

Lectures on Secret Doctrine - 3

Maruths

Dr. K. Parvathi Kumar



Dhanishta

Our very existence is because of air. We speak of fiery breaths. Madame Blavatsky speaks of the fiery breath in the very beginning of Secret Doctrine. Exhalation coming from the absolute causes all this and the inhalation causes withdrawal of whole world into *Brahman*. With the help of air, everything is made to manifest and everything is enabled to de-manifest. Air is necessary for all movements - for vertical movement, horizontal movement, for rotational movement, for spiral movement and so on.

This book is a presentation of the teachings of Master Parvathi Kumar delivered in 2012 at St. Hilary in Spain on the topic of Seven Maruths based on the Secret Doctrine.

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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

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About the Composer

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

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

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

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

The Publisher

Invocation

OM

Sam no mitra sam varunaha

sam nobhavat varyama

samna indro brihaspatih.

Sam no Vishnururukramah.

NamoBrahmane, Namaste vayo!

Twameva pratyaksham Brahmaasi,

Twameva pratyaksham Brahma vadishyami,

Ritam vadishyami, satyamvadishyami,

tanmaavavatu, tadvaktaramavatu,

avatu maam, avatu vaktaaram,

OM Santhi Santhi SanthiH

Maruths

We sing the Vedic Invocation “*Samno mitra ...*” in the morning and in the evening. *Vayu* means air. *Agni* means fire. '*namasthe vayu*' means, “Salutations to you, oh! Air”. '*twameva pratyaksham Brahmasi*', “You are the perceptible *Brahman*”.

The *Veda* does not speak of fire as the perceptible *Brahman*. It speaks of air. '*Twaameva prataksham brahma vadishyami*' means verily I declare that you are *Brahman*, perceptible. We say, “God Is”. But we cannot see. We say, “*Brahman* Is”, but we cannot see! Seeing is believing for the ignorant. For the ignorant, they believe what they see. For the men of knowledge, they see what others cannot see. That is why it is said, they have 'In-sight' which leads to vision. Matter is visible, water is visible, fire is visible, and *akasa* is visible.

However, Air is not visible. But can you say it is not there! The only element, which no one can say, as not being there and yet it is not visible, is air! So don't say, what is not visible is not there. If Masters of Wisdom are not visible, don't say they are not there! The beauty of air is, no one can say that it is not, but it is not visible! How much do we recognize the air? We take it for granted!

Our very existence is because of air. We speak of fiery breaths. M'me Blavatsky speaks of the fiery breath in the very beginning of Secret Doctrine. Exhalation coming from the absolute causes all this and the inhalation causes withdrawal of whole world into *Brahman*. With the help of air, everything is made to manifest and everything is enabled to de-manifest. For both manifesting and de-manifesting, it is air. For vertical movement, it is air and for horizontal movement also, air is needed; for rotational movement air is needed, for spiral movement also air is needed. No air –

no creation! This 'air' is what we intend to discourse upon during this group life.

There are seven varieties of movements called the *Maruths*. *Marutha* means the wind. There can be very fiery wind, there can be devastating wind, there can be pleasant wind, there can be hot wind, cold wind, there can be a tornado, there can be whirlpool of air that can lift you up, there can be a life giving wind and so on.

When we speak of air, we speak of fire also. When we speak of air, we speak of pulsation also. That is why air is said to be true lord in creation. In *yoga* also, air is considered to be the teacher. Air can lead you to light, air can lead you to darkness also. Air can lead you to hell or heaven. Air can lift you to the seventh plane of existence. The beauty of air cannot be completely described. We therefore try to recognize its importance for our evolution. If air decides, the evolution can be very fast. Such a decision has recently happened!

That is what we call Aquarian age. Aquarian age means, the age of Air. The Aquarian energy is already around to lift up this humanity. If they do not co-operate, that air can sweep us all, just like we remove a lot of dust with one broom stick! That is what we fear today. Our fear is that we may be washed out. Who will wash out! Only air can wash out. There has been a wash out by fire, by water in the past. In Aquarian age, the air can sweep us out because air is the cosmic sweeper.

Three Airs: Aquarius, Gemini & Libra

If we follow the wind of Aquarius, we can rise vertically or we can be swept away. Perhaps our understanding of the air and its aspect would help us to orient to the air within us and thereby orient to the air outside. If we speak of the cosmic air, it is Aquarius. If we speak of the air within and the air with-out, we are speaking of Gemini. If we speak of the air around the earth, we are speaking of Libra.

There are three airy signs in astrology. Aquarius which is electrical, Gemini which is upward and downward movement and then there is Libra, that helps proper functioning of the air within the regions below the navel.

Three airs govern us. Upto the diaphragm, the air of Libra governs us. From diaphragm to the neck or the throat, the air of Gemini governs us. The head if at all it is governed, is governed by Aquarius! Do you know though we have heads, it is only the air of the stomach that governs the air of the head also! Because we are all stomach oriented beings. When I say stomach oriented, that means we want to 'stomach' so many things! We not only want to 'stomach' food, we want to 'stomach' money, 'stomach' power, 'stomach' wisdom... and there are persons who want to 'stomach' people. Controlling people with power and money is stomaching people. Though we have a head and an upper torso, only the air of the lower torso is

governing all the three parts of the human being. So we therefore have to clear the stomach. If you clear what is not required in you, then the required can be filled in. If there is too much disorder in stomach, then in *ayurveda*, there is a practice by which they ensure the stomach is cleared, either by vomiting or by diarrhea. In either way, they clear it, so that the health is established.

Likewise, *yoga* or Discipleship is clearing what is 'stomached' in all these incarnations. And air helps to clear! Please remember without air, there is nothing. If air does not work well, you cannot vomit. There is a *prana* called *udana prana* conducted by *udana vayu*. It enables you to make a hiccup, to make a belching, or a cough. And there is another *vayu*, called *apana vayu*. It enables defecation. Without *Hanuman*, there is no *Ramayana*. Likewise, without the great eagle, the second logos *Vishnu* cannot move. Without pulsation, nothing can descend, and nothing can ascend.

These are all cosmic intelligences of air. In *Mahabharata*, there is a second son of light. Without him, the hundred sons of blind would not have been killed. In scriptures alongwith the *avatar*, there is also an airy *avatar*.

An *avatar* comes down as fire and air, because fire by itself cannot do anything. It requires the support of air. Without true disciple a Master cannot do anything. Disciple is the vehicle. The vehicle for anything in creation is air. To bring valuable things into life, air is needed and also to dispel unnecessary things air is needed. Thousands of dimensions are given about air. There is also a *purana* called *vayu Purana*. So important, is the air. This air, when it functions in seven planes, it becomes seven winds. These winds have subtle or gross sounds. That is why they are called '*Maruths*'.

Vayu & Seven Maruths

We shall now make a good understanding of the seven winds called *Maruths*. *Marutha* means the wind. *Maruths* are the intelligences relating to the winds. There are seven winds and they are called '*Saptha Maruthas*' and the seven intelligences are '*Saptha Maruths*'.

Marutha is the wind and *Maruth* is the intelligence that conducts the wind. Unless the wind is favorable, we cannot conduct any activity. Unless the wind is favorable, the journey of the Soul is not joyful. Co-operation of wind is very important. The seven winds are conducted by the seven intelligences called the seven *Maruths*. Therefore, we have to regularly invoke the source of the seven winds, which is the cosmic air called *Vayu*. Therefore we need

to regularly offer salutation to *Vayu*. As said earlier, we make this invocation uttering, '*namasthe vayu*', '*twavemeva pratyaksham brahmasi*', meaning you are the perceptible *Brahman*, and '*twa meva pratyaksham brahma vadishyami*', meaning, "I declare, verily you are the perceptible *Brahman*". Unless we have the favor of the perceptible *Brahman*, we cannot experience anything from *Brahman* from Spirit to matter. Unless *Vayu* is favorable, you cannot experience any plane of existence; be it material plane, vital plane, mental plane, *buddhic* plane, the plane of bliss, the plane that which we call the plane of *atman* or the Soul or *Paramatman*, the Universal Soul. *Vayu* is the basis. *Vayu* in its seven fold aspects are the seven *Maruths*.

Vayu or the cosmic intelligence of air, is one of the fifteen cosmic intelligences. If *Vayu* does not function, there will be connection and disconnection. The seven *Maruths* conduct seven winds. The seven winds have their source in cosmic intelligence, *Vayu*. The

Vayu, emerges from *Rudra*. *Rudra* is the chief intelligence of the cosmic person. From the Cosmic person, *Rudra*, *Vayu* and *Maruths*— this is the hierarchy of *Maruths*. The hierarchy of *Maruths* is number one, the - cosmic person; number two -*Rudra*; number three -*Vayu*; number four -*Maruths*. That is how it is four fold. And where from the cosmic person come? He has come from the cosmic egg. Wherefrom the cosmic egg has come? Through the twenty seven elements that emerge from the cosmic nature. Wherefrom the cosmic nature comes? From *Parabrahman* or absolute God. Like this we have to relate and study. Teachings have a continuity. A good student shall have to follow the teachings in their continuity. We need to listen again and again since only through repetition the wisdom is assimilated. And when the wisdom is assimilated, and lived, it is experienced.

It is the cosmic person whom we call the God in creation. The Cosmic Person has

fifteen intelligences. The ten fold creation comes out of the Cosmic Person. This is how, in all that is taught, the Cosmogenesis is explained to the comprehension of those who seek. Those who seek wisdom, should keep continuity with the teaching. When we keep the continuity of the teaching, the wisdom establishes in us. When it is established in us, it can be experienced. When it is experienced, it can be explained in simple terms. When it is not experienced, when it is not assimilated, it is spoken from the books and it looks to be Greek and Latin.

Today we cannot understand Sanskrit, Greek and Latin because we have taken to the products that came out of these languages. All the languages we speak today are but originally the products of Sanskrit. From Sanskrit, came Greek and Latin and from Greek and Latin, all occidental languages have come about. And from Sanskrit all Indian languages have come about. When we get to language of the day, we

forget Greek, Latin, Sanskrit, Senzar and so on. Wisdom is presented in two ways. From *Brahman* to *atman*, from *atman* to *buddhi*, and from *buddhi* to *manas*. That is one way. That is called above- downwards. It is coming down by the ladder. The other is to ascend the ladder. From *manas* to *buddhi*, *buddhi* to *atman*, and from *atman* to *Paramatman*. Both methods are prevalent. The first method is called from unfamiliar to familiar, and the second method is called from familiar to unfamiliar.

Center to Circumference

The story is from *Maruths* to *Vayu*, from *Vayu* to *Rudras*, *Rudras* to cosmic person and from cosmic person to the twenty seven elements that are responsible for cosmic plane and then the cosmic nature and then the *Parabrahman*. Therefore it is always good to start from familiar to unfamiliar, that is, from center to circumference. From center to circumference, it is easy to move. From

circumference to center, it is difficult to reach. Each one of us is a center, from wherein any of the 360 degrees we move, we reach the circumference. So therefore I thought fit to explain the *Maruths* who are born out of *Vayu* and *Vayu* born out of *Rudra*, and *Rudra* born out of Cosmic Person, the Cosmic Person born out of 27 elements, 27 elements born out of cosmic impulse which is the cosmic nature, and cosmic nature coming out of the Absolute. This has to be familiar to us to start with.

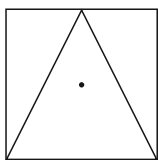
For our understanding purpose, the seven *Maruths* can be picked up as three plus one plus three. Three *Maruths* are carrying double quality. The fourth *Maruth* is neutral. The fifth, sixth and seventh do not carry double quality – they are not in duality. So there are three in duality, three beyond duality, and one is neutral between duality and that which is beyond duality. These seven can also be understood as the three above, three below and there is a junction point.

Whenever we come across number 7, occultism demands that we make an understanding that there is an upper triangle, the triangle with an apex upwards, a triangle with apex downwards with a center. Or it can be understood, as a triangle over a square. Whenever we encounter seven, take it as a triangle over the square. That is the best placement of seven or it can be stated as a triangle with apex downwards and triangle with apex upwards interposed with a center within. That is the symbol of seven. That is the also the Seal of David. It is also called SOL-OM-AN, the Temple of Solomon.

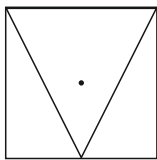
In the very initial teachings in *Alleli* during May Call, the subject of triangles and squares was dealt with. What is square, what is triangle, what is triangle standing on the square, what is triangle within the square and the triangle with apex upwards within the square and a triangle with apex downwards within the square was all taught. These are the

states of a human being. We live in a square meaning, living in a box. In this box, when we are oriented only to material, the triangle is said to be inversed in the box or a square.

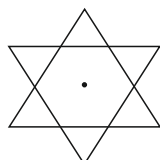
In advanced teachings, a teacher draws a square and a triangle within it with apex downwards and puts a dot. That is speaking by symbol, and teaching by symbol. It means, it is a mundane man. The three qualities in him are oriented to material. If the apex is upwards within the square, he is said to be an Aspirant. When the triangle with apex upwards within the square, when aspiration tries to climb up, then it is a withdrawal from objectivity. Then the square becomes a lower triangle.



Mundane Man



Aspirant



Seal of David

Triangle downwards within the square represents mundane man, triangle upwards within the square represents an aspirant who is trying to break the block. He is trying to make a hole into the box! We have houses like boxes and we have houses with triangle over a box. Mundane man is a triangle with apex downwards within the box. He is eating, mating, fulfilling body desires and always worried about the worldly life. Most people today are worried about mundane life. We find very few who are worried about the divine life.

When you turn the triangle upwards within the box, it means, you are an aspirant, if you are worried about the worldly life but only speak of Bailey, Blavatsky etc, it is self-deception. When you are really in a single point orientation to divine aspiration, then you are pulled up by air, then triangle moves slowly from the box upwards. When it moves upwards, the box also slowly transforms into a triangle. Meaning, not so much with the

worldly life. There are the seven airs or winds. Three pull you down, three pull you up and you can find a center, so that you can relate upwards and you can also relate downwards. There also has to be a balance meaning you are not excessively pulled upwards or excessively pulled downwards. If you are excessively pulled upwards you are out of body. You don't grow! You should ensure, there is as much an upward pull as there is a downward pull and make sure the upward pull is stronger than the downward pull so that you remain in the world but you are not any more of the world.

Middle Point - Yoga

There is a way to be with the world but not sink in it. That is called the state of *Yoga*. You are with it, and you are not in it. With it – means, in a friendly way. You don't deny anything. Denying the world does not make you a Disciple, it does not make you a *yogi*. Beautifying the world is the work of Disciple or

a *yogi*. Sinking in the world makes you a slave of the world. Floating over the world, working for the world without getting sunk in it, is the work of the *yogi*. If necessary, he can move further up. It is 'To-Be' and 'not To-Be'. It is a very beautiful term that only a *yogi* can experience – To-Be and not To-Be.

To be with the world, when needed and to be out of it when not needed. This is called friendliness in world. You are not hugging all that is worldly. You are not denying and declining all that is worldly. There is the beauty of the world because it is also divine.

You should know how to relate to it. So there is balance to be worked out between the three winds which are above, the three winds which are below. That balance is called the fourth air, the middle air. The mid-air is the best place.

Gemini is the mid-air, the fourth air.

Gemini - Sign of Initiation

Gemini relates to humanity. Every tom, dick and harry speaks of Gemini full moon as the full moon of humanity. But what is the message of Gemini? The message of Gemini is 'to be' and 'not to be' with the world, the world mundane, the world super mundane and stay in between. That is the wisdom of Gemini.

To give this wisdom, Moses initiated in the month of Gemini, *Maitreya* initiates in the month of Gemini, and Master CVV also conducted initiations in the month of Gemini. All those who know, they work in the month of Gemini to uplift the humanity, who are looking to get uplifted. It is not for all! The objective of Gemini is to uplift humanity. Uplift in the sense, they are stuck in the world, so they have to be lifted up. Gemini offers the fourth air. It also has the fifth air with it.

The fifth air is bliss. The fourth air is Wisdom. Bliss is after wisdom, beyond wisdom. People wish bliss but they cannot

reach state of bliss without wisdom. Wisdom gives you the key to bliss. Without wisdom, the bliss is temporary, momentary. If you eat *Paella*, it is blissful for a while. When you are very hungry, and you get *paella*, wow! it is heaven only for a moment. It is only for few hours! But again hunger comes. Is it not? So it is not bliss. It is a momentary bliss. When it is hot and you have cool air it is blissful. When it is cold and you receive hot air, it is blissful. But that bliss is momentary.

Momentary bliss is like experiencing fits, in epilepsy. An epileptic man falls into fits. Sometimes he is normal, sometimes not normal, sometimes happy, many times unhappy. That is the problem. In humanity - very few times there is a smile on the face! Variety of expressions are there because inside there is no joy, there is no bliss. To be blissful at all times you need wisdom.

Wisdom is the fourth air. They are all given in scriptures and incidentally Madame

Blavatsky, whom we cherish most, gave wisdom of all those seven *Maruths*. She spoke of all this in the 19th century. We are now in 21st century! She spoke from *Puranas* and *Vedas* and *Bhagavadgeeta*.

Let me first familiarize you with the winds that cause the seven planes and their work on hand and later I give their names and tell you how to work with them.

Samvaha

I am starting from the central point, the fourth wind. I am neither starting from below, nor from above. I am starting from the middle. That is the *yogic* approach. From the middle, to either go up, or go down, it is equidistant. If we have ground floor, first floor, and the second floor, if you are in the first floor, you are equidistant to the second floor and ground floor. Likewise if you are in a building of seven floors, the middle floor is number 4. Fourth floor is *buddhi*. Fourth center in us is the heart.

That is the key. It is not just learning one by one. You have to apply the key and get in. Once you apply the key, everything opens. The fourth air is called *Samvaha*; now you can understand what is fourth air. *sama* means equilibrium. *Samadarshana* means to stay in poise in whatever you see. You may see a Master, or you may see a stupid. If there is no disturbance of air in you, that is *Sama*, the equanimity. Because what is in the Master is also in the stupid. A *Stupid* is apparently *stupid*, but in him, inside 'HE' is there. So when you have *Samadarshana*, *samadrishhti*, if you can see through, only then you are carrying equanimity.

We keep saying, "see Souls" but we only see personalities, and therefore we get disturbed. When we Souls, there is no problem. Therefore wisdom! Wisdom is the fourth step, it belongs to *buddhi*. Below to 4 is 5. Above is 3. From *buddhi*, if you come down it is mind, *manas*. From *buddhi*, if you go up, it

is bliss. How do you go up and come down? You need an air, a wind that can move you up; that can move you down. If that air is not developed, there is no vertical movement. With great effort, through evolution, we have developed the ability to move in the three downward airs. We can shift from physical to emotional, emotional to mental. This movement is also due to 3 airs. Within these 3 i.e., mental, emotional and physical, we move. They are of duality.

There can be mental state with happiness, and with unhappiness. There can be emotional state with happiness, and with unhappiness. With spouse, sometimes we feel happy and sometimes we feel unhappy, don't we? That is emotional! Sometimes we love, and sometimes we hate. Emotion is duality, and even mind is in duality. It is so with physical plane also. We like some places and some places, we do not. Some places give happiness, and some places do not. Are not these planes

full of duality? With mind, sense and body, we have learnt to work. We have learnt to be happy and be unhappy alternatingly. Sometimes we are happy, sometimes we are unhappy. When there is happiness, there is a smile, when there is no happiness, the face looks morose. It can be mental happiness or mental unhappiness, emotional happiness, emotional unhappiness, physical happiness or physical unhappiness.

Neutral - Not dual

Man is acquainted with 3 dual airs. There is a neutral air which is neither a state of happiness nor a state of unhappiness. A man of wisdom is neither happy nor unhappy. He is in a state of neutrality, poise. That is in the beginning. When you are learning wisdom, you become serious, isn't it? Poise is not happiness, it is neutral state. I am not unhappy. I am yet to be blissful. Now there is no such thing. In a neutral state, there is no duality. Once you are in neutral for a long time, then

you can get into the state of bliss, which is neither happiness nor unhappiness. It is joy! There is a difference. When you are joyful, whatever it is outer, you do not feel unhappy-happy, you are joyful. That is why there are people who smile a lot and then weep a lot. Those who smile a lot will get into weeping again. It is alternating current. The one who gets into wisdom do not have those extreme modifications. Then comes the next step of joy where there is smile always. Smile is always there with him. It is called a smiling countenance. It is not that he smiles! Inside he is joyful. That is secure state.

Fifth state of joy is a secure state. He is with wisdom. He is with joy. That is what Madame Blavatsky recommends when she speaks of *Maruths*. Unless humanity achieves the fifth air, the fifth *Maruth*, he is in cycles. Just one sentence, she says. It is for us to meditate and know. Meditate upon Madame Blavatsky asking, “what did you mean by this

sentence?” You can read when you read *Maruths* in the Secret doctrine. She writes that only fifth air gives the joy, fourth air does not. And not to speak of the lower airs. Because they are so much swinging, That one day happy, one day not happy, Master prefers me or prefers others. If Master smiles at me, I am happy. If Master smiles at others, I am not happy! It is a problem! That is why Master prefers not to smile. He smiles inside on the childishness of those who follow him. It is extremely childish!

Pravaha

Madame Blavatsky says, “from four and below, flesh conquers spirit”. Flesh cannot conquer that which is four and above. Hence four is crucial. Fourth race was crucial for humanity. The fourth race, the Atlanteans had all wisdom. Some went after flesh and blood and material and some others took to wisdom. Study the fate of the fourth race given by Madame Blavatsky given in Secret Doctrine.

Fourth race of this humanity which we were, very few thought of taking to five and many did not think, they just slipped into five, six and seven. That is why the human story is one of conquering others material and others women. *Ramayana* speaks of kidnapping others woman, *Mahabharatha* speaks of misappropriating others kingdom through dubious means.

The two *Itihasas*, are the two stories of humanity. *Ramayana* is the story where the lady of *Rama* was kidnapped by an Atlantean and the story of *Mahabharatha* is the story where the sons of blind cunningly appropriated the kingdom of the sons of light. Indians also do not know this this basic secret of why *Ramayana* and *Mahabharatha*! They may put on very devotional faces. Wisdom is different.

What is the story of this humanity? It is one of insatiable desire for material, insatiable desire for material fulfillment and insatiable

desire to power. We got it in our Atlantean times. Though we call ourselves Aryans today, we were Atlanteans before. We fell through our association with flesh and with matter, sex and money. Sex, money, physical comfort and physical power is the whole story of humanity. We are all dragged into it. Always looking for women by men who are singles and those women who are single look for men. They are driven by the air in the emotional plane. They are in muddy currents. This muddy currents can be clean currents of water. Rivers flow with lot of mud during floods. In a flood, the river waters are not clean because it picks up all the mud that is below and that is surrounding. From within and around, one gathers lot of emotions. And in a flood no one can swim. The flood waters are very strong. One is swept away by the flood waters. It even breaks the bridges, it breaks the banks, inundates the surrounding land. That is what is called *pravaha*. *Pravaha* means currents. It is a duality. There can be

clean waters, there can be flood waters. The flow of clean waters is very pleasant. You can see that which is below. It also reflects that which is above.

See the Swiss lakes, with such clean waters. That is why it is said that Switzerland, as a land, is clean, virgin, virgo. Master Djhwalkhul writes in Esoteric Astrology that Switzerland is ruled by Virgo. We should meditate on why Virgo?

Every statement coming from a high adept requires meditation. We do not have to go by the fancy of it. Why does he say the energies of the land of Spain is Sagittarius? Why does he say the energies of Switzerland are Virgo? It requires inner contemplations to get the needed revelations. If we wish to live in the land of virgin, we should have clean mind, clean emotion meaning vital life and a pure body. You are then a habitant of Swiss, esoterically speaking. Because the earth in different parts vibrates with different energies.

Come to Spain and get fiery aspiration. Not to eat *paella*, *pistas* and all that. Ice creams, chocolates, night clubs, late dinners, late nights, difficulties to rise early in the morning. That's not Spanish. It is unbecoming of Spain!

If you are not able to get up during the dawn hours, you cannot call yourself Sagittarian, you cannot call yourself Hispanic. You can only say you are hysteric! Originally Hispanic means something else. Ha, the sound Ha adds fire. In the name of HPB, Helena has the sound H, it is not *elena*! Her name is Helena Petrovna Blavatsky. Ha is fire. The fire of aspiration that she demonstrated. There is no equal to her.

HPB says from four below the *Maruths* cause havoc. They put you to heavy currents of waters, the worldly currents. That *Maruth* is called *Pravaha*. *Samvaha* is number 4, and *Udvaha* can be 3, it can lead you upwards-downwards. The world sweeps us with the currents of *Pravaha*. The winds of *Pravaha* can

sweep you away. Then you have to develop the ability to withstand.

***Vam* - Sound of Air**

The ability to withstand the currents of time, to withstand the currents of the world is what we are trying to do. That is called *Nivaha*. So far, we touched *Samvaha*, *Udvaha*, *Pravaha*, *Nivaha*. *Vaha* in sanskrit means carrier. *Vaha* is the sound from which the English word Vehicle has come. Vehicle has become vehiculo in Spanish. Etymology helps to understand this. *Vam* is the sound of air. We have the *mantra*, *Vam Vayave Namaha*.

When it moves, it is *Vayu*. When it is in different functions, it is *Vaha*. In Sanskrit, we call the vehicle as *Vahana*. There is an air that leads you deep down into matter and conditions you with material. Man is not matter. Man can work with matter. Gathering matter makes man more and more bound by the material he gathers. That is where

simplicity of life is required. To simplify life is not so easy. We are made to believe that we need so many things. So we crazily keep on buying material and gathering them around us. We gather too much material, and we suffer.

There are two ways of suffering from material. By gathering more than required, it is such a discomfort. By not having anything, it is also a discomfort. Excessive material is a discomfort and absence of material is also a discomfort. At every point, this equilibrium is required.

Gather as much as is required. Do not gather more. There is a saying in English - *less luggage, more comfort*. Always when we go to airports to check-in our luggage, we have tension. More luggage! We can never close the suitcase comfortably. Not only the hands, you also use your knees to press it and close it. It is so much material! Imagine when there is lot of material in the body, with very heavy bodies, it

is very difficult. We cannot move, we cannot go up, and we cannot come down. Matter can be very heavy or matter can be very light. If you fill the air in the matter it is more air and less matter. Then matter becomes light. Aquarian age is causing everything light. Matter is tending to be light. We have such an alloy of metals today which are very light but very strong. It is the impact of Aquarian air.

Let us now speak about the airs of Libra, the winds of Libra. The winds of Libra relate to the unhealthy and healthy currents of thoughts, healthy and unhealthy currents of emotions, and healthy and unhealthy currents of matter. These 3 airs relate to Libra. If we are with Libra, which we are when we are in solar plexus, we only think of those relating to the mundane world. The currents of thought tend to make you heavy. It is not a nice and pleasant flow of thoughts that we have. What a facility it is if you have a very beautiful flow of thoughts, which are neither too speedy, nor too slow. If it

is too slow, you tend to be lazy, heavy, forgetful, sleepy etc. If they are too fast, you are very hasty, make too many mistakes, and make inadvertent speeches. We speak and then feel we should not have spoken. All this is through speedy flow of thoughts. Speedy flow of thoughts, speedy flow of desires, and speedy movement in the world is all due to uneven flow of thoughts. Some people work very heavily for sometimes and then they break off. If they work for 3 days, they break off for 5 days because, they are either pushed or pulled by thoughts, the thoughts of fire.

Thought is fire. Likewise desires are emotion. Uneven flow of waters results in uneven flow of life currents, uneven flow of blood currents and the related ill-health. Then there is the third air relating to matter in Libra. It only thinks of matter, either lack of it or saving it or managing it. All money matters occupy our mind so long. How to do money management? What are we to buy? How to

manage what we have bought? How to secure them from others thieving. People buy lot of jewelry but keep them in bank. Because they are afraid if they are kept at home or if they wear them, somebody will thief them. Many times I am told, “don't move with so many rings”. I did not acquire them so I have no worry. They came to me. Whatever comes will go. If you keep your mind in that attitude, there is no problem. It comes, it stays, and it goes. Don't think that whatever stays with us will stay with us forever. Only we stay! Nothing that is ours will stay.

We stay and we are naturally units of light. The light has its glow. So we and our wisdom stay or we and our ignorance stay. Other things don't stay. Emotional things don't stay, mental things don't stay and physical things don't stay. They come and go. How they come and go, is the work of *Maruths*.

When we study astrology, there is a way to study. Study the airy trio, which is the

highest trio. After air comes fiery trio. After fire comes, watery trio. After water comes the matter trio or earthy trio. This kind of triangular study of astrology is important. This is application of the science of triangles to astrology. It is not studying sign after sign. It is beautiful if you study like this.

Three airs of Libra are the flow of thoughts which are fire, and the flow of emotions which are waters or desires. How are the desires moving in us? How are the thoughts in us? How is material gathering and dispersing around us happening. The material includes the body material, the bodily waters and bodily fire. These three are required to be observed and they have to be balanced. The very sign of Libra speaks of balance. Keep these three airs in balance and balance the thoughts, balance the desires, balance the physical movement and activity is the message of Libra. In the sixth chapter of *Bhagavadgeetha*, Lord Krishna says, *Yuktahara Viharasya*. It means, make your

movement and food in right measure so that the three airs co-operate with each other. *Yukta* means that the mind, the senses and the body are in good cooperation. Then it is accomplishment of Libra.

When we look at the Libra symbol, there is one horizontal line, above that there is another horizontal line with a hump in the middle. That hump is very important. Why a hump? Why can't there be two horizontal lines? This is how we have to enquire. That hump is a message. It says balance the triple activity of mind, senses and body. And in that balanced attitude, relate to fourth air or Gemini air. If you do not balance these three but if you relate to Wisdom, it won't work.

People try to be around wisdom but they cannot, because the triple activity of the world is not well set. The thought, the desire and the physical movements, have to be set in order. When these three are in order, it is called by *Patanjali* as the third step of *Asana*. The

steps are all the same. Each one speaks of the the same wisdom in a different way. *Asana* is a stable and comfortable mind. Those who do not know *Yoga* speak of stable and comfortable posture of body. It is not the stable and comfortable posture of the body but it is stable and comfortable posture of the mind. If the mind is stable, the rest down below is stable. And the hump suggests then you can relate to wisdom which is the fourth step of *Yoga*. Fourth step of *Yoga* relates to fourth *Maruth*.

After Libra, we have Gemini. Libra is the worldly air of three winds. Gemini leads to something beyond mind. The Lord there is Mercury. The Lord in Libra is the Moon and Saturn. Saturn gives the needed stability. Venus is also said to be the Lord of Libra, but it comes later. The beauty of Venus in Libra is for those who have accomplished Gemini. To them the world is beautiful, not to the mundane fellow. To the mundane fellow, even if he has Moon in Libra, he does not understand the beauty of the

world. He has a different understanding of beauty. He understands lust as beauty. Venus in Libra is the beauty of wise man in relation to the world. He has a beautiful approach to the world. As the rulers of Libra, you have Moon, you have Venus, you have Saturn. Working with Saturn with discipline is the first step that leads you to balance which can lead you further to the fourth air or fourth wind or *Maruth*. Four and five are in Gemini as I said before.

One vertical relates to wisdom, another vertical relates to inner joy. One relates to wisdom, another relates to inner pulsation. There is an outer pulsation which we can listen. When you reach the inner pulsation which is called the subtle pulsation, then you contact the fifth air that gives you joy. When you are in the inner heart, only then you can say you are joyful. When you are in the inner heart, only then you can say you have entered the holy of the holies. If you see the meditations given by Master Djhwalkhul, he

speaks of a twelve petalled lotus and a heart lotus. What is twelve petalled lotus and what is heart lotus? To us it is the same, isn't it? People generally speak of heart lotus twelve petals.

The twelve petaled lotus is the entry door for the indweller where you are joyful. It is funny because only an adept gives such secrets. He gives a triangular meditation. Twelve petalled lotus, heart lotus and *Ajna*, what does that mean? The outer heart, the inner heart and *Ajna*. That is the triangular meditation for the third initiation. He also gives a triangle there. To walk in from heart to inner heart, and from there to ajna. Meditate in this manner if you wish to get the third initiation. It is a meditation for initiation which is called the third initiation. You cannot get there unless you clear the three first. The whole life is managing a basket of frogs. They keep jumping out. You go and try to fetch those who jumped out, by the time you catch them and bring it into the basket, some others jump out. When

we got those frogs and put them back, some more jump out in another way. It is never ending. We have problems, never ending problems! Economic problems, health problems, spouse, children problems, problems of the boss.

One problem or the other always puts you only in Libra air. And then we say economic problems! It is not going down but we feel it is going down. You can't say your economy has gone down with more cars, more buildings and more comforts. When you build too much and believe that you need all that, you are always in poverty. If we build our system too heavily, it is costly to maintain at that level. Why can't we make it simple? Groups says they have no money to attend to group life. But if we see the money they spend throughout the year, what they pay for a group life is very small. How much are we spending wastefully? There is a huge wasteful spending. Therefore there is no money. That there is no

money, is only an illusion. There is enough money if you know how to organize your life. When we get a 1000 Euros, we say no money. When we get 2000 a month, we still say no money. We get 3000, no money. 4000 per month also we say, no money. You know why? There is a law of economics, expenditure rises to meet the income. So always there is an economic problem.

Many self-created problems are there. With all these problems, where is time for meditation? No meditation. Even if we sit for meditation, only problems of money, problems of family, problems of spouse, problems of group, problems of health, they fill the head. But head is meant for Aquarian air. Upper torso is Gemini air and lower torso, is Libra air. That is why books of Master Djhwalkhul, be it Bailey or Blavatsky, they seem very far. No time. This 'no time' is an illusion. 'No money' is an illusion. Many problems are also illusory, some are genuine.

The three airs or the three winds can cause havoc. But this world is very beautiful. You know the beauty of the physical plane, emotional plane and the mental plane only when you stay up there. If you stay up there you see the beauty of this world. If you are in it, you cannot see it. If you are in the currents of a river, you cannot see the beauty of the river. If you are in the valley, you can't see the beauty of this mountain range. If you are in the world, you can't see its beauty. You can see its beauty from above and feel the variety of beauty. If you see from that standpoint, Spain is beautiful, Swiss is beautiful, Germany is beautiful, Belgium is beautiful, Africa is beautiful, desert is beautiful, everything is beautiful if you stay up and observe. That beauty comes at Gemini. Much more it comes if you gain to Aquarius. We need to overcome the three airs of Libra. Stand firmly in fourth air so that the flesh does not conquer the spirit. Staying in fourth, you can work for the fifth and the sixth. We shall

talk about five, six and seven, thereafter ascend into *Vayu*, *Rudra* and conclude with nice stories of those who mastered the air.

If you have mastered these airs then you are a pure magician. If you master the lower three airs, you are already a magician! Fire associated with air can only make the magic possible. Fire by itself cannot! Without a vehicle, we cannot move. It is the case with second logos, with eagle as its vehicle. The first logos has the bull, the speech as the vehicle. The third logos has a flying swan. We have the vehicle as this body. Our personality and the body is a beautiful vehicle. It has all possibilities. It can fly, it can speak out. It can do many things. There is no equal to the human body in the whole creation. That is why from time to time, even angels take birth in the human body to have the joy of its multiple possibilities.

Nara - Narayana

The seven *Maruths* that conduct the seven planes in the microcosmos, that is the human and the macrocosmos, that is the Cosmic person are the movers in all the seven planes. The seventh plane in us is the plane where we meet the Cosmic person in us and that is what we call the *Sahasrara*. The sixth plane in us, is what we call *Ajna* or the brow center. The sixth center from below upwards is the place of the Soul or the place of the man. When one resides in *Ajna*, he is said to be the king.

The crown of the king is to honor the *Sahasrara* where the Cosmic person, and his touch exists. That is why the rich tradition of a king wearing the crown has come to be. The sixth and seventh places, these two planes that is *Ajna* and *Sahasrara*, when they stay connected, man is in connection with the divine. The field of the divine man extends upto the heart which is the fourth plane, the

fourth center. Center number seven from below upwards is *Sahasrara*, center number six is *Ajna* where respectively the God in man and the man in God exist. The man in God is called *Nara*. The God in man is called *Narayana*. They are together *Nara* and *Narayana*.

Narayana is a sacred four syllable sound. It is said that the one who realizes the four syllable sound is said to have completed building the Temple. During Atlantean times, there was a great Temple called Ibez. The temple of Ibez is a temple that consisted of the communion of the Cosmic man and the man, individual. Ibez as such also has four letters but Ibez is blind to the original four lettered sound. For details relating to Ibez, you can refer to the teachings of Master Tibetan, Master Djhwalkhul. In Atlantean times, the temple of Ibez was said to be active. That means there is the God in man and man in God, in communion. Such communion results in a beautiful vehicle for man.

The vehicle is *Vahana*. *Vahana* means a body of the seven *Maruths*. The two represent *Narayana* and *Nara* and they have a beautiful chariot which is the product of fire and air. That is how the secret of *Arjuna* being given a golden chariot by the joint effort of *Arjuna* and *Krishna* is presented in *Mahabharata*. It is important that, this story is known in relation to the work of fire and air. The stories of *Mahabharata* are full of symbolism. Apparently they are beautiful stories but they carry very profound symbolism. So is *Ramayana* - full of symbolism.

To enable formation of a body in which the *Maruths* are in agreement with one another, what is important is that the Soul relates to the Super-Soul. Soul moves with the help of the sixth *Maruth*. Super Soul moves with the facility of the seventh *Maruth*, the highest one. Most of you may have seen the movie *Avatar*. You see the bird and how the hero of the story masters it. That bird is a

representation of the principle of *Garuda*, the great eagle. The eagle moves in all the seven worlds. It is not the eagles that we see; the eagle of the Lord moves in all the seven planes.

The eagle of man can also, move in all the six worlds namely the six planes, with the help of God. Staying in connection with the seventh plane, man can move with facility in all the six planes i.e., in the plane of Soul and then the other five planes i.e. bliss, wisdom, plane of thought, plane of desire and the material plane. The five planes form the playground for the man who is in the sixth plane at *Ajna* center.

Staying in *Ajna*, one can rule one's own kingdom. The one who can rule himself also gains the ability to rule and protect others. That is the original understanding of the king. A king is one who is extremely self-governed. Therefore he offers such governance to a large group of beings. Like a king, a teacher who is also a *Raja yogi* meaning a kingly *yogi*, also governs all those who follow him.

A Master of wisdom protects, guides, directs on the path of light, all those who relate to him. That is how a man can be a king when he is in association with the one beyond, the seventh one whom we call the God. There is a center of God in us which is at the top of the head, *Sahasrara*. When you reach there you shine forth like a gem. A gem in the lotus is called *Mani padma*. “*Om Mani Padme Hum*” was the realization of Buddha. Likewise *Arjuna*, he related to *Krishna* and there was a very strong interrelation between *Krishna* and *Arjuna*. *Arjuna* is called *Nara*, and *Krishna* is called *Narayana*. In *Narayana* and *nara*, the common sound is the set of two sounds “*na*” “*ra*”. *Nara* means not destroyable, indestructible, eternal. The Soul is eternal, the Super-Soul is eternal. The difference between the Soul and the Super-Soul is, the Super-Soul is the mover of the whole creation. The Soul can be a mover of his creation. The Super-Soul conducts involution and the evolution of the

creation. The individual Soul can conduct descent, involution and evolution of himself. He can descend and ascend provided he is in relation with the Super-Soul. So relating to the father in the heaven enables the son to move with freedom in every plane of existence. That facility to move in all the planes of existence is bestowed by *Maruths* because the *Maruths* co-operate with the Law of the Super-Soul. The Law of nature cooperates with the one who is in tune with the divine.

We are now speaking of the seventh *Maruth* and the sixth *Maruth*. *Narayana* means the one that conducts by making a creation for the beings, allowing the beings to enter into it, experience the creation, gain the related evolution so that they also can reach him and be as much as him. Everyone has to be as much as a *Brahman*. To be a *Brahman*, to stay in a state of 'THAT' and 'THAT I AM' is the purpose for which the Lord makes creation, causes entry of the beings, and sends teachers to give

the related wisdom so that every being evolves. The evolution is nothing but the ability to move in every plane of existence. It is called moving on the ladder. A ladder by which he comes down and experiences every plane and a ladder by which he goes back after experiencing. Just like we all have to go back after this group life! If we know the way to go back home, we go back. If we do not know the way to the home, we cannot go back.

I frequently say the home is within you. It is not the home of cement and mortar that we build. We should be able to enter the world, experience the beauty of the physical plane, emotional plane, mental plane and the *buddhic* plane. When we can experience all the planes and the beauty of it, it is called bliss. It is not denying every plane. Those who deny the creation do not experience anything. The ignorant religions speak of denial and exclusivity. If you follow an ignorant religion, it only says, "don't do this, don't do that. Do

not be in the world, retire into forests”. By denying everything, what have you achieved? To be able to enter, experience and to exit is the complete story.

We have entered into this hall to experience the teaching and we should know how to get out of this place. There has to be the knowledge of the entry door and the exit door. This knowledge is important. When you do not know how to return, you do not wish to enter. If you do not know how to play the football game, you do not enter the football ground. If you do not know how to play but still enter the ground, you get beaten up. Any play, if you know how to play, it gives joy. If you do not know how to play, it gives sorrow. If you do not know, don't escape from playing! Learn how to play and play the game. That is the beauty. A father brings many electronics toys for his child to play. The child should know how to play. When it does not know how to play, it breaks. We keep saying, “I don't eat this, I don't eat

that. I don't marry, it is a problem, I don't want children, it is a problem". Everything is a problem when we do not know. Everything gives experience if you know how to relate. That is where wisdom is needed.

In the past many people avoided the variety of food that nature offered in the name of theistic practices. Theistic practice meant, "Poor fellow! he does not eat anything". Not eating anything! Not seeing anything! Many people who think they are theistic, they do not see television, they do not go to a movie. They say, it is a bad habit. What is bad in it? If you know how to relate, nothing is bad.

This exclusivity as a theological practice is utter ignorance and that is what is promoted by all the religions that have emerged in the *kali* age. These religions have no span beyond two thousand years. If you go beyond two thousand years, all those religions did not exist. Only knowledge was existing as to how to relate to nature; every aspect of nature and

experience. To relate to any plane, you need to know how to enter, how to exit. If you go to a feast, you do not have to come back eating everything there and then have stomach ache. If you know how to eat and how much to eat, in what proportion to eat, you do not get stomach ache, you do not get indigestion. Avoiding eating is not *yoga*. Master CVV was serving sixteen course lunch just to show how splendid one can be. If you do not eat up everything in a large quantity you can eat many things. That is where *yoga* is. About food - there is *yoga* of food, likewise *yoga* relating to desire. To what extent you shall go with it. Do you get lost with it?

If we start talking, we do not know how to stop! And we forget our duties in talking. That is not *yoga*. And not talking is also not *yoga*. Likewise even among movies, television programmes, there are enlightening programmes if you have an attitude to learn. When there is an attitude to learn, you receive

enlightenment from every source. When you don't have attitude to learn, you get stuck. But by not learning, and not experiencing, you are not fulfilled. Unfulfilled ones are not required to ascend into higher circles. Only fulfilled ones are allowed. There is a saying in English – “Quitters will never win”. You know Quitters? One who quits from everything. Quitters never win, winners never quit! Stay put, learn it, accomplish it and move forward.

Avaha - Nivaha

This ability to move in, experience and move out comes to us by the help of *Maruths*. There are two *Maruths*. One *Maruth* is called *Avaha* - it is flowing in, entering in. Another *Maruth* is exiting. So *Avaha-nivaha* are two more *Maruths*. *Avaha*, is to enter; and *Nivaha* is to exit. We enter but we do not know how to exit. Enter the bank, don't know how to exit from it, come home with the bank is what we do when we are a banker! Enter a profession

daily, and the profession holds you! We keep saying, “I am busy, I am busy” what busy? You are not busy, you are ignorant! A man that says he is busy or a woman that says ‘I am busy’ is ignorant!

Don't be busy, be active. It is a second ray *ashram* statement. If you plan, you can do everything in one life. You can do many things in one life. You can do it well. If you do well in every aspect of life, you are appreciated. If you don't do well and get back, they will ask you “Did you do this? No. Did you do that? No. everything “no”. I just came back”. You are sent to experience and, you want to come back. You send a child to play. As you return home, the child also comes back shouting “mummy”. That is not *yoga*, that is not wisdom. Not knowing how to do, results in such a state. That is where I spoke about the fourth *Marut*. He lets you get into wisdom. With wisdom, you make an entry which is *avaha* and then there is *nivaha*.

You see how air enters into us and exits from us. Does air not enter into us and exit from us, regularly every day and night. You cannot stop a *Maruth* getting out. You can try! *Avaha*, is to inhale. You are not inhaling. Inhaling is happening. It is not by your proposal you are breathing.

Breathing is happening. It enters and it exits continuously. Nothing can stop it. If it stops entering, you are not there. Suppose you cannot breathe in, you are not there. Having breathed in, if we cannot breathe out, we are not there after a few minutes. That is why *Maruths* are called unstoppable ones, unhindered ones. They cannot be hindered because they are the grand children of *Rudra*. Like the grandfather, the grandchild is. The science of genetics says the grandchildren stand a greater probability to receive the qualities of the grandparents. Their grandfather is *Rudra*. Remember that the hierarchy is *Rudra*, *Vayu*, and *Marut*.

What I am trying to say is that the Soul can enter into the five planes with the help of the five *Maruths*. Soul itself is governed by the sixth *Maruth* and the Super-Soul prevails over the seventh *Maruth* and all other *Maruths*. Do you know the Master, *Maru*? He is called *Maurya* or *Morya*. His original name in *Puranas* is *Maru*. Why is he called *Maru*? He is unstoppable; it is impossible to stop him. And he gives *Agni yoga*. *Agni* is the collective name of the *Rudras*. Think of Master *Morya*, and the will functions in such a strong manner that nothing can stop. He was acclaimed as a *Maru*. Because he has that quality of *Maruths*.

Going by sounds, one can understand all this. Coming back to the theme, the five *Maruths* should be cooperating with the sixth *Maruth*. The sixth *Maruth* is the dwelling place of the Soul. And he himself is governed by the seventh one. The seventh one is called *Paravaha*. *Para*, beyond, the one who is connection with *Paravaha*, the sixth one is

called *Parivaha*. *Paravaha*, *Parivaha* - those are the two names. Entry is *Avaha*, to receive. Exit is *nivaha*. The four *Maruths* are *Paravaha*, *Parivaha*, *Avaha*, *Nivaha*. *Paravaha*, the Super-Soul permeates the whole universe. *Parivaha*, he permeates the whole system and even into the surroundings. *Avaha* is to enter into the fivefold world of five elements, the five ethers. *Nivaha*, to exit.

Pravaha

Do we come only to enter and immediately to exit? When we enter anywhere, do we immediately exit? We don't. We come, we experience and we exit. We do not come to group life only to go away immediately. To come, to experience the group life and then to go back. I have come to Spain, not to go back immediately. Come to Spain, experience with the groups and then go back. And you can again come, isn't it? Again and again, one can come, if he knows how to exit well. When you

enter, and leave a good experience with you and others, you are always welcome. If we go to a place, and when we are returning, if we have done well or not, there is a way to know it. When you are going is *nivaha*; people will ask you, “when will you come back?” If you do not do well, people will never ask you when you will come back. They will make sure you leave sooner, is it not? That is the only single way.

Two thousand years ago, a man came and he did something. And till date, people expect his return. Who is he? Jesus. Five thousand years ago, another man came; he created such romance and demonstrated such wisdom. Till date, people wish he comes back. Who is he? *Krishna*. Sixteen thousand years ago, yet another man came and he did so well, that still people want that he comes back - *Rama*.

We keep our door open to every Master of Wisdom to enter. Keep the door open, does not mean that you do not bolt the door in the

night. Keep the door of heart open for any Master to enter into you. Some are always welcome. Some are not, is it not? That is why whenever I come, I say please come to India. When you go back from India, I ask when you will come back! That is the way you have to live. It should not happen with anyone that he hears please do not come back again. That is the beauty of the life of flow – *pravaha*.

First we spoke of *Samvaha*, then *Udvaha*, and then *Paravaha*, *Parivaha*, *Avaha*, *Nivaha* and *Pravaha*.

Life should be a flow. That is the beauty. Not like a flood but like a flowing stream that gives beauty, that contributes to the fauna and flora all around. If a river flows, can you imagine how many lives are supported by that river from the starting point till the end till it joins the ocean. The river keeps on fulfilling people not only humans, animals, plants. As it flows, the fields become fertile, variety of plants grow, forests grow. It is *Pravaha*. A lot

can be spoken of a river. By the plant or the life that it enables to grow, the animals live, the humans live, the animals also take water from the river, the humans take water from the river. A flowing river supports countless lives. How many lives are we supporting? It is a problem to support oneself.

We are not able to support ourselves. But a river? You cannot imagine how many it supports! Did you ever see the beauty of the river? It flows through valleys, through mountains, through forests. Wherever it flows, the surroundings are benefited. The rivers that flow into Europe from Alps, they have been contributing to varieties of life ever since the existence of this planet or ever since the existence of Europe and Alps. Which is the source for all the rivers in Europe and what a beauty a river is? That is *Pravaha*.

Parivaha, Paravaha, Pravaha, Samvaha, Udvaha, Avaha, Nivaha- they are seven. If you try to know this way relating to your life, then

you know the key of *Maruths*. Wisdom cannot be learnt without relating it to ourselves. If there is a concept of wisdom given in the scriptures, understand that it exists with us since we are microcosmos. If we know where it exists within us and what it does, we understand its work within us and also in the universe. That is why it is said 'Man, know thyself'. 'Man, know thyself' means, to know the universe, know the man. It is not vaguely relating to something we call God.

If the *Maruths* co-operate, you can enter every plane, you can exit every plane, you can experience every plane, you can even touch the feet of the Lord at the head. You can stay in wisdom and you can experience bliss. All is possible once you have *Maruths* with you. This sublime concept is neither spoken regularly nor the so called men of wisdom know it nor do they relate to it. So who is the one that gives you the fulfillment - The *Maruths*. Because in them there is the power of *Vayu*, the power of

Rudra, the power of *Agni* and they are the power of movement. That is why the *Maruths* fulfill. They are much greater than the Cosmic intelligences of the east, west, north, south, north-east, north-west, south-east, south-west; all these directional intelligences are governed by the intelligence of the east. He is called *Indra* in *Veda*. He is also called *Sakra*. We also invoke *Sakra* when we chant *purusha suktam* as, '*sakrah pravidvan pradisachatasrah*'. *Sakra* is a great intelligence in creation, *Indra*, he is called. He is the lord of the east, he is very powerful. But the *Maruths* put together are more powerful than him.

Birth of Maruths

Now I come to the story of the birth of *Maruths*. We all know that there is the queen of the day and the queen of the night; the queen of light, the queen of darkness. In every mythology, you find these two: the queen of the night and the queen of the day meaning, the queen of darkness and the queen of the light.

In the *Vedas*, the queen of light is called *Aditi*. All the Cosmic sun, solar sun, planetary sun, all *devas* are born to her. They are very beneficent and very powerful. There are many good children to the queen of light, *Aditi*. The twelve suns of radiation called *Adityas* are her children. All the *devas* are her children. She is the queen of light. Then there is the queen of darkness. She approached the husband saying,

“You gave so many good children to that lady. Can't I have one like them? Is it fair that to one lady you give so many children of great value? And don't I get one child who is of value, only diabolics all the time. Am I not your lady as much as that of the other?” That is how the story goes.

It is all a poetic presentation of the Cosmic play. Only the initiates know. It is only one that divides into light and darkness. Only initiates know that there are no two queens. It is only one queen. Alternatingly, she is light and she is darkness. One becoming two and creating for the benefit of the beings that reside in creation. If the queen of light gives you activity through awareness, the queen of darkness or night gives you sleep. Is sleep not important? We think only good activity is important. Excessive sleep is dangerous. Excessive activity is also dangerous. It burns you up. So she says “only diabolics, no divine for me”. Their husband is called *Kasyapa*.

Kasyapa means the noumenon. And alternately he is light and darkness. But the presentation speaks of two queens. It's only one - one as two. This beautiful sentence you find in the *Sukta* relating to *Rudra*. Only there you find it. "*Ditinchame aditinchame*", that is how the *Sukta* says. *ditinchame*, means, first it speaks of darkness. *Diti* is darkness, and *Aditi* is light. The *sukta* is appreciating the Lord *Siva*, saying you are light as much as darkness. You are darkness and light as well. And when we worship the mother, also we say "*aditinchaditim deeptam vasudham vasudharineem*". Indians chant but they do not see!

Your sleep is as important as your activity during the day. Rest is as important as activity. They are seemingly two, but they are only one. The beauty of Secret Doctrine written by M'me Blavatsky is thus. She says very beautiful sentence, a very beautiful sentence indeed! She says, "*aditi* who is also *diti*"

according to us.”, 'us' meaning, she and her teachers. And she further said, “if anyone says otherwise they may challenge me!” You do not find such sentences in the so called sacred books. They divide everything.

The whole theology is divided between light and darkness. Synthesis does not make such divisions. Light is needed, day is needed. What is grown by the day is nourished by night. Why do we fear darkness? Because we are ignorant! But darkness is absolute light. If you learn to stay in darkness, you will know that beauty too. What is the beauty of violet? The beauty of violet is in the night, in the dawn hours not in the day. The beauty of blue is in the night. The beauty of indigo is in the night. But we fear night. We want light in the night. The mother says, “I am the light in darkness”. The beauty of the mother is, “I am not only light; I am also light in darkness”. Not always and not frequently, these dimensions come of teaching. Don't fear the night. All experiences

are by the night not by the days. Spiritual experiences are in the night hours not by the day. Spiritual ecstasies and romance is in relation to those days of the night which are around full moon, not around mid day. When night offers so much, why do we fear night? As much ignorance is, so much we fear the night.

The story is beautiful. That is why through story it can be explained better. The lady, the queen of night approaches the noumenon in the evening hours and says why not me? Why should I not have someone? Noumenon is the energy of equanimity. A man of equanimity has the same love towards the ignorant and the knowledgeable one. That is the beauty of equanimity. He smiled and said “what it is that you really want?” “Wow! He is oriented to me now. I must ask something which is the best”. She said “give me one who is stronger than all other intelligences of light. Just one!” Then *Kasyapa* smiles “If it is so, let it be so”. But in the very asking she created a

problem for herself. If there is a giver who can give you the best, just ask for the best. Don't ask for something better than the neighbor. That is where the problem is. When you are asking for something better than neighbor, that means you are living in comparison and you carry energy of jealousy. So therefore if God appears, don't say, "give me something better than my co-disciple". That means you don't know how to ask. The best way to ask is, "I don't know what the best is. Give me the best. You know better. Anyway as you are inclined to give me, give me the best". Instead the lady said "give me one who is superior to all those folks, all those guys". That is how she asked. She asked for a boon with a problem. These are subtleties which the scriptures present.

If you do something and want to know how it is, ask how it is. Don't ask, "is it better than the other". No comparison. If you stand in comparison, it means there is energy of

jealousy which exists in you consciously or unconsciously. And it is generally said, in scriptures, jealousy is the elder sister of femininity, jealousy is the elder sister of the feminine energy. It is very difficult for a female not to be jealous. When a female overcomes jealousy, she is at the top of the world. So this aspect is also there in this seeking, by the queen of the night.

When we are in ignorance, some thoughts come. When we are in awareness, some thoughts come. And it was twilight hour. At the twilight hour of the evening, the dominance of night is more. So therefore she asked like that. *Kasyapa* smiled, he understood but he has to be truthful. He said “may that be so, so mote it be” he said. Meaning, let it be so. If you know the symbolism, stories shower nectar.

Noumenon & Phenomenon: Cosmic Person & Cosmic Nature

Kasyapa prajapathi meaning the patriarch that is all seeing and On-looking one, carries the energy of Noumenon, neutral in his attitude, as neutral as *Brahman*, as neutral as the Cosmic person, and as neutral as a clean sky. He has a lady which is of Cosmic nature. She has different aspects of nature in her. Sometimes, she is very poised, sometimes she is very much full of bright light, sometimes she is full of darkness, the contrary to that bright light, some other time she tends to be very red in her color and sometimes of twilight color – meaning, light and darkness, just as we see the sky.

The sky is sometimes very bright, so bright that you cannot see, at some other times, it is so dark, yet other times, it exhibits a very red color and then golden yellow color, light blue color, orange color, so many colors you find in the sky representing so many qualities.

When it conceives the noumenon into itself, according to the color it holds at a particular time, it gives birth to different beings. When she is of dark color called *Diti* like the night, she gives birth to diabolics; when she is bright, she gives birth to the divine; when she is neutral in its color, she gives birth to *yogis* who are also neutral. When she holds red color, she gives birth to aggressive ones. When she carries very hard energies, she gives birth to hard beings and when of soft nature, she gives birth to soft beings. It is only one primordial nature, which according to different states of expression that it carried, conceived beings of different nature from only one noumenon.

The scriptures say that they are all different ladies belonging to one man. Different ladies means, different nature. When a man is neutral, and ladies carries a particular nature and conceives with that nature, she gives birth to such beings. That is how, she gave

birth to *adityas* or the beings of light called *devas*. They are various categories of *devas* depending on various degrees of brightness. Likewise, when she is of red nature meaning, there can be an aggressive nature which is not permanent. We experience such things with ourselves. Sometimes we tend to be lazy, sometimes over active, sometimes somewhat in poise, somewhat angry, sometimes depression, sometimes soft, sometimes hard. When you have different qualities of nature and at that time, when you speak or when you act, the quality that you carry, gives birth to related speech, and related nature. When you carry aggressive nature and in that aggressive nature when you speak or act, your actions will be aggressive. And thereafter you are not so aggressive. It is not permanent with any person. It is nature that exhibits different varieties of moods at different times.

When she is aggressive, she is said to be *Danu* meaning aggressive in *Sanskrit*. So there

is birth of *Danavas* when she is aggressive. When she conceives speeches and actions, then aggressive acts, aggressive speeches happen. They are called *Danavas*, a kind of diabolics. When she conceives in darkness meaning ignorance, she is said to be *Diti* – and the products are *daityas*. We only categorize as divine and diabolic but there are many categories. The *danavas* are aggressive. If a person is aggressive, he is a *danava*.

If a person carries the light of wisdom, he is a *deva*. The person who remains neutral with all is a *yogi*. These *danavas* are aggressive, *daityas* are ignorant. There are many diabolics who are ignorant. They are called *asuras* meaning they don't have light in them. When they don't have light, they act accordingly and even when there is light they act accordingly. When there is neutrality, they act accordingly. So one category is *adityas* or beings of light. They are the products of *Aditi*. *Aditi* means primordial nature as light. Then there is *Diti*,

the contrary, the primordial darkness. When nature is ignorant, you conceive ignorant beings. They are called *asuras*, meaning they do not have light. When the nature is aggressive, which means when nature is *danu*, the products or beings that come out are called *danavas* or aggressive people. We have many of them in humanity. So, as a result of nature, in humanity there are aggressive people, in humanity there are beings of ignorance, in humanity there are also beings of light. Eversince Atlantean times, the number of beings of light is reducing and in *kali* age it further reduces. So *adityas*, *daityas*, *danavas* means beings of light, beings of darkness, beings of aggression.

When the lady is in its neutrality, she is called *maha yogini*. In that moment, in that nature when she conceives, neutral beings who form the teachers for all are born. Teachers are neutral to all. The *kumaras* are neutral. *Narada*, the St. Michael is neutral. The seven seers are

neutral. The hierarchy is neutral. They don't condemn anything. They try to balance and ensure that everyone gains neutrality and thereby reach the father who is noumenon. That is the beauty of the *yogi*. He is not the one who condemns any. Did Jesus condemn anyone? Condemnation is by the light of darkness. Men of light always have their opposition in men of darkness. Knowledge always is encountered by ignorance. There is always fight between light and darkness. It never ends. The key is to gain neutrality. For a being to be in absolute bliss what is important is to gain neutrality. The more and more you are with light, the more and more you condemn darkness. That is how we have been in continuous conflict. The conflict is between the so called good and the so called bad. This is the so called right and the so called wrong. It is in their nature.

You demonstrate neutrality so that they may pick up neutrality and transform to be

neutral. That is a *yogi's* work. That is why to *Arjuna*, who is a being of light, *Krishna* says, transform yourself to be a *yogi*, then you have no problem. A *yogi* does not carry enmity inside. If you are with light, you see the darkness as already the enemy. Men of knowledge always saw the ignorant as to be eliminated, and to be excluded. When you want to exclude them, they want to exclude you! Is not light dominated by darkness, by the evening? Is not darkness again dominated by light by morning? It is a continuous process. There is a neutral state where darkness and light are acceptable. That is the twilight hours. In twilight hours, the light and darkness meet.

Prayers in twilight hours are intended to neutralize that which is darkness and that which is light in us so that we are able to accept men of knowledge and men of ignorance with equal vibration. That is the beauty of the *yogi*. *Krishna* says in *Bhagavadgeeta*, that for a *yogi* there is equanimity and a neutrality that when

he sees a great scholar, a beautiful elephant, an utter ignorant or a dog or a man who eats dog's flesh. There is no change in vibration for a *yogi*. A *Yogi* sees how it-is. You don't decide how it should be! If you say, it should be like this, the other person also says it should be like something else! The beauty of experience is when you can see how it is and how it is becoming.

The lady, the nature, the feminine principle is being observed by the noumenon, who is neutral. He saw his lady sometimes with great light and approached him. Then she received beings of light. The lady is *Aditi* and the products are the beings of light. Then she became *Diti*, which is the light of darkness or ignorance. There can be ignorance with us at some moments. When you are ignorant and you tend to conceive, then you conceive ignorant ones. Conception is with respect to conception of thoughts also. When she conceived ignorant ones, she is called *Diti* and

the products are called *Daityas*. Sometimes the lady, that is nature, was aggressive. With that aggressive nature, she conceived. The aggressive nature is called *danu* and gave birth to *danavas*, the aggressive beings. When she is *Maha yogini*, she conceived *yogis*. That is number four.

Then sometimes, she has her energies in a flying mood, high spirits. Sometimes we also have high spirits. That is the time when we try to dance, we try to sing, we try to be joyous, when you are in high inspiration. In that mood of flying spirit, when she conceived, she conceived the flying beings. That is how the flying beings have come and again sometimes she was very venomous. Sometimes don't we get into a mood of hatred? We say, "I hate this!" In that mood, when she conceived, she conceived venomous beings that crawl or go into the holes of earth. So the flying beings were conceived by a lady who is called *Vinuta* and the other lady is called *Kadruva*. Like that

different natures of same primordial nature at different times conceived different beings from one Cosmic person.

Scriptures give different names and generally people think they are different ladies to one man. Only initiates know the clue, the key. If the humans make an understanding of them, they can see how, many natures prevail with them at different times and different moods that they have.

The lady of *Kasyapa* was in a mood to conceive and was in great hurry. She approached her husband who is greater than the beings of light. She came in great speed. She came to her husband and said, “I need to conceive someone who is greater than all these lighted beings”. If she had asked for the best as said earlier, the story might have been different. She could have asked , “give me someone like you. You're so complete, so neutral, so fulfilled”. But she asked for someone who dominates the whole thing! That

was out of qualities of speed, and of jealousy. The man, the noumenon, the *Kasyapa* said, let it be so. If you want someone who is the best of all those that are so far there or those that came out into creation so far, wait! This is not the moment. Because, he saw in her, an energy which is very full of force and full of fire. It is fiery and forceful. But she said, “No, I want now. is the moment, I decide, Do it now or never”.

All different natures that humans have are all according to that nature, the Cosmic nature. At different times, it is different. Don't think nature is always all benevolent. It can be most benevolent, it can be most terrifying, and it can be annihilating also. That is nature! You can see in India the form of the mother as Kali, with protruding tongue, fierce eyes, very black and ready to destroy everything. It is also a form of nature! You also have such a soft, beautiful, splendid form like Lakshmi. Many people like Lakshmi. We must know

that these are all different presentations of nature which are with the primordial nature and therefore with us.

***Kasyapa* - Story of creation of Beings**

The man is, noumenon, whom we call *Kasyapa*. *Kasyapa* is the God of Celts. In, Celtic tradition, they only take *Kasyapa* as God, and no other. All the varieties of beings have come through him via different states of nature. One expressed himself through different natures. Different aspects of nature when it conceives, different products come out just like the same cloth with different color moulds come out as different colored cloths – red cloth, white cloth, blue cloth or black cloth But it is all cotton. That is how the nature too, is! This is very important for us to understand.

Among them there are neutral moods, neutral colors or neutral nature. That is what is seen is as the white, which in its depth, is blue. *Kasyapa* is above all this. He is the God of celts,

the Cosmic person. That is why it is said in the scriptures that all beings of the creation came through.

Man is not evolved from mineral, plant, animal as man. It is different aspects of nature through which man expressed and so many variety of beings have come through.

All are beings. The birds are beings. They are flying beings. There are snakes, the ignorant ones. There are knowledgeable ones. There are hard and tough ones. There are soft ones. This is how the scripture explains. Madame Blavatsky in the recent times, in her scripture, Secret Doctrine devotes so many pages to explain how man is the basis for the rest of the species.

Suppose a man continues to hold very venomous nature, surely he will tend to be a snake. If he tends to be predominantly flying in his spirit, he tends to be a bird. If he tends to be neutral, he remains friend of all, friend of the universe. He will be called *yogi*. That is how the

scriptures speak. *Yoga* is not few little *asanas* and some breathing exercises. It is an ability to encompass and include all. And it is the ability to be the true son of the Cosmic person, because he is neutral. The Cosmic person is neutral. According to different natures different beings come out. Therefore the Cosmic man expresses himself through a kaleidoscopic nature. Therefore you have different varieties with different vibrations, different forces, and different colors. Colors are gradations of light. That is what is to be understood to get out of the ignorant theory that man is an evolved aspect of animal. It is not true. Animal is a degenerated form of man is the correct understanding. Therefore it once again tends to be man. This is one of the fundamental secrets that Madame Blavatsky gives out through Secret Doctrine with the help of the Masters of Wisdom.

Don't hold the ignorant belief that man is an evolved aspect of the animal. It is the

contrary. Man slowly tends to be a beast if he continues to hold the beastly nature in him. He becomes semi-beast and beast. That is how it all happened in creation. M'me Blavatsky devotes so many pages for explaining this doctrine of how man is the basis. The scripture says that "Man is made in the image and likeness of God". Darwin's theory only relates to evolution of the form. It is the only valid upto a point. It is not valid when it comes to man. This is an aspect which requires to be known by students of wisdom.

In the story of Kasyapa, the lady insisted strongly. Then Kasyapa explains that the current time was presided by Rudra, the great *MahaYogi* in his fierce form. He explains the beauty of *Mahayogi Siva* and his different aspects of fierceness. He asks his lady, "Why do you want a fierce form?" We know that the story of *Rudra*, as part of cosmogenesis. The story of *Maruth* succeeds the story of *Vayu*, and the story of *Vayu* succeeds the story of *Rudra*.

Rudra is the basis of fire and air. He clears the ground for the creator for creation to happen and establishes his vibration to enable the creator to create.

In fact speaking about *Maruths* is actually a step relating to Cosmogenesis where there is birth of secondary gods. The primary intelligences are, as explained are 15. Among the intelligences, the Cosmic fire (*Agni*), Cosmic air (*Vayu*), *Varuna*, *Brihaspathi*, *Aswins*; *Rudra* is the foremost one. He is the best one and has different dimensions. He can be the best benefactor and the worst destroyer too!

There are two aspects of Siva, the Cosmic Will. If he is a builder, he builds so well, and no one can build like him. If he is a destroyer, he can destroy anything, and nothing can stop. So, *Kasyapa* tells his lady, "The time you have chosen relates to you a kind of destruction." But the lady, from the beginning insisted and she said, "It is okay. He

is very much related to us. *Rudra* is very much related to us. He is our friend. He won't be doing such things for us." Then *Kasyapa* says, "it is true, but now his mood is this. This time offers that mood of him. The timing is very important for anything." But anyway she insisted and he accepted! Then came something into her womb, which is full of fire and full of force. She was happy. Then *Kasyapa* gave some regulations. Follow these regulations. Then your wish will be fulfilled. He gives most austere regulations to her so that she conceives someone like *Siva* but not the destroying part of it because he wants the best for this lady.

Inspite of whatever is the conception he gave regulations by which, the benevolent part of the *Mahayogi*, the foremost of *Yogis* in creation could manifest. *Siva* is always in penance because the rest of the Cosmic intelligences requested him. They said, "You please be in penance with the *Brahman*. You are

not needed anymore in relation to creation. If there is a emergency, we will invoke you. But generally you don't participate."

He is too powerful. Whatever the creator wanted, he just did instantly. Then he asked, "what else"? The creator, the third logos said "nothing for the moment, please be doing penance. If you continue to be like this there will be an overdoing, please go back". The Will, in its completeness will be able to build. After building, it is sustenance, that is needed, nourishment that is needed. No more building activity is required. So he is said to be in penance and in penance, *Siva* is *Sankara*. He gives such bliss.

The beauty of *Siva* is, he bestows anything in its completeness. As fierceful as he is, so cool he can be. He is such a cool, that you would not like to come out of it. It is not cold like the situations in icy peaks and north pole, or south pole. It is the cool which, when the being experiences, he just does not want to

come out of it. All the beings in the sixth plane which is the plane of contemplation who relate to Brahman are in that blissful state, all the time. Nothing can shake them. That is why when he is worshipped, we say in the *Rudra Suktam* as *Namah Sankarayacha Mayaskarayacha*. *Mayaskara* means inexplicable bliss and cool. If someone is aggressive, and suffering from aggression, restlessness, and is hyperactive, this dose is given. That's why when we do the water ritual (*Abhishekam*), we utter forth that part three times. So that aspect of Siva is what the noumenon wanted to bestow on this lady.

The lady wanted the best. Therefore he gave some austere regulations during the pregnancy. The lady accepted. Regularly as she was following the regulations and as the pregnancy was growing, the king of celestials the foremost of *adityas* noticed it. There are 12 sun signs. Each one of them is presided by one *Aditya*. The foremost of *adityas* is called *Indra*.

He is also called *Sakra*. He noticed that in the mother's womb something is growing. He could already feel the vibration of it. He is one of the 12 suns, of the solar plane. He is the protector of the whole creation. *Indra* means the protector of "all this". 'This' means the creation, That means the *Brahman*. He noticed that something is growing in creation which is beyond his control. He could sense it. So he approached the mother and said, "I would like to serve you during your pregnancy. I will serve you during your pregnancy so that you are able to conduct your austere practices with facility". He remains near the mother and supports sincerely but tries to know what is the energy in the womb. Slowly he could understand what is growing within is certainly much more powerful and capable than him and also has a force that is not beneficial to the creation that is in the process of happening.

There is the desirable aspect of *Siva* which is most desired and also an aspect which

is most undesirable for sustenance of creation. That part of Lord *Siva* is to be invoked only if it is decided to close the creation. He is the one who helps opening it, and he is also the one who helps closing it. *Indra* saw the double dimension in the child growing in the womb. Then he contemplated as to what he should do? Should he destroy what is in the womb? It is easy to destroy while it is in the womb. He felt there is something which is very useful for creation. Therefore he should not destroy. If it grows in its fullness, it is dangerous for the creation. So what is he to do? He contemplated. Then he had a flash coming into him He thought, "I shall not destroy it. I shall make it into 7 pieces so that its power is not so very high". He also decided to make him a friend. Three aspects occurred to him – I shall not destroy, I shall not let it grow as it is growing, I shall break it into 7 pieces so that it is easier to deal with him and befriend him. That was very intelligent!

You cannot make a friend of someone who is too powerful than you. It is difficult to build friendship with someone who is far superior to you in power. So therefore, it is all symbolic. He waits for the right moment and serves the mother sincerely. One day the mother out of oversight, negligence does not rest in a right posture. The right posture to sleep is with the head in the east and feet to the west. That is the best way to sleep - from east to west or from north to south. Because we all formed from north to east, north-east at the crown, east is at the forehead, south is at the heart, west is at *muladhara*.

To relate our head either to north or to east when we sleep is recommended. It is different after formation of the globe. Now you should not sleep with your head on the north. It is always best to sleep with your head on the east and feet to the west. Sleeping with head to the west and legs to the east is not propitious. One day out of tiredness she slept the other

way. Then she failed to observe an austere measure. The strength of *Indra* is east. That is why even in the fire ritual or anywhere when we do a ritual, or diamantine network, we invoke *Indra* from east. We utter, *Indram Purva dikpatim Indraya Swaha Indraya Idam na mama* so that he protects us from east, from *Ajna*.. To the east which is his direction, she has kept the legs opening the womb. So he enters inside the womb and then cuts him into seven pieces. When he was cutting into 7 pieces, the being inside was roaring. *Indra* said, don't roar. I am doing good to you. That is what is called *Marutha*. *Rodana* in Sanskrit means to roar. The child weeps making a huge noise. It is a roaring weep!

Indra said, “don't roar I am doing good to you”. 'Don't roar' in *Sanskrit* is *Marutha*. He was saying “*Marutha, marutha*”. So he cut them into pieces and came out. Later the mother woke up and found the womb was not so heavy as before. She contemplated to know

what happened. She understood that *Indra* has done some damage to her womb. Then immediately *Indra* prostrates before the mother and said, “do not curse me mother. I did what is good for the creation. And your son is equal to me now. And if he intends he can be more than me. But I also developed a friendly chord with him. He is not inferior to me. In fact he is superior. But I made him beneficial to the creation. And he continues to be my friend whom I respect forever”.

The mother cooled down. Because *Indra* recognizes that her son is more powerful than the beings of light. Secondly he honors him. Thirdly he is seeking friendliness with him. *Indra* is seeking friendliness of her child. Similar thing has happened with *Garuda* for *Indra*. The great bird was much more powerful than *Indra*. *Indra* fights but nothing happens to the bird. The best of the weapons when *Indra* uses could not do much. Out of respect for the weapon, the great bird drops a feather.

Seeing this, *Indra* seeks friendship. The beauty of Gemini is, it says - if you cannot win over someone, the best way is to build friendship with him. That is intelligence and that is *Indra*. So he made friendship with *Maruths*. Then the 7 *Maruths* came to be.

These 7 *Maruths* are really so beneficial for creation. The 7 *Maruths* occupy the 7 planes of our being and the 7 planes of creation and cooperative with the plane of creation. Only the lower 3 are of double nature. They suffer from duality, those which are in the mental, emotional and physical plane. These *Maruths* have a dual nature only to train the beings. If you don't do well in these 3 parts of your being - mental, emotional and physical; they create the related troubles to you.

The forces can either be beneficial or destructive according to your behavior. There can be problems of fire, of water, and of matter in the body depending upon how you behave with these 3 centers. Imbalance of fire,

imbalance of water, imbalance of matter can happen when the force relating to these 3 centres is not well handled. That is explained as Libra. Libra air is of 3 *Maruths*— mental, emotional and physical. That is why Moon, Venus and Saturn give different, undesirable experience if Libra is not kept clean. Moon puts you to moods in Libra if you have not taken to a life of purity. Venus gives wrong understanding of the other gender and unhealthy relations with the other gender. Saturn puts you to difficulties on the physical plane so that you don't feel like being on the physical plane. These three together cause havoc.

Wrong understanding of matter, wrong understanding of emotion, wrong understanding or ignorant thinking together cause havoc. By this the 3 forces relating to the 3 planes which are the forces of *Maruths*, continuously destroy you in relation to your body and your personality. That is why you

need the needed discipline. They are of dual nature. The 3 airs of dual nature in Libra can be seen as *Avaha*, *Nivaha*, *Pravaha* meaning to enter into, to experience and to exit. All the 3 are difficult.

To enter into a situation is a problem for the ignorant. He makes a wrong entry at a wrong timing, wrong placement and has a wrong thinking. Then he creates problems. Wrong experience! He does not carry right experience. He then develops his own philosophy about the world. This world is illusion. This is unworthy. It is sin to be here. All these are emerging from lack of understanding.

If you know how to live, the earth is beautiful. In fact *devas* also would like to take human body to experience this earth. It is said in the scriptures that the creator utilized all his skills to prepare this earth and make it complete. The creation of earth is exhaustion of the skills of the creator. He has put

everything in it. This is all if only you know how to live here! But when we don't know, everything is a problem on earth. To the hierarchy, the dearest statement is, “kingdom of God on earth”. That is their cherished goal and that is what they experience. The Kingdom of God upon earth, is not somewhere in the 7th plane or 7th sub-place of the 7th plane! It is here! But all that is not possible when you have wrong understanding, wrong approach.

Avaha is to enter, *Pravaha* is to flow in here, *Nivaha* is to exit from here. Our situation is we do not know how to exit, we don't know how to enter, and we don't know how to live here. This problem can be created by the force within, the 3 forces of *Maruth*, the 3 airs, the 3 winds. That is why stomach burns, stomach gathers winds, and stomach also creates emotional disturbances. All depressions are mostly because of stomach and not because of the head. All that is below the diaphragm.

In the book esoteric healing, Master Djhwalkhul writes - the human beings are incapable of contacting sicknesses of the head! All sicknesses emerge in the stomach only. It is all the sicknesses of the naval and below. It's bad effects express into the heart and into the head. So the whole situation is in this pot, the pot belly! We have a dual nature. It can be very experience providing, it can be very damaging. That is where the *Maruths* are of dual nature below diaphragm and it is Libra. Then come the airs of Gemini.

In Gemini there are the other 2 airs, *Samvaha* and *Udvaha*. They are not of dual nature. *Samvaha* means equanimity. The force is in its equanimity. *Udvaha* means it can uplift you. These are the two poles in Gemini. The two poles of Gemini relate to equanimity and upliftment. Uplifting is in the upper part of the diaphragm. But to uplift, first, you have to have equanimity. *Samvaha* causes equanimity, and *Udvaha* causes rise. That is where we say

Asana is equilibrium. Then, we have the two steps of *pranayama* and *pratyahara*. These are the 3 steps of Gemini.

Pratyahara means you are drawn up, and absorbed up. It is absorption. That is Gemini. Then we have Aquarius. Aquarius is in the forehead and on the crown. One electrical line of Aquarius relates to the Soul and the Maruth is *Parivaha*. The other is at the crown and beyond. It is *paravaha*. *Parivaha* is with Aquarius. *Udvaha*, *Samvaha* with Gemini, *avaha*, *pravaha*, and *Nivaha* are with Libra. This is the airy trio from the astrological angle.

In another way *Muladhara*, sacral center and *Manipuraka*, - these 3 centers relate to the 3 lower airs. And then the heart center and throat center relate to Gemini and the *ajna* and head center relate to Aquarius. This is from the airy stand point. From the fiery standpoint, Aries relates to the head, Leo relates to the heart or upper torso, Sagittarius relates to the lower

torso. That is how the 3 parts are. Likewise it is with the waters. Piscean waters are up above in the head. They are clean, sky waters. Cancer waters are in the upper torso where there is blood and circulation. Scorpio is in the lower part. You have to divide the human into 3 parts to make an understanding. Likewise it is for matter. Capricorn is the spiritual matter of the head, Virgo is the mid matter and Taurus is the gross matter. Like this, you can make different understandings by the science of triangles. That is one aspect of *Maruths*.

Maruths - Five Pulsations

Another aspect of *Maruths* is in relation to the *pranic* pulsations. There are 5 *pranas*. Beyond the five, there is the Soul which is a pulsating unit. Beyond the Soul there is a Super Soul which also pulsates. So, we have the Cosmic pulsation, solar pulsation, and planetary pulsation. There are five pulsations through which the Soul functions through the

whole body. They can also be related to the 7 *Maruths*. In the Cosmic person, all pulsations exist and he is generally with the *Paravaha* pulsation. From that Cosmic person, there is one exhalation as creation and one inhalation as return of the creation into him. These are his fiery breaths. Then there is *Parivaha* pulsation of the Soul. Thereafter you are left with 5 pulsations.

Inhalation is a pulsation that corresponds to *Avaha Maruth*. Exhalation is a pulsation that relates to *Nivaha Maruth*. Exhalation, inhalation, they are called *Prana* and *Apana*. They are given in the book on White magic. Master Djhwál Khul used the Sanskrit words for *Prana*. The 5 *pranas*, he describes are *prana*-inhalation, *apana*-exhalation, *samana*-the equilibrating pulsation of the heart, *udana*-the pulsation that moves up which helps us to hiccup, to cough, to belch, also to rise, and the *Vyana*-the permeating pulsation. These are the 5

pulsations, the 5 pulsations relate to the 5 *Maruths*. *Prana* relates to *Avaha*, *Apana* relates to *Nivaha*, *Samana* relates to *Samvaha*, and *Udana* relates to *Udvaha*.

If you familiarize these terms, they are very helpful to you because there is a sound aspect in it. The 5 pulsations are ruled by the 5 *Maruths*. The Soul itself is a pulsating entity. The Cosmic person is also a pulsating entity. Pulsation is a Cosmic intelligence. These are all explained, helter-skelter in different parts of the scriptures and also in Secret Doctrine.

Correspondences

Unless you work with them within you, you cannot synthesize them and give these correspondences. With all the homework that has been done over years, these are cooked for you and being served as dishes. You can eat and experience it. You cannot find this as such, either in the books of Bailey, or in the books of Blavatsky or in the *puranas*. They are synthesis

of so many scriptures. It is a grand cooking and the related dish makes it easy for you. When you refer to the books also, it becomes easy. With this understanding when you read *Maruths* given by Madame Blavatsky, you understand what she writes. Otherwise, you cannot! By just reading Secret Doctrine, you cannot understand. Or just by reading *Patanjali* or *Bhagavadgeeta* one cannot understand. Once you relate them to yourself, because you are a microcosmos, they reveal to you because these intelligences are very much in you and they are very much alive.

The moment you recognize them, they respond to you. That is the beauty. The beauty of the intelligences of planetary, solar and Cosmic is such, the moment you recognize them in you, they say thank you. They co-operate with you only because you just recognized them. They say, "You don't have to do anything for us. After so many incarnations, you have just now known that we exist in you".

Not knowing that we are microcosmic, groping in the objectivity for truth, for light, for knowledge is just useless activity! The whole treasure is in you. Enter into you, experience it. All that we hold as our background, they are all ready to help you, if you enter in. If you don't enter in and make an emotional approach to them, they turn the other way because emotion is just not acceptable. Please remember, emotion is allergic to a Master of Wisdom! He cannot tolerate! He will burn it, so that, you are saved. Emotions are ruthlessly burnt so that you are out of the clouds.

Maruths - Maruti

Pythagoras said, "Man, know thyself". Don't think of knowing all that is around. Get into yourself, and then you know inside and outside. Contemplate, and contact the Master within you. He opens your book from within. You are the original. Each one of us is an

original book. We have to open and read it. That is the beauty of it. We have the picture of Lord Krishna on the top of the altar. He is the one playing a flute. It has seven pores. He plays all that is seven through it. *Maruths* are part of it. The flute is in you in the Vertebral column. He blows at the crown and all the 6 centres get into a song. Hence you have to first make the bore! Make a hole. Inside within the vertebral column, there is the flute. If you get inside, all that is 7, i.e., 7 sounds, 7 colors reveal themselves. There is a being on earth who carries all the 7 *Maruths* with him. He is called *Maruti*.

Maruti - Hanuman

Maruti is whom we call *Hanuman*. He is very much there on earth. He is a Grand Master. He preferred to stay on earth to help the earthly beings. He is one of the few ancient most ones on the planet. He exists on the planet right from the Lemurian times. Lemuria means the huge continent that existed where today there is the pacific ocean. It was much before Atlantis. He belongs to the third root race. The Hierarchy that we know from Lord *Maitreya* onwards are at work from 5000 years. *Maruti*, came very long ago before Atlantis. His story concludes the story of *Maruths*. His name is *Maruti*. *Hanuman* is a title to him. *Maruti* is his original spiritual name. Most of you know this monkey god who is not truly a monkey. Just to please children he preferred to

appear in that form! He has many forms. To Lord *Rama* he appears like a very chaste vibrant *vedic Brahmin*. But to people like us because we are inconsistent in our thoughts, he appears like a monkey. He preferred to come during the third root race when the Sons of Will came down.

Please refer to Secret Doctrine again because that is an accessible book to you! Eastern books are not accessible because of language! That is where Secret Doctrine is a great help to almost all scriptures of the globe. During the third root race, Sons of Will have come down to this earth. They are called Sons of Yoga. They are also called Cosmic sons of God. A few of them have come down to help humanity.

One among them is *Hanuman* or *Maruti*. He is a representation of all the 7 *Maruths*. He was born to a Lady called *Anjani*. *Anjani* means the black-eyed one. Her eyes glitter light, and the eye ball is very black.

Naturally she has around the skin of the eye a beautiful, shining, black color like eyetex. In India women apply a black special preparation made out of castor oil. It is an external application to make the eye appear beautiful. But *Anjani* naturally has it. She was a beautiful woman.

Anjani was married by a great devotee of Lord *Siva*, called *Kesari* meaning the Lion. He is called lion because he carried the golden light of leonine quality. *Kesari* means lion. All names carry a message. Just like *Anjani* is most attractive by her eyes. *Kesari* was of golden color. He was of golden body. He was a great devotee of Lord *Siva*. *Anjani* was so very attractive that the intelligence *Vayu* was very favorable to her.

Vayu means the source of the *Maruths*. The *Maruths* have come from *Rudra* via *Vayu* the air as airy fires, winds. The father of *Maruti* was a devotee of *Siva*. The mother was deeply inclined to the Cosmic intelligence air. So the

mother is blessed by air, Cosmic intelligence air *Vayu*, and the father has the blessing of *Siva*, the Cosmic Will. The other name for Siva is *Rudra*. They conceived a baby.

The *Rudra* blessed through the father. And the Cosmic air intelligence blessed through the mother. Therefore the boy was a combination of the energy of *Rudra*, of Cosmic air and of the golden color of the father and the black eyes of the mother. Altogether, a baby was growing in the womb. It was rebirth on the planet, of all the 7 *Maruths* to help the humanity. When the baby was growing in the womb there was another great being in the form of a monkey who was a ruler of a region in the pacific ocean at that time. A very small part of it still remains. That is what we know as the island of *Andaman*. Andaman islands are now part of India under the governance of India. But during that time it was a continuous land of all those islands like Singapore, Bali, Sumatra, Jakarta. Jakarta is not Jakarta as we

call it today, it is *Yogakarta*. And Malaysia. These were all part of that land at one time. And *Bali* is not *bali*, it is *Vali*. Va, Ba are interchangeable sounds.

Vali was the king of that entire region. He sensed that within his kingdom there is a boy growing in the womb of *Anjani*. Because *Anjani* and *Kesari*, the parents were well known associates of the king. The king suspected that there is a powerful being in the womb of the lady. And he had his own fears. He wanted to put off that baby in the womb. It is horrible to know what he did! He caught hold of *Anjani*, and poured molten gold into the womb of *Anjani*. The child in the womb smiled and received it as its natural cover of protection. Nothing happened to him! That's how he has the golden aura of the father, and on the outside he has a natural armour. A body armour of gold which is natural, and it is not separable from his body. The very body is of golden color! Within, the nature is golden

color. And he has the vibrations of *Rudra* and *Vayu* as *Maruths* in him.

As he came out, the king *Vali*, was frightened of him. The kings are always frightened of those who are more powerful than them in the kingdom. Since he has all the collective energies of *Maruths*, he was named as *Maruti* by the parents. In him there is the energy of *Rudra*, the energy of *Vayu*, the energy of *Maruths* and the color is golden and his nature is benevolence. As he came out and grew, because the father is in the royal court of the king, the boy *Maruti* sensed that the king is afraid of him. He said, “don't you worry, I am not your enemy. I am a general benefactor. I am here to support beings. I am here to enlighten beings. I do not destroy the Law. I am an eternal supporter of the Law. As far as you are with the Law, you don't have to fear me. I will also support you. If you do not support the Law, since you are my King I don't fight with you. I will withdraw from this place”. So the

king was happy. And the boy was growing in the kingdom. He was so powerful because he carried in him the energies of *Rudra*, *Vayu* and *Maruths*. When he was a 5 year old one, he saw the sun moving in the sky. He thought it was some fruit in the sky, a fruit in the sky moving. He felt he should go. At once he, with the help of *Maruths*, *Vayu* moved up to the sun and gulped him. It was like a complete solar eclipse. Then the celestial king *Indra* used his celestial weapon on him. It hit him on the jaw. He did not die but he fainted and fell on the ground.

When he fell on the ground, his father was not happy that his son was hit by *Indra*. So he prayed for the well-being of the son. Then along with *Rudra Vayu*, *Indra*, came and said nothing will happen to your son. He is a great benefactor. And the third logos gives him a boon that he shall never die. There is no death to this boy. He shall be forever, as long as he wants he can be on earth. If he wants he can move anywhere he likes.

These are the Lemurian times, where you have many fairy tales. Today they are fairy tales but they were the order of the day then. Then *Indra* said sorry to the father of the boy. I didn't know your son is of such capacity to gulp a solar ball. To save the creation, I had to do it. The boy also woke up and he said he will retain it as a memory, as a souvenir, the hit on the jaw. That's why he has a projected jaw. He said, "Let this be recorded as an event. I shall hold this form". And Rudra, the Lord, said he is immortal. With the help of *Vayu*, he can take to any form he likes. This form does not bind him.

The *kumaras* come and give him blessings. It was a huge event on the planet. The boy said, "I am interested in the Sun. I wish to be around him and learn all knowledge relating to the universe. Because to me he looks to be the best teacher". Moving along with the Sun in the sky, he learns all Wisdom. This is a unique feature in the scriptures of the east. An

initiate who moves around the sun and learns everything. He was well versed with the four *vedas*.

As he grows, with the help of *Maruths* he does many super human acts which can be seen in *Ramayana*. He can fly, he can change his form. With the help of air, Cosmic air, he can grow huge, he can become very small, he can lift mountains and carry. He can teach wisdom. And there was no equal to him in will, knowledge and intelligent activity. There are very many great details about him. And he serves the Lord when he comes down as the *Avatar* of *Rama*, supports him.

Without *Hanuman's* support, the *Avatar* of *Rama* would not have accomplished all that was accomplished. And in *Dwapara yuga*, he supports *Krishna* and *Arjuna* by creating favorable winds for *Arjuna* in the war. Always the wind flows favorable to *Arjuna*, unfavorable to the other team. *Arjuna* is already powerful in releasing his arrows but he

gives his support to that power and weakens the power of the weapons coming from the other side. And he was a great devotee of the Lord. *Arjuna* himself once asked *Krishna* if there is a greater devotee than him who is also valorous. *Krishna* says, “yes there is one, he is much valorous than you, he is much wiser than you, he is much more intelligent than you. There is no equal to him”. *Arjuna* says, “let me witness his ability in war. I will build a bridge with arrows. Let *Hanuman* break it, I will see”. *Arjuna* also is a descendant from *Rudra*. *Arjuna* is one of the names of *Rudra*.

Rudra helps in establishing order in *Dwapara Yuga* joining *Krishna*. Again *Rudra* helps as *Hanuman* in the work of *Rama*. So *Arjuna* builds a strong bridge with celestial arrows, celestial weapons and said let *Hanuman* break it. So they invite him and *Hanuman* says, “why these games? I am not interested”. *Arjuna* says, “for my knowledge, if you can break it, please break it”. *Arjuna* has

every conceivable weapon with him *Hanuman* says, “okay! only to satisfy your curiosity I will do it”. He gets to the bridge, jumps up and comes down.

It was about to break but did not break completely. Then *Arjuna* said you could not break it. In the meanwhile *Krishna* comes out of the bridge with a bruised back, completely bruised back. *Arjuna* asked, what happened? *Krishna* replied, “only to save your honor, I stood below the bridge. I have set my back behind the bridge so that it does not break. If he jumps again, not only the bridge, but my back will also be broken”. Such is the being who is amidst us, that is what we need to understand.

Hanuman is a great musician. Name any science of wisdom, and it is there with him. The beauty of this music is very well known in the higher circles. There are thousands of anecdotes relating to him recorded in *puranas*. There is a celestial singer by name *Narada*, the

Kumara. He sings on the 7 stringed musical instrument that was known to be the best. If *Narada* sings, everything gets into ecstasy. Once he comes and asks the Lord, the second logos, “Is there any singer who sings like me”? Just for his knowledge, he wanted to know. The Lord said there should be someone. *Narada* wanted to know if there is a singer equal to him in creation and he moves all over the 7 planes of creation. Then the Lord says that there is one being on earth, and if he sings, everything gets into ecstasy. Every being gets into ecstasy, everything muses, and everything becomes soft. Even the wildest being becomes soft.

Narada asked who this was. Then the Lord said, “it is *Maruti* on earth in *Himalayas*”. So *Narada* came to meet him. He knows *Hanuman* but he never knew that he is a singer. Because *Hanuman* is one who never exhibits his knowledge or his power. *Narada* came and said, “I believe you are a big singer and I have

come to listen to you”. *Hanuman* said, “I don't know that I am a singer”. He never remembers! The beauty of *Hanuman* is he never remains as 'I am', he remains as 'That'. Everytime he has to be reminded that he can do it! Many times he does not remember who he is because he is with the *Brahman* all the time.

Hanuman told *Narada*, “I don't know if I am singer”. *Narada* replied saying, “No, it is being spoken of that you are the best singer. I came to listen to you. Will you please sing”? Then *Hanuman* said, “I don't know what singing is, I don't know what music is. I only chant the sacred name of the divine. If that is music to you, you may listen”. Then *Narada* puts off his musical instrument on a stone and sits to listen. *Hanuman* starts singing. As he sings in a few minutes, *Narada* was into *Samadhi*. The song was on for a very long time and how much time it was, no one knew! Suddenly *Narada* came back to self-consciousness, self-awareness. He saw

Hanuman is still over there in *Samadhi* and singing and he doesn't stop. *Narada* waits and waits. Then *Narada* thought, "this man, I don't think, he will come back soon. So I have some other work to do, let me go". So he wanted to pick up his musical instrument which he had kept on the stone tablet.

The musical instrument went deep down into the stone because the stone had melted with the music. And the instrument is stuck in it, in the stone. *Narada* was stunned. So he went to *Hanuman* and gently touched him. Then *Hanuman* came back and asked what had happened. He asked *Narada*, "Did I sing? Did you like it"? *Narada* had no words to speak. He replied, "I thought I knew everything about music, I know the science of it, I know the art of it, I am acclaimed as the best musician in the universe but to your singing, I bow down. But please help me since this instrument is stuck here". *Hanuman* said, "I don't know how it is stuck? So I don't know

how to take it out. You tell me what I should do". Then *Narada* said, "start singing again". So he went into the ecstasy of music. Then again the stone melted. And he quickly picked up his instrument and left. This is the story about his music ability.

His abilities about *Vedic* knowledge, Lord *Rama* himself praises. He tells *Lakshmana* when they meet *Maruti* for the first time, "know that this man is an embodiment of all the *Vedas*, all the scriptures. There is nothing he does not know. Behave with him as you behave with me". *Lakshmana* the brother of *Rama* was surprised. Such is the ability of a *Maruti* who is an embodiment of the 7 winds together.

Hanuman remains on the planet till date. Sometimes he moves in *Himalayas*. When he moves, the foot step relating to him is of 7 feet long Whenever the Masters of Wisdom see that 7 feet step they prostrate, touch the print of the feet with their forehead. Only to show you what *Maruths* mean, this

story is narrated. Such is the beauty of *Maruths*. May the Sagittarian arrow find the force of the *Maruths* and move forward to benefit the humanity at large. That must be the purpose of narrating the energies of *Maruths*. May you all, be blessed. May the place be blessed. May the speaker be blessed. May all be blessed. It is a very exceedingly well done seminar, Well done group life. It is one of the best. It shall be remembered for all times. It shall be noted by the *Maruths*.

May that be so! Namaskaram!

APPENDIX

Vayu Suktam

RigVeda maNDala: 1 anuvAka: 1 sUkta: 2

RShi: madhucCandAH vaishvAmitraH

CandaH: gAyatrI dEvatA: vAyuH 1-3

वा॒य॒वा॒ या॒हि॒ दर्श॑ते॒मे सो॒मा अ॒रं॑कृ॒ताः ।

तेषां॑ पा॒हि॒ श्रु॒धी ह॒वम् ॥ १ ॥

vāyavāyāhidaṛśateme soma aramkṛtāh |

teṣāmpāhiśrudīhhavam ||

Oh Vayu, the well-shaped! Come here! These are the Soma counter-parts well decorated and arranged in the shape of spokes in a wheel from centre to circumference and form circumference to centre. (This wheel is to be considered as a cross section of the globe which is later mentioned as the globe of food offered in sacrifice). You inhale them and also listen to them (while inhaling).

वा॒य॒ उ॒क्थे॑भि॒र्ज॒रन्ते॑ त्वा॒मच्छा॑ ज॒रि॒ताः॑ ।

सु॒तसो॒मा अ॒ह॒र्वि॒दः ॥ २ ॥

vāyauktebhirjarantetvāmachājaritārah
sutasomāaharvidah ||

Oh Vayu! Here are the praying individuals who are praying you and praying for you. They have squeezed the Soma and they know the day well. They pray you with utterances.

वा॒यो तव॑ प्र॒पृ॒ञ्च॒ती धे॒ना जि॒गाति॑ दा॒शु॒षे ।
उ॒रू॒ची सोम॑पीतये ॥ ३ ॥

vāyotavaprapṛñcatídhenājigātidāśuṣe |
urūcísomapíyataye ||

Oh Vayu! Your word has known many individuals by taste and is touched by the taste. It reaches the one who gives out.

इ॒न्द्र॒वा॒यू इ॒मे सु॒ता उ॒प प्र॒यो॒भिरा॑ ग॒तम् ।
इ॒न्द्र॒वो वा॒मु॒श॒न्ति॒ हि ॥ ४ ॥

indravāyūimesutāupaprayobhirāgatam |
indavovāmuśanti hi ||

Oh Indra-Vayu come to receive the squeezed Soma juice made for you.

वा॒य॒वि॒न्द्रश्च॑ चे॒तथः॑ सु॒तानां॑ वा॒जिनी॑व॒सू ।

ता॒वा या॑त॒मुप॑ द्र॒वत् ॥ ५ ॥

vāyavindraścacetatahsutānām vājīnīvasū |
tāvāyātamupadravat ||

Oh Vayu, yourself and Indra live in the offering and receive it running for it.

वा॒य॒वि॒न्द्रश्च॑ सु॒न्वत॑ आ या॑त॒मुप॑ निष्कृ॒तम् ।

म॒क्षि॒ १० त्था॑ धि॒या न॑रा ॥ ६ ॥

vāyavindrāścāsuvataāyātamupaniṣkṛtam |
makṣvitthādhiyānarā ||

Oh Vayu, yourself and Indra squeeze the Somas and approach the Somas purified and well arranged. You are full of vitality and hence you make the offering true by the application of the will.

मि॒त्रं हु॑वे पू॒तद॑क्षं व॒रुणं॑ च रि॒शाद॑सम् ।

धि॒यं घृ॑ता॒चीं सा॑ध॒न्ता ॥ ७ ॥

mitramhuvepūtadakṣamvaruṇamcariśādasam |
dhiyamghṛtācīmsādhantā ||

I invite Mitra who is pure and able. I also invite Varuna.
Both of them will make the earth moist and achieve its
fertility.

ऋ॒तेन॑ मि॒त्रावरु॑णावृ॒तावृ॑धावृ॒तस्पृ॑शा ।

क्र॒तुं बृ॑ह॒न्तमा॑शाथे ॥ ८ ॥

ṛtenamitrāvarunāvṛtāvṛdhāvṛtasprśā |

kratumbṛhantamāśāthe ||

I invite Mitra and Varuna who develop and magnify the
deed (yagna) and who can develop Ruta with the help of
Ruta.

क॒वी नो॑ मि॒त्रावरु॑णा तुवि॒जाता॑ उ॒रुक्ष॑या ।

दक्षं॑ दधा॒ते अ॒पस॑म् ॥ ९ ॥

kaví no mitrāvaunātuvijātāurukṣayā |

dakṣamdadhāteapasam ||

Mitra and Varuna are omni-born and multi-born since they
are poets. They are the Lords of outpouring and withdrawal
and hence they provide everything.

Marutha Suktam

RigVeda maNDala: 6 anuvAka: 6 sUkta: 66

Rshi: bharadvAjaH bArhaspatyaH

CandaH: triShTup dEvatA: maruth

वपु॑र्नु तच्चि॑कितु॒षे चिदस्तु॑ समा॒नं नाम॑ धे॒नु पत्य॑मानम् ।
मर्ते॑ष्वन्यदो॒हसे॑ पी॒पाय॑ सकृ॒च्छुक्रं॑ दुदु॒हे पृश्नि॑रूधः॑ ॥ १ ॥

vapur nu tacchikituṣecidastu
samānamnāmadhenupratyamānam |
marteṣvanyaddohasepīpāyasakṛcchukram
duduhepṛśnirūdhah||

(May the host of Maruths) with a common name,
always moving and pleasing (like a cow), (manifest) their
bodies swiftly to the One who knows. (The Maruths)
nourish the other mortals by being milked. Their dappled
mother with her bright udders gives milk at the appropriate
times.

Pīpāya: Nourish

Sakṛt: at some time

Prṣhni: It refers to the cow, which is dappled, i.e. with a number of patches on the skin; it signifies female energy giving birth to a variety of manifestation. The host of Maruths, the thought-powers and the storm-gods, are her children. *Prṣhni* is rendered as 'cow of variegated hue'. She is the field for the play of manifestation of life-force, delivering the mental energies within it. Note that 6.66.3 states that even though *Prṣhni* gives birth to Maruths in her womb, the mother of Maruths is also *Mahi*, the goddess of vast(ness). It is mentioned that when *Prṣhni* is extended in infinite spaces of the mid-region, she is also called *Aditi*.

ये अ॒ग्नयो॒ न शो॑शु॒च॒त्रि॒धा॒ना द्वि॒र्य॒त्त्रि॒र्म॒रु॒तो वा॒वृ॒ध॒न्त ।
अ॒रेण॑वो॒ हि॒र॒ण्य॑या॒स ए॒षां सा॒कं नृ॒म॒णैः पौ॑स्ये॒भिश्च॑ भू॒वन् ॥ २ ॥

yeagnayonaśośucannidhānādviryattrirmarutovāvṛdhanta |
areṇavohiranyayāsaēṣāmsākamṇṛmṇaih
paumsyebhiścabhūvan ||

They (the Maruths) blaze like kindled fire (Agni). The Maruths increase two-fold or three-fold. with dustless and golden (forms), they manifest together with their mights and the virilities of strength.

Sākam: together

Nṛmṇaiḥ: mights

Paumsyebhiḥ: virilities of strength

रु॒द्रस्य॒ ये मी॒ळुषः॒ सन्ति॑ पु॒त्रा यांश्चो॒ नु दा॑धृ॒र्विर्भ॑र॒ध्यै ।
विदे॒ हि मा॒ता म॒हो म॒ही षा॒ सेत्पृ॑श्निः सु॒भ्वे॑र्ग॒र्भमा॑धात् ॥ ३ ॥

rudrasya ye mīdhuṣaḥsantiputrāyamś co
nu dādhr̥virbharadhyai |
vide hi mātāmahomahīṣā set pṛśnih
subhvegarbhamādhāt ||

They are the sons of the bounteous Rudra. They are supported by the midworld. It is known that the mother of these mighty powers is (Goddess) Mahi. She, (Goddess) Prishni, bore the child in the womb for the benefit of all

Dādhr̥vih: the midworld, that which supports

Subhve: benefit to all

Mīdhuṣah: bounteous

न य ई॒षन्ते॑ ज॒नुषो॑ऽया न्व॒श॑न्तः स॒न्तो॑ऽव॒ध्यानि॑ पु॒नानाः॑ ।
नि॒र्यदु॑हे शु॒चयो॑ऽनु जोष॒मनु॑ श्रि॒या तन्व॑मु॒क्षमा॑णाः ॥ ४ ॥

nayaīṣantejanuṣo 'yānvantahsanto 'vadyānipunānāḥ |
niryadduhreśucayo 'nu joṣamanuśriyātanvamukṣamānāḥ ||

These Maruths stay within all human beings and purify them of their faults. Thus they do not have to speed with any vehicle (*aya*) to reach the human beings. When the pure (Maruts) want to shower their adorers with energies, then they with their glory, diffuse their energies with their bodies

avadyāni: blames or faults, sinful acts

niduhre: to yield the rain

januṣa: human beings

म॒क्षू न॒ येषु॑ दो॒हसे॑ चि॒दया॑ आ॒ नाम॑ धृ॒ष्णु मा॒रुतं॑ दधा॒नाः ।
न॒ ये स्तौ॑ना॒ अया॑सो॒ महा॑ नू चि॒त्सु॑दा॒नु॒रव॑ यासदु॒ग्रान् ॥ ५ ॥

makṣūnayeṣudohasecidayāānāmadrṣṇu

mārutamdadhānāh |

na ye staunāyāsomahnānūcitsudānuravayāsadugrān ||

You (Maruths) satisfy the desires (*dohase*) of the devotees nearby (*aya*), who hold in their minds, the name of Maruths, the violent overthrowers of hostiles. The generous (human) donor is able to destroy the fierce foes who are mighty, and also the thieves who run away.

avayāsat: able to destroy

sudānuh: generous donor

mahnā: by their might

त इ॒दु॒ग्राः श॒वसा॑ धृ॒ष्णु॒षेणा॑ उ॒भे यु॑जन्त॒ रोद॑सी सु॒मेके॑ ।
अ॒ध स्मै॑षु रोद॑सी स्व॒शोचि॑रामवत्सु तस्थौ न रो॒कः ॥ ६ ॥

ta id ugrāśavasādhṛṣṇuṣeṇāubheyujantarodasísumeke |
adhasmaīṣurodasísvasōchirāmavastutasthaunarokah ||

The mighty army (*sena*) of the Maruths, which is violent and fierce, unites the well-established twin powers, the heaven and earth. The self-luminous heaven and earth abide in them. Obstructions cannot abide within the mighty Maruths.

sumeke: firmly founded

rodasí: heaven and earth (are regarded as feminine, the nourishing mothers)

dhṛṣṇu-ṣena / *dhṛshnu-sena*: by their might

na a tasthau: cannot abide

rokaḥ: obstructions

अ॒नेनो॑ वो॒ मरु॑तो॒ यामो॑ अ॒स्त्वन॑श्च॒श्चि॒ध्यम॑ज॒त्यर॑थीः ।
अ॒न॒व॒सो अ॑न॒भी॒शू र॑ज॒स्तू॒र्वि रोद॑सी प॒थ्या या॑ति सा॒धन् ॥ ७ ॥

anenovomarutoyāmoastvanaśvaścid yam ajatyarathīh |
anavasoanabhīsūrajastūr vi rodasīpathyāyātisādhan ||

Your vehicles which have no charioteer, no horses
and is impelled by the adorer, one free of sin, O
Maruths. Your vehicle can travel in the perfect paths of the
heaven and earth. Your car is free of bondages (ropes), can
travel in paths where there is no grass and can cross the
midworld

ajatya: adorer

yāmāh: vehicle

rajah-tūh: can cross the midworld

नास्य॑ वर्ता॑ न तरु॑ता न्वस्ति॑ मरु॑तो यमव॑थ वाज॑सातौ ।
तोके॑ वा गो॒षु तन॑ये यम॒प्सु स व्रजं॑ दर्ता॒ पा॒र्ये अ॒ध द्योः॑ ॥ ८ ॥

nāsyavartānatarutānvastimaruto yam avathavājasātau |
tokevāgoṣutanaye yam apsusavrajamdartāpāryeadhadyoh ||

O Maruths, the recovers of plentitude, the devotee
protected by you, has no binders and no obstructors. (He
whom you protect) shall break open the pen (or stall of ray-
cows) in the boundary of below the heaven, and release the
ray-cows and the waters (energies) for the (use of) progeny

and of the god-born as son.

varṭā: binders

tarutā: obstructors

toka, tanaya: both these words are usually translated as sons.

However there is a fundamental distinction. *Toka* always refers to the gods who are born to the yajamana as his sons in the subtle body. *Tanaya* is the usual progeny or begotten son.

प्र चि॒त्रम॒र्कं गृ॒णते॑ तु॒राय॑ मा॒रुताय॑ स्व॒तव॑से भ॒रध्वम् ।
ये स॒हांसि॑ स॒हसा॑ स॒हन्ते॑ रे॒जते॑ अ॒ग्ने पृ॒थि॒वी म॒खेभ्यः॑ ॥ ९ ॥

prachitramarkamgrṇateturāyamārutāya

svatavasebharadhwam |

yesahāmsisahāsāhanterejateagnepṛthivímakhebhyaḥ ||

May you (Agni) bear, this variegated praise to the host of the Maruths who are lauded. They with self-strength, endure the might with the might. O Agni, the earth is shaken by the strivers.

makha: work

त्वि॒षीम॑न्तो अ॒ध्वर॑स्ये॒व दि॒ध्युत्तु॑षुच्य॒वसो॑ जु॒हो॒ऽ न॒ग्नेः ।
अ॒र्च॒त्रयो॑ धु॒नयो॑ न वी॒रा भ्रा॑ज॒ज्जन्मानो॑ म॒रुतो॑ अधृ॒ष्टाः ॥ १० ॥

tviṣīmanto¹adhvarasyeva²didyut³tṛṣucyava⁴sojuh⁵vonāgne⁶h |
arcatrayo⁷dhunayo⁸navírābharā⁹jajjanmāno
maruto¹⁰adhṛṣṭā¹¹h ||

The Maruths are resplendent as if illuminators of the yajna – journey. They are swift in movement and are like the flame of offering to Agni. Worthy of adoration, they are like the heroes who make the enemies tremble Maruths are brilliant from their birth and are invincible

juhvo: flame of offering

तं वृ॒धन्तं॑ मा॒रुतं॑ भ्राज॑दृष्टिं रु॒द्रस्य॑ सूनुं॑ हवसा वि॒वासे॑ ।
दि॒वः शर्धा॑य शु॒चयो॑ मनी॒षा गिर॑यो नाप॑ उ॒ग्रा अ॑स्पृध्रन् ॥ ११ ॥

tamvṛdhantammārutambhrājadṛṣṭimrudrasyasūnum
havasāvivāse |

divahśardhāyaśucayomanīṣāgirayonāpaugrāaspr̥dhran ||

With offerings I worship the children of Rudra, the Maruths who carry the shining lances and who make everyone increase. The pure thinking of the luminous hosts, confronts fiercely (the hostiles) just as the (rain) waters on the mountains (fight for a path)

spṛdhah: confronters

TABLE - I
Maruths and Correspondences

| Sign | MARUTH | CENTER | Pulsations - Correspondence |
|----------|----------|-------------|--------------------------------|
| Aquarius | PARAVAHA | Sahasrara | Super Soul |
| | PARIVAHA | Ajna | Soul |
| Gemini | UDVAHA | Visuddhi | Udana |
| | SAMVAHA | Anahata | Samana |
| Libra | PRAVAHA | Manipuraka | Vyana |
| | NIVAHA | Swadishtana | Apana |
| | AVAHA | Muladhara | Prana |

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