unbound. From it, the creation is awakened as an impulse. An impulse comes 'I should awaken', just as you are awakened from your sleep, the moment you are awakened from sleep, you are a master of your own limited consciousness. But what about the previous moment when you were sleeping? You are not a master of your consciousness. So, from such a state, one unit space will awaken into what we can call the I AM of that unit space. There is the background I AM, this is called *Narayana*, that is the space I AM, the unbound I AM space. It is what is called potential or neutral of the creation. It is the zero in creation. From it a unit of space is every time awakened into its own I AM. Then you can call it the active space. Previously it was passive space. That is why it is said, space is active and passive in alternation. When passive, it is called dissolution or its own subjectivity. And when it is awakened once again it is the beginning of a creation. Then it awakens into the many divisions of creation which we call the planes. The planes of creation are mainly seven in number, each having seven sub-divisions, each sub-division having seven sub-divisions. So, it has its own language of awakening. First it gets the spur 'I should awaken', then it gets the spur 'I should awaken as myself', then it gets the spur 'I should create my own concepts as this creation' and the fourth state is what we call the objective world or the living beings created and sent out as the many I am's on the background of the one I AM. Just as the many little bottles thrown in a river; the bottles are there in the river but the river is also there in

the bottles. The water is there in the bottles also. If you throw little vessels in a river, no doubt, the vessels are in the river, but the river is in the vessels also.

Similarly, the I AM which is called the Highest God, is there in everything. This is what we call our own ego or the limited I AM. The same I AM awakens in every vessel as the individual I AM.

All this happens in three stages and the objective existence of this creation comes out as the fourth or the objective stage. That is why all this creation, everything which we can know and which we express is one-fourth of the total. Within itself there are the other three-fourths which belong to eternity.

## STANZA - 4

Tripā dūrdhwa udait purushaha  
 Pado'syehābhavā tpunaha,  
 Tato viswaṅ nyakrāmat  
 Sāsanānasane abhi.

*Word Division :*

TRIPAD URDHWA UDAIT PURUSHAHA  
 PADO SYEHA BHAVAT PUNAHA  
 TATO VISWANG NYAKRAMAT  
 SASANANASANE ABHI

*Now let us take down the import :*

The Purusha who pervades the three-fourths again sprouts up into the remaining one-fourth and He stands as this world which we know. From it He began to pervade in all dimensions again from the organic to the inorganic and from the inorganic to the organic.

*Just a point of interest :* You know how the Earth makes a northern tilt in the year and then a southern tilt, two halves of the year. The earth just takes a tilt towards north for six months and then takes a tilt towards south. Then making the zone of Cancer and the zone of Capricorn possible. In between, creating the majority of the reactions between organic and inorganic. So, it is symbolised by the ancients by a wonderful picture which we now use as the sign of Cancer (♋). This is a symbol of the reversible action of the round of a year, which starts from Aries and ends with Pisces.

You have June 22nd, the one tilt, December 22nd the



Northern tilt called *Solstices*. We call them the summer solstice and the winter solstice. They create a zone around the equator. Within that zone, the maximum fauna and flora of the organic kingdom takes place. Let it be gestation, trees, plants, animals, worms, germs, birds, fishes etc., the maximum you will find there. As you approach the poles you will see that it becomes less and less. Not that the polar regions are not fertile, we should understand things in a right perspective, then only we can understand the next step, let it be Astrology or the Scriptures of Yoga or anything. This does not mean that only the belly-part of the Lady Earth is reproductive. But what they mean is, the head, that is, the head centre of the Earth which we call the Sahasrara of the Earth and the base centre of the Earth which we call the Muladhara of the Earth with the axis of rotation of the Earth as the vertebral column of the Earth. This is one of the major keys given in the scriptures.

How is it, the wonderful idea came to our mind that we should have a vertebral column? It is not our idea. Because the Earth is rotating on its own axis, the advanced beings on this Earth are given a correspondence to it; that is what we call the vertebral column. This is according to the law of correspondences. See, there is a spindle centre, the axis of the Earth, axis of rotation. That spindle model gave the wonderful idea to the Earth. One fine day the Earth felt, 'it would be fine if we provide a similar centre to all these fellows human beings. They will enjoy. And let it be the spinal column.' So, God said: 'Let there be spinal column'. This is what we call the science of correspondences, only one example.

Here this part is reproductive (below the diaphragm) and these parts (above the diaphragm) are liberative. That is, the individual consciousness reaches the planetary consciousness and then the solar consciousness and then the cosmic consciousness through the three higher centres viz., Heart, Eye brow and Head centres. In the middle chakras of the Earth we live in this world with objective consciousness. Through the

top chakra and the base chakra of the Earth we get the consciousness of liberation. Otherwise, how is it that the human being could have the fine wonderful idea of liberation? See, we can't get ideas by ourselves. It is only the behaviour part of the human psychology that imparts the human fellow the ideas. These ideas do not belong to us but they belong to the nature, a part of which is human nature and we get only human ideas. It is all a wonderful drama that is going on. So, the lower parts are reproductive and the higher parts are liberative. That is, from spirit to matter we are brought here within this belt. From matter to spirit, we are made to awaken through the polar consciousness. That is why they are not reproductive or generative. Of course, this is one key given in the scriptures about the science of correspondences. Many advanced secrets about the science of correspondences are given in every scripture. But our head reels when they are directly given, therefore they are given in the form of wonderful stories.

December 22nd is the longest night. They called this the blind, old man in the scriptures. The longest night in Sanskrit scriptures is called *Deerghatamas*, that means the endless blindness. The old man who is born blind. So, this solstice is symbolised by an old man born blind but who knows everything. Now they have to explain us many things about the equinoxes, precision of the equinoxes, the shifting of the poles, the shifting of the equator and the change of the climate - equatorial and polar and as a result the going down of the continents into the oceans and the coming up of new continents from the oceans, they have to explain with this key. That is why they said that this blind old man had his wife and children who wanted to kill him. Then they start a story and the story contains all this formula. So, they have tied him to a log of wood and thrown him into a river which is flowing and he was just going, going, going like that and the story is wonderful. Every part of it teaches us the Astronomical calculations of the solar year.

In the Mahabharata you will find this story, in Bhagavatam you will find this story in every Purana you will find this story. And wonderfully enough in the ancient Egyptian 'Book of the Dead' you find the same story. So, this was never a symbol of only Cancer (♋), but it is a symbol of a phenomenon that was going on between Cancer and Capricorn, because it was the wonderful symbol of drawing in air as oxygen and giving out air as carbon-dioxide. And the wonderful activity taking place between, oxygen and carbon dioxide. What we call oxygen or what the ancient alchemists called the 'travelling Sun', Oxygen was called the travelling Sun and the same ancients called the 'sleeping king' Saturn that is *Karma*. So, the whole creation is a game of ball thrown between these two fellows playing the game. When we take in oxygen, the Sun gives us life or heat, circulation, he gives us the warmth, the consciousness, the circulation of blood, purification, rectification etc. What happens when we have only oxygen inside and no carbon? We will become so brilliant that we are incandescent and we burn and we die. When two or three respirations are taken, if at all there would not have been carbon inside, we would have become brilliant and burnt away. Is it not? So, Saturn just catches hold and causes carbonisation, materialisation, coldness, otherwise it would go to greater, greater heat enough to burn and kills us. The carbon in us produces the coldness. That is why when we are having carbon poisoning we have blueness, coldness and sweats. So, our exhalation is what we call coldness, contraction, crystallisation and death, or escape of consciousness. And our inhalation is inundation of consciousness into the body. One is expansion, the other is contraction. One is heat, one is cold. One alternation between the two is what we call the span of life. Without the alternation we would not have had the span of life. So, these two principles are symbolized by this symbol (♋) Cancer by the ancients. But now it is used only for Cancer. It is the symbol of the reversible reactions of the whole creation, between oxydisation and carbonisation. When those two

phenomena are made possible, then the other Devas come. For example, the *Devas of Chlorine* who are called the disciples of Indra. He is described as having the green horse. The Deva Indra is said to come on His green horse, because it belongs to the chlorine group. He gives birth to the plant kingdom. He is called the '*green-horsed king*'.

Saturn is called the 'Lord of Death' who lives in the nether worlds. Sun is called the 'Lord of Truth' (in Sanskrit, *Satyavan* which means Lord of Truth) who is destined to die into the carbonisation of the body. When we take oxygen inside it is destined to end into the carbon, otherwise we don't live. The Sun rises every morning and he is destined to set in the West. In between there is the sun-light which comes down to Earth. It is called, the maiden *Savitri* in the scriptures. The story goes that she wanted to marry Satyavan, but it was predicted that he would die after marriage and Saturn will take him away to the nether-worlds. But she wanted to marry him. She married him and Saturn at the time of sunset took Satyavan away i.e., out of the body and she followed him into the nether regions. And it is said that the god of the nether worlds asked her to go away 'you can not take him back; it is not possible'. She said, 'wherever he is, I should be there'. And the Lord of the nether-world discovered that the two are inseparable and said, 'you take him again into the next dawn'. That is how the story goes. It is magnified into the modern scripture of the twentieth century named "SAVITRI" by Sri Aurobindo in English. Of course, the story is there in the ancient scriptures but he has made it into a full-fledged scripture with all the symbolism worked out. Just this is an example.

So, this is what is called '*Sasananasane*', that is inorganic and the organic each facing the other, the one working for the other, the other working for the one. That is, when the bodies are synthesized the inorganic kingdom contributes to the organic Kingdom. When the bodies are analysed at the time of what we call death, the organic kingdom contributes

to the inorganic kingdom to return to its own native place and take a holiday. And again, after holiday they again get into an organism and form into an organic compound.

It is said previously that He (Purusha) will multiply by 10 digits. And in the next stanzas a peculiar thing is going to take place. Just I point out and leave it here.

The one becomes ten. It is said that the whole creation is a space globe becoming active as a unit space globe. It comes out as an egg, out of the original space. This is, if you take the original space as Purusha as number one, that is, the background consciousness, the egg that comes is zero consciousness and from the egg the chick comes as Purusha two - the next generation. So, from the cock there is the egg, from the egg, there is the cock in the form of a chick. This is the formula of the person coming down. So, from the bird to the egg, the egg comes out. From the egg the bird comes out and this is the cycle of alternation of the Purusha. Small eggs come out from the big egg.

In the fourth state of the utterance of the four his numerical value will be the remainder. What is it? Astronomically speaking, the whole day, or the whole year, a unit of time is divided into six equal parts. For some astronomical purposes it is multiplied by six = 36 and it is once again multiplied by six. These figures will give you the descent of man from God. Therefore it is called the number of the beast of Apocalypse: 6,6,6. Of course, just note down because it takes time for us to understand. This is called the first man. This is called the second generation. This is called the third generation or the Adam of dust or *Karma*. Adam who had the fall due to the temptation of Eve. It means something else which we have to understand later. This is called the third Adam. The first Adam is the image of God in heavens in the form of the creation. He is called the Man in the Heaven. As the second one, he has come down, not to earth but the next generation, that is, in the garden of Eden,

before fall. And the next is after the fall. He is called the Adam of the dust or came to physical matter and existence. Three stages of the creation coming out. That is, the *stage of light*, the first, is called consciousness; the second is the *stage of forces* or Devas and the third is matter, the *stage of matter*. So, now we stand here as the capsule of the three. We have the material body, we have the force that leads it and we have the consciousness that steers the force. Every one of us, we stand as the capsule of the three. This is by way of interest.

This is the reason why the phenomena of rotation when it was born in space started to be governed by the number 36 and the degrees at a point are counted as 360. Instead of having the metric number of degrees, that is hundred degrees, each degree having hundred minutes - metric system, foolish. Here it won't work out. There are certain secrets which we understand gradually and according to the scriptures all the nine numbers called digits are divided into three different groups, having three different natures each. The first is called egos or individuals. The second is called Prajapatis, that is the Lords of the periodicity. For example, we have the day from dawn to dawn, the year, the month, the week, the nature of cycles or cyclic or repetition. And the third is whom we call the "Pillars of the temple". Here (egos) you have 1 - 5 - 7. Can you divide any one of these into numerical values? Therefore they are called indivisibles or '*permanent atoms or egos*'. No mathematician can dare to divide any one of them. And the 3 - 6 - 9 are called the '*numbers of cycles*' (Prajapatis). And the remaining 2 - 4 - 8 are '*pillars*'. Pythagoras calls this in a different way these three sets. The first set he calls '*persons*', that is units of consciousness. The second set he calls '*numbers of rotation*' because, to make calculations of circular measures the decimal system is a thorough failure because everywhere you get recurring decimals. When you want to have a circular measure of the geometrical figures: circle, diameter, radius and harmonic motion, circular motion - if you want to calculate you can never calculate

exactly with the decimal system. It is unfit to calculate these cycles. If you can invent a system which can be called a system of one-ninth you can calculate them exactly. And there was one mathematician in ancient India who evolved this system which is called the system of one-ninth. And he gave us the method of how to calculate the circular calculations exactly. Pythagoras who was an adept also gave it out in the same way, because this wisdom was common to all nations and countries. It never belonged to any one nation. It was universal. So, every country knew it previously. Pythagoras called them numbers of rotation. And here he calls them (set three 2-4-8) '*linear numbers*'. That means, the figures of length and breadth and thickness etc. can be calculated with these numbers. And the potencies of these numbers produce the dimensions which you call linear dimensions. The numbers 3 - 6 - 9 and their potencies produce what you call the rotation, the cyclic motion, harmonic motion, periodicities etc. The numbers 1 - 5 - 7 potencies produce the consciousness of I AM in you, which is real, the I am in you which is false, which is called the ego, the lower ego and the I am in you which is illusion of the mind. The three I am's, called the three Adams. This is how the ancient scriptures divide the nine digits into three categories. Just we have some impressions about them. Some day, they will help us.

The Purusha or the Person has thousand heads, eyes and feet. He has pervaded the whole globe of our creation in all dimensions, multidimensionally. He stands beyond these dimensions by ten digits. That is the first stanza.

The second stanza proposed that all that is in the present, that was in the past and that will be in what we call the future is nothing but presence or the pervasion of the same Purusha. He is the Lord of eternity. He stands beyond time and space and He multiplies by food or assimilation and He surpasses the metabolism of the living beings. That is the second stanza.

Then in the third we saw that all the above described things are His greatness or splendour and He is always greater than His greatness. All these beings are included as one-fourth of Him, that is, the whole creation that is objective forms one-fourth of the Purusha. The remaining three-fourths exist in the eternity. That is the third one.

In the fourth we have seen that the Purusha who pervades the remaining three-fourths, has sprouted up upwards, in the upward direction while the remaining onefourth stood as this world which we know. And then, from it He began to pervade in all directions again from the inorganic to the organic, from the organic to the inorganic.

He sprouts up upwards through the first three stages and in the fourth stage we come to the material existence, having the organic and the inorganic kingdoms working mutually. Now we go to the next stanza that is, the fifth.



## STANZA - 5

Tasmā dvirā dajāyata  
 Virājo adhi pūrushaha,  
 Sa jāto atyarichyata  
 Paschāt bhumi madho puraha.

*Word Division :*

TASMAD VIRAD AJAYATA  
 VIRAJO ADHI PURUSHAHA  
 SA JATO ATYARICHYATA  
 PASCHAT BHUMIM ADHO PURAHA

*We take down the translation or import of the stanza :*

From the pervasion of the Purusha came out the brilliant egg. From the egg once again the Purusha is born as his own projection. Having been born, He has expanded first towards the West, then to the bottom, into the Earth and then to the front, into the East. This is the translation.

In the beginning there was neither East nor West. Unless there is the Sun and the Earth and a living being on this Earth, we can't have East or West. The unbound wanted to come down. So, it took the shape of one egg, that is, one globe separated from the rest of the space unbound. This is what we were speaking yesterday about the space awakened. So, one unit space came out as the brilliant egg of the background space. And again in the egg we find the same fellow developing as the child-space from the parent-space. Just as we have the same black-board in the circle (When a circle is drawn on a black board) also. When we describe a circle we have the board out of the circle and within the circle.

Similarly, He made an egg of Himself, out of Himself. And He is the content of the egg. That is how He is born. Now His purpose is to become once again the space unbound or realize Himself as the consciousness unbound. So, in the egg, He is being hatched as the chicken. Now towards the end, when it is perfect, the chick comes out exactly as the parent in its replica. The difference is nothing but the relationship between the parent and the child. So, we as living beings on this Earth, are in no way different from the One who is our background, because He is there filled in us also, just as the egg is filled by the same one. We are almost like His eggs lain. He contains us, we contain Him and now we are in a process of becoming Himself. That is what is called the creation in its course of evolution. That is the whole story.

The whole story is the story of a bird giving birth to, laying an egg and from the egg the chick coming out and becoming a full-fledged bird. This is a concept given to us to understand. The origin of the creation, the development of the creation and the goal of the development of the creation and the purpose of the creation, the whole thing put together in a little simile or symbol of one incident, is, the big bird giving birth to an egg, the egg giving birth to a small bird, the small bird becoming once again the big bird. So, a bird is nothing but the creation of the bird. That is one aspect.

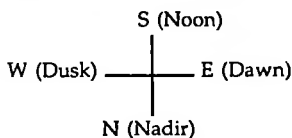
Then 'to the West' means first the place where the Sun sets. According to the symbolism of all scriptures, the Sun ☉ indicates the full-fledged I AM, or the consciousness of the space unbound. From that point, he attains a stage where the Sun sets. That is, the degree of the illumination of self-awareness (the light of the Spirit) gets diminished more and more, until it goes into the layers surrounding itself. It falls into the various stages of the becoming of the creation. It is no more itself. It is covered by its own layers, just as we are covered by our own layers of skin, bones, flesh etc. We are concealed now. So too the Spirit. It first descends into the layers of becoming of the non-spirit, what we call the second to itself or objectivity.

For example, when we light a match we find fire at the end of the match. But what happened is, fire was previously in its original form which we call the content of space. Now it has descended to the stick, and we call it flame or the fire that consumes. It is not the original fire but it is called a tongue of fire, what we call the visible fire or flame is one of the seven tongues of fire. That is what the scriptures say.

It is described that the fire has seven tongues. The original fire being what we call the content of the space. Space is a solid of the original fire and when it is brought down to lesser and lesser intensity of its degree of illumination, then we see the fire of fuel. That is, the fire that can exist only on the subsistence of matter. So, it is the lowest form of the manifestations of fire. Similarly, the Omnipresence of the space unbound comes down into the layers of generation or making of the Universe, which are denser and denser gradually. He is the subtlest principle in His original form but He begins to become grosser and grosser into His own layers which are not Himself. Just as every day we become denser and denser into our tissues and just as daily we grow our hair and beard from out of ourselves, and it is not ourselves. Similarly, He began to grow His layers. So, he came to the dust, or the setting of His own glory into His own becoming. So, first He went to the West to set. He had His sun-set or the temporary loss of illumination into mind and matter.

He had prepared layers around Himself. Then he travelled into the densest layers of the Earth or matter. That means the next stage. He began to create layers of matter or material existence which permit no degree of His illumination. In the language of some other symbolism, we can say He is entombed in matter. That means, He made matter out of Himself. First of all He made the layers that are grosser than Himself and subtler than matter. That is one stage. Then in the next stage, He made way into the Earth and plunged Himself into depth of the Earth of matter. That means, He

created matter around Himself as the densest of the layers. So, He went to the bottom of the Earth or He began to exist as the indweller of the atoms of the physical plane existence, which we call the mineral kingdom and even lower kingdoms. If you take some sand, you find the atoms of the mineral kingdom, each atom having its own nucleus which is the central I AM, the same One existing, but a little bit drowsy and dormant. So, God sleeps in minerals, dreams in plants, wakes up in animals and knows Himself in the human beings. That is a cryptic statement given in one of the commentaries of the scriptures. That means, these four stages of consciousness in their awakening. Now he has descended in the reverse direction into the four stages of consciousness in the decreasing order; diminishing order of His luminosity. So, now the Person sleeps in the bottom of the Earth, downwards.



And then He comes up once again, the next morning, means East. He dawns Himself again as the Soul of the individual. There is the dawn of the Soul again. So, this change takes place through one-fourth. You see, as a symbol of this, you have the noon-sun who represents the fullfledged human consciousness of knowing himself, gradually setting in our West and then at midnight, He is at our bottom, under our feet, when our consciousness is in sleep. So, living beings sleep when it is night. And then towards the morning they awaken into Him. That is why the whole activity of the 24 hours is a symbol of His total activity through eons and millions and millions of years of this creation and creative activity.

See, every day we have an emblem or an epitome of the whole activity. If you observe the activity of the day of 24 hours

from noon again to noon, you will understand how the whole creation goes in a cyclic order and you can understand how, in what succession the changes from spirit to matter through mind take place and how from matter to spirit the awakening takes place through mind. So, take the day with its four quadrants of six hours each as the emblem or the symbol of the activity of the whole creation. In this creation every part expresses the activity of the whole. Every part of the creation serves as the symbol of the activity of the whole creation. If you take an atom and begin to study its story this story gives you the story of the whole creation. If you study precisely the activity that is going on during the moments of fertilisation, you understand the beginning of one creation. If you study the development of the foetus from the time of fertilisation to the time of birth, you will be able to understand the changes of the physical frames of beings on this Earth. That is the minerals, the plants and animals and the cycles of evolution, the ladders of evolution upto the present human stage. From the stage of the unicellular organisms to the stage of the human beings on this Earth, the whole history can be witnessed as the story in a drama if you examine the development of the foetus from the time of fertilisation to the time of birth. So, *protogeny* proves *philogeny*, that is what the biological science says. So, this is the one truth of the ancients also accepted by the modern scientists.

The sunrise is symbolic of the beginning of the animal kingdom because the awakening is made first. In the plant kingdom, there is no awakening; there is only a dreaming state of the I AM, because there are only sensations in the plants. Plant has pain only as sensation. That is how the scriptures describe. If you hurt a plant, it has pain, but it is not so definite and exact and indicating as that of an animal or a human being. If you pinch a human being the pain is translated into definite terms of feelings and thoughts. So, the human impression includes all these things. In the animal it cannot be translated into a thought or even a feeling. It has sensation of pain. So, if you pinch a plant somewhere, the

plant has pain, but there is no location for the pain in the plant. The whole plant feels the pain. That is how it is described. Because the mechanism to transmit sensations is not yet differentiated in the plants, that is, the nervous system and the brain. No brain cells are separated, no nerves are separated in the plants. But the functions of the brain are there and the functions of the nerves are there dissolved in the etheric body of the plant. That is why the plant has the pain, it has a shock when you cause pain. The ancient Indian science on plants describes how some plants when taken out of the soil and transplanted somewhere, they die due to the shock. But when anaesthesia is administered to the plant and transplant, the plant does not die, because you have saved it from the shock.

Now, here what he calls East is once again the stage of the differentiation of the nervous system and the brain to serve as the seat of mind and transmission of thought. Of course, the other details are worked out in the other lessons of the hymns of the Vedic text. For example, we have the *Suktas* for *Viswe Devas*. There are 33 *Suktas* about *Viswe Devas* in the *Rig Veda*. *Viswe Devas* means *Devas* working in units of bodies and the other *devas* are, they are working in the universe. Those who are working in the open universe are different from those working in the offices which we call the bodies of the plants and the minerals, the animals and the human beings. So, the same *Deva* of air is working outside in space and is also working inside. When he is working inside he is called 'Viswe Deva'. When he is working outside he is called simply a *Deva*. The *Deva* of water, when he is in lake of Geneva he is simply a *Deva*. When he enters into the body of a living being, and when he is doing his work in a body, he is called *Viswe Deva*. So, these hymns give us the other details when we go into them. But for the present, it is enough to remember that East is the symbol of the dawn of the animal consciousness which represents 'Know Thyself', knowing yourself, that is knowing your own existence.

Strangely, it is said that the animals know everything around themselves including their master. The dog knows its master, its environment, it can return to its master's house. It knows everything, its food, the pain, it knows what is light and what is darkness, what is sound etc. Only one thing the animal cannot know, its own existence but the human being knows. So, that is the awakening expected of the human birth. Anything except itself the animal knows. It knows its pain also, but not itself. Even while in pain, it cannot realise that it is existing. But it suffers from the pain.

So, in the symbolism of Free Masonry, it is described as the South. It is called the time when we are allowed to go to refreshment from work and to work from refreshment. We have profound sentences and passages which we repeat daily in the free masonic halls, but often many of us are drunk deep in the halls. We treat it merely as a club. Something nonsensical, some get drunk deep to the glory of the architect of the universe or God. We pollute, even the most sacred halls of learning and the result is many of the free masonry halls today are nothing but houses where people drink, dance and prattle. But once, they were started as schools of wisdom.

The evolution of the animal consciousness to the human consciousness is symbolised by the 90°, the quadrant of the 90° between sun-rise and noon. In the mystic language, Pythagoras says: 'it takes six hours for the animal to become man'. That means, the sunrise indicates the animal consciousness and the noon indicates the man consciousness and the difference between the two, in our day, is six hours. But in the day of evolution it may be 60,000 years. There is another symbolic sentence of Pythagoras: "*from the horizontal stage of vertebral column to the vertical stage of vertebral column it is 90°, which takes six hours in the measure of our day.*" This is in the fourth book of Pythagorean initiations. Among the 33 volumes, this is given in the fourth volume.

So, in this hymn, said Purusha Sukta, first He goes to

the West, that is, as His own awareness and he sets into the symbolic sunset. Then He sets into matter, that is, He goes into Earth, the bottom of the Earth. Then again to the East. So, you can understand the evolution cycle of the individual starts in a stage of midnight to the consciousness, and gradually awakens through the mineral, plant and animal kingdom and then gets its highest illumination in the human kingdom. Then he once again begins to sacrifice himself to the lower kingdoms.

So, whenever it touches the highest point, that is, the highest realisation of the Spirit by man, then it is the original illumination of the awareness of I AM. Gradually it descends into darkness. Madame Blavatsky mystically describes a page in a book which she calls the *Manuscript*. The story of man, is the Manuscript. She says on the first page there is a diagram. In the diagram you find the picture of a man, she says. That is what the Egyptians depict as a cryptic picture, the picture of the inner man evolving in all the forms of nature. You find this picture on the pyramids and Egyptian paintings often. And she says: 'the glory fades and fades until it becomes dark when it touches the ground and it is as dark as night when it goes to the bottom. Again it goes to the highest point of illumination when the ineffable glory bends back again. This is the picture on the first page of the book. The book is nothing but yourself. In the book "*Isis Unveiled*" on the first and second pages you find the description of this. People searched and searched for that manuscript and did not find it. There is only one copy of it now in existence. That is the I AM in you. She hints that it is existing in the cave temples. That is within the layers of your consciousness.



## STANZA - 6

Yat puruṣheṇa havishā  
 devā yagnā matanvata,  
 vasantho asyāsīdājyam  
 grīshma idhma sasaraddhavihi.

*Word Division :*

YAT PURUSHENA HAVISHA  
 DEVA YAGNAM ATANVATA  
 VASANTHO ASYASID AJYAM  
 GRISHMA IDHMAHA SARAT HAVIHI

*We take down the translation or import of the stanza :*

Then the Devas made the fire offering of the same Purusha. They have developed the formula of "Yagna" (we maintain the same term because it is a technical term). For Him and for them the spring season became clarified butter, the summer became the wood for fuel and the moon-season became the grain-offering.

The fire offering is a symbol of all-offering. A man wanted to offer all including his son to God. God showed a lamb to the man for offering. What does that mean? Lamb is the symbol of a year cycle. God wanted to initiate the man to cycles of Time and the year. You find the story in every scripture in the world. The year beginning with a symbol of the head of the ram. That means, you offer the activity of the whole year to Me and I am here in the form of the whole year to look after you. That means, realise my presence as the presence of the year and its splendours around yourself on the Earth. This story, we find in the Old Testament, we

find in Mahabharata, Bhagavatam and all the eighteen Puranas and the Vedic texts. You find the story of the ram everywhere, because it is the story of the universal symbol.

The word Yagna means offering, sacrifice, plan. That means, the spirit of offering and the cutting of your sense of ownership from anything when you offer. Sacrifice is disowning including yourself, otherwise you can't call it sacrifice. If I say 'I sacrifice my wrist-watch for the sake of a poor man in India, that is something nonsense. It is only a giving and not sacrifice, it is charity and not sacrifice. Charity is different from sacrifice. You know the piece of the correspondence between the Tibetan Master Djwshal Khul and one of His disciples. The disciple asked, why he was cut off by the Master. He said he had offered everything, money and many things. The Tibetan said, 'yes! Except yourself, because we never wanted all these things, we wanted you. That is why there is a present cut off to you from the Ashram'. This so-called disciple who was very careful about himself and always he was remembering himself and not the humanity. He always remembered how much he offered, what valuable things he offered to the Ashram, for the Plan and what good arrangements he could make to Alice Bailey for the work and all that. He was asked to be away from the Ashram, that is, from the work and activity. It was declared that he no more belonged to the activity. And then with great indignation he has written a letter to the Master Tibetan. 'These are my offerings, almost the maximum I have offered. Nobody offered as much as I offered'. Then the answer is, 'yes, you have offered everything, except yourself'. It is only false Gurus who accept bounties and gifts and everything from disciples. There are of course such Gurus who say "that is very good, I want to have it from you". Then the disciple says, 'take it Sir'. There are such Gurus who favour disciples like this. But the true Guru is the one who never expects from anyone of his disciples anything. Because, the one who expects something from others is less than the other fellow.

How can he be a Guru? When he is in a position to be helped by someone, that someone becomes his Guru, he cannot be a Guru of that someone. See, when I need your help, I cannot call myself your Guru, I should call you my Guru because I want your help. The Tibetan says, "you have offered everything which I never asked but you never offered yourself and that is the one thing I wanted". So, Yagna means such an offering. And then there is a plan or a method or a procedure of offering oneself. All these things put together are called Yagna.

'*Atanvata*' means developed. The Devas developed the method of offering, the fire offering. They could offer only the same Purusha into fire, because they had nothing else. Everything is the Lord and His presence. From Him they have emerged and they in turn have to offer him for further creation. So, they made a holocaust of the God. They burnt Him and offered Him.

(Now here there is a peculiar turn given to the whole story which makes us understand certain things. So, These fellows they began to do something and they found God Omnipresent and they killed him and offered him to him. When I come to Geneva, when I am living as your guest I want to conduct some ritual where I have to offer some water to you. Wherefrom I shall get it? I shall ask you first the water and then have it in my tumbler and then begin the ritual and I offer it to you. Because I am only a guest, I can't have my own house and my own water from my well here. In the same way, the water from my own well does not belong to me, because, the water belongs to nature.)

If I want to offer water to God I have to take the water of nature which belongs to God and offer to Him. So, these fellows - Devas, they didn't keep quiet, they wanted to offer something to Him. They killed Him, burnt Him and offered Him. There is a profound significance of course which we will understand.

'*Vasanthaha*' means the season which we call the Spring. *Asya* means for him; *Asith* means, it was; *Ajyam* means what we call in India Ghee or clarified butter. The Spring was like butter to him. What is the clarified butter? It is what we call the spring season. So, these fellows took out a part of the year which we call the season of the spring and made it into something which helps the fuel to burn, bring out the flame and then they mixed the Purusha in it and offered it to fire. Will see what it is.

Then '*Grishma*' means summer. '*Idhmaha*' means stick of fuel, wood for fuel — the wood which we call the sticks for burning, for fuel. So, they brought some wood to burn. What is that wood? It is what we call summer. So, from the same Person in the form of the year, they took another part of Him which we call summer and used it as the wood for fuel.

And '*Sarat*' means harvest season, which will be in the tropical countries between September 21st and November 21st that period is called Sarat, harvesting season, that is, the season when the grains are filled with food material. And these Devas have taken this and used it for '*Havihi*'. Havihi means food burnt for offering. So, first to kindle fire they brought some wood and to make it burn, they brought some oil. Then they brought some grain to burn in it. That grain is what we call the harvest season.

For your information, the solar year in the tropics is divided into six equal parts called the six seasons. Unless we know it, we can't much appreciate the context. The first season is called the spring or Vasantha\*, between March 21st and May 20th. Then May 21st to July 20th we have what is called the summer. It is called Grishma in Sanskrit. Spring is called Vasanta in Sanskrit. July 21st to September 20th they have what is called '*Varsha*' or rain. Then, September 21st to November 20th is what we call '*Sarat*'\* or the harvest season. It is mainly called in India the moon season because, we find

\* *Vasantha* - Spring Season ( ♈ - March 21<sup>st</sup>); *Sarat* - Winter ( ♎ Sept. 21<sup>st</sup> )

the clearest and the most delightful moon during that part of the year in India. The clouds are gone (the rainy season is over) and the winter is not yet on; so we have the most enjoyable phase of the moon during these two months. Therefore, we call it the moon season. And poets since ancient days Valmiki, Vyasa, Kalidasa sing much in glory of the moonshine during those two months. It is very famous. And it is also described as the season for decantation or the yogic season in the year. This is because previously the water of the rivers will be muddy, turbid. Suddenly, during 48 hours after the advent of this season, you will find all the mud going down and the water decanted and you will find beautiful blue water, crystal water in the rivers. So, it is called the decantation season or the Yoga-practising season of the year-god. That is, he filters the higher principles in himself from the baser principles. That is a poetic expression about this season.

And then you have the next season, November 21st to January 19th called '*Hemantha*', that is, the snow season, winter. And finally we have January 20th to March 20th. It is called *Sisira* or the season of the leaf-fall, which may be somewhat equivalent to autumn of the Western countries.

So the Moon season, is brought by Devas as a handful of grains to be mixed with the Ghee and offered in fire along with the physical matter of the Purusha. That means, the Devas awakened in one unit globe of creation. Then they found that something is going on already in spite of themselves. All the while they don't know where they are, they were sleeping in nothingness. So, they woke up and found that something is going on within themselves and around themselves. Immediately they found the instruments and the implements to work with, already there, they are eternal and they began to work and they wanted to offer according to the Plan, because they found, somehow they felt that they have to do it. Just as the young boy when he is born, he feels like breathing or he feels like crying. What

happens if he does not cry? The parents will cry. The newly born child should cry; that is a sign of his first breath, otherwise the elders begin to cry that he is dead. Here the Devas felt like doing the offering. Then they took out from that God, they saw what was there in Him and they saw some spring season and they brought it as something, that is Vasantha, as clarified butter. And they saw that there was the summer or heat of the year, the hottest part of the year. That means, they found that the water of the earth or the grosser principles are sublimated, are elevated into what we call the vapours of water to form once again clouds. So the Devas saw a cyclic phenomenon going on in the globe. So, first they offered something, then they wanted some fuel, that is, the activity of combustion in the creation. We have everything being maintained by combustion. If we take food, it is digested and distributed, so there is combustion. If we take air, the impurities are burnt up and the blood is purified and there is combustion. So, the fellows found some combustion going on in every part of the globe. So, out of it they took the formula of creation and then they saw that something is coming out as return or harvest. That is, what is the result of this creation? When a grain is sown, you find the plant coming and what is the result? Giving thousand grains. So, they saw the formula of the whole creation being used as its own seed and being realised as its own grain multiplied. So, the Devas joined hands and began doing all this in the formula of what we call the cycle or the year.

So, the Devas worked out the cycle of the year with all its properties and seasonal splendours as the cyclic chain actions of nature and then they found that something is coming out as return or reward. They found everything being offered unconditional. So they felt like offering once again what they got. Thus they learnt the spirit of offering.

*So, let us sumup the translation of the whole thing:*

It means that the cyclic nature was discovered by the

Devas at first in space. They found that everything was in the formula of a globe and not space unbound. So, they could find a centre and a globe around it and activity going on in a succession, a cyclic order. So, they worked it out. Then they found the formula of investing something, labouring something and getting something. You see the triangular formula of offering something, working something and getting something. And the whole work they found unconditional, non-remunerative. So, then they began to conduct the whole thing in a spirit of offering. That is, they had nothing of their own among all the activity.

What happens if air keeps something of the air to himself? Or suppose the water is miserly to give some water to itself, it will stagnate and we will have a stinking smell. So, they (Devas) were not having the logic of the human fellows who own things. That is why they are Devas.

## STANZA - 7

Saptāsyāsan paridhayaha  
 Trissapta samidhaha krutāha,  
 Deva yadyagñam tanvānāha  
 Abadhnan purusham pasum.

*Word Division :*

SAPTA SYASAN PARIDHAYAHA  
 TRISSAPTA SAMIDHAHA KRITAHA  
 DEVA YAT YAGNAM TANVANAHA  
 ABADHNaN PURUSHAM PASUM

'Sapta' means seven. You have the septenary. *Asya* means to him. *Asan* means they were. *Paridhayaha* means layers.

So, to Him, when they working out like that the Devas found that they had to prepare seven layers for Him. So, they made the whole plan seven layers.

Next, '*Trissapta*' means three times seven. *Samidhaha* means sticks of fuel, that is, burning sticks, firewood. Then *Kritaha* means, are made.

So, to burn this fellow in the formula of the solar year they had to prepare seven layers and three times seven in number of the fire wood pieces. So, they had to count exactly and do it. Otherwise He cannot be burnt.

Next, '*Devaha*' means the Devas (plural). Then '*Yat*' means since or that which (we had it in the previous stanza also. '*Yagna*' means the Yagna which we considered in the previous stanza. That is, the plan, the sacrifice and the offering. Next is '*Tanvanaha*' means while developing or magnifying, causing expansion.



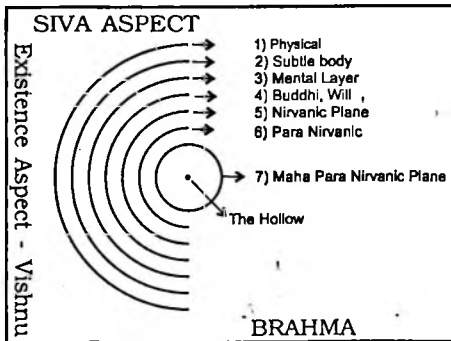
So, the Devas while they are developing the yagna with Him, the offering, they had to build seven layers for Him and three times seven in number, that is 21 firewood pieces they had to gather to burn Him. And first of all, in order to make Him allow them to burn Him, they should put Him in order. Do you know what they did?

In prose order you take this, '*Purusham*' means that Purusha. '*Pasum*' means beast of offering or beast of sacrifice. Just as the lamb in the Old Testament, the beast of sacrifice. An animal to offer, it is called the beast of sacrifice, that is '*Pasum Abadhnan*', that is, tied tight (the fellow), otherwise he won't allow, so they caught the fellow, the Purusha and tied Him very tight to the formula of the year so that they may burn Him there.

Seven are the layers and three times seven are the sticks of fuel prepared for this Purusha. Since the Devas are engaged in multiplying the Yagna, they tied the Purusha tight as the beast of sacrifice.

Now, the Devas have arranged the whole apparatus in such a way that they tied Him down in seven layers. In seven layers they made Him a bundle and they wanted to make a fire offering, a holocaust, with the aid of 3 x 7, that is 21 sticks of fire wood or fuel.

We will see how he is tied and what are the seven layers.



We know what is the physical layer, because we know very well our physical body and the matter in it and the physical matter around us. So, the first layer is what we call the '*physical*', or the material. The next layer is the subtle material, the subtle body as we call it, which makes the fabric of the physical matter. It is called the '*astral*'. Between those two, we find the network and fabric of the '*etheric body*'. But these are the layers in the making of the universe and also in the making of the microcosm. The third is the '*mental layer*', that is, what we call the mind. The fourth is the *Buddhic* or the *Will* or the *Creative aspect* with the help of which the creator creates. In it we have what we call the Soul which is made up of the fifth or the *Nirvanic plane*.

Of course, there are many types of terminology used by different Masters for their respective disciples. But this is according to the ancient Buddhistic terminology of the ancient trans-Himalayan and Tibetan nomenclature. Those Great Ones whom the disciples call the '*yellow caps*', that is, the glorious Buddhistic Teachers who had the yellow caps as their symbols or uniform to differentiate themselves from the red caps, that is the black magicians in the false name of Buddhism. There were fake aspects of Buddhism from which the wise ones had to save the original aspects. For every good thing there will be a counterfeit. The more valuable the good thing is, the more often you will find the counterfeit. So, they had to cut out the true wisdom and therefore they called themselves the yellow caps. I think you know. For the first time, the Tibetan Teacher whom we call Master Djwhal Khul was asked to be the *abbot* of three lamaseries of yellow cap disciples since 320 years. In two different physical bodies, through two different rebirths, he worked as the Master of the same three lamaseries. And in the third physical body which was first known by Madam Blavatsky, he was working as the one Djwhal Khul whom we hear now. He is the one who dictated the majority of the passages in the "*Secret Doctrine*", verbatim.

He had to give training to disciples of three lamaseries of the yellow caps. He had to give the same wisdom in three different terminologies and nomenclatures. In the three Buddhistic lamaseries he used one terminology and at the same time just when made a contact with Alice A. Bailey for thirty years work for the first time, he was very busy physically in one world and on the higher planes from the other world, he was dictating books to Alice Bailey. Physically he was working in a Western body and took part in the war. While doing so, when he was sleeping on the borders between the German and the French speaking area, during his sleep hours he worked in the Himalayan region in the lamaseries. So, he had a 24 hours schedule. Of course, this was not the first time for him to do like that. He was trained to do so as early as 5,000 years ago and we have an account of how he had his first training with his two Gurus, Master Morya and Master Koot Hoomi, who were then called as \* 'Maru' and 'Devapi' whose names you will find in the Puranas in Sanskrit including Mahabharata, Bhagavata and Vishnu Purana. Maru and Devari were training an young fellow (Djwhal Khul was a little funny young fellow then, who was being trained). During day time, he was asked to stay in an Ashram of materialistic and rationalistic paths, where materialism was taught and spiritualism was condemned totally and where free food, drink and sex were trained and encouraged into. That centre was established in the North-West of the Himalayas which was now called Gandhar, Kabul etc. We had a diversion, but interesting one.

So, the 5th is what we call the Nirvanic plane. The 6th is the '*Para Nirvanic Plane*' and the '*Maha Para Nirvanic plane*'. It is also good to use this terminology because this was the terminology originally used by Gauthama, the Buddha when he taught to his disciples first. So, the yellow caps followed the original terminology showered upon mankind by Gauthama the Buddha. Master Djwhal Khul also followed

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\* Refer "Music of the Soul" book by same author

the same. In Buddhism also we have many types of terminologies, but they lead to confusion. Because in the name of Buddhism there is much nonsense played afterwards as counterfeit. But pure Buddhism remained different from everything.

Where is the Purusha then? In the middle point. What is it? It is only a hollow... The hollow, the passage from the space unbound to the space apparently bound. The point in the middle is a gap in between. So, the previous day the shops were closed by 7.30 in the evening. The next morning the shops were opened by 9.30. In between there is the gap, nobody was present. Now, Space unbound is the '*Siva aspect*', it is also symbolically called the cremation ground in the scriptures. When you study Indian scriptures, it is described that Siva takes his abode in the creation ground or the burial ground, cemetery. Why? That means when everything goes into the subjective that is what is called *Siva*. That is why you find that Siva having skulls with him and bones in the pictures, symbolic of the cremation ground in the cemetery. It is all symbolic, there are neither bones nor skulls. From Siva aspect, we have the existence aspect. Otherwise these things cannot exist. How they exist? Do you know? They exist in the equilibrium of the millions and millions of forces that manifest and they are at work. Just as the shape of a tent stands by the equilibrium of pulling forces of the ropes in many directions, the whole creation exists in equilibrium of the millions and millions of forces. That is why the whole creation is compared with a soap bubble. In the scriptures, one creation is called one unit of bubble. See how the soap bubble exists as the equilibrium of the inside air and the outside air and the thin layer exists. That is why in the scriptures, they compare with a bubble.

So, there is the existence aspect which we call the '*Lord of Pervasion*' or *Vishnu* in the language of Tibetan. And then, by virtue of the existence aspect the Purusha is tied down in the layers of the egg as the four-faced Creator. So, inside

Purusha, we have what is called the four-faced Creator. So, inside Purusha, we have what is called the four-faced or the Brahma aspect. You have to refer to one of the books of Djwhal Khul at least five or six times about these things, so that they stand in your mind in a way. Just take down and then you consult one of the books of the Master, preferably "Treatise on Cosmic Fire", because it contains the total wisdom and the formula of all what he taught to his disciples. Of course, the Secret Doctrine also contains it, but it is a very very big book, unwieldy. The moderns may not find time to complete it. In the Cosmic Fire more often, too frequently, the required passages from the Secret Doctrine are being quoted.

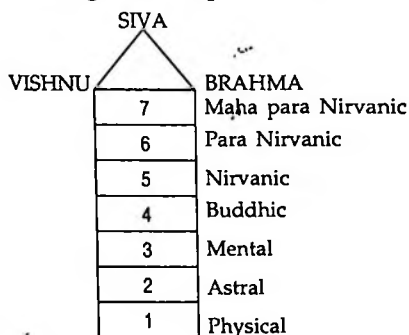
So, we have the three-fold aspect of Godhead. That is, Siva aspect, the background existence who exists beyond creation when there is no creation, He exists. This is called the Absolute state. The Maha Para Nirvana is nothing but the state of experience. Because the hollow contains the same space in the barrel as the space outside the barrel. Suppose you have a barrel, a pipe, a hollow pipe, what does the hollow contain? The same thing that is outside the pipe. Similarly, what we call ourselves or the I AM in us, is nothing but the content of the barrel, the hollow. To our tiny senses it is hollow. To itself it is everything. So, to our understanding it is zero or negative zero. To itself it is all, or 'Purnam' or positive zero.

So, we have the three-fold aspect. This three-fold aspect also if we add, it will be what is described as the development of the Purusha through ten digits, described previously. In the second stanza it is described that the Purusha expanded by ten digits through one-fourths or quarters. So, each of this should be familiarized and then we can have a capability of editing these things being produced through our Buddhic plane. Because this is not a plane of understanding but this is a plane of synthesis. The more we get familiarized with the details, the more we will be able to understand the totality.

It is not a matter of learning or memorizing, but it is a matter of getting familiar. It is different.

Suppose I see Rudolf for the first time. With the naked eye I see, with my spectacles I see him better, with a telescope I see front, back etc. and with a microscope I see his skin pores and hairs. That means, I have seen much, much more than what you have seen, but suppose you know him for the past ten years and I have seen him just now, even with the microscope. What is the difference? You know him, I do not know him, because I have seen him for the first time. Even though I see through the microscope I cannot know him. I have seen much detail of what you call Rudolf, but since you know him for the past ten years, that is what is called knowing him. What is it that we call familiarity? If I say, 'I know him', that means, I have some familiarity with him, not that I have microscoped his skin and hair. Knowing is not the anatomy of any subject, it is not quantitative but qualitative.

So, we should get familiarized with each of these concepts. Another example I will give you. If we give a piece of cloth in a tailor shop and the next day if we go there we see little pieces cut separately. We asked him to make a coat, but now we see only little pieces, not the coat. Unless we learn tailoring in his shop, we can't know which piece belongs to which part of the coat until he edits all these parts into a coat. So, we are now dealing with the pieces of Purusha.

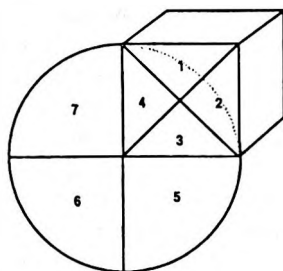


So, these are the ten. When arranged in a representative way, the first is called the triangle on the top having the trinity godhead, Siva, Vishnu and the Brahma aspects. And then into the world it gives the Maha Para Nirvanic plane in its succession from this side, you will get all those. The descent is like that. And then the sixth, the Para Nirvanic plane and then the fifth, the Nirvanic plane, so on up to the physical. So, first they invited Him to the triangle. Poor fellow, He came there and then they tied Him down in seven layers. Unless it is described in such a story form, we cannot have a comprehension. The intellectual approach is no solution. We have many such stories in the scriptures, the Puranas about the Solar god also. The Sun coming down into the Sun's rays and creation, losing his luminosity when he comes to earth... beautiful stories. It was said that one Deva who was the Deva of form had 360 daughters and he gave all his daughters in marriage to the Sun god. And he sent the daughters with him to his city and the daughters returned weeping. They said: 'He is too hot, he is a fire, we can't approach him'. Then the father-in-law invited the son-in-law to his house for a festival. You see, he called a barber to his house and asked him to shave everything of the head of this Sun god except seven little hairs on his head and then the barber had shaved everything and left only the skin of the head with seven little hairs. Then the daughters said: 'Oh! he is beautiful, we can approach him'. Then they had children from him and that is what we call the planets and the children of the planets. Like this we have many stories about creation.

Now, here this is the story. The Devas made the Purusha as sacrificial beast. They tied him down in 7 layers, with  $3 \times 7$  layers of sticks.

Each of these seven layers have seven sub-divisions. For example, the physical has the physical-physical, the physical-astral, the physical-mental, the physical-buddhic, the physical-Nirvanic... Para Nirvanic... Maha Para Nirvanic. The

Vishnu aspect is cosmic-physical and the Brahma aspect is the denser half of the cosmic- physical.



So, three times seven are the sticks of fuel they (the Devas) used for the Yagna, that is, offering or sacrifice. And you have to supplement the information from some other hymns of the Rig Veda, the Suktas here, to have a complete idea. As Brahma, the four-faced had to arrange or fit in the Purusha into the egg with his seven principles. So, you find the seventh, the sixth and the fifth properly arranged. But he had to find place for the other principles. You know what he did? It is said that he squared up the remaining one fourth. That means, he wanted to prepare the objective creation. And again he formed the same four divisions from the parent principle to the child principle and he framed these four as the lower principles. Then 4., 3., 2., 1..., the densest physical.

So you have to bring the information of another Sukam or Hymn from the same text, Rig Veda, otherwise there will be a gap left. And he multiplied, that is, there is a child once again to this four-faced little fellow. This fellow is also four-faced. So, they are multiplied and they multiplied multidimensionally. That means, they created a square out of this once again. And what is the result? You borrow information from another hymn, you will find the result is what we call the square on all sides, or, what we call the cube, which is otherwise called in the hymn as



multidimensional square. So, by the time the creation was expected to be complete, there will be the cube concealed in a globe, a cube made up of lines of force. That means, what we call the etheric body of this cosmos. Therefore we have the anatomy of the cube expressed as our solar system. For example in a cube, how many right angles do you find on the body of a cube? - you have first six sides to six faces, so the child is said to be a six-faced '*Kumara*'. That is why in the hands of Lord Siva or His wife, the '*Shakti*', you find a little child with six heads in the pictures, the six faced Kumara. And how many edges? 12 edges, they gave birth to the twelve groups of Devas on the plane of radiation called '*Adityas*' who preside over the twelve months of the solar year, because the solar year is built on the data and model of the cube.

And how many corners? 8 corners. You have three equal divisions of the solar year producing three different climates. Each division contains 8 lunations, that is four full-moons and four new-moons. Finally each corner, how many right angles you have? 3. So,  $8 \times 3 = 24$  right angles. This gives us the expansion of the year with 24 lunations or twelve full-moons and twelve new-moons called the Gayatri. This is what is called the brick of creation in the Rig Veda. The cube is called the brick of creation and mystically it is said, He has thrown the first brick on the North-East corner and began to build the temple. This is just by way of information, just note down that is all.

## STANZA - 8

**Tam yagnāṃ barhishi proukshañ  
 Purusham jāta magrataha,  
 Tena devā ayajanta  
 Sādhyā rishayascha ye.**

*Word Division :*

TAM YAGNAM BARHISHI PROUKSHAN  
 PURUSHAM JATAM AGRATAHA  
 TENE DEVA AYAJANTA  
 SADHYA RISHAYASCHA YE

*We take down the translation or import of the stanza :*

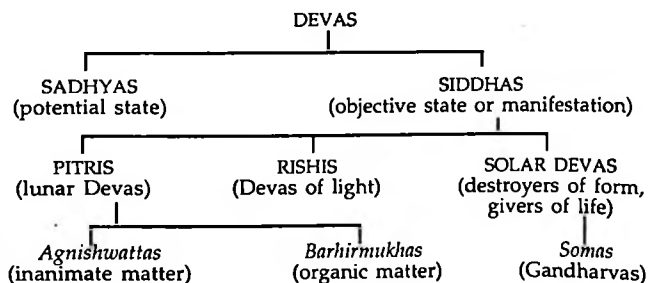
Then the Devas received the first-born Purusha and sprinkled Him on the tufts of the blades of sacred grass (the rays that made the Sun), that is pre-solar light, the light with which the solar systems form. Thus, the Devas of the two types, the Sadhyas (the potential Devas) and the Rishis (the Seers) performed the Yagna with the same Purusha.

In the previous stanza the Devas tied Him and burnt Him. That is, made a fire offering and then, now see what they have done. They have sprinkled Him once again, because they found Him once again born. They found Him already born. They made an offering of the Purusha in the fire and they found Him reborn once again. And they took the reborn fellow and sprinkled Him in all sides on the blades of the sacred grass. That means, the rays that came out in the form of the Sun. That is, the Purusha is brought into existence by the Devas of darkness and the Devas of light, or the Devas of subjectivity and the Devas of objectivity upon the blades

which we call the solar rays, pre-solar rays we can call them. Because the Sun-globe is made up of those rays. And to distinguish between the solar rays we know that is post-solar rays (that is what we know), and the pre-solar rays, that is, the rays with which the Sun-globe is made. They call the solar rays also by another name, the seers with variegated tufts. That is the name given in the scriptures. They had colourful turbans and they all, seven of them gathered with seven turbans and they begin to make the Sunglobe. So, the Devas who bring the Sun into existence from darkness are called the seven wise men who had variegated tufts, or colourful tufts on the heads. They are pre-solar lights. That is what is meant.

First they made a fire offering of Him by tying Him in seven layers and offering Him as the fire offering with the help of 21 sticks of fire wood. Then the Purusha was re-born instead of dying. When they have thrown Him into fire, He came out in His second form or the next form of creation. Then immediately they sprinkled Him on all sides in the form of the rays that made the solar systems. And then with that sprinkling, with the act of sprinkling they started the plan of the work and they began to conduct the holy Yagna. They once again inaugurated the second part of the game of their ritual with sprinkling Him on all sides on the blades of grass.

Devas exist in two states. Further information about these two states can be also noted for clarification.



You see, all the Devas exist in two states. In the night of creation they exist in the *Sadhya* state. In the creation (active phase) they exist as *Siddha* state. When there is no creation there is what is called the subjective existence or Siva. So, *Sadhya*s are in dormant state, potential state. When they wake up from him they find themselves objective to each other. Then they are in the *Siddha* state. Here we have subdivisions: *Pitris*, *Rishis* and *Solar Devas* who are simply called Devas in the scriptures. If you use the word Devas simply, it means Solar Devas. If you use Rishi it means Devas as Seers. That means, those who can see. That means, the Devas of Light. Seers means, not that who can see but those who bring the faculty of sight or objectivity. And we have these *Pitris* who are called the lunar Devas. We can call them the builders; they are the builders, whereas the Solar Devas are destroyers of form and givers of life. You can ask how they can give life if they destroy? But, what life is the force which is making us move and is a form of fire which is antagonistic to the phenomenon of matter as physical existence on the lower planes. Light destroys matter, otherwise it cannot create the heat in our body. It destroys the food material we are taking. Unless the fuel is burnt, you cannot cook food. Therefore, cooking food is a process of destroying the fuel. You know how we are living? We are living because there is every second combustion or destruction inside, otherwise we don't have the heat we are now having and our movement and activity. Therefore life is destroyed and form is the killer of life on the lower planes. But, on the higher planes, where these Devas work, they shake hands with each other, they are wonderful friends. Of course it is a bit subtle, but when you go through the Treatise on Cosmic Fire not just in flashes but from the beginning to the ending of the book twice or thrice carefully, you will understand.

So, there are builders, there are destroyers. The builders belong to the form-side of creation. The destroyers of form belong to the energy-side of creation. You know, energy kills form, otherwise energy cannot galvanize your vehicles. Only

by killing the tissues and the cells and corpuscles with packets of energy and there are the Ashrams of energy where millions and millions of these Devas live. Each Ashram is called one atom of oxygen. We simply call it oxygen, we don't know that each atom is an Ashram containing some millions of Devas of fire. We should be able to communicate with them and talk to them. So, from chemistry we enter into their kingdom.

The Solar Devas are the oxygen group of Devas and Devas of the solar rays, energies. They are pouring down the etheric matter of the solar system - the Sun God into some shapes of rivers, each shape is taken care of by one Deva of shape, form, and the resultant being, what we call our vehicle, which includes the physical etc. Without that Deva of form you cannot have your form, you will be only a lump of beef with some bones - a mass of beef. Two friends meeting, that is, two masses of beef meet and say 'hello'. If there are three people you cannot recognize one from the other, because everyone is a mass of beef.

How can they know one different from others? Because of the Deva of form that is there and taking everything that is coming in the form of food, drink and oxygen and light and water, and putting it into the same form without changing the form we recognise as Mr. Rudolf. So, it is the function of the Pitris, to make us recognise each other. When we meet in New York suddenly, we say 'Hello Rudolf'. How do you know? Because of form, otherwise if both of us meet there as lumps of beef, there is no difference between person and person. See, how we cannot recognise. These two chairs, from the first time I come into the hall, you place the chairs like this, I sit down and gave a lecture. Next day you change the chairs, I sit down and think it is the same chair, I don't know that you changed the chairs, because they are identical. When we cannot recognise chairs when they are changed, how can we recognise the lumps of beef one from the other unless there is a different caricature and signature which we call the personality and the shape of a person. So, these Devas, they take care of our forms and

shapes that is why they are called the family heads of the living beings. In the scriptures they are called the elders of the living beings, or the family heads of the living beings. They are called the Pitris.

And there are many groups among the Pitris. I told you one group '*Agnishwattas*', those who have extinguished their fires (the other day I told you). Those who have extinguished their fires and sat calmly. So, you don't find anything in their kitchen. There is no fire. I explained you a few days ago about *Agnishwattas*, that is, those nuclear entities - the electrons, and the protons and the neutrons of the atoms, of the molecules, of the substance which we call the '*non-living*', or inanimate. Therefore, they have extinguished their fires of what we call the biological activity. Some day they will kindle once again. Some fine morning they feel like eating and they will kindle once again the fire in the kitchen. So, they are called *Agnishwattas*. They contribute to what we call the inanimate matter or the molecules of the various substances in our body and outside also.

And the other group called '*Barhirmukhas*', that is, those who have light as their torch before them, those who have not extinguished their fires. That means, the counterparts of the atoms in the molecules that make up the protoplasm or the biological substance, that is, the organic substance. The inhabitants of the organic substances are called *Barhirmukhas*. The inhabitants of the inorganic substance are called *Agnishwattas*.

And then there is a third group called *Somas*. They belong to the kingdom of a king called Soma. Soma is a king among Gandharvas, do you remember them? - the musical Devas, that is, the Devas who preside over the '*law of periodicity*'. They prepare the beat of everything, the heart beat, the respiration. That is, periodical occurrences. That is why they are called the '*Lords of Music*'. What we call music is nothing but our feeling of the periodicity in terms of sound. When we feel the presence of periodicity in terms of sound, we call it music. But in fact, music is not in sound. The music

we produce is applied music, music applied to sound. But real music is original, beyond sound. It can be produced through sound or through colour, through number, anyway - when we produce it through sound, we are calling it music. So, these Gandharvas are there as musical Devas. The physical bodies of these Gandharvas exist upon what we call Neptune. And from there they come to our solar system and reach our Sun as the ray of the Neptune. Then they reach our moon along with the Sun's rays that are reflected. Some of the rays of Sun are incidented upon the satellite moon and then from the moon along with the Sun's rays they descend to our Earth and they preside over certain functions. One function is what we call fertilisation of the biological kingdom, that is, with plants, animals, human beings, birds and also what we call the fecundation or the development of the foetus through its stages.

At present our solar system is not evolved enough to have a planetary globe for these rays. That is why they are receiving them from Neptune which does not belong to our solar system as you know. The students of Astronomy may be knowing that he is not a member of the family of our solar system. Our solar system is not yet evolved, aged enough to have a physical plane planetary globe to condense the Deva activity of these Gandharvas. That is why for the present the satellite moon is used as a keyboard and through the Sun they are sent. You will find this in two or three pages very gently hinted in the *Secret Doctrine*. Blavatsky says in the three places: 'I described moon and it is a blind. That means it is a substitute to a bigger planet which you cannot understand now.'

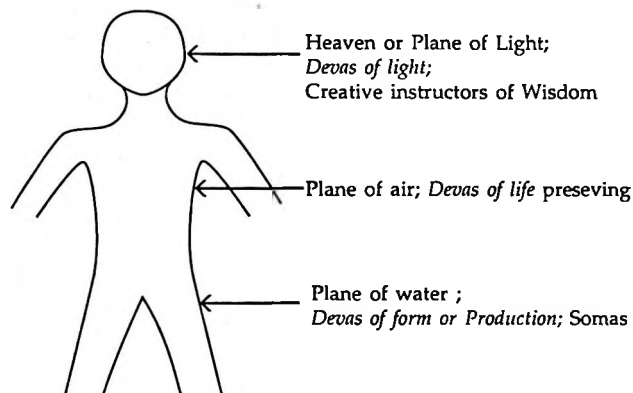
The satellite moon, we know only very little about him because we don't know the function of fertility. How the fertilisation takes place? How the seed is formed, how the seed is germinated in any kingdom? We don't know. Without knowledge of Biology, Genetics and Biogenetics we can just work as the agents of reproduction, but we cannot know what is happening. We can be slaves of the activity, but we can't be the masters yet, how it is being connected.

It is the work of Gandharvas. They start from Neptune. They directly come to our Sun and then through the solar rays, along with the solar rays they descend upon the Earth, to give us the fire or the fabric which we call the Prana or the life of this Earth. Along with that they are coming. If there were no Gandharva ray through the moon or the lunar ray, what would have been happened? There would happen no vehicles of physical bodies at all. When there is life and when there is no matter what happens? There is only fire. There will be life, but there will be no form just as there is life in the solar globe. You can't find population on the solar globe, but it is foolish to say that there is no life or living beings. In the Sun globe there is life and there are living beings. If there was no life in the Sun globe, wherefrom it comes to the Earth? So, there it is a blind to the modern scientist still. The modern scientist has to wait until he finds an explanation.

So, life is coming from the Sun through the Sun's rays to this Earth and the builders who give us form (the Pitris) are also coming through the Sun, but, from the planet Neptune via the Sun of our solar system and reflected upon the satellite Moon, they are descending into our Earth. That is the reason why the period of menstruation and ovulation correspond with the new-moons and the full-moons and the moon-phases because they are governed by these builders. The phenomenon of what we call menstruation and ovulation are periodicities, because they have equal periods of time; for example 28 days in the case of a healthy lady. There is a period. That is why the Moon is called the ark or the boat upon which the seeds of would-be living beings will be brought through flood. That is, the beings who have no physical bodies, who left their physical bodies, they are given once again physical bodies through reproduction with the help of the cycles of the Moon. That is why the Moon is called the '*Ark of a Noah*' who brought the seeds of all living beings in pairs into his ship and saved them from the flood. This is wonderfully explained in the "Secret Doctrine", but



unfortunately we missed it for one century. We awefully missed it though we are reborn, we are producing and though we are multiplying. Now, this is something about the Pitris.



In the physical body of a human being also you have the three planes of the Devas. As you stand there are three lokas in the trunk from head to the seat of the vertebral column. (This is called heaven or the 'plane of light'. This is called the intermediary plane or what is called the 'plane of air', and this is called the plane of water, earth and fire). In the head, it is the plane of the Devas of light. The head is called the abode of the instructors of the wisdom. Because we have the senses, the mind, the grasping, or the apparatus with which we know everything. In the body above the diaphragm we have the Devas of life (the second).

That is, here we breathe and we have the activity of the heart and these Devas make us live. They bring the life, energy and force and they tap the body repeatedly. They are busy at work. In the body below the diaphragm, you find the Devas of form or reproduction. The Pitris work here, the lunar Devas, the Somas. Among the Pitris the Somas work here, that is from the Soma, the Neptunian Pitris, or the lunar Pitris, they work in the lower region which we call the reproductive mechanism.

What we call the organs of reproduction, they do not belong to us, they belong to the lunar Pitrus, therefore, we are expected to keep up the purity of those Pitris according to the Vedic text. We are expected to understand that the sex act is a sacred Yagna. We are permitted to enjoy, but we are in no way excused when we pollute. It is the place where our bodies are manufactured and minds are manufactured and our astral bodies are manufactured. Therefore, if we keep up the purity, the Pitris bless us with pure thought, pure body. If we pollute they curse us with diseases and with pollution of thought and body and competition, war, strife and destruction. That is what the Vedic mantram says about this. There is no compromise. We may not accept, but there is no compromise with the idea.

So, what we call purity of marital life has a basis which is deeper than what we call moral or ethical values. Those who think that morality is only a convention, it reveals their level of evolution. Morality is not a convention. It is based on scientific and deeper understanding. It is based on the laws of nature. But we may not be in a state of evolution to know it and see it, but that is no excuse. A blind man may not see the sun, that does not mean that there is no Sun. The hands and the feet do not count as parts of the human being. They are only the instruments. What we call the human being is included only from head to the end of spinal column which prepares all the essential organs and functions.

In the eighth stanza we find that the Devas, both potential and manifest, have made the offering by sprinkling the Purusha upon the blades of sacred grass, that is, the rays of light which came out before the solar systems and thereby creations came. So, there was the process of dispersing as sprinkling.

Now in the next stanza the next offering is described.

## STANZA - 9

Tasmād yagnāt sarvahutaha  
 Sambhṛutam pṛushadājyam,  
 Pasūgu staguschakre vayavyān  
 Āranyān grāmyācha ye.

*Word Division :*

TASMAD YAGNAT SARVAHUTAHA  
 SAMBHRUTAM PRUSHADAJYAM  
 PASUM TAN CHAKRE VAYAVYAN  
 ARANYAN GRAMYAN CHA YE

*We take down the translation or import of the stanza :*

So, first they gathered again from all directions the droplets of the clarified butter and out of it they made beings who are tied down at the centre. That means, the many I AMs are tied down as the centres. That means, they first made the centres of expression of the same Purusha who existed everywhere. And they made also lines from centre to circumference and circumference to centre. That is, first they sprinkled from centre out and then they gathered from the circumference to the centre. So, first they made it in one way and then they made it the other way; (centripetal and centrifugal), and made it possible to have the beings polarized. So, according to this formula afterwards there was the construction of the solar systems, because the Sun is formed as the centre of the whole system. Also what we call the atomic centres, centres of the atoms and also what we call the permanent atoms or the egos around which everything is fabricated. That is what is meant by *Pasum*. The word

signifies a number of meanings according to the context. It is a mystic word used. In us it signifies the instincts and the habits, because they are tied down to the centre of our nature.

They produced centres of air or an expression of what we call pulsation. And they made the first centres, the centres of breathing. So, the whole solar system was first made to have a centre and then made to breathe or produce what we call the principle of air. Afterwards the same formula produced the beings whom we call the birds, because in matter also these same principles work. So, they produced the activity of respiration. First pulsation, then respiration and beings with respiration. And also we have to make a special note of the technical word 'Aranya'.

I told you about a literature Aranyakas when I was talking about the various branches of Vedas in the introduction. I told you, there was the original text with the explanations called the Brahmanas, the Aranyakas and the Upanishads. Aranyaka means something which explains us about an instrument called the Arani made up of wood; two pieces of wood, to produce the fire in the sacrifice. Aranyas means the beings that are produced out of this instrument called Arani. So to say, from the centripetal and centrifugal activity they have produced what is called the phenomenon of friction, cohesion. With friction automatically there was the manifestation of the fire. They produced the beings of fire through friction. Previously the Devas existed as potentials and the Devas of light or consciousness. Then, they existed as manifest Devas or the Devas of what we call electricity. And then they produced the Devas of the third fire or fire by friction in the language of the Tibetan.

The Tibetan explains us how there are three fires. The lowest one was the friction, the second one is solar fire and the highest, cosmic fire or what we call the light of the Lord. So, three fires exist as the breath of this creation. Here, the Devas at this stage, produce the fire by friction and they

produce the fire Devas. That means, they produced what we call the solar globe or the Sun into objectivity. Previously the Sun was there in the potential state. In every point of space the Sun exists as the Spiritual Sun or the potentiality of the Omnipresence. What we call space is nothing but the Omnipresence of the Sun-God. It is called the Spiritual Sun or the Invisible Sun. And then there occurs a centre where the sun globe makes its appearance. Appearance means a second one to the original existence that is what we define as appearance in the Vedas.

There is a group of hymns in the Vedic text called the study of what we call objectivity. A branch of the study of what we call the birth of objectivity. That particular branch is there which is called '*Aitareya*' in the Vedas. Aitareya is the science of the origin of objectivity. That is, it explains us what is objectivity, how it occurs in creation and how it is received by the created beings and how it is understood. Objectivity in the Vedic texts is named as Maya in the later philosophy called '*Vedanta*'. In the philosophical school they called it Maya. In the Vedic school they called it Aitareya. The word Aitareya means objectivity, the word Maya means illusion. Of course with due respects to the Vedanta school and its founders, objectivity has something more than what we call illusion. In fact, the Vedanta school or philosophy has reduced the purview of the study, because they took the illusion aspect of it only. But here in the Vedas the difference is, they say, that the true existence and the illusion put together is what we call the truth. That is what one of the Vedic mantrams says. They define truth as: truth and illusion put together as counterparts. See, if we ignore this aspect and study only the Vedanta school we will not be capable of comprehending all the mysteries of creation and the cosmos on the cosmic plane. Because illusion also exists as a part of the truth of the phenomenon in creation. Otherwise we are nowhere to understand the whole thing. That is why this caution is given by the authors of the Aitareya literature,

that is the literature on the birth of objectivity. First the caution is to remember the formula that what you call truth and what you call untruth put together we call the truth. It is absolutely necessary to remember this formula, because there is truth and there is untruth. But that truth is relative to the person who observes the truth and that untruth is also relative to the person who understands it as untruth. So, to itself, both are counterparts of truth.

About this there is a Vedic hymn of 24 lines (just for interest I tell you). The first line says so: "Your truths and your untruths put together form the two parts of our truth". That is the first line. The second line is: "What you know and what you do not know put together form the two counterparts of what we call knowledge". The third line is: "What is good to you and what is bad to your judgement put together form the two counterparts of the total which we have to understand as good". Like this we have 24 lines in one of the Vedic hymns. There is also a funny line: "What is light is light to your eye, what is darkness is darkness to your eye. Both put together as counterparts we have to know it as the two types of light". So, such 24 statements are gathered into one hymn of the Rig Veda which is called the hymn of the day and night.

There is another funny hymn: a conversation between Mr. Day and Mr. Night. The next hymn, the day and night, the king and queen they talk. The night asks some questions (the wife) and the husband (the day) answers the questions. Of course it explains many things. And after that we have a hymn called the hymn of what we call the night or darkness. Like that this part of the Vedic literature is wonderfully peculiar, unique in its own way. That is the science of the birth of objectivity. So, here the Arani indicates the birth of what we call the fire by friction and the fire Devas and what we call the objective Sun-globe being born, or the Sun who is second to the original which we call the space or sky. A second to the original means objective. So, he is called "He, the Sun. That

means the same fellow to be called as third person "HE". The I AM becomes the 'He is' or the Sun-globe. So, in that sense they have brought the beings of objectivity or the beings, the products of friction, Aranya.

Then, the next one '*Gramyan*' also requires a special note. The word *Gram* means group. Later the village is called Grama because of a group of houses. The word means group. For example, in the music science text books they call gramas, that is groups of modulations or scales of sounds. If they gather a group of sounds that is sonorous they call it one Grama or one group. In many sciences the word is used. And here also it is commented. Grama means group. Gramyas means clusters of beings. That means, then they produce whom we call the groups of the products of Deva activity whom we call the galaxies, the constellations and the various shapes of the constellations which we call "the beasts of the heaven" in the Old Testament.

You find in the book of Genesis and Exodus "the beasts of the heavens." They were inherited by the sons from the fathers, according to the Old Testament. How the patriarchs distribute their own beasts to their sons in the Old Testament. The father distributed a number of sheep to one son, a number of bulls to another son, a number of servants (male and female) to yet another. That means, the constellation of Aries, constellation of Taurus and constellation of Gemini. They are constellations. They say, the sheep are given to one son, the bulls and cows to another son and servants, male and female (that is Gemini) given to another son. So, the father distributed the beasts of the heavens. If we study the story of Abraham in the Old Testament, in the end, he distributed his property to his sons and walked with the fathers. That means, he lived one with the time as God of the cycles.

It is all the peculiar language of the scriptures. You find the same type of language in the scripture of any Nation, because it was the common language used by the authors of

the scriptures. And clusters of beings you can take it as the first four beasts of heaven called fire, air, water and earth in the fifth beast called space. It is said that the four beasts are grazing the fifth one, eating the fifth beast, space. In the Old Testament you will find these things as cryptic passages. There are four beasts standing and eating and eating, grazing the fifth beast called space. And all these things are revised in the final design or emblem or pattern in the form of a big mechanism, wheels within wheels. In the book of EZEKIEL you find the description of the Ezekiel's wheel, the being coming with all the wheels within wheels. That is, the big ages containing the smaller cycles called centuries. They in turn contain the smaller cycles called the year which in turn containing months in cyclic order and the days and the hours like that. Smaller cycles being included in the bigger cycles. The whole machine moves to the front and makes its vision to EZEKIEL.

Like this, "clusters of beings" means like this (banyan fruit) and also the galaxies and the constellations and finally the same model is maintained when we see the Devas forming into the same clusters in what we call a seed to germinate and produce the whole tree. For example the banyan seed - the Devas are there in the potential state who preserve the tree, the whole tree with all its parts on the planes of recollection to produce it again to the plane of matter or material. That is what we call the germination. So, the Devas arrange themselves in clusters in the seeds and the Devas arrange the seeds also in clusters in a fruit. If you see a banyan fruit, you will see hundreds and thousands of seeds arranged in clusters.

So, the model of the fruits with the seeds and the model of the body of the female being with ovaries and eggs, all these are the groupings of Gramyas. That is the same principle applied and applied upto the level of the physical plane. So, we have the literal translation now of the whole passage:

"From the above said sacrifice of All-offering (it is called all-offering because they did not preserve something for



themselves, they offered everything) they gathered the clarified butter once again. They made out of it the beasts that are tied to the centre, then the beings of the air and the animals of the forest and the animals of the village. (They have produced the products of friction and the clusters of existences).

So, that is in short, the ninth stanza. We can just have an idea that first there was a sprinkling from centre to circumference and then a gathering from circumference to centre. And the centre and circumference is formed like this, let it be to the solar system or to the atom or to a living being or to a cell. That is why, you know, we described yesterday the Lord of equilibrium or the Lord of existence or pervasion.

He is having two wonderful emblems with Him, one is the spiral which establishes the passage from centre to circumference in the form of a conch



You will find in one hand of Vishnu the '*conch*' the conch-shell which has the ridges from centre to circumference.



And then you have another in the other hand, 'the rotating wheel of fire' It is represented with a hole in the middle. This form of the Purusha called Vishnu is represented as having the shell-conch in one hand and '*the wheel*' with his finger inside, revolving around his finger, in the second hand. See, they are the emblems of the centripetal and centrifugal activities of the creation.



And Vishnu is said to have more than two hands. In the third hand, he holds 'the lotus' which is the emblem of the unfolding of the petals of the whole universe, '*the lotus*'.



And in another hand, you will find a mace.



If you see the picture drawn by an artist of Vishnu, you will find these four in the four hands.

This is the emblem of the solar system pouring down into the lower kingdoms; the existence of life, the model of which is maintained in the human embryology as the head and spinal column. It is our head and the spinal column put together that form the real man. The person in us. The remaining is its instruments. So, these four are called the emblems of the Lord as Vishnu, the personality as Vishnu in the capacity of the Lord of pervasion and equilibrium, part of existence. A deity holds a musical instrument in the hand. It is the deity of wisdom, learning and knowledge called '*Saraswati*' who is equivalent to the '*Minerva*' of the Greek Mythology. That is the Goddess of learning of wisdom and of teaching. She is described as singing her song on this. So, that emblem which you have seen is the emblem of the Indian *Minerva* (Greek mythology), that is *Saraswati*, the Goddess of utterance, sound, word, learning and teaching.

## STANZA - 10

Tasmādyagñā sarvahutaha  
 Richa ssāmāni jagñire,  
 Chandāgumsi jagñire tasmāt  
 Yaju stasmā dajāyata.

*Word Division :*

TASMAD YAGNAT SARVAHUTAHA  
 RICHAHA SAMANI JAGNIRE  
 CHANDAMSI JAGNIRE TASMAT  
 YAJUS TASMAT AJAYATA

*We take down the translation or import of the stanza :*

"From that all-burnt Yagna, these Devas could get the Rig Veda, the Sama Veda, the meters and the measures and also the Yajur Veda was born out of it."

We will take down the translation and then I tell you how they are born. "From that all-offering Yagna came out the Riks (that means the stanzas of the Rig Veda), the Samas (the songs of the Sama Veda), and the Chandases (the meters and the measures of the passages. From the same Yagna the Yajus (the stanzas of the Yajur Veda) are born.

The Rig Veda has what is called the 'Rik' or the trill of vocal cords. The trill is produced in the vocal cords. So, from this Yagna these Devas produced the vocal cords, the trill and the voice and voice-producing apparatuses of the living beings. That means, they taught them how to speak and talk. But before that the voice should come from a previous step, so they could not say what they wanted to say. Therefore

they have produced the second one, Sama which means, the song of life or pulsation of life. So they gave them the respiration according to the law of vibration. Now they could respire and say 'speak'. So, these Devas gave respiration to every unit of existence. The song of life or the breath. They gave the voice, the expression and the utterance.

And then they produced Chandas, that is, the meters. First they produced the one-syllabled meter called I AM in everyone. They called it OM, that is, the totality of the utterance of any existence, let it be a cosmos, a universe, a solar system, a planet or an individual. The Self-expression, the total life-expression from beginning to ending called the one-syllabled meter, or I AM. The single-syllabled meter first. ⊙ Then they produced the two-syllabled meter, that means the birth of objectivity. So, they could teach us the consciousness of I AM and You are, that is two. That is called objectivity: the Creator and the created. Otherwise there was no creation. Immediately, the moment there was creation there was already the Creator and the created. So, this two-syllabled meter they produced. That is represented in the Vedas as 'So-Ham'. So means He is, Ham means I AM, called the inhalation and the exhalation of creation - both put together, the respiration. As long as the form exists there are the two states and in the science of mantrams it is figuratively said, 'when you remove the form, what remains is the one syllable OM. The consonants are called the forms. If you remove the forms there is only the one-syllabled meter. As long as there are forms, there are two syllables. And then, the three-syllabled meter. What is it? The subtle principle, the grosser principle and the product or the son or creation: father, mother and son represented by heaven, earth and man. ⊕ It is called the three-syllabled meter, that is, nature, God and creation. God as father, nature as mother and creation as child. It is called the three-syllabled meter.

And then the four-syllabled meter ⊕, which we have seen as the four-headed creator: the creation in four stages.

This is called in the ancient scriptures the sacred three and the non-sacred fourth. Or the three higher principles, the sacred three and the four lower principles - non-sacred four or the ternary and the quaternary, the triangle and the square. All these things are discussed and given in the proper order on the opening pages of the Secret Doctrine, the opening chapter called PROEM in the Secret Doctrine of Blavatsky. Just you open the first page you will find all these figures and their mystic explanation.

And then the five-syllabled meter ☆. That is, the five beasts we said or the five states of existence: space, fire, air, water and earth or solid. They are called the five states of existence. In Sanskrit they are called the five Bhutas (Bhuta means state of existence). In five states they exist. In the Old Testament they are called the five beasts; the four beasts 'grazing' the fifth or space and also the next stage, the five seeds of awakening. The individual awakens into the universe through five seeds of awakening. They are: (a) sight, (b) smell, (c) taste, (d) hearing, (e) touch and they produced the five senses in the microcosm or the individual. They produced the five senses into which the mind awakens. So, this is called the five-syllabled meter and its application in the text of creation or the 'Book of Wisdom'.

Then there is what is called the six-syllabled meter: the five with 'the fellow' inside who is called the mind. ☆

And then the seven-syllabled meter: the seventh being the 'real I AM' in you. The sixth being the 'false I am' in you, the positive I AM and the negative I AM, the one who is conditioned by the environment (the negative I AM), the one who is shining into the environment from you (the positive I AM who is called the Lord or Ishvara). The positive I AM is the Lord whereas the negative I AM is the slave or conditioned fellow by the environment in us. Both are there in us, as us.

Like this the meters are being produced by the Devas. Next they produced the meters of time and the measures of space. So, here we get the divisions of time from the minutest part of the second to the eons and eons of ages, Yugas, mahayugas, millions and millions of years of these solar systems. That means they imported the capacity of measuring and counting to each ego. So, from this sacrifice they produced measures, meters also. And to count all these things there should be what is called the Yajus (Yajur Veda). What is it? Yajus means, the Plan, means the cosmic mind. Plan means mind. So, on the surface of the cosmic mind all this happens.

So, they have created all these volumes and gave them to us.

## STANZA - 11

Tasmā dashwā ajāyanta  
 Ye ke chobhayā dataha,  
 Gavoha jagñire tasmāt  
 Tasmā jātā ajāvayaha.

*Word Division :*

TASMAT ASHWA AJAYANTA  
 YE KE CHOBHAYA DATAHA  
 GAVOHA JAGNIRE TASMAT  
 TASMAT JATA AJAVAYAHA

*We take down the translation or import of the stanza :*

“Then the horses were born from that sacrifice. Some of them had teeth to one jaw and the others had teeth to both the jaws. Also the cows, the sheep and the goats are born from this Yagna of the Purusha”.

Here the horses mean fires. That is the symbolism. The fires, the various fires. You know how many groups there are? 49, seven square. According to the Vedic hymns the fires are 49 in this creation. First there was one fire, the original fire and he had his son and he had his son... that is how the scriptures say. And they had their children, they had their children, like that, he used a genealogy of fires in the scripture and the total is 49.

The Father is the *Cosmic Fire*, then the son is the Solar Fire and his son is the *'fire by friction'*. So, they had their own children, they don't keep quiet. They have their own families

and multiplications and they have their own children, so there are 49 in all. These are called the '*Ashwas*', that is horses. The horse is the symbol of fire that is working in the biological kingdom. That is what we call the vital substance or the etheric substance.

It is said that the wife of Sun-God was once disgusted with the husband. He was always moving. He never stands anywhere. Therefore, she left him and came down to our Earth in the form of a mare, that is, a she horse, a female horse. Then the husband became homesick and he felt like seeing her. So, he became the male horse and came to the Earth. And the result is the birth of many little horses as the vital bodies of the living beings on this Earth. That is how the story in the scripture goes.

There are two types of activity to these horses. One is in descending fires from the subtle to the gross creations. Seven of them descend from the subtle worlds to the gross world. So, we have here the horses with teeth to the upper jaw. Only the upper jaw they have teeth, that means they are descending from the planes of the subtler worlds and then the teeth of the lower jaw also. So, when the horse opened the mouth we find the same divisions became the lower teeth also. Just it opened, the horse and said hiiii..... So, it had two rows, that means the life-force as it descends into the lower kingdoms, the same thing ascends from the lower kingdoms in the form of the life of the individuals. Automatically the descending fire becomes the ascending fire. One is what we call immanence, and the other is what we call transcendence, or the descend of the higher principles into the lower kingdoms and the ascend of the individual souls in evolution to the higher kingdoms - invocation/evocation. So, they had two rows of teeth afterwards. First, there was only the upper jaw teeth and then the two jaws had teeth. The horses had two rows of teeth, so they could bite the grass.



Immanence (evocation)



Transcendence

Then Gavaha means bulls, the cow. You see, when the Sun and Earth began to mate in the language of the scriptures, here is what is called '*the bull*' is the Sun's activity or the fertilising agent of the whole creation of this Earth. And here, Earth is called the cow, the pregnant one who receives the seed and bears the fruit of creation. See, so the creative activity, that is solar, called the bull and the reproductive or procreative activity of the Earth is called the cow. We can take them as the positive and the negative planetary charges of the two bodies. So, in the scriptures it is said 'the bull roars', that is, produces its own expression or sound and hearing which from a distance, the Earth becomes pregnant. That is how it is described.

It produced the four timings of these beings on this Earth: the sunrise, the noon, the sunset and the midnight. So, it produces the four timings. The four horns are the four timings to the beings on this Earth. What we call our local sunrise, noon, that is mid-day, sunset and midnight, astrologically called the cardinal points or the cross-yourself. The cardinal points, they are called the cardinal points - the first house, the fourth house, seventh house and tenth. And three feet, the bull has three feet. What are the feet? It is produces the Rik or the trill of the voice, Sama, that is breath and then the Yajus that means, the Plan or mind to the living beings. It produces the breath, the voice and the mind. So, it makes us walk on three feet. Sama, in this previous one we have described.

Two heads, that is, one, the black head and the other one white head, that is night and the day as the two halves of the Earth. And the seven hands - the seven creative

principles called the seven seers who manifest in the form of the spectrum of seven colours, the seven rays and the seven scales of musical gamut. And this bull is tied down from three directions, otherwise he won't keep quiet. So, front, back and also downward - three directions. That is what we call the three forms of fire : the Cosmic fire, the electric fire and the fire by friction. So, it is tied down in three fixations, places. That is why we have the three-fold perception, that is, the perception of the first person, second person and third person. Objectivity travels through three directions, three steps and also, we measure time in three divisions: the past, present and future, whereas the division is not there, we understand time in three, in three directions. This is the bull which roars and the cow becomes pregnant. That is the creation of the Earth is filled, so they have produced the cows also.

Then, sheep, they have produced the sheep. What are the sheep? The beginnings of the year. They have produced the path of the Earth around the Sun and they gave the Aries as the first symbol of the beginning, the sheep. And you have the bull and the cow as the other symbols. Then the goats, the symbol of Capricorn where the Sun raises to the Devas.

And they have produced the horses. The place where the horses are found is called Sagittarius. So, they placed all the animals and beasts around the path of the year. They made the year-God and divided into the various beasts. First they produced Horses. So, they started with Sagittarius. They came to the bull in the reversed wheel and then to Aries and then to Capricorn. They ended with Capricorn. So, the creation started in the path of the equinoxes or the reversed direction and the living beings began to travel along with the planets in the opposite direction, that is, from Aries to Taurus. Of course, this is only for those who know Astrology.

So, there are horses, bulls, cows, sheep and goats. Then what next is the question.

## STANZA - 12

Yat purusham vyadadhuhu  
 Katithā vyakalpayan,  
 Mukham kimasya kau bāhū  
 Kāvūru pādā vuchyete.

*Word Division :*

YAT PURUSHAM VYADADHUHU  
 KATITHA VYAKALPAYAN  
 MUKHAM KIMASYA KAU BAHU  
 KAVURU PADAVUCHYETE

*We take down the translation or import of the stanza :*

The meaning is: Since the Devas distributed the whole Purusha into creation, here is the question: "in how many items they have divided Him? Which is His mouth? Which are His arms? Which are His thighs? Which are His feet? In what way they could arrange the Purusha? In how many ways they have made a creation out of Him, which is His mouth, where are His arms, His thighs, His feet. So, there is nothing much to explain in this stanza and we will proceed to the next one. It is only to point out that it is going to be explained in the following stanzas. So, we proceed to the next, 13th, where it will be explained.

## STANZA - 13

Brāhmaṇo'sya mukha māṣīt  
 Bahū rājanyaha kṛtaha,  
 Ūrū tadasya yadyaisyaha  
 padbhyāgum sudro ajāyata.

*Word Division :*

BRAHMANOSYA MUKHAM ASIT  
 BAHU RAJANYAHA KRUTAHA  
 URUTADASYA YAD VAISYAHA  
 PADBHYAM SUDRO AJAYATA

*We take down the translation or import of the stanza :*

Now here the limbs, the body are explained. 'Brahmano', when split up becomes Brahmanaha; this means, the man of wisdom or wisdom-bearer, that is what we call God-man, one who knows God; the man of God-wisdom. The second word 'Asya' means to Him or His. 'Mukham' means mouth. 'Asit' means became or it was. So, "the God-man became His mouth. (See, in our human creation the man who knows and explains about Person, called God-man and he is used as His mouth)". That is the first sentence. Here 'mouth' means expression.

'Bahu' means the two arms. 'Rajanyaha' means the ruler. 'Kritaha' means is made; this is in passive voice; therefore you have to say 'is made'. So, the second line indicates that the ruler is made from His arms. Among the human beings there are those who rule, they formed His arms, that is, to administer and to protect. Then 'Uru' means the two thighs. 'Tat', the same thing in English - that. Asya, again to Him. 'Yad' when

separated becomes *ya*. It is a relative pronoun which indicates 'that which.' '*Vaisyaha*' means the trader or the man of commerce, that is, the businessman. So, the trader is made His thighs, that is what we say, giving and taking and utility, this stood as His thighs that supported the trunk. This is about the Purusha applied to the Purusha of society. The society has four main functions which support the whole society. In those terms they explained this creation.

And finally, '*Padbhyam*' means from the feet, it also means for the feet - both ways. '*Sudra*' when divided it becomes Sudraha. This means, the worker or whom we call the labourer, one who does physical plane work, solid work is called Sudra. The word '*Ajayata*' means 'is born'. You see, that means: from the feet of this Purusha, the worker is born or for the sake of serving the purpose of His feet the work is born. That is, to make stability or the possibility to live, stand.

So, these are called the four temperaments of the living beings on this earth. By birth, temperamentally all the living beings including animals, birds, human beings, plants they belong to one of these four classes. If we observe the human beings, everyone of us temperamentally by birth belong to one of these four categories. Either one should be a man who can know, understand and explain about the creation and God, about the various values, or he should be having the instinct to rule, administer and protect, or he must be able to sponsor the reciprocal values of society; utilitarian aspects or what we call the utility - exchange. Finally, one is interested in doing some work, that is, with the physical appliance of his body, hands, the artisans, the builders etc. So, if we analyze all the professions of all centuries that belong to the human being, you can class them, among one of these four and there is no fifth if you speak in terms of temperament.

Then what happened is, in India, temperamentally people were used to be classed into four groups and

distributed into four colonies of the town, city or village. And if the father who belonged to one of these divisions had four sons, having four temperaments the sons occupied different vocational positions in the society. Subsequently, in course of time this esoteric arrangement was forgotten and got confused. Now, for about the past 5,000 years or more, according to the evidence of the scriptures, you find that there is a confusion about the purpose and the system degenerated into what we call the hereditary system of the four castes which is meaningless. That is why, now the son of a Brahmin is called a Brahmin in India. That is, the son of a God-man is called the Brahmin. And the son of the ruler is called a ruler and the son of a trader, a merchant, is called a merchant and the son of the labourer is called a labourer. Since this classification is false, once again it is getting degenerated and the society is being rearranged according to profession and vocations. Because now we are at the threshold of Aquarian Age, It takes a long time to get re-arranged and as a result, the whole human community is trying to have a better practical mould of division through trial and error method. That is the present situation.

So, at present, these terms do not signify that which is indicated in the scriptures, especially Vedas. For example, we belong to the Brahmana community. For your information, I am a Brahmana, that is a God-man because the grandson and the son of a God-man. But we find many sons of Brahmana drinking and eating beef and indulging in sex night and day in India. But they are also called Brahmanas because they are sons and grandsons of Brahmanas. Another point of ignorance is, now-a-days the sociologists and historians and the politicians of India they read the same stanzas and say that there is inequality in the scriptures itself. So, they say, 'let us discard the scriptures and make everyone the same', which is impossible. Everyone cannot do the same work in this society. There should be some sensible division. So, there is a big confusion.

What happens if in any country everyone does the same work - it grows absurd. You see, some should be in the military, some should be in the police, some should be in the municipality, some should be in the commercial line and some should be professors, philosophers. Equality should be economic equality and equality of facilities but they don't understand the difference. So, the result is a big confusion about the scriptures in the present.

So, you have the translation of this given to you. "Brahmana, that is, the wisdom-bearer became His mouth. Kshatriya, that is, the protector became His arms, that is, the ruler and the protector. Vaisya, that is the trader, became His thighs. Sudra, that is, the labourer, became His feet". So, this is the distribution of the functions of this Purusha in terms of society.

## STANZA - 14

Chandramā manaso jātaha  
 Chaksho suryo ajāyata,  
 Mukhā dindra schāgnischa  
 Praṇā dvāyu rajāyata.

*Word Division :*

CHANDRAMA MANASO JATAHA  
 CHAKSHO SURYO AJAYATA  
 MUKHADINDRASCHA AGNISCHA  
 PRANAD VAYURAJAYATA

Same division, the parts in terms of Cosmology.

'*Chandrama*' means the moon. '*Manaso*' when separated becomes *Manasaha*, that means from the mind. Manas means mind (you will find it in the Secret Doctrine many chapters devoted to explaining what is Manas). Manasaha means from the mind. '*Jataha*' means born. So, "the moon is born from the mind of the Purusha". *Chakshoho*, that means 'from the eye'. Suryo when separated becomes Suryaha. Suryaha means the sun-globe, not the Sun exactly, but the globe aspect of the Sun. '*Ajayata*' means born. From the eye of this Person the Sun-globe is born. That means, the living beings got the capacity, the faculty to see from the Sun-globe. Similarly, from the mind of the person the Moon is born. That means, our mind is governed by our Moon. This also is well explained in the 'Secret Doctrine' under the chapter of the Moon.

Mukha means mouth; 'Mukhat' means, from the mouth.



Here you have to divide the words: '*Indraha + cha*'. Indraha means Indra, that is the name of a leader of the group of Devas, one group of Devas have their leader called Indra, group-leader. And the next one '*Agnihi + cha*'. Agnihi means a Deva called Agni. Cha means also.

So, from the mouth of this person Indra is born and Agni is also born. So, two Devas, two leaders are born from the mouth.

'*Pranat*' means from the Prana of the Purusha. You know what Prana is? From the pulsation of the Purusha, '*Vayuhu*' means the Lord of air, the Deva of air or Wind, the Deva who is the leader of the Devas of air, '*Ajayatha*', is born.

So, on the level of cosmogeny, when the parts of the Purusha are understood, we should understand that the Moon is born out of His mind, or conversely, our mind is functioning through our Moon. By Moon we should understand the principle of Moon not the satellite of Moon. Just as by man or mankind we understand the mankind not this particular man or that particular man. The Moon is a principle which belongs to what we call the lunar principle. In every solar system the Moon is born through the lunar principle. Similarly, from the solar principle the Sun is born.

So, there are three principles mainly in creation according to the scriptures themselves : The Solar, the Lunar and the Fire, three principles. From the principles of fire, there will be the birth of three fires in every cosmos. Similarly, from the Solar principle the Solar-God, Logos is created. So, we have the Sun-globe, the Sun's rays and then the construction of the solar system, the fabric. From the Lunar principle, we have the phenomenon what is called reflection, and any phenomenon of reflection is called lunar by nature. Our Moon is one among them, the satellite Moon. The reflecting phenomenon, the phenomenon of reflection, for example, if our face reflects in the mirror we say it is the moon phenomenon. The I AM is the real Light and the mind

is the reflecting surface or the concept or the idea of I AM. So, if we try to understand with the mind what I AM is, we get only the idea or reflection. That is why the process should be reversed and the mind should be absorbed into the solar principle before we can understand or know what the I AM is. So, here we have seen the Moon born out of the mind of this Purusha. That means, the mind of this Purusha is the Cosmic Mind existing in eternity. For our purposes we can say it is the cosmic mind. From that the periodicity, the periodical functions will be coming down into the cosmos. From the cosmic level the various systems of cosmos will be coming to be distributed into various solar systems. So, those which come down are periodical and the principles that are there are eternal. So, from the eternal principle of mind, the periodical principle of the moon comes down. That is what is meant here. That which comes down is periodical, because it again goes. Like that, from the eye of this Purusha, which is eternal the Sun-globe, which is periodical comes down as the eye of the solar system. And on the third plane we have our faculty of seeing which is called the eye, caused by this fellow, the periodical one, the Sun-globe. So, in three levels everything. From the eternal eye, the Sun, comes the Sun of the solar system. So, from the eye the solar system comes; from the solar system there is the birth of the eye or the faculty of sight. So, we have to understand everyone of these in 3 steps: the eternal eye, then the Sun-globe, then the eyes of the observers or the Devas or the created beings.

Just as we understood the eternal mind from which the lunar principle comes and from our moon our mind comes. So, we have the eternal principles which have no coming and going but the beings come and go periodically. Then with this data, Blavatsky asks us to go into the solar principles, planetary principles and the arrangement of the created mechanisms which we call our bodies. That is how she builds a staircase in her 'Secret Doctrine'. She has constructed a staircase from the understanding of the things

around us and beings around us gradually up to the Hierarchy and the cosmic, so that there may not be any confusion in understanding. Because all these are abstract entities not physical. So, when there are some hundreds of abstract entities there should be a system or a syllabus or a method which leads us without confusion. See, if you are teaching about our body parts, there is no confusion because we are seeing them. But if you are teaching about some values which cannot be seen or observed by the senses, abstract values and quantities, when they are much in number, there should be a syllabus. So, in the 'Secret Doctrine' for the first time, you will see the syllabus into this wisdom. That is why we are not confused because of the system and the arrangement given by Blavatsky or more precisely by the Masters through Blavatsky.

Then from the mouth. There is the Deva called Indra is born. Now a little bit of detail about Indra. The one who receives through the five senses and this, the negative I AM has with him what we call the individual mind or '*Kama Manas.*'

So, there are six principles in all. The Kama Manas is working through all the other five, because when we are seeing through the eye it is the mind that sees or identifies with the object. When we are hearing through the ear it is the mind that hears. When the nose is functioning for smell, it is the mind that is smelling not any part of the nose. When the tongue is functioning for taste, it is the mind that is tasting and not the tongue. So, this is the sixth principle which functions through all the other five. That is why in the fifteenth chapter of the Bhagavad Gita which deals directly with the same subject called Purusha, the Lord says that the whole mechanism is a five-petalled flower, it is like a flower of five petals and the mind is the sixth to each of these five. It is the common factor. All these five have their sixth principle in the mind. So, we have a group of five

potentialities or capabilities or faculties working and the sixth. And the sixth is called the leader of the five.

Beyond the mind, the I AM is there which is nothing but the space in which we are living, that is yourself, the '*Real Yourself*'. That orders the mind. So, there are five faculties and each faculty is governed by one Deva and there are five groups of Devas working for these five faculties in us. These Devas are called the '*Devas of enjoyment*'. In the Veda they are called enjoyment Devas, because what for the senses serve you? To enjoy the outer world in five terms and this fellow, the mind is called the lord of, or the leader of these Devas. And especially when he is operating through the taste of the tongue and speech (expression), he is called Indra (the Lord) or the leader, because the other four senses can work only when there is supply of fuel to the machine. This faculty makes the body take in food. So, it is the subsistence, it is the cause of the survival of all the others. Therefore, the mind as long as it is in contact with the function of taste, it is called Indra, the leader of the five groups of Devas.

So, from the mouth Indra is born, that means the faculty of taste and the faculty to express is given a special power and that particular Deva is made to function there and that is what we call the mouth, the taste and the speech. So, they are more important than what we understand.

So, Indra is born out of his mouth and then there is another, called Agni. Agni means fire in three planes. This Deva also works through the tongue, the mouth because what is it that makes the child taste at first? It is what we call appetite, that is, the capacity to receive and assimilate, i.e., the process of combustion that is going on inside. This is all part of the will to live. So, the fire exists in the newly born child in the form of the taste and appetite. The appetite is said to be the first form of Agni who conducts the fire offering sacrifice once again, because the Devas started their game with that. They started their Yagna or play with burning and offering, that is, combustion. So, once again, the same thing

is started here, i.e., what is taken in, is burnt and is distributed as energy to all the other Devas in the body. That means, what we call food is taken in and it is being combusted and distributed to make the system function. Therefore, he is called the first Agni who enters and who begins to work. That is why this Agni is called the 'head of the house', just as there is the master of the house. In any family or house we have someone who is the master of the house. So, this fire is called the master of the house. So, that is how the two Agni and Indra are said to have been born out of the mouth of the Purusha.

Then, from the pulsation of the Purusha air is born. What is air? How is it functioning? What is it what we call air, the gaseous state of matter? In the scriptures it is said that space, during its process of pulsation is called air. That is the definition of air in the scriptures. The space during its function of pulsation is called air. That is what we call the gaseous state, that is, next to space. Pythagoras says "*Space is decomposed into 'spaces' and that is air*".

So, from the activity of the pulsation of space we have the existence of what we call air. Again, the same three principles: from pulsation we have air, from air we have respiration on the third stage. From the pulsation, which is eternal, comes the air and from the air we have our own pulsation called respiration<sup>3</sup>. You see, when the Tibetan speaks of the law of pulsation he speaks of the eternal principle, not the others. When Djwhal Khul speaks of what we call the law of pulsation in space, he is speaking of the uppermost principle which is always pulsating. That is why the universes or the galaxies of solar systems are coming and going.

## STANZA - 15

Nabhyā asī dantariksham  
 Sirshṇo dyau ssamavartata,  
 Padbhyāgum bhūmirdisa sstrotrāt  
 Tathā lokāgum akalpayan.

*Word Division :*

NABHYA ASITH ANTARIKSHAM  
 SIRSHNO DYAUH SAMAVARTATA  
 PADBHYAM BHUMIR DISAHA SROTRAT  
 THATHA LOKAN AKALPAYAN

'*Nabhya*' means from His navel (also from the centre). It has two meanings. *Nabhya* means any centre and *Nabhya* also means in your body- your navel, the Manipuraka Chakra. *Asith* you have seen = became. '*Antariksham*' means space (in the space). More correctly, the word etymologically means the interval between two entities, or the gap between two existences which we call space or ether. Then *Sirshno* means from His head. '*Dyauh*' means light. '*Samavartata*' means well manifested. So, we have space where the Purusha has his navel and from his head we have the light well manifested. '*Padbhyam*' means from the two feet the Earth is born out. You have to split up. '*Bhumir*' when you separate and it becomes *Bhumihī*, that means the Earth. So, from his feet came down the Earth. Instead of his feet being placed on Earth, the Earth was placed under his feet. That means, the material existence which we call the element of earth or material creation becomes his footstool or the basis of existence, that is, feet.

'*Disaha*' means the directions, that is, the sense of what

we call above, below, front, back, this side and that side. The sense of direction. It is only a sense in space. He created the directions. Wherefrom? 'Srotat' means ears, from the holes of his ears. That means, there is a strange explanation in the Vedic passages about this.

*Teacher* : 'How do you understand the universe around you and its existence?'

*Disciple* : 'With my eyes'.

*Teacher* : 'How do your eyes see?'

*Disciple* : 'because there is sunlight'.

*Teacher* : 'When the sunlight is not there...?'

*Disciple* : 'In the moonlight'.

*Teacher* : 'When the moonlight is absent?'

*Disciple* : 'In the light of a lamp'.

*Teacher* : 'When the lamp is not there...?'

*Disciple* : 'It is through sound'.

When we close our eyes, when there is no light at all, we recognise another existence through sound and also we can know whether the fellow is in the front of us or at the back of us. You see, unless there is this conversation, the author can never make it understandable to us. So, he gives us in the form of such conversations in some places. So, he says: 'Sound is light, that is more brilliant than the optic light'. When light is absent, sound can function. But when sound does not function, the light cannot. The Devas prepared the directions with the ears of the Purusha.

'*Tatha*' means in the same way or thus (like that). That means, we have given some examples of how these things periodically come from the eternal principles and the existences come from the periodical principles. We have given the ladder of three steps, that is, the eternal principles, the periodical principles that come down and then the existences that function. Now you take these examples and you imagine all other things in this creation, that is what he says, in the

same way as you work out other things for yourself. Because if he has to work out everything, he has to work out the whole creation and every atom he has to work out.

*Lokan* means all the planes of existence or creation, the planes. For example, the physical plane, the astral plane, the mental plane, the Buddhic plane, the Nirvanic, Paranirvanic and Mahaparanirvanic... like this we have planes of creation. And also every plane has seven sub-planes. For example, if you are reading in the room sitting and I am sleeping in the same room, we are said to exist in the same place but in two planes. And if a third person is dreaming he is in a third plane. One is in sleep, one is in dream and one is reading the book. So, in the same room, three people are in three planes. So, there are many thousands and thousands of planes. All these planes. *Tatha*, in the same way all these planes, '*Akalpayan*' (the last word), that is, they have created. In the same way they have created all these planes. Who? - the Devas.

So, the Devas woke up from Himself and they felt like working. They found the tools of working. They began to work and they burnt Him and distributed the substance of Himself in all directions. They made an all-offering of Him and then there was the sprinkled matter of the Purusha. They once again gathered, and with it they began to work out the whole universe. This is how it is described till now. And the correspondences of the three steps; the eternal principles and the periodical principles who come and go and the local workings of the existences in the individual. This is how he has given.

Up to this it is called one section of the hymn, completed. Up to this it is one half and from this the other half gives us the keys for us to live in Him and live as Himself and the art of what we call meditation and God-life lived by man. That is the other section. That is why from here the meter changes. Up to this it is the same meter which we said 32 syllables, that is, four lines of 8 syllables each. Every time the meter changes when the topic changes.



## STANZA - 16

Vedāhametam purusham mahāntam  
 Adityavarṇam tamasastu pāre,  
 Sarvāṅi rupāṅi vichitya dhīraha  
 Nāmāni krutwa'abhivadan yadāste.

*Word Division :*

VEDAHAMETAM PURUSHAM MAHANTAM  
 ADITYAVARNAM TAMASASTU PARE  
 SARVANI RUPANI VICHITYA DHIRAHA  
 NAMANI KRUTWA ABHIVADAN YATASTE

*We take down the translation or import of the stanza :*

I know this Purusha who is there busy in creating form and busy in preparing names and making the echo of each name (that means, we have in us His echo in the form of I AM and also we know things by names.

Here is a key to open the door between the man and the Person about Whom it is described, God. The doorway being the Creator. Man is the created who is in creation and the doorway is the Creator and the background of both is the Purusha. By Creator we should not understand God. The Creator is a deputy of God. The Creator is periodical. According to the Vedas Creator is periodical along with his creation He comes down.

This stanza contains more syllables, the meter is changed. According to Sanskrit, there are eleven syllables in each line now. Except the Gayatri, which has three lines,

every other meter has four lines. This is called *Trishtup*, that means eleven syllables in four lines, each line eleven syllables.

'*Vedaham*' - Here you have to divide into two words: Veda + Aham. *Aham* means 'I am'. Veda means knowing. The whole thing means 'I am knowing', 'I know'. '*Etam*' means 'this fellow', this man or just this. '*Purusham*' means whom we call Purusha, it is the accusative case of the Purusha, Him - Purusha. 'I know this fellow, this Purusha'. '*Mahantam*', that is, the big one or the grandest or the biggest also the greatest.

'*Adityavarnam*' this is a bit troublesome word, which should be carefully understood. Unless there is some notes or some explanation, the exact import cannot be known. Aditya means son of Aditi. Aditya means what we call 'the deep', what is in Greek called 'chaos'. You see, in the Greek cosmology we have three, one is the lady we call '*chaos*' who is dark, whose bottom cannot be known, the bottomless. And you have another Deva in Greek mythology who is called '*Theos*', that is her son who is the first light. That is the '*I AM*' as the born son of that lady. And then the product you have is cosmos. That is one unit creation. This is according to the Greek cosmology.

What do you find in the opening lines of the Genesis, Old Testament? 'Darkness filled the Deep'. There is a peculiar key which we have to hold in our hands : There is no-one to exist, that is all. But there is the existence. Here also it is taught through conversations between the Guru and disciple.

*Disciple* : 'What was there before creation?'

*Guru* : 'Everything was there as it is now'.

*Disciple* : 'How was it existing?'

*Guru* : 'To whom?'

That is, creation means the objectification of the observer. The one thing is already there, eternal. But the one

who comes out becomes the observer or what is called creator. Therefore if we question: 'How was the creation?' Then the Guru asks 'to whom?' Then it solves the riddle.

Aditi is called the mother of Lights, (plural). Aditya means the son of the 'Deep'. Varnam means colour and also means sound. See, a unit of light and a unit of sound are represented by the same word. He has the colour of the Deep. Also he has the sound or the voice of the Deep. It is a very complicated symbolism. The total put together is explained in the same scripture in another mantra as the syllable of utterance. That is, the same thing comes out as light in one dimension and as sound in another dimension but originally it was one. So, here 'Adityavarnam' means the fellow, the Purusha having the colour or the light or the sound and the syllable or the name. He is shining, that is, he is shining through sound and through light. That is why He is the son of darkness.

How can light shine? Only on the background of what we call darkness. Without darkness can there be light?. Suppose everything is light, there is nothing to see, unless there is darkness and light interspersed. Darkness is called, in the Rig Veda, the background light in which no observer was present. That is the definition of darkness: the background light in which no observer was present. Blavatsky calls it the total subjectivity and the first stimulation or the first disturbance from it. Blavatsky calls it the semi-subjective slumber, that is half of it has become objective, or the Purusha waking up. Many people try to explain it in language. Sri Aurobindo in his '*Savitri*' calls the deep of the Mother by the word, the '*fathomless zero*' and in her womb the fellow made his first stir of existence. That is how he says.

Next '*Tamasastu Pare*'. '*Tamasaha*' means to the darkness, '*Tu*' means what we call an exclamation mark or of course (!), that is all, Oh! '*Pare*' means on the shore or beyond (sea-shore or river-shore etc.). So, beyond darkness if we have a

shore, here is the observer who observes that Purusha, beyond darkness and on the shore. You see, one fellow is saying : 'I know this Purusha here, Who is the Biggest, the Big one, Who is the son of the Deep or darkness and Who is beyond darkness and on the shore. That is, darkness is like an ocean and you have to see the fellow on the shore. Here according to the scriptures this darkness is what we call objectivity. We see everything as something different from us, that is called darkness. So, you have to reach the other shore from this darkness, then there is that fellow shining. That means as long as the seer and the object of seeing are two or different, this fellow cannot be seen, it is all darkness. What we see is only length, breadth, thickness, time, space, everything, except the content of the whole thing which is called Purusha. He is not seen. It is all darkness. So, he is the son of the darkness, beyond darkness of the objectivity. And there he is standing when you begin to observe what is He doing?

'*Sarvani*' means all. '*Rupani*' (the second word of the third line) means forms, that is, shapes. Then the third word, '*Vichitya*' means gathering. You see, when you can cross the darkness of objectivity and look to the other shore, the fellow is there shining very busy always gathering forms. All forms, he is gathering there. He is just playing with his forms you see. And '*Dhiraha*' is also a very significant word. The meaning is, of the one who meditates 'the stable one'. He is stable there. Suppose you have seen him now, suppose after ten years once again you are reminded, you will see that he is there still. That means the Eternal One. The stable one means the Eternal One and also this word means the meditable one. That is the meaning. About Him you can see only through a process called meditation. You can meditate Him. You cannot see Him through senses or mind. So, the word '*Dhiraha*' has a double meaning. One is the stable, the Eternal One, He is always there, whenever you see. You may come and go, 'men may come and men may go, but I go on forever', he says. Just like the river; in the

evening sometimes we go to the river, it is there. We come home, we do our work, next evening we go there, it is there. Like that, on the other shore, you will see the fellow twinkling and sparkling whenever you want to see Him and you can see Him only as the meditable fellow. He is busy meditating his own forms, and also the other means meditable one; which we have seen.

'*Namani*' means names. The next one '*Kritva*' means having made. See, He prepares names also, He prepared forms and calls every form by a name. And then '*Abhivadan*', that is echoing the names or repeating or imitating. That is, He is preparing names, preparing a form, echo. He says to every form, He looks and smiles and says 'I AM' and that form says 'I AM'. You know echo? So the Purusha is playing that game wonderfully. '*Abhivadan*', that is He is uttering I AM and each form is uttering I AM. That is what He plays.

'*Yat*' means since. That means, since He is doing all these things. It is only a relative pronoun. It is a conjunction used. And finally the word '*Aste*' means is there in the third person, existing (present tense, he or she etc.). So, here the whole thing means :

I know this Purusha who is there busy in creating forms and busy in preparing names and making the echo of each name (that means, we have in us His echo in the form of I AM and also we know things by names.

'I know that Purusha Who is the Big.' That means the concept of 'big' is there, but He is always bigger than the concept of big. So, He is the big one Who is there, 'I know Him only as the son of the Deep or Darkness and only towards the other shores beyond darkness'. Because if I see anyone else except himself, it is darkness. It is what we call objectivity. So, only as long as I see Him in subjectivity, I see Him. But if I actually see Him as something different to the seen, it is darkness. So, on the other shore of darkness, I see Him. So, the keynote is only one word: 'I am knowing.' So,

if you say 'there is God' it is useless, because it is third person or objectivity. If you say 'He is God', that is false because it is something different from yourself. Only one word is there: *'I am knowing, that is the master-key.'* And you will find Him there on the shores beyond. What is He doing? He is making forms. Unless He made a form I cannot begin to meditate Him, therefore by Person it means the One Who is beyond the shores and the One Who has made this stanza and the One who reads this. It is the same Person. That is why it is said 'this stanza is dedicated to the reader'. That means, there is no other person except that Person. So, 'we dedicate this to the Purusha in the reader Who is Himself the reader'. That is how he just begins to appraise the Lord in the second section.

So also He makes names and makes the fellows echo the names. He makes the forms and He makes the names and He asks the forms to make an echo of the names. So, He is there like that. And he says 'I am seeing', it is the key-note. Of course in the next stanza, he says there is no other approach except this. That means, except the consciousness of I AM there is no second approach. That means, as long as you have an observation of 'other thing', there is no approach. So, he says wonderfully 'there is no other approach'. That is why His name is called 'I AM THAT I AM' in every scripture. Jesus also gave us 'I AM the way, I AM the light, I AM life, I AM resurrection'. That is the highest initiation. But unfortunately the preachers say 'He is the Way'. It is darkness. If you say 'He is God', it is darkness.

## STANZA - 17

Dhātā purastā dyamudā jahāra  
 Sakraha pravidwān pradisa schatasraha,  
 Tamevam vidvā namṛuta iha bhavati  
 Nanyah panthā ayanayā vidyate.

*Word Division :*

DHATA PURASTAD YAMUDA JAHARA  
 SACRAH PRAVIDWAN PRADISASCHA TASRAHA  
 TAMEVAM VIDVAN AMRUTA IHA BHAVATHI  
 NANYAH PANTHA AYANAYA VIDYATE

*We take down the translation or import of the stanza :*

Now 'Dhata' means Creator. That means not the Lord himself. But he is one of the deputies of the Lord. He is called Brahma, the four-faced. He is born from the navel of the Lord. 'Purastat' means in the beginning. It also means in the East. And the third word should be divided as 'Yam Uda Jahara.' That means whom the Creator uttered forth. That is, the Creator uttered the Purusha as his own word and it became the creation. 'Sakraha' means 'Indra'. Indra, the Lord of speech. The leader of the Devas. So Sakraha is Indra. Then 'Pravidwan' means he is well known and he knows well - the Purusha. He knows the Purusha well. Exoterically translated as the great scholar. With all the bundle of books on his head. The next one should be split as 'Pradisaha Chatasraha' - so we split it here and it becomes two.

'Pradisaha' means, has shown out. Indra had made an exhibition of Purusha. He opened a grand exhibition. Because

it is Lord of speech. He made an exhibition. How? 'Chatasraha' means four-fold. In the form of four. First was the cross and then was the square. Remember cross within a circle. Because the circle was there and the centre before the cross and the square manifested. Here was the circle in the centre as the point and the point expands the circle having the cross and the square. That is the four stages of utterance and the four stages of the speech of the utterer called the Creator. We find in the opening pages of the Secret Doctrine a commentary of this. So Indra has made an exhibition of the Purusha.

*'Tvamevam'* you have to split like this. *'Tvam - Evam'* means him- in this way. The next word *Vidwan* - one who knows. One who knows him like this in this way, that is what he means. Then *'Amruta'* the next word - immortal. Etymologically the same word. The next word *'iha'* - here, means in this world, in this physical existence, on this earth. The last word *'Bhavathi'* - becomes. So one who knows the Lord like this, here, becomes immortal even while in his physical body on this earth. The next one *'Na'* - no, *'Anya'* - other, not other. *Pantha* - path or the way. *Ayanaya* - for the journey. *Vidyate* - exists.

So there is no other path existing in the journey of your life except to know the word "I AM" and "I know". That is what he says. You have to focus your mind back upon yourself, upon the meaning of the word "I AM". And then only you can know him by knowing yourself, knowing thyself. And there is no other go for the journey of life. That's what it means. Now the translation of the stanza : He is the same Purusha whom the Creator has uttered forth in the beginning as the one in the East. He is the same Purusha again whom *Sacra* (the Lord of Sacraments, especially speech, the word sacrament comes from the etymology of *sacra*) has exhibited in a four-fold manner. One who knows him through this path (as I AM) stands immortal even while he is here on this earth. There is



no other path to take the journey and reach the goal. This is the translation. That means if you use any other word except I AM you will find some other fellow before you. Not that One who is inside. Krishnamacharya may see Rudolf or Rudolf (seminar's organiser) may see Krishnamacharya but the both fellows should see the same One in the two. Then only the first stanza relating to Purusha having thousands of heads, thousands of eyes and of feet is understandable. Sakra, etymologically means the word 'Sacrament'. Sacred also comes from the same. Etymologically speaking the word, the root 'sac' which is the base of the word SACRA means ability.

## STANZA - 18

Yagñena yagña mayajanta devāha  
 Tāni dharmāṇi prathamā nyāsan,  
 Teha nākam mahimāna ssachante  
 Yatra purve sādhyā ssanti devāha.

*Word Division :*

YAGNENA YAGNA MAYAJANTA DEVAH  
 TANI DHARMANI PRADHAMANYASAN  
 TEHA NAKAM MAHIMAA NAHA CHAYANTE  
 YATRA PURVE SADHYA SSANTI DEVAH

*We take down the translation or import of the stanza :*

The Devas thus sacrifice the sacrifice from the very sacrifice. Their trait stood as the first traits for them from those potential Devas who stood as their background. And with these traits they magnified the process of sacrifice into this creation since they found it joyful.

'Yagnena' - by the sacrifice, 'Yagnam Ayajanta' - the word Yagnam - sacrifice. 'Ayajanta' is the verb form of the same word used in past tense. They have sacrificed. That means - they have sacrificed the sacrifice by the sacrifice. That means the Devas, have taken the previous sacrifice as a model and they made it again. The Devas felt it as an instinct to create. Because it was there previously. So they behaved accordingly. This is what the Free Masons call - The Lodge is opened in due and ancient fashion. That means as it was opened previously now also it is opened. The Free Masons think that lodge means the building. Lodge is not the building. It means

where the Devas come and lodge. That is what is called lodge. So the Devas sacrificed the sacrifice through and by the sacrifice. That is what it means. They took the sacrifice as a model. They received it as their own instinct. They just behaved in the same way. That is what the first line means.

And then the next word '*Tani*' - day. '*Dharmani*' - traits. Next you should split like this - '*Prathamani*' plus '*Asan*'. '*Prathamani*' means those that were there in the beginning. '*Asan*' means past tense of existed. *Asan* means they existed. That means the traits of creation became the instinctive traits of these Devas. Because the traits were previously existing just as the tree gets the same traits of the previous tree through the seed. The traits were existing long before the Devas were existed. So they got the traits. That is what is meant in this line. So the properties of creation were inherited by the Devas automatically and they worked out the creation. That is the answer for the questions how they could understand the method of creating while doing this creation they become great. That is what they discovered. They are magnified into these worlds. And then they are multiplied as so many beings in the world. Because in every being they are there. So that is why they are continuing the same sacrifice. They found it O.K. To create, so they created. And then '*Sachanthe*', last word - those who gained also those who gathered. The Devas found that they gained in that work because they gained this creation. And they found much gathering because they gathered clusters of galaxies and living beings.

The Devas thus sacrifice the sacrifice from the very sacrifice. Their trait stood as the first traits for them from those potential Devas who stood as their background. And with these traits they magnified the process of sacrifice into this creation since they found it joyful.

In this stanza it is described that the Devas sacrificed the sacrifice from out of the sacrifice. That means when the Devas woke up in the course of creation on the background

called the Purusha, they found themselves instinctively feeling like doing something. And that something was not irregular or sporadic but it was exactly according to the procedure required for the creation from the cosmic order down to an individual. So the whole procedure was strictly according to the order though they did not know anything. That is what this stanza means. How was this possible? They said that there is what is called the traits. They are called in the texts 'Dharmas'. Tani Dharmani Pradhama Nyasan. That is how the second line goes.

The word DHARMA should be carefully understood. It is a comprehensive term. Generally it is stated that One should perform his Dharma carefully. That is how people speak about this word. It is also translated as the law applied to anything. When we are speaking of the code of law that is the penal law, the civil law and the criminal law, even when the word Dharma is used in Sanskrit. For example, we have the word Dharma Sastra that is the science of the code of conduct, the science of the civil law. That is called Dharmasastra. We have the Dharma Sastra even by Manu and composed by the earliest of the scholars. In all the 18 puranas and the 2 Ithihasas we see as the Manu from time to time appears to his children and grand children (that is the humanity) on the earth and reveals his law. For example, the law of Moses that is given in the '*Pentateuch*', its an example of Dharma. These are all fragments of the same old text, the Vedas, the Old Testament and the Zohar, Kabbalah, all these are the fragments of the same old book. So you find the code of conduct exactly the same. In that sense also the word Dharma is used. This, when esoterically taken according to the definition given in the scriptures - of all the scriptures, the book Mahabharata is standard for the definition of the word Dharma because the definition and the discourses are given of Dharma in many places precisely. In every situation we find the application of Dharma in the Mahabharata. So we, in India, take the Mahabharata as the standard for the

meaning and the significance of the word Dharma. It is defined like this: Dharma is which sustain you and the whole humanity. Because it comes from a root Dhr - means to sustain, to support and to protect. It has three meanings. To sustain, to support and to protect. And when your procedure, your conduct and your expression and way of living is according to that motto, then you are said to have dharma with you or you have obedient to Dharma. That is how it is understood.

In the Mahabharata it is said: "*Honour the law, it honours you. Try to protect the Law, it protects you*". Suppose there are ten small little cottages in the forest made of palmira leaves in a village, if one cottage is on fire, it is the duty of the people of the other nine cottages to see that the fire is put out. Then only their cottages will be safe. This is given as a formula of the behaviour of Dharma. If they try to protect their own cottages, the fire can spread and burn. If they protect the first cottage from fire, all the cottages will be saved. At least for this motto of selfishness you have to be unselfish. And then you know the sweetness of unselfish life. That is how it is said.

First you start to obey the laws of traffic because the policeman is there. Gradually we have to grow to the degree of appreciating the usefulness and the sweetness of the rules of traffic. And the idea of policeman should go away from the mind. Like that we have to grow. That is how it is described in Maha Bharata about the law. There is a definition of the higher Dharma given. The higher Dharma is what is called the bundle of the traits of the creation. The bundle of all the traits of creation. What are they? One is nature creates. That is the trait of nature. And every created being wants to live. That is another trait. And everyone instinctively tries to protect himself. A third trait.

And finally Mahabharata says, you have an instinct which knows what is the law of nature. And it says, you like

people doing something for you. You dislike people doing something for you. There are two things. If someone insults, you don't like. If someone honours you, you like it. That is how you have to know what you have to do for others, according to the law. If you do to others what you wish to have from others, if you abstain from doing to others what you don't like that others should do for you, that is what is the law for you. And you can know law instinctively. This is another sentence from the book Mahabharata. The properties of creation are also part of Dharma. For example, properties of matter, properties of mind, properties of the senses, properties of life, properties of space, time all these put together form one law which is called the eternal law.

And here it is said: These are Eternal. The properties or the traits of creation are eternal and when the Devas come they find them already there. When sugar is there, it is sweet. When it is not there then also it is true that sugar is sweet. So the sweetness of sugar does not depend upon the physical crystal of sugar but the fact that sugar is sweet. That is how it is pointed out in this stanza. The Devas found that all the Dharmas are already there by the time they woke up in the process of creation. Therefore they found that they have to be channels for manifestation. When you give a drop of honey upon the tongue of a newly born babe, how does he know that it is sweet? That is what is called instinct. How does a child know that he has to breath. He has no idea of chemistry but how does he know that he has to take in only oxygen and give out only carbondioxide. That is what is called instinct. It never depends upon what we know. Because it has to protect us. It first protects us then makes us know gradually. So wisdom - the eternal knowledge never depends upon what we know but it is always there protecting us and making us know. That is what this stanza means. Its a very rare import. A very few texts in the world give this concept. Not many books will give. Even in the Vedic literature you find very very few stanzas like this. So it is a rare thing which opens a new dimension towards the traits of creation

and the concept of Dharma. So the Devas woke up. Then they would have just sat down or slept once again because there was nobody for them to suggest anything. It was the beginning of creation. But immediately they found just as the child found that it should cry, the Devas found that they should do something. They began to do it and that is what is called this creation. Again and again whenever a creation is inaugurated it happens and the same thing holds good and the same procedure will be there. So the procedure is eternal. Let it be the Devas or the Human beings or the Globes or the planets or the solar systems or the galaxies, they come and go. They are periodical. The set of rules or the properties of the traits. This is the original meaning of what we call scripture of Gospel. It is not a book written by any human being but it is there in nature from which man copies again and again, fragmentally. Let it be a science or an art or a code of conduct. It is there in nature. That is why Madame Blavatsky said, there is only One Book. And she says, there is only one copy of it in existence, that is the "I AM", yourself, everyone is one copy of it in existence and he has to copy it from it. And she says, it is there in the cave temples. That means your own layers of consciousness.

The book of '*Dzyan*' speaks of this book of which Blavatsky speaks. The Purusha Sukta and the Vedic stanzas speak of this one book. Madam HPB says, the book was not completed by the one who started. She refers to the eighth chapter of the second volume of "*Isis Unveiled*". In the beginning pages she says, He died unfinished. That is, he could not finish the book. The book was unfinished. And it was completed by his son. That means the story of the whole creation is complete only in the story of the father coming down as son. So the story exists - half of it exists in the story of the father and the other half in the story of the son. We find many veiled writings in her albums. We should not read them intellectually. You will be amazed and your mind will be dazed and you are obliged to stop it at a certain

point. Intellectual approach is a wrong approach to such books. Because there is nothing that we have to know in that book but there is every thing that we have to follow and we have to become. They are books for becoming for us and to know.

We have to know that the book is an electromagnet and yourself being a good piece of iron. And when there is the contact the process is only the process of transformation or becoming not understanding. Remember when once the process begins in you, you will find what it is and you will be a different person and never in your life the previous person. You are no more the previous person. Your order of priority of doing things changes. Your interests in life change forever. That is what is expected so that is why the Devas conduct the ritual of the creation. Otherwise what do they get? What does the sun get from us if he gives us sunlight. And what do the clouds get if they give us water? That is the way the Devas work and we are expected to get a transformation so that we begin to work like that. We live like the clouds and the sun and then only you will understand that everything you need comes to you, you need not run for it. Only after making a sacrifice you will be able to understand it. If you try to approach it through a certain amount of caution, you will never understand it and you will never understand the book. This is one little dimension of those grand books.

So the Devas performed the sacrifice of creation through the process of creation. They sacrificed the sacrifice through sacrifice. That is how the sentence goes. That means they sacrificed themselves, by not wanting anything except doing what is there for them. If they question what do I get by doing this, they also would have forced 'to live by the sweat of their brow'. That is, enter into the competition of the world. They have to earn and they have to live. It is only the human that has the competition in life, no other beings. The Devas, the animals or plants or minerals do not live through



competition except the human fellow. Since it is inevitable for the human fellow, it is prescribed by these texts that he should know how to imitate the work of the Devas. He will live like them and will have no necessity or business to live in competition. So those traits they found Eternal and then they found it a joy to do it. That is the difference.

An employee does it like a duty but there is no joy in doing it. If you find a clerk in an office working, there is no joy. You should seek some other source like the cinema or the circus or an evening walk for joy. Because it ceases to be a joy for him. From morning 10 o' clock till about 5 in the evening except in the lunch time, he has to work and work is no joy for him and it ceases to be a joy and he has to seek joy elsewhere. But here they say; they found it a joy to do it. Therefore they never stopped doing it. The Devas found the work of their forefathers and they could understand. It was there potentially. They could understand the whole creation but the whole creation was there even in dissolution and it was there potentially. They also understood that before they woke up they were also there. But they were there in a potential way. Just as we are there while we are sleeping. Only after waking up we understand that we slept and we were there. Like that they understood that they were there. And the traits were there and the whole creation was there potentially, that is, as a seed, the creation was there. Now they are working out the tree out of the seed. That is how this stanza is explained.

## STANZA - 19

Adbhya ssambhūtaḥ pruthivī rasācca  
 Visva karmaṇaḥ ssamavarta tādhi,  
 Tasya twasṭha vidadha drūpameti  
 Tat puruṣasya visva mājana magre.

*Word Division :*

ADBHYAHA SAMBHUTA PRUTHIVEE RASAACHA  
 VISWA KARMAṆA SSAMAVARTA TAADHI  
 TASYA TWASTA VIDADHAH RUPAMEETI  
 TAT PURUSHASYA VISWA MAJANA MAGRE

Now about the word meaning. The first word '*Adbhya*' means from the waters. Now from this stanza it is described how the Puruṣa is born in the thousands and thousands ways as the many species of planets and the galaxies and the fauna and flora of the earth planet, as living beings. That is the content. From the waters, '*Sambhuta*' means was born. So the Puruṣa was born from the water first, because the seed always germinates only with water, whether it is human or animal or plant. '*Pruthivee*' means from the earth. The Puruṣa was born as plant from the earth. Earth here means matter; that is, he learned how to own the physical bodies. To be born in physical bodies. '*Rasat*' means by taste he was born. That means, he began to experience the senses. That is the process of tasting! As the property of life. And then '*Viswakarmaṇah*',

You know we were talking of Viswakarma previously. There are certain fellows among these Devas who preside over certain functions. You know what is called shape

consciousness in creation. The seed of the tree has the recollection of the shape of the tree in all its detail. Then only it can produce the same trees. Otherwise it produces any trees periodically. Similarly the seed of the human being, a drop of sperm, has the recollection of all the anatomy and the physiology of the human. Otherwise a pig may be born out of a human embryo or a dog may be born. Only a human being is born - it is what is called the nature's recollection of shape consciousness. And this faculty is presided over by an intelligence or a Deva in creation called '*Viswakarma*'. He is the Deva who presides over the shape consciousness. Not only in the embryos and seeds on this earth but also you find it in the solar systems. They form in the same way. Everything that is revealed from space. For example, light reveals itself in the same way.

That is why in the previous stanza it is said: All these traits are permanent and whenever there is creation, it is created only in those terms. Whenever a strawberry is created it contains the same colour, the same smell, the same seed and the same taste. It is what we can call the strawberry-ness. Like that every one of us has "his-ness" which we call his characteristics. Every one has his own nature. That makes you identify him away from others. One creation has its own creation-ness. *Viswakarma* is the Lord of the shape consciousness of the globes, the solar systems, the planetary beings. And then the embryos, the seeds. So in total, we can call him, the Lord of the shape consciousness or the Deva of the shape consciousness.

After the completion of the development of the embryo into a foetus what does he do? He exists in the same body. He imparts you the faculty of shape consciousness. For example as we disperse and meet once again we recognize each other. How? Only because of this shape consciousness in us. He gives us shape consciousness. Otherwise the husband cannot recognize the wife after he goes out and comes home. It is given to each species separately. For

example, a human being cannot recognize each cow separately when there are hundred cows. But among the cows, they recognize each other. Similarly among the human beings we recognize each other. If there are hundred white people settled in India, it takes two or three days for the Indian to recognise each white fellow separately. And same thing for the white. If you find suddenly a hundred or hundred fifty blacks, it takes some time to recognise each one of them. This faculty of recognising through shape is imparted to every one of us.

## STANZA - 20

Vedāhametam purusham mahāntam  
 Ādityavarṇam tamasaha parastāt,  
 Tamevam vidwān amṛta iha bhavati  
 Nanyah pantha vidyate'ayanāya.

*Word Division :*

VEDAHAMETAM PURUSHAM MAHANTAM  
 ADITYAVARNAM TAMASAHA PARASTAT  
 TAMEVAM VIDVAN AMRUTA IHA BHAVATHI  
 NANYAH PANDHA VIDYATE AYANAYA

This stanza is a combination of the previous stanzas i.e., stanza 16 and 17, which we have seen in detail. The first two lines of this stanza are same as the first two lines of stanza 16 (of course, here, the last word of the 2nd line of stanza 16, 'pare' have become, 'parastat'. And in the same way, the last two lines of this stanza are same as the last two lines of stanza 17, except the last two words are jumbled. So there is nothing much to explain in this stanza and we will proceed to the next one.

However, the content or meaning of this stanza is like this : "I know this purusha (Person), this Great one, who is the light of the Sun, shining beyond darkness. One who knows him like this (though this path, as *I am*), becomes immortal (even while he is on this earth, i.e., in his physical). There is no other path for attainment.

## STANZA - 21

Prajāpati scharati garbhe antaha  
 Ajāyamāno bahudhā vijāyate,  
 Tasya dhīrāha pari jānanti yonim  
 Marechenam pada mitççanti vedasaha.

*Word Division :*

PRAJAPATIS CHARATI GARBHE ANTAHA  
 AJAYAMANO BAHUDHA VIJAYATHE  
 TASYA DHEERAH PARIJANANTI YONIM  
 MAREECHEENAM PADAM ITCHANTI VEDASAHA

The words are split up like this. The first word becomes 'Prajapati' -when divided - means the Lord of cycles. For example; one year, it repeats; one month, it repeats; new moon and full moon, half month. They are called cycles. There are also the bigger cycles called Yugas. Prajapati is a consciousness that conducts these cycles and presides over these cycles or otherwise we cannot have these cycles regularly. For example, the moon-principle is called the Lord of the cycles of menstruation for reproduction. That is why you find the 28 number of days as the cycle of a healthy woman which is the cycle of the moon. Like this there is an overlord for all these planetary Devas who preside over this one property called 'maintaining the cycles'. That is counting them. That is called Prajapati. And etymologically the name means 'Prajā' means reproduction which should be understood something different from creation. So there are Devas who preside over creation and there are Devas who preside over reproduction. Those who preside over reproduction are called the 'Pitris'. Child bearing, fertilisation

and the development of the foetus and the delivery, the sex act are all governed by 'Pitris'. That is why the ancient races during the process of receiving the scriptures, the scriptural age understood the sexual instinct a call of Devas. The sex acted as a part of the sacrament or the ritual of creation. That is why they pleaded so much for the maintenance of the purity of sex life and purity of sex and monogamy. That is their idea about the matter. We are expected to cooperate with the Devas and work for the creation. We are, therefore, expected to have our vehicles pure and pious. So the sex act including the emotion are to be properly trained and piously trained - according to the ancient authors of the scriptures. That is how it goes on. In every species it is there. We should know how the periods occur in every species. They occur only as term cycles which we call seasons. You see the animals do not mate out of season. Like that periods occur in the animals. Only as instinct. You see how the plants are fertilized or pollinated only during certain days of their blossom, their maturity. So in each species the cycles occur and the periodicities occur but in a different way. This is PRAJA. 'Pati' means Lord of cycles and also father in a sense. You know the word 'Patriarch' used in the Old Testament. It means exactly the same, etymologically and traditionally also. What does the word patriarch means: pater means father, arch means the Lord. The Lord protector who is the father. So Abraham, Jacob etc. whom we find, they were not human beings, they were cycles or the Lords of the cycles. You will be able to appreciate the Old Testament in that way. Otherwise if he is said to have ruled for thousands of years, it sounds nonsense. So the word Prajapati may be translated as patriarch, but since we do not know the significance of the word patriarch, we translated both the terms into our own explanations. Because we are equally blind to the two terms.

'Charati' means move. 'Garbhe' means in the womb. So this Purusha took up the role of the Lord of the cycles and he became the Lord of the cycles. And then began to move

in the different wombs. That is, he produced the art of fertilisation, mating and pregnancy, then delivery. So, for the present, he is presiding over these functions. In that context, he is called the patriarch or the Prajapathi. '*Garbhe*' means in the womb. '*Antaha*' means inside.

You can ask what is a womb? It is a vital question. Why it is a vital question? Simply because we are all emotional in understanding the womb. That is all. But let us try to understand it as a pure scientist. Womb is nothing but the inside of something. There is the same space inside as it is outside. So he created what is called inside. And then he made it a womb. And he created cycles of time. And he began to move in it as the child. So that is why he used the word inside. And another interesting thing, the word Garbha which means womb etymologically means house, abode. When you translate it, it is called womb. You are developed in a closed space, in the egg. That is why you have the instinct to build the house and live in it. Otherwise how could a bird or a human being conceive of building a nest or a house or a shelter. Who gave him the instinct? His very origin belongs to such a process, he could instinctively conceive of building for him to live. Not only the human being but every species among the trees, ants, birds, beasts, they try to have their own shelter. That is shelter mindedness is inherited by the living being because he was brought up in such a condition. That is why the word Garbha indicates etymologically these meanings. And '*Ajayamano*', when divided it becomes '*Ajayamanaha*' - not being born. That is the meaning of the word. The word '*Bahudha*' - in many forms. '*Vijayathe*' - born differently. That means Himself never born, but He is always being born in different forms differently. .

If we draw circles, there is a portion of the board inside of the circles. But the board is not at all inside. It is the background. The circle has geometrically its own area and its own geometrical properties. But the board is in no way concerned with it. Similarly the fellow is working as the



background. He is coming down as the indweller of every form and taking his birth but he is not being born because he is the background. But he is the one who is born because there is no one else. The existence is only of the one fellow. That is why Ajayamanaha - not being born; Bahudha - in many ways; Vijayatha - he is born in many forms.

'*Tasya*' - his; '*Dheeraha*' - those who are stable in mind and those who meditate. '*Parijananti*' - know well. Those who meditate and those who have stability of mind, really know this. '*Yonim*' - means generating organ. Meaning the female organ of birth place. Etymologically meaning birth place. So those who have grown above emotions and above the movement of mind, those who have attained stability of mind, they know what exactly the generating organ means. They know it as the secret of all secrets. The 'holy of all holies.' So they keep its secrecy. That means they do not misbehave, for their emotion. They work with the Devas, that is all. Because they know it as the birth place of the same fellow. This is a stunning verse which we may not have any compromise with.

'*Mareecheenam*' - they are the Lords who meditate upon light. Very difficult to translate this because there is no equivalent in any language. We have only one word in the ancient Tibetan tradition, Buddhistic tradition. They are called the *DHYANI BUDDHAS*. Don't think that they are human beings sitting somewhere under the tree and meditating. Because the history professor gives us such an idea. This is the meaning. They meditate upon Light and bring light out of darkness. They are the Devas above and beyond our Devas. They are the Cosmic Devas who bring light from darkness. Just read something about Dhyani Buddhas' in the Secret Doctrine for two or three times, you will be able to understand this a little. The Buddha etymologically means enlightened one, one who received light. Gautama was conferred the name Buddha, that is, the one who received the light. He was also conferred the title *Tadhagata*, that is 'fell in the Air of the ancient Avatars, who

tred the same path'. That is Tadhagatha. He was given many titles by his disciples. He was also called *Avalokiteswara*. That means he ceased to be a person and became a planetary principle. He was first to suggest planetary synthesis in this cycle of time. He offered himself to stay on looking at the atoms of this earth globe who are nothing but the permanent atoms or egos or travellers. He will be overlooking the beings of the earth until the last being gets enlightenment. That is what he promised. For that he was called *Avalokiteswara*.

So '*Mareechees*' or Dhyani Buddhas of the Secret, Doctrine. '*Mareecheenam*' means of these fellows. '*Padam*' means abode. '*Itchanti*' means are wishing. '*Vedasaha*' means of the Creator. That is, those who reached the state of the stability of mind and state of meditation, always wish to stand as the Dhyani Buddhas who are working under the creator. What do they want? Many people meditate to become better and their luck becoming better and their fortune becoming better. This is not meditation. When we actually fall into the line of those who are meditating we understand that we are desirous of becoming one with those helpers of creation who are working out the creation.

In the capacity of the '*Prajapati*' the Lord of cycles, and generations goes round in the womb and is born as many beings, though he is never born to anyone. The stable ones who reached the meditative levels can know about his birth place and very much wish to live in the abode of his rays of light where the creator does his work with pleasure. This is what it means.

So the Purusha is described as coming down in the form of *Prajapati* in the verse. *Prajapati* is patriarch or the Lord of the cycles. There are many *Prajapatis* described in the vedic texts. The *Prajapati* is called *Kasyapa*. The word etymologically means the Seer, one who sees and he represents the vault of heavens which we call the arch in many symbolisms. You know, if there is a construction of this shape ++ above a passage, a gate, it is called arch. This arch is described as having

two pillars which formed the gateways or entrance into the temple in many schools of symbolism. And this arch is made up of the East and West of our day relative to our own position on earth wherever we stand. Astrologically speaking, the beginning of the arch is called the beginning of the first house and the ending of the arch is called the beginning of the seventh house, because the whole space around us is divided into twelve parts, equal of course, according to the Science of Astrology, corresponding with the twelve syllables of the Lord's name which make up the frame of the Lord, that is, the body of the Lord. The twelve syllables are: head, face, neck (upto bronchus), chest, gaster (upper belly), waist (i.e., the line where you have the belt), lower abdomen, genitals and rectum area, thighs, knees, calfs, feet. They are called the twelve syllables of the Lord's name after which the frame, the body of the Lord is built by the Devas or the Architects of the Universe. And you remember that 'man is made in the image and likeness of God' according to the scriptures. This is a sentence from the Old Testament. That means you have all these parts of your body and the body is made a temple. Your every day is made in the same way, from East to West. You have always the arch of space, the vault of space called the Prajapati Kasyapa or the Seer. And the lower part is concealed. That is, from the West to the East the space is concealed to you, the upper part is revealed to you. This is the model according to which you will lie in your mother's womb when you are fertilised, that is, according to the law of correspondences, the Eastern horizon relative to the place and time where your father and mother was at the time of your fertilisation. They give you this position. And at that time in your mother's womb there is the egg where you are fertilised. See, there will be planes around the earth at that time. Suppose there is Jupiter below the Eastern horizon yet to rise. That means, Jupiter is the position of your head when you are fertilised. Be sure that you will have no troubles to the head or the mind in this birth. Suppose Saturn is there.. below our feet - zero position, he is exactly influencing your heart and lungs.

Be sure by birth you are weak in heart and lungs life long, forever, throughout this life and this is according to the Karma of your previous birth. You should be careful of it, you should repay the previous birth's Karma by living according to your health, by eating only according to your heart and lung situation and by avoiding certain foods etc. This is an example of application of the correspondences according to the scriptures. Like this all the planets will be there.

Therefore, this is called the vault of heaven and the whole is called the temple where the Lord is installed as an indweller or an ego. Don't think for a moment that you are the ego. He is here, enacting your role. That is the sacrament which we are expected to receive before we die. That is the ideal of all these scriptures. That is, He should live in our name in this body. Then you should live as devotee in the same body. That is the idea of the scriptures. So, this temple is described to have two pillars, that is, your two legs. That means, the two legged being is privileged to know all the wisdom. You know, some day death comes and all this is wiped off from the brain. Before that you are expected to know and realise this and hand it down to the next generation in the form of the father becoming the son. So, the gap in between is what is called '*the flood*' in the scriptures, or the deluge. That is why symbolically it is said that emperor Seth constructed two pillars and an arch, where he engraved all the wisdom, so that it may survive the flood.

The story is symbolic. That means, one of the architects who is in the Old Testament called emperor Seth is also one of these year gods or gods of cycles, a patriarch. He is said to have constructed a temple, that is, two big pillars, upon which the whole thing is engraved as your own frame. That means, the whole wisdom is engraved on your own body to read and on the vault of the space around you. It is called the script of the heavens and 'Pi' ( $\pi$ ) was a glyph of this temple before it was taken as one of the alphabets in a language. It was symbolic of the two-legged being bearing

wisdom in his head. And the same thing is again repeated in a little more detail in the 'temple of Solomon', in the description of the temple of Solomon in the book of Kings. Three big nations came together in the ancient days. One nation contributed one name of the Sun, the Sun God from which came the words, Solar and Sol. Another nation contributed another name of Sun God, the ancients of the Anglicans, contributed a third name of the same Sun God. Do you know that the ancient Anglicans settled in a place where they called it the city of Sun God 'Ilandon'. This has become the present London. 'An' means Sun God, 'don' means city. In Sanskrit also we have a word 'dhan' which means city, Rajadhan etc. we have. Ra have Rajadhani means capital city. In many ancient languages dhan means city and Burg means village - Puram. So, these three people in the ancient days contributed three names of Sun God together and made one name called Solomon, from which it has been copied into the scriptures as King Solomon. So, this was made Solomon, who was considered an emperor afterwards - poor fellow. Of course, an emperor might have had his name after this Sun God.

The gap between two activities of creation is called the flood. For example, death is called one flood, before birth. And the periodical water cataclysms on this earth are called another example of flood - periodically it happens. That is, due to the shifting of the poles on this earth (you know that the poles are gradually being shifted towards the West, so the North-pole gradually comes to the East, the South pole to the west. That is how the tilt takes place. Then after some time what happens? There will be equatorial temperatures on the North and South poles. For that reason the glaciers explode and burst-out and give the flood. The moment of the flood is represented in what we call the Swastika (卐), that is, the equatorial point taking their rotation towards the poles and the poles taking towards equator and this has its own time-calculations about the flood.

## STANZA - 22

Yo devebhya ātapati  
 Yo devānām purohitaha,  
 Purvo yo devebhyo jātaha  
 Namō ruchāya brāhmāye.

*Word Division :*

YO DEVEBHYA AATAPATI  
 YO DEVANAAM PUROHITAH  
 PURVO YO DEVEBHYO JATAHA  
 NAMO RUCHAYA BRAHMAYE

*We take down the translation or import of the stanza :*

The Purusha gets heated and lighted and purified because he shines for the sake of Devas. He walks ahead of them working out their welfare. He is the very priest of the Devas. I bow down to that light of self expansion, to that sound of self-utterance. That is what it means.

I know this Purusha, who is the biggest of all, the greatest of all and the grandest of all and who has the light and sound as his utterance. 'Aatapati' means, Purusha is shining for the sake of Devas. And he is burning himself in the form of Sun globe for the sake of the Devas and he is becoming heated as sun light and heat for the sake of life, to give life. He becomes lighted because he has to light. He becomes purified because he has to purify. The sun's ray, the Purusha is getting these changes for the sake of the Devas to come into creation. 'Devanaam purohitaha' means the priest of the Devas. One who is the priest of the Devas. That means he presides and directs

the Devas in the creation giving them the ritualistic procedure of the creation and making them instinctively feel as a creation and also make them feel sacred of the whole work. He preserves the sanctity of the whole work and he initiates the Devas into the work. That is '*Purohita*' - priest. This is the exoteric translation of course. The etymological and esoteric meaning of the word '*Purohita*' is, it is two words '*Puro*' and '*Hita*'. *Puro* means ahead, *Hita* means welfare. And the word '*Purohita*' means, one who works out our welfare ahead of us. That is the exact meaning of the word. One who works out or looks to our welfare ahead of us. Before we know a thing he works out the procedure through which we proceed safely. That is what is also called Guru. Next, '*Purvo*', when separated, it becomes '*Purvaha*'. *Purvaha* means earlier. '*Yo*' means once again- who; '*Devebhyo*' become *Devebhyaha* when split. From the Devas. '*Jataha*' means born, he is always elder to any of the Devas. He is always born before any one of these Devas. That means when the Devas wake up they always find him existing as their background. So he is always an elder brother of the Devas. The next word '*Namo*' becomes *Namaha* means I bow down, I bend my head, I offer my obedience, offer myself. '*Ruchaya*' means to the shining one. Two meanings : one who shines and one who comes out as sound. It is light and sound - both. I bow down to the one who shines forth and who is heard by me. Who is uttered by me. That is what it means. I bow down to the voice who utters through me. I bow down to the light who knows through me. So the Lord is working in me in the form of One who knows, one who wants to know, because without his grace we don't have the aptitude of trying to know something. So we bow down to him as our light. We bow down to him as our song. We utter and we hear. This is all that means.

'*Brahmaye*' - the one who has self expansion, self brilliance, self shining and self expansion. So let us bow down to the shining one who has self expansion. The sounding one who has self expansion. Life expands itself. It has its own

shining forth. Sound utters itself through us and is automatically heard. That means the one who manifests himself in all like this. Self expanding principle. That is why he is called Brahman, Parabrahman, that is the Absolute God. We should not be confused. If this is taken, Brahma is the creator and not God. That is the creative agency or faculty of God who is called the four faced creator, Brahma. But if you add the neuter gender 'n' here, that means the Lord who is the background, the Purusha, the hero of this poem. So Brahma is the Creator, the son of God. When you use the "n" Brahman, it is the Lord beyond everything, that is the All God, who shines through every one as the Omnipresence. So we should be very careful of these two terms used in the scriptures. And now the translation:

The Purusha gets heated and lighted and purified because he shines for the sake of Devas. He walks ahead of them working out their welfare. He is the very priest of the Devas. I bow down to that light of self expansion, to that sound of self-utterance. That is what it means.



## STANZA - 23

Rucham brāhmam janayantaha  
 Devā agre tadabruvan,  
 Yastvaivam brahmaṇo vidyāt  
 Tasyā deva asan vase.

*Word Division :*

RICHAM BRAHMAM JANAYANTAHA  
 DEVA AGRE TADABRUVAN  
 YASTVAIVAM BRAHMANO VIDYAT  
 TASYA DEVA ASAN VASE

*We take down the translation or import of the stanza :*

In the beginning the Devas uttered Him out as the Light, colour, sound syllable and the name of the Lord. So, they uttered Him because all these things are Himself. One who knows Him like this is called a Brahmana (one who possesses the light of self-expansion as the splendour of the Highest Lord) The Devas wish to obey Him and be controlled by Him.

Richam means the Rik. You remember we described it in the 10th & 22nd stanzas; that is, song, light, colour and utterance and Brahma. So, the light of the Brahman or the sound of the Brahman or the colour of the Brahman or the utterance of the Brahman. 'Janayantaha' means causing the birth of; 'Jan' means birth, the same root gives the word Genesis in another language. Jan means to be born. So, the Devas are causing the birth of the sound of the Lord, the light of the Lord and the colour of the Lord and the syllable of the Lord.

'Deva' becomes 'Devaha', that means the Devas. 'Agre' means in the beginning. So, in the beginning what did the Devas do, in the beginning of every creation? They caused the birth of the light of the Lord, the sound of the Lord, the colour of the Lord, the syllable of the Lord and the name of the Lord.

'*Tadabruvan*' (Tat + *Abruvan*) '*Tat*' means that, '*Abruvan*' means uttered, also means spoke. These Devas uttered or spoke. That means, we use the word that for objectivity. Whatever is objective in this creation is uttered by the Devas as one of the forms of the Lord. That means, in attempting to utter the name of the Lord, the Devas have uttered out everything into '*That*', or objectivity. So, we have the objective universe. That means, whatever you observe around you is only the Purusha. So, *Abruvan* means uttered or spoke.

The next word should be divided into three words: '*Yastvaivam*' contains three words: *Yaha*, *Tu* + *evan*. '*Yaha*' means the One who (relative pronoun), whoever it means. *Tu* is an idiomatic word which indicates 'look here'; '*evam*' means thus. The next word '*Brahmano*' when split, becomes *Brahmanaha*, and '*Vidyat*' means knows. That means, the one who knows is the Brahman, the one who knows the All-Lord. Afterwards, this is used to indicate the priest class called the Brahmins. The word meaning the one who knows the All-God like this, '*evam*' means thus. One should know Him like this. That is, 'Look here, one who knows the Lord like this. '*Tasya*' means to Him. '*Vidyat*' means knows. So, one who knows the Lord like this is called a Brahmin. That is what is described here.

*Tasya*, to Him, to such a fellow, '*Deva*' (becomes *Devaha*), the Devas, '*Asan*' means existed, '*Vase*' means within control. That means, if anyone knows the Lord like this, in this way, he is called a Brahmin and the Devas always obeyed him and existed under his control. That means, the Devas willfully obey the one who imitates the work of the Devas. You know, Pythagoras used a word in Greek, Theocracy, that means the word of Gods. Cracy means the work. Exactly Pythagoras said the same thing: one who is engaged in the work of Theocracy will find that the angels of creation live in obedience to him. That is what Pythagoras said and that is what Socrates also taught. One who knows about the God is honoured by the Angels. And he also said: I believe in God and Gods.

The more you know about Him and about those who work as scouts in His work, that is, the Devas, the more you

know them, the more independence you are given about the laws of nature and the laws of creation. Nature gives us independence according to our fitness. It gives us that much independence for which we are fit. Everyone is kept under the thumb of nature. So, the elements and the planets and all these Devas, those who govern the many planes of existence, they keep us under control and when we are in an individual state, that is, the beastly state of existence, they keep us under bondage for our own protection. The more we begin to know and think of the creation and our duties towards others, that is what we call service, then they begin to behave with us with lesser terms of bondage. The terms are changed. Gradually they become our masters. Instead of the masters of slaves, they will be the masters of students after a certain stage. And then they will be our friends, guides and then finally helpers. That is how they behave. The same thing with the planets also. The more primitive a fellow is, the more his life is predictable, according to the horoscope, that is, destined. You can very easily predict what the fellow does under such circumstances. You can say that he kills, he commits murder or he commits suicide. You can very easily predict by seeing the horoscope of the brute, but you can never predict anything if you look into the horoscope of Ramakrishna Paramahansa or Sri Aurobindo or Ramana Maharshi or Emerson or Emanuel Kent etc. You can never, never predict. Why? The planets never condition them, they begin to help them. That is it. You know how many times Gandhi was to be murdered before he was shot dead? The astrologers predicted his death many times. Nobody predicted that he would be shot dead, because nobody could read the horoscope of such a person and predict anything at all. We see astrologers discussing the horoscopes of nobilities. They discuss as things occur. Always it is only a post mortem work. Astrologers always conduct a post-mortem. This is all nonsense. It is all a technical bluff, a scientific way of bluffing. But real astrology is different; to know when the planets bind us, when they govern us, when they rule us, when they smile with us, when they teach us, when they preach us and when they advise us and finally, when they begin to help us.

## STANZA - 24

Hriṣcha te lakshmischa patnyau  
 Aho rātre parshwe, nakshatrāṇi rūpam,  
 Asvinou vyāttam, ishtam manishāṇa,  
 Amum manishāṇa, sarvam manishāṇa.

*Word Division :*

HRISCHA TE LAKSHMISCHA PATNYAU  
 AHO RATRE PARSHWE NAKSHATRANI RUPAM  
 ASVINAU VYATTAM ISHTAM MANISHANA  
 AMUM MANISHANA SARVAM MANISHANA

*We take down the translation or import of the stanza :*

Hri and Lakshmi (modesty and plenty) are your wives. The day and the night are your two sides. The Nakshatras make your form. The twin - gods form the expansion of your frame into two sides Please accept that which is offered. Please sanction what we want, please do this, please sanction all and everything.

The word 'Hrischa' should be split up into two: Hri + Cha. Hri is the name, a proper noun, I will explain. Cha means also. 'Te' means to you. Now here the Purusha is directly addressed in the last stanza: 'O! Lord, to you'. 'Lakshmi' is also a proper noun, the name of a person. 'Cha' means and also. Hri and Lakshmi are the names of two persons. 'Patnyau' means two wives. This Purusha has two wives. The name of one wife is Hri and the other wife is 'Lakshmi'. So, he says 'Oh! Lord, Hri and Lakshmi are your two wives'. 'Aho' means the day. 'Ratre' means the night,

'*parshwe*' means sides. Day and night are your two sides, that is the obverse and the reverse. That means, if we see from your face it is day to us, if we see you from your back, it is night. So, day and night are your two sides. And then, '*Nakshatrani*', the Nakshatras means the archs of the ecliptic in astronomy and astrology. See, the whole zodiac from Aries to the end of Pisces has 12 equal divisions. Each is an arch. Therefore these divisions are called Nakshatras.

Similarly we have 27 equal divisions for some other purpose. From Aries zero to Leo zero we have nine equal divisions. From Leo zero to Sagittarius zero we have nine divisions. From Sagittarius to Aries we have again nine divisions. They are called the 27 equal archs or 27 Nakshatras.

Nakshatra means an equal arch when the zodiac is divided into 27 number of equal parts. When the ecliptic or the aparent zodiac is divided into a number of equal arch (whatever the number may be), then each arch is called Nakshatra. The only thing is, they should be equally divided. For example, if they are divided from Aries to Libra into two halves, they are called the two Nakshatras. If they are made into three they are called the three Nakshatras. So, they are divided into 27. There are 27 Nakshatras and they are divided into 28 according to the lunar revolutions. For certain purposes this zodiac is used with the 28 equal divisions. Do you know what for it is used? - To know the exact time of fertilisation from the birth horoscope. We have what is called the method of rectifying the birth horoscope through a method of the '*pre-natal epoch*'. Then you require the 28<sup>th</sup> division of zodiac. You can go through the book called '*Rectifications of Horoscopes*' by E.H. Bailey. She has spent more than 20 years in the maternity hospitals with her stop-watch, night and day working, to note the exact time to the second of the birth of each child and worked out with each horoscope according to just two stanzas given by a great astronomer of India called *Varaha Mihira*, the founder of the '*system of one ninths*'. She has taken only two stanzas from his astrology

book which dealt with the relationship between the birthtime and the time of fertilisation. And she worked under her Guru called *Sepharial*, the great astrologer and occultist. She was there with him and she worked. He has given the fundamental rules to her based on Varaha Mihira. He has worked out some rules and she took the rules of both the Gurus and she worked out and she has given us the book called 'The Prenatal Epoch'. Her name is E.H. Bailey. For the first time to the West she has given the division of the zodiac into 28 equal parts. So, Nakshatra means an arch or a division, which is one among the many equal divisions of the zodiac. '*Nakshatrani*' means the Nakshatras or the archs of the ecliptic.

'*Rupam*' means form or shape. So here he says, the Nakshatras are your form, that is, the form of the Purusha or Lord. That means, the form of every living being, let it be the human being or the monkey or tiger or the lion or the jakal or the insect or the scorpion or the serpent, there is a shape to everyone and the shape is given by the equal number of divisions of the zodiac into a particular form. So, it is your shape, he says. The zodiac and its divisions they are your shape and your form. So, '*Rupam*' means form.

'*Aswinau*' means the twin-devas. You remember, I spoke of the twin-Devas described as the two horses. They preside over the doubles in nature, that is the twin-existence in nature. For example, day and night and increasing moon and decreasing moon and also the upper half, that is, northern half and the southern half of the year. You know, the Sun has its northern journey and its southern journey. And incidentally, these two Aswins govern the lateral division of your constitution. That is what we call the symmetry. If you have one eye on the right and another on the left; if you have one ear on right and another on left; one nostril on left, another nostril on right; and one left hand, another right. You have a symmetry of the two. Two eyes and one nose, two nostrils and one tongue etc. The two horses work out that symmetry and they govern the lateral sense. That is why they govern the sympathetic nervous system. That

means, the system of reflexes and instincts. There is a sympathetic action between the two eyes. If you close one eye the other eye also wants to get closed or if you open one eye the other eye also wants to get opened, that is why the doctor has to close it mechanically with a bandage and then he asks to go into the street. That is what is called sympathetic nervous system. If one side is affected the other side is automatically affected. There are some people who's sympathetic nervous system is conditioned. So, the Aswins govern the sympathetic nervous system that which affects automatically both the sides.

It is described that the Lord had two wives '*Hri*' and '*Lakshmi*' and in the previous stanza it is described that he has a light, a colour, a sound and a syllable, a name and the sentence "I know": these are to be a little bit explained for practical use.

The word '*Vyattam*' means extension. That is, O Lord! The two horses, the twin gods they work out your extension into the two sides. And then '*Istam manishana*': '*Istam*' means desire or wish, the word '*manishana*' is a very comprehensive word, it means fullfil or grant, sanction. These are the meanings of the word. So, my Lord, you sanction, you grant that which is desired by us, because we stopped desiring all other things - we desire you. Now, at this stage, we utter only you as our word. We want to live in you as yourself, so sanction us the desire.

'*Amum*' means this, '*manishana*' means sanction. 'Sanction this, sanction this' he repeated twice because with this stanza, the hymn is finished. This is the last sentence of the hymn. '*Amum Manishana*' means grant this. That means, the above-said same thing. And '*sarvam*' means all. '*Manishana*' means grant us, sanction. 'Sanction us all and everything, because we don't know that we have to ask you'. Is it not better to sanction everything, because we do not know what to ask? It is a wise method.

The word 'Hri' means Madam, modesty and also bashfulness, that is, when we see great people, notable people and people whom we honour very much we feel blushed, that quality is called Hri and also it means a particular type of shame, the shame to do mis-deeds; that is called 'Hri'. That is a sense which keeps us off from misbehaving - that is Hri. So, all these meanings put together are one wife to the Lord. Another wife is Lakshmi. Lakshmi means symbol, sign. So, she is another wife. The Lord can be known only through symbols, it may be light. You can know the Lord only as light, you cannot know the Lord as Lord, because He exists in everything, how can you know Him? You should know him only as light, or as colour, or as sound, or as syllable or as word or as one knowing them - symbolically knowing, that is all. So, she is the mother of all creation.

In the scriptures she is described as the goddess of '*splendour of wealth*' (of course, not money - wealth is different from money in the scriptures) and plenty. She is described as existing in His heart. That is, she is described as sitting on His chest. In the temples you see, if you go to the temples, the idol of the God Vishnu, Lakshmi is engraved on the heart region. That is his wife Lakshmi. That means the divine Love as all these things. The quality of the heart centre through which she expresses herself. So, this is another wife and her name. 'These are your wives', that is what he says:

Hri and Lakshmi (modesty and plenty) are your wives. The day and the night are your two sides. The Nakshatras make your form. The twin - gods form the expansion of your frame into two sides (one tradition translates the word 'Vyattam' also as the two lips, but it does not seem to be reasonable). Please accept that which is offered. Please sanction what we want, please do this, please sanction all and everything.

That means, we do many wrong things, we have many defects, please excuse - because He should always accept.



What happens if He rejects us? If anyone does some mistake or something wrong, if He rejects us, He will be a brute like a human being, he never becomes a God. 'To err is human but to forgive is Divine'. So, if we think that God is angry with us, we are brutal in our understanding of God, because we are trying to understand God in our own ugly way of doing things. So, he says: 'accept us always, always we are with defects and mistakes'. That means, we the human beings are expected to train ourselves into forgiving and acceptance, then only there is the possibility of liberation or redemption. Otherwise God never forgives us. Unless we forgive others that is what is concealed in the sacred word 'love thy neighbour as thyself'.

### Shanti Patha :

Every hymn of the vedic texts will have its own invocation for peace. That is called '*Peace Invocation*'. This hymn is also having a peace invocation of its own, which should be chanted before we close this discourse. That is the tradition. So, there is another stanza which is called the peace invocation which does not belong to the text of this hymn. Please take down that also. In Sanskrit it is called '*Shanti Patha*'. Shanti means peace and plenty and tranquility. These are the meanings of the word. Patha means chanting. The mantram goes like this:

OM

Tatçham yora vṛuṇi mahe  
 Gātur yagnāya gatum yagnāpataye  
 Daivī sswasti rastu naha  
 Swastir mānushebhyaha  
 Ūrdhwam jigātu bshajam  
 Śamno astu dvipade  
 Śam chatushpade  
 Om śantihi śantihi śantihi.

TATCHAM YORA VRINI MAHE  
 GATUM YAJNAYA GATUM YAGNAPATAYE  
 DAIVIHI SWASTI RASTU NAHA  
 SWASTIR MANUSHEBHAYAHA  
 URDWAM JIGATU BHESHAJAM  
 SHAMNO ASTU DVIPADE  
 SHAM CHATUSHPADE  
 OM SHANTI SHANTI SHANTIHI

"May that peace, poise and tranquility be with us which we conceive and embrace. May we have that peace to utter and chant the song of the sacrifice and also the song of the Lord of the all-sacrifice. May we have Divine Welfare, the welfare bestowed upon us through the Devas. May welfare be with those who know. Let the upward path be the healing process and remedy to all. May welfare be with the bi-peds (that is, two-legged beings), may welfare be with the quadrupeds, may OM be uttered thrice for peace, poise and tranquility.

*Om Santih Santih Santih.*