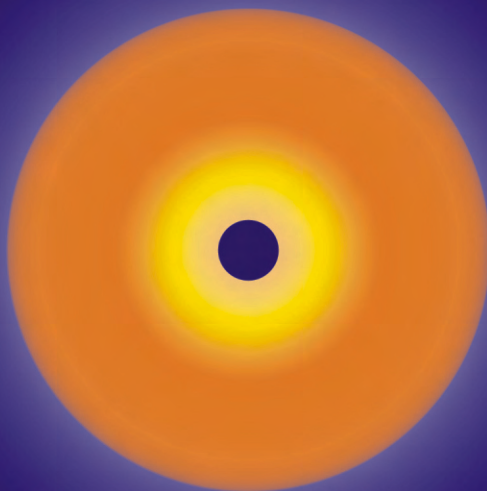


LESSONS ON ADITYA HRIDAYAM  
[ A COMPILATION ]



SADGURU TAPOVANA  
BENGALURU

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# LESSONS ON ADITYA HRIDAYAM

*A Compilation based on the  
Teachings of Master EK & Master KPK*

**SADGURU TAPOVANA  
BENGALURU**

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॥ अगस्त्यो भगवान् ऋषिः ॥

॥ Agastyō bhagavān ṛṣiḥ ॥



## **Dedication**

This work is a humble dedication to the two Grand Lights that guide us, nourish us, strengthen us and enable us to walk the Path.

We bow down in Homage and Adoration!

Namaskaram Master EK

Namaskaram Master KPK

- Sadguru Tapovana

The World Teacher Trust, Bengaluru





## **Gratitude!**

This work ‘Lessons On Aditya Hridayam’, is a compilation from teachings coming from Master EK and Master KPK.

We are grateful to the Kulapathi Book Trust for consenting to the use of material, from the teachings of Master EK from across a number of books, from which this work is composed.

The teachings of Master KPK are also noted and copied from several books and lectures. We are grateful to Dhanishta Foundation for consenting the use of material from the works published by Dhanishta.

References are made to the book, ‘Meditation of Sun in Heart’ by Dr. PJ Mohana Rao. We heartily thank Agastya Publications for the consent.

We sincerely thank and acknowledge Kulapathi Book Trust, Dhanishta Foundation and Agastya Publications for the co-operation. This work is an offering in the same spirit of co-working, to reach out, the teachings of The Master, to the students who are in pursuit of truth.

- Sadguru Tapovana

The World Teacher Trust, Bengaluru



## FOREWORD

A group of ardent disciples who are in search of Truth formed themselves to practice the Yoga of Master CVV and the teachings of Master EK and KPK. They are set into a group over two decades and conducted groupal prayers, meditations, service and study. For facility of identity, they are called ‘Sadguru Tapovana’ group within the World Teacher Trust.

The hunger for knowledge is but an aspect of discipleship. The Tapovana group attentively listen to the teachings and organize the teachings for their understanding and practice. Their inspiration is continuous and swells with consistent jubilation. The beauty is that they work as a group and do not project their personalities – a sublime dimension of group consciousness.

They thought fit to present certain dimensions of the core energy of the Sun (Aditya Hridayam) which were presented to them from time to time, by the two teachers whom they follow (Master EK and KPK). The result is this publication.

The group is dynamic and have pledged themselves to discipleship. They demonstrate rhythmic activity. They manifest significant service. This book is a presentation in service and is dedicated to the Teachers whom they follow. The Path to Light is ever revealing and the group is rejoicing.

*I wish them well in their endeavours.*



- K. Parvathi Kumar

## A NOTE TO THE READER

Master EK mentions of Aditya Hridayam, Narayana Kavacham and Vishnu Sahasranamam as three grand treatise(s) for practice, to the students of occultism. An explanation studied through the light of wisdom, as coming from the Masters of Wisdom is but fulfilling. Such a study enables practice of the hymn with inspiration and comprehension.

A construction of commentary on 'Aditya Hridayam' is humbly attempted through a compilation of explanations to various terms and understanding of the sounds, that are found scattered amongst varied teachings and books coming through Master EK and Master KPK.

Master EK's teachings on 'Vishnu Sahasranamam' and 'Narayana Kavacham' form the central thread, of this study. The approach to the Sun worship, the principle of Sun and the related steps to be made for this meditation is all given through the teachings of Master KPK. Through the teachings on Master Jupiter, Master KPK has given out the details of the Ashram of Agastya and the sequence of events

that led to the initiation of Aditya Hridayam. The present study attempts to carefully gather, the teaching as coming from Master EK and Master KPK in relation to the hymn, 'Aditya Hridayam'. Through these teachings, emerges an approach for practice which is in-line with the practices for discipleship.

References are made to the word meanings through several dictionaries and internet sources. The book 'Meditation of Sun in Heart', by Dr. PJ. Mohana Rao is also referred. Certain interpolations are humbly attempted to obtain a flow and continuity through the commentary relating to the hymn. They may be gently viewed.

This compilation is presented as lessons for 'Self-Study' and contemplation for the purposes of a more endearing approach to the practice of Aditya Hridayam, that the student may discover.



Rama Prasad Joshi

Sadguru Tapovana, The World Teacher Trust

Bengaluru

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## 1. आदित्यहृदयम्

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।  
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥  
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।  
उपगम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥  
राम राम महाबाहो शृणु गुह्यं सनातनम् ।  
येन सर्वानरीन्वत्स समरे विजयिष्यसि ॥  
आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।  
जयावहं जपेन्नित्यमक्षय्यं परमं शुभम् ॥  
सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।  
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥  
रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।  
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥  
सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।  
एष देवासुरगणान् लोकान् पाति गभस्तिभिः ॥  
एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।  
महेन्द्रो धनदः कालो यमः सोमो ह्यपांपतिः ॥  
पितरो वसवः साध्या अश्विनौ मरुतो मनुः ।

वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः ॥  
आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।  
सुवर्णसदृशो भानु स्वर्ण रेता दिवाकरः ॥  
हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।  
तिमिरोन्मथनः शम्भुस्त्वष्टा मार्ताण्ड अंशुमान् ॥  
हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः ।  
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥  
व्योमनाथस्तमोभेदी ऋग्यजुः सामपारगः ।  
घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवंगमः ॥  
आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।  
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥  
नक्षत्रग्रहताराणामधिपो विश्वभावनः ।  
तेजसामपि तेजस्वी द्वादशात्मन्नमोस्तु ते ॥  
नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।  
ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥  
जयाय जयभद्राय हर्याश्वाय नमो नमः ।  
नमो नमः सहस्रांशो आदित्याय नमो नमः ॥  
नम उग्राय वीराय सारङ्गाय नमो नमः ।  
नमः पद्मप्रबोधाय मार्ताण्डाय नमो नमः ॥  
ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।

भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥  
तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।  
कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥  
तप्त चामीकराभाय वह्नये विश्वकर्मणे ।  
नमस्तमोऽभि निघ्नाय रुचये लोकसाक्षिणे ॥  
नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।  
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥  
एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।  
एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥  
वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।  
यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥



## फलश्रुतिः

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।  
कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥  
पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।  
एतल्लिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥  
अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।  
एवमुक्त्वा तदागस्त्यो जगाम च यथागतम् ॥  
एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।  
धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥  
आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।  
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥  
रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत् ।  
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥  
अथ रविरवदन्निरीक्ष्य रामं ।  
मुदितमनाः परमं प्रहृष्यमाणः ।  
निशिचरपतिसंक्षयं विदित्वा ।  
सुरगणमध्यगतो वचस्त्वरेति ॥

## 2. āditya hr̥dayaṃ

tatō yuddha pariśrāntaṃ samarē chintayā sthitam ।  
rāvaṇaṃ chāgratō dr̥ṣṭvā yuddhāya samupasthitam ॥ 1 ॥  
daivataiścha samāgamyā draṣṭumabhyāgatō raṇam ।  
upāgamyā-braviḍrāmaṃ agastyō bhagavān ṛṣiḥ ॥ 2 ॥  
rāma rāma mahābāhō śṛṇu guhyaṃ sanātanam ।  
yēna sarvānarīn vatsa samarē vijayiṣyasi ॥ 3 ॥  
āditya hr̥dayaṃ puṇyaṃ sarvaśatru vināśanam ।  
jayāvahaṃ japēnnityaṃ akṣayyaṃ paramaṃ śubham ॥ 4 ॥  
sarvamaṅgaḷa māṅgalyaṃ sarva pāpa praṇāśanam ।  
chintāśōka praśamanaṃ āyurvardhana muttamam ॥ 5 ॥  
raśmimantaṃ samudyantaṃ dēvāsura namaskṛtam ।  
pūjayasva vivasvantaṃ bhāskaraṃ bhuvanēśvaram ॥ 6 ॥  
sarvadēvātmakō hyēṣa tējasvī raśmibhāvanaḥ ।  
ēṣa dēvāsura gaṇān lōkān pāti gabhastibhiḥ ॥ 7 ॥  
ēṣa brahmā cha viṣṇuścha śivaḥ skandaḥ prajāpatiḥ ।  
mahēndrō dhanadaḥ kālō  
yamaḥ sōmō hyapāṃ patiḥ ॥ 8 ॥

pitarō vasavaḥ sādhyā hyaśvinau marutō manuḥ |  
vāyurvahniḥ prajāprāṇaḥ ṛtukartā prabhākaraḥ || 9 ||  
ādityaḥ savitā sūryaḥ khagaḥ pūṣā gabhastimān |  
suvarṇasadr̥śō bhānuḥ swarnarētā divākaraḥ || 10 ||  
haridaśvaḥ sahasrārchiḥ saptasapti-rmarīchimān |  
timirōnmathanaḥ śambhuḥ

tvastā mārtaṇḍa aṁśumān || 11 ||

hiraṇyagarbhaḥ śiśiraḥ tapanō bhāskarō raviḥ |  
agnigarbhōditēḥ putraḥ śaṅkhaḥ śiśiranāśanaḥ || 12 ||  
vyōmanātha stamōbhēdī rgyajuḥsāma-pāragaḥ |  
ghanāvṛṣṭi rapāṁ mitraḥ

vindhyavīthi plavaṅgamaḥ || 13 ||

ātapī maṇḍalī mṛtyuḥ piṅgaḥ sarvatāpanaḥ |  
kavirviśvō mahātējā raktaḥ sarvabhavōdbhavaḥ || 14 ||  
nakṣatra graha tārāṇāṁ adhipō viśvabhāvanaḥ |  
tējasāmapi tējasvī dvādaśātman-namōstu tē || 15 ||  
namaḥ pūrvāya girayē paśchimāyādrayē namaḥ |  
jyōtirgaṇānāṁ patayē dinādhipatayē namaḥ || 16 ||  
jayāya jayabhadrāya haryaśvāya namō namaḥ |  
namō namaḥ sahasrām̐śō ādityāya namō namaḥ || 17 ||

nama ugrāya vīrāya sāraṅgāya namō namaḥ ।  
namaḥ padmaprabōdhāya

mārtāṇḍāya namō namaḥ ॥ 18 ॥

brahmēsānāchyutēsāya sūryāyāditya-varchasē ।  
bhāsvatē sarvabhakṣāya raudrāya vapuṣē namaḥ ॥ 19 ॥

tamōghnāya himagnāya śatrughnāyā mitātmanē ।  
kṛtaghnagnāya dēvāya jyōtiṣāṃ patayē namaḥ ॥ 20 ॥

tapta chāmīkarābhāya vahnayē viśvakarmaṇē ।  
namastamōbhi nighnāya ruchayē lōkasākṣiṇē ॥ 21 ॥

nāśatyēṣa vai bhūtaṃ tadēva sṛjati prabhuḥ ।  
pāyatyēṣa tapatyēṣa varṣatyēṣa gabhastibhiḥ ॥ 22 ॥

ēṣa suptēṣu jāgarti bhūtēṣu pariniṣṭhitaḥ ।  
ēṣa ēvāgnihōtraṃ cha phalaṃ chaivāgni hōtriṇām ॥ 23 ॥

vēdāścha kratavaśchaiva kratūnām phalamēva cha ।  
yāni kṛtyāni lōkēṣu sarva ēṣa raviḥ prabhuḥ ॥ 24 ॥

### **phalaśrutiḥ**

ēna māpatsu kṛchChrēṣu kāntārēṣu bhayēṣu cha ।  
kīrtayan puruṣaḥ kaśchin-nāvaśīdati rāghava ॥ 25 ॥

pūjayasvaina mēkāgraḥ dēvadēvaṃ jagatpatim ।  
ētat triguṇitaṃ japtvā yuddhēṣu vijayiṣyasi ॥ 26 ॥

asmin kṣaṇē mahābāhō rāvaṇaṃ tvaṃ vadhiṣyasi ।  
ēvamuktṡā tadāgastyō jagāma cha yathāgatam ॥ 27 ॥  
ētachChrutṡā mahātējāḥ naṣṭaśōkōbhavat-tadā ।  
dhārayāmāsa supṛītaḥ rāghavaḥ prayatātmaṡān ॥ 28 ॥  
ādityaṃ prēkṣya japtṡā tu paraṃ harṣamavāptavān ।  
trirāchamya śuchirbhūtvā dhanurādāya vīryavān ॥ 29 ॥  
rāvaṇaṃ prēkṣya hr̥ṣṭātmā yuddhāya samupāgamat ।  
sarvayatnēna mahatā vadhē tasya dhṛtōbhavat ॥ 30 ॥  
atha raviravadan-nirīkṣya rāmaṃ muditamanāḥ  
paramaṃ prahr̥ṣyamāṇaḥ ।  
niśīcharapati saṅkṣayaṃ viditṡā  
suragaṇa madhyagatō vachastvarēti ॥ 31 ॥

### 3. INTRODUCTION

The hymn, Aditya Hridayam is presented as the 107th Sarga of the Yuddha Kanda of Valmiki Ramayana. Aditya Hridayam is a crown jewel embedded in the sacred scripture, Ramayana.

Sun manifests into three, into four and into seven principles and twelve qualities. Aditya Hridayam is hymn extolling the Sun-principle and its varied manifestations in creation.

Sublime is the Wisdom relating thereto. ‘Aditya’ means the Cosmic Sun principle. ‘Hridayam’ means heart in one sense. But in its deeper sense, it means, ‘HERE, I AM’. The heart center through pulsation reminds us of ‘I AM’ through its message ‘HERE, I AM’. Contemplation upon ‘I AM’ leads to self-

realization. Such is the profundity of the Sun-worship embedded in the recitation of 'Aditya Hridayam'.

The Sun God or Lord is to be related to, and contemplated upon, on a daily basis. Contemplation, and chanting of Aditya Hridayam also bestows good functional health, strong teeth and good eyes. Those with afflicted Sun in the charts, would lose their teeth even in childhood! Troubles of the skin and heart also appear with an afflicted Sun in the natal chart. The Sun Lord is exalted in the head region. Heart center is his own position. Relating to the Sun energy bestows good functional health to the student. Even the spiritual practices can be conducted with good functional health only!

Aditya Hridayam may be chanted and contemplated during the Sunrise hours visualizing the golden yellow light of the Sun in the Heart. The chanting and contemplation may also be done visualizing the brilliant diamantine light of the Sun in the head region. In this hymn(stotram), we worship through praise of the Sun Lord, 27 times. 27 are the

number of constellations. The practice even leads us, to relate up to the primordial nature or the source of the Cosmic Sun, Aditi. The enemies within are vanquished, and the light of the Sun is enabled to shine forth!



#### 4. ADITYA HRIDAYAM - AN INITIATION

‘RA’ is the cosmic fire principle. ‘MA’ is our earth, ‘RA’ has come unto our earth. That is how he has become ‘RA-MA’. In Sanskrit, he is called ‘Ram’.

The seed sound for cosmic fire is ‘Ram’. This is the coming down of the Cosmic Sun principle itself in a human frame. Agastya Maharshi initiated a being of such high awareness as Rama, into ‘Aditya Hridayam’ to accomplish the purpose of the Avatar. It is a recollection of the Sun principle, which was imparted to Rama, to put out the diabolic, Ravana.

The created world has a form and name. It is subtle and gross. The subtle also further details itself into causal and subtle. There is a causal world of diamond light, a subtle world of golden light and a

gross world of mundane light. All that is created has a form and a name.

We need to meditate upon the self and its effulgence to start with. The Sun's centre in us is the heart. Its light is golden. The exalted Sun centre in us is at Ajna. Its light is silver or diamantine. The seers meditated either in the heart to realize the golden light or at Ajna to realize the diamantine light. The former is called the subtle, and the latter is called the causal. Our awareness is generally posited in the objective mind. Therefore, we look out to experience the objective world. The objective world itself is a product of successive causal and subtle manifestations. To experience the subtle and the causal we need to shift from the objective awareness to subjective awareness.

Turning the mind inward is the fundamental step for any occult understanding. As one turns subjective, and contemplates upon the heart centre, one finds a world of golden light which is times more beautiful and engaging, with oneself as the centre. Likewise, as one contemplates upon Ajna, one finds

the beauty of the diamantine world with oneself as the centre. Finally, as we meditate upon the crown centre, we experience the cosmic Sun centre. Beyond is the eighth plane where the background exists. Entering that background or beyond is called 'Samadhi'. There, the 'self' disappears into 'That'. Such experience is the opportunity that the Initiation of 'Aditya Hridayam' offers to a student.

In us, at the crown there is the cosmic existence, at Ajna there is solar existence, at heart there is planetary Sun centre and in Manipuraka we exist as mind-oriented beings on the planet.

All the Sun centers in us are realizable in the Sushumna of one's own column. The column is pervaded by the related energies in the three higher centers, namely, heart centre, Ajna centre and crown centre.

Relating to one after the other successively from heart centre to crown centre, one gains the related wisdom. It is again threefold and is called 'Trayee Vidya'. In these higher centers namely Heart, Ajna and

the Crown, we find the related subtle matter, which are given the names of subtle, causal and primordial.

The seers of the ancient times stayed within and successively ascended these centers and realized the related fields of activity of the threefold light. Out of ecstasy and pure love, they joyfully expressed for the benefit of fellow beings. These expressions eventually became the scriptures. These scriptures inspire beings. Therefore, studying the scriptures has become a tradition. It is to follow those who precede us on the path of light. They constitute the forerunners. They form the path. We too follow the path!

Aditya Hridayam is a hymn that offers a complete path of alignment. It is a path of alignment with the higher centers of solar light. We take their experience (of the teachers) as guidance and move forward. On the way, they form the directional posts. We accept the direction and move forward. But engaging in scriptures does not enable one to realize the threefold Sun. To realize, one needs to do what the seers did!

From a life of seeking to a life of offering, the life requires to be adjusted. Such offering is to gain access to the truths of the scriptures, which in turn inspires one to meditate.

The way is meditation. For this, the study helps. But the study also cannot be steady unless one turns one's own life into a life of offering contrary to the life of seeking. From seeking to offering, the life requires a shift. Such offering is to gain access to the truths of the scriptures, which in turn inspires one to meditate. The basic triangle of realization is Meditation, Study, and a Life of offering.

Pride is natural to an average being. To retreat from this delusion, three fundamental practices are needed.

1. Practising simple steps of wisdom and remaining silent is a fundamental step.
2. Gradually transforming one's life into a life of offering is the second step.
3. Meditating regularly to turn inward and align with the higher centers is the third and final step.

If one can turn the awareness posited in the objective mind into the subjective side of the mind, he finds the Holy in himself. As the subjective mind engages upon the golden light of the heart, it finds the Holy. As one enters the heart, one enters the Holy or the divine side of oneself. One enters the Temple! Thereafter one is led into deeper chambers of Temple, to experience the threefold solar energy. This progression is a possibility, through Sun worship.

*Such is the initiation of Aditya Hridayam!*

## **5. RAMAYANA, AGASTYA & ADITYA HRIDAYAM**

Ramayana is the foremost scripture on this planet. It is called 'Adi Kavya' meaning, the first scripture. Ramayana came in Treta Yuga.

Krita Yuga was full of light. In Treta Yuga, it is only three fourths light. In Dwapara Yuga; there is only a half measure of light, and the other half is darkness. In Kali Yuga, there is only one quarter light, and the other three quarters are darkness. In Krita Yuga, where there is full light, there is not much work to do for the hierarchy. All live, in connection with the light. Everything is very beautiful. All live according to the Law. The trees live according to the Law and therefore grow big, give plenty of fruits, vegetables and do their very best. The animals also behave in the best possible

manner. The humans too were at their best. There was no need for scriptures. Need for scriptures, need for teachings comes in, when there is some darkness or ignorance. If it is all light and all are filled with light and when people know the light, the love and the divine will, where is the need for teaching? The first need for teaching arose in Treta Yuga, when it was one quarter darkness and three quarters light. Therefore, the first scripture came about in Treta Yuga. More scriptures followed in Dwapara Yuga and many more came through, for the Kali Yuga. It is all depending on the need!

In Treta Yuga, the Lord came down as Rama to set the Law, and to establish light. He is the Avatar of the second logos, Vishnu or Cosmic Christ or Adam Kadmon. He came down through the Sun, and he appeared through the fire ritual carried out by a king. There was a king called Ikshwaku, which is the original name of Iguazu. Ikshwaku is the original name in Sanskrit and we also have a water fall called Iguazu. Some call it Iguaku, which is no different from



Ikshwaku. He was a king from solar dynasty. Through the Sun God, came the Manu. Vaivaswata Manu is the son of Sun god. And through the Manu, came the solar dynasty on the planet. The king's name is Ikshwaku. Into such solar dynasty, the cosmic Sun principle came down. The name of solar god is 'RA'. 'RA' is the sound of Sun god at one time in the East and also in the West. *(For details you may refer to The Secret Doctrine)*

Even the Egyptians called the Sun god as 'RA'. 'RA' is the cosmic fire principle. 'MA' is our earth, and 'RA' has come down unto our earth. That is how he has become 'RA-MA'. In Sanskrit, he is called 'Ram'. Even today, the seed sound for cosmic fire is 'Ram'. 'Ayana' is the movement. The story of Rama on this earth is called 'Rama-Ayana'. When the cosmic Sun principle walked on earth, how he conducted himself is the story of Ramayana. 'Rama+Ayana', in Sanskrit means, 'Thus moved Rama'.

Ramayana has 24,000 verses and each verse has 24 syllables. 24 is the number of Gayatri. 24 is also the number of the solar angel. Gayatri is the solar angel.

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The movement of the cosmic principle which is in Sahasrara through the cerebrospinal column up to Muladhara is also called Ramayana. The seventh principle moves through the six centres. Six are the centres from Ajna to Muladhara. Ramayana is given out in 6 cantos!

The whole creation is made of Chandas (meter). This metre is poetry, it is a song. Therefore, Gayatri mantra is also a song. That is why, we sing Gayatri. It is also a dance. The light comes down as a dance. It has its own sound, color and its own beautiful movement called the dance. That is why, for those who are in the bliss, they see the whole creation as a big dance. Such blissful descent of light is poetically described as the dance of Krishna, and the dance of Siva!

Dance is but the movement of sound and light in accordance with metre. The metre has its own symmetry. The day has its symmetry. So do a week, a month and a year! It goes on like that. It is all dance in detail. For the dance, the most important aspect is the

metre. All mantras are metrical. There are mantras that are single syllabled, double syllabled, triple syllabled, five syllabled, six syllabled, eight syllabled, eleven syllabled, twelve syllabled, eighteen syllabled, twenty-one syllabled, and twenty-four syllabled ones. These are the important meters.

When a scripture comes down, it comes down according to the creation. Mahabharata also has its own metre. Same with, Bhagavata and Bhagavad Gita. Therefore, they are scriptures which exist as long as the creation exists. That is how the Vedas, and the scriptures are conceived. This explanation is only to give some information about the keys to the creation. Metre (Chandas), Astrology (Jyotish), Etymology (Nirukta), Time cycle (Kalpa), Grammar (Vyakarana) relating to the sounds is a key and precise utterance (Siksha) are all keys to wisdom. These are six keys, called the Vedangas.

When these six keys are applied upon the self, then the secret of the creation is revealed to you. You are the book, and the six keys open the book which you

are! Madame Blavatsky opened the book with four keys. Thus, the creation revealed to her. Without the keys, you cannot understand scriptures, and the creation. Neither the man can be understood, nor God! If you do not have the key, you cannot open the lock. Nothing can be envisioned, if you cannot open the lock of creation. Every man is a lock. Every man is a big secret. He is a complete Secret Doctrine! You have to open your own lock, through the six keys (centres).

To open the six centres, there are the six keys. When the six keys are applied upon yourself, then you know what creation is! That is how, even to study the scriptures, you need the keys. Just because you are a literate, the scriptures cannot be understood. Ability to apply the keys is important!

In Ramayana, Rama had to go on exile for a period of 14 years. He completes thirteen years, meeting so many Masters. The purpose of Rama moving on earth is two-fold. First purpose is to show how a man has to live and the second is to eliminate darkness. Rama shows how to relate to the mother, to

the father, and to the teacher. He also demonstrated how a man has to relate to his lady, to his brothers, to the society, to the animals, plants, birds, men of wisdom and how to treat men of simplicity.

He further demonstrated how to take care of ignorant ones and pardon those who commit mistakes. He showed how to relate with love while standing neutral to situations in life and to accept personal injustice. It was a complete example of the way, the human beings have to live on the planet. Such is the splendour of Ramayana.

The essence of the golden stairs, given out by Madame HPB was demonstrated by Lord Rama in its completeness in his life. During this time period, he also eliminated diabolics who were causing problems. He spared those who did not cause problems, as the diabolics also have a right to live. However, like it is for everyone, they have their limits. The animals also have a right to live, but they have their limits. Humans also have a right to live, but they also have their limits. The limit is the Law! If they follow the Law, it is fine. If they

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do not follow, being a king, it became Rama's duty to set right those who do not obey the Law. When he was in exile, he visited every Master of Wisdom and respected all teachers. Even the Lord respects the teachers, because it is the teachers, that teach and uphold the Law. What the God does, teachers also do. Therefore, there is not much difference between the energy called God and the Teacher. Rama takes care of animals, plants and birds. He meets tribals and extends love and friendliness to them too. Lakshmana, Rama's younger brother asks him, "We have met so many teachers, I do not even remember all their names now." Rama said with a smile, "It's not important that you remember their names or forms but to remember that, in all these teachers we have met the 'Light' is essential. That way, you are exposed to one light through many forms".

For 13 years, they have been moving all over the forest. Lakshmana said, "We have moved much, met many Masters, and we have eliminated many diabolics. So, why don't we settle down for one year

and complete this exile". Rama smilingly said, "We shall do so, but before we do so, there is another grand light, that we have to meet. After meeting him, we can take rest". That great Light is Master Jupiter! Sage Agastya is called Master Jupiter in Theosophical literature.

## 6. AGASTYA

Sage Agastya is the last teacher that Rama meets in the exile. They started moving towards the Sage Agastya's Ashram. Lakshmana asks Rama, "How do we know that we are in the Ashram of Master Jupiter?" Rama replied that they would come to know, as they get closer to the ashram. As they moved, they stepped into a place where the ambience is more pleasant than before. It was neither hot nor cold. It was neither humid nor dry. It was neither windy nor still.

There was a pleasant breeze. That is the first thing one notices when approaching an Ashram. One should not go with a pre-determined mind. If you go with pre-determined mind, your mind takes you to a place of illusion. When you move with a neutral mind,



you can sense an Ashram. Such sensing is different from the normal senses that we use.

Rama became alert, when he sensed the subtle difference in the ambience. He alerted his brother and his lady. Now we are into the frontiers of the ashram. Be alert. Do not be talking. Do not think of water and food. Be oriented. That is what we too have to do, each time when we visit sacred places. We should be oriented. Do nothing except being in presence!

If you are alert enough, you can listen to the mantra of the ashram. We do not go to sacred places for a picnic! Picnic is different from pilgrimage, as pilgrimage has different regulations. In vicinity of ashrams, the senses converge inside and develop extra sensory perception. Do not see objectivity emotionally with your eyes wide open. If people become emotional, they lose their normal sense. Just be normal! That is the basic requirement. Emotion immediately disqualifies you from any perception. Emotion is the negative side of devotion. You have to be very alert when you enter sacred places. You can engage in pleasantries but no

talkativeness. If you have pleasantries, you have the ease. Otherwise, you tend to be very tense. If you are tense or emotional, you cannot see. If you are excessively indulging in talking, eating, drinking etc., you cannot see. Bring ease into you. Be normal. Be pleasant. Be silent and be oriented.

Rama alerted Lakshmana and his lady as they approached the ashram. Not that they do not know, but it is to inform the humanity through his conduct. Rama shows how to behave when we are entering into an ashram, and he explains it to Lakshmana and Sita. Sita and Lakshmana do not talk what they know, in the presence of their Master, Rama. A true follower never speaks to the Master about what he knows.

Rama showed them the trees and said, “See the trees, how full they are! How healthy they are! How beautiful they are! The fruit laden branches of the tree are almost touching the ground”. He also showed the flowering trees, fully blossomed with bees gathering around them. He further showed them big and colorful butterflies, birds that were singing.

The Master's Ashram has a totally different ambience. The five elements are in complete harmony there. The animals are in complete harmony. The seeming enemies are friendly with each other. A tiger moves friendly with a deer. Normally, will a tiger remain quiet if it sees a deer? But it is different in an ashram. Friendliness, love, fullness, beauty, an inexplicable silence in which you can listen to the music of the nature, form the ambience of an ashram. They went on enjoying the ambience of the ashram. Rama described as much as possible, and they started walking.

Moving in an ashram is not measurable in normal metrics. Depending upon the vibration of the Master, the area of Ashram keeps expanding. The Master also knows when someone enters his ashram. As they entered the borders of the ashram, the Master already knew. He made his own preparations. He gathers his students, his two sons and his lady and tells them, "We have a very special visitor to the ashram today. Make our dwelling place beautiful, decorate it

with flowers. Gather fruits, and honey. Prepare tasty food. Let us get ready to receive them”.

As Rama came to the threshold of the dwelling place, Agastya along with his family members and students moved towards Rama and invited him with a smile and hugged him. Rama was thrilled. He felt exalted. As much Rama got exalted and thrilled, Master also got thrilled. Both were equally thrilled. His sons took care of Lakshmana, and Lopamudra (Agastya's consort) took care of Sita in the same manner.

When they were seated, only silence prevailed, and smiles extended. After a pause, Rama said, “We are fulfilled having come to your Presence.” Master also said, “I am also fulfilled and my ashram is fulfilled. My family, my group, all are fulfilled. Thank you for coming”. Then Rama asked Master Jupiter, “As you know, there is one more year for my exile, kindly show me a place where I can stay for one more year”. Agastya showed a place. But, he showed a place, where Rama will not be able to rest! A place where he will encounter

the worst of the diabolics. That is the beauty of Master Jupiter. Agastya knews how the purpose of Rama's incarnation would be fulfilled.

Rama came with a specific purpose which is to put off the worst of the diabolics, Ravana. There is no equal to Ravana among the diabolics. He is such a nuisance not only to the planet but also to the solar system and a nuisance to the entire creation! To put off that diabolic was the very purpose of Rama's incarnation. Rama has been moving 13 years in exile putting off smaller diabolics here and there. While Rama innocently asked Master Jupiter to show him a place to relax for one year, Master Jupiter directed him to a place where his very purpose of incarnation was to be fulfilled. Generally, people do not realize what a blessing is and what is not! Many times, what they see as blessing could be a curse. It is said many times that the Master whom we follow, is a Master of contraries. Until one learns to be neutral, he keeps on giving the contrary. To be neutral is to be in Yoga. To live in likes and dislikes is not Yoga. Be neutral!

Entire Rama's life is about being neutral. The message of Krishna's life is neutrality. They showed a choice-less living. If you are ready for both, you are equally poised to attend to the contraries. The seeming opposites are complimentary. Pythagoras says, 'When two lines cross each other, the opposite angles are equal'. This is the mathematical equation. As much as there is birth, there is also death. Health and ill-health are together. Riches and poverty; and day and night are together. Ascending Moon phases are followed by descending Moon phases. Every tide has its rise and fall.

The Master showed a place where Rama can fulfill the very purpose of his coming down to earth. He gave very good food. He presented to Rama, the bow and arrows, of Vishnu using which diabolics in the creation are put off. The lady of the Master presented some jewelry to Sita. When enquired, why the Vishnu's bow and jewelry were given to them, the Master replied that these will be of use to them. Master Jupiter showed His ashram to Rama. In the Ashram, it was amazing for

Rama to see 18 fireplaces. Everyday 18 different fire rituals are conducted by Master Jupiter. He is a grand ritualist. 18 very elaborate fire rituals to 18 cosmic intelligences and a very elaborate water ritual are the daily programme at the ashram. Rama was amazed. He said, “Master, you are verily the Brahman. Do you need to do this worship?” Master said, “Yes, I need to do them for the benefit of the solar system, planets and for the benefit of the beings”.

Master Jupiter is a Master of sound and a grand Master of magic. His knowledge of sound and magic is unparalleled in creation. In fact, Lord Maitreya, the Christ suggested to Master Saint Germain and Master Djwhal Khul to learn this wisdom from Master Jupiter. Not that Lord Maitreya does not know, but he wanted them to learn astrology, magic and ritual from the Ashram of Master Jupiter. It is no wonder that the followers of Master Saint Germain eventually link up to the energy of Master Jupiter, because Master Saint Germain himself is a student of Master Jupiter. Also, the groups of Master Djwhal Khul would necessarily

and eventually orient to Master Jupiter. That is exactly what happened during the last 30 years.

Every conceivable ritual is done in Master Jupiter's ashram. Every conceivable mantra can be learnt in Master Jupiter's ashram. In fact, Jupiter itself stands for the sound key. The Tantra, Mantra and Yantra basically originated on the planet only from Master Jupiter's ashram because Jupiter is in-charge of sound. Master Jupiter, showed his ashram to Rama. Therefore, certain details relating to the ashram have come to be known to humanity.

Only out of pleasure, Master Jupiter showed his ashram to Rama and the group, and later sent him away to the suggested place. Eventually the story happens with Rama, that his lady was kidnapped by the diabolic Ravana and Rama had to put off, many diabolics to reach Ravana.

Agastya is the God or the Lord among the Rishis. He originates synthetically all branches of knowledge to be imparted to the beings from time to time. He is a creator in his own right and with an



inimitable style. The twins, Ashwins – Mitra and Varuna, on the Supra-Cosmic plane are called Vasistha and Agastya. They work according to the need. It may only be said that the Hierarchy of Agastya works with the activity of building the forms for fresh creation. The Hierarchy of Vasistha carries out the activity relating to the unfoldment of Consciousness and evolution of beings on the Planet which involves long duration. Agastya works to materialize or step down the spirit in a fresh manner. He rebuilds or rectifies the existing form so that the spirit or Consciousness descends to be better experienced. Vasistha keeps working out the evolution. He works with the energies of love and understanding. If some rectification is required to the structure, be it of the Solar System or the Planet or the human structure or the structures built by humans, the Ashram of Agastya plunges into action. Their job is to conceive better models so that the experiencing of the spirit becomes possible.

In us, the lower centres are formed through evolution. The higher centres come from the divine

plane itself, by descent. They represent Love, Light and Will. Evolution in man becomes complete only when the lower centres respond to the higher centres.

The two Hierarchies, which we discussed earlier, represent these two triangles. Vasishta governs the higher triangle and Agastya the tower triangle. The normal method of working of the Hierarchy in this context is invoking energies from the higher centre - energies of Love, Light and Will. The other way is to re-organise the lower triangle itself. Agastya is at the base centre and Vasishta at the brow centre.

Agastya stimulates Kundalini, the mother energy (the force aspect) remaining static in us, only when necessary. In this Aquarian Age, he is the one who gives a tremendous push to enable the Kundalini to rise up to the heart centre. This means the waters of the solar plexus will evaporate and the energy will be absorbed into the heart centre which corresponds to air - the predominant element of the Aquarian Age.

Even when Rama was about to vanquish Ravana, the Master again makes his appearance to

Rama in the war and recollects to him that he is verily the cosmic person.

Master Jupiter recites to him, a hymn of the Cosmic Sun and tells Rama to recite this hymn three times and put off Ravana and not show any sympathy. Rama by nature, is full of love and compassion. Master Jupiter came to reinforce Rama, and to ensure that he would not spare Ravana out of compassion. Not that the Master carried, any hatred for Ravana, but Ravana had become a big nuisance to a huge system. He therefore personally prevailed over Rama and ensured that the very purpose of Rama's incarnation is fulfilled.

That is how Master Jupiter cooperated with the Lord when he incarnated as Lord Rama.

Among the hymns that came through Master Jupiter, most important and the foremost, is the hymn on the Central Sun, the Cosmic Sun. It is called 'Aditya Hridayam' meaning, 'The Heart of the Cosmic Sun'.

## 7. THE HYMN - BACKGROUND

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् ।  
रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥  
दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् ।  
उपगम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥

*tatō yuddha pariśrāntaṃ  
samarē chintayā sthitam ।  
rāvaṇaṃ chāgratō dr̥ṣṭvā  
yuddhāya samupasthitam ॥ 6-107-1 ॥  
daivataiścha samāgamyā  
draṣṭumabhyāgatō raṇam ।  
upāgamyā-bravīdrāmaṃ  
agastyō bhagavān ṛṣiḥ ॥ 6-107-2 ॥*

### Word Meaning

upāgamyā	approaching
rāmaṃ	Rama
sthitam	positioned
chintayā	absorbed in thought

samarē	in the battlefield
yuddha pariśrāntaṃ	in the course of war
dr̥ṣṭvā	and seeing
rāvaṇaṃ	Ravana
samupasthitam	who came proximate
agratō	facing him
yuddhāya	duly prepared for a battle
agastyō bhagavān ṛṣiḥ	the Lord among the Rishis,
	Agastya
abhyāgataH	who had come
samāgamya	together
daivataiH	with the gods
draṣṭum	to witness
raṇam	the battle
tataH	thus
abravīt	spoke

### ***Commentary***

Rama is the Avatar in a human frame. He always conducted according to Dharma and never demonstrated any superhuman acts of an Avatar. Rather he conducted himself completely in accordance to the Law and walked as a perfect human being on the planet. Sage Agastya subtly guides him

in the last year of exile towards the purpose of incarnation to put down the diabolic Ravana. Rama carries the bow of Vishnu (Vishnu Dhanus) presented by Sage Agastya.

The Master again made his appearance to Rama in the war and recollects to him that he is verily the cosmic person. Sage Agastya initiates Rama into the hymn of the Cosmic Sun, Aditya Hridayam. He tells Rama to recite this hymn three times and put off Ravana. He also cautions not to show any sympathy towards Ravana, as Rama, by nature, is full of love and compassion. Sage Agastya came to reinforce Rama, in this war to put off Ravana.

The story of Ramayana has the story of three races embedded in it, which no typical scholar could describe. The Kama-Rupas or the monkey forms are from the Lemurian race. Ravana and his clan are from the Atlantean Race. Lord Rama is from the Aryan Race. Ramayana is a story relating to three races and all are from different Manvantaras, but on one platform. Only those who have the esoteric keys can explain it.

In the Atlantean times, they have taken to the fourth principle,— self will, self desire which we also carry the now. He (the Creator) said to the created being, “you know everything, you have the truth, so do what you like”.

---

That is where, in the later part of the third root race and the early part of the fourth root race, people started using the will., There were some who were using the will for their benefit, and there were some who were using it for other's benefit. Those who pursued it for themselves are represented by the Ravana and his clan. they destroyed themselves by their own behaviour. The diabolic Ravana was put off by Rama. It is this war which is the stage for the initiation of Rama into the hymn relating to the energy of the Cosmic Sun, Aditya Hridayam. All the Rishis like Agastya, Bharadwaja came down during the third and the fourth root races.

Approaching Rama who was absorbed in fight, in the battle field, who was in deep thought, in the course of war, and seeing Ravana who came proximate, facing him duly prepared for the battle, the glorious sage, Agastya, who had come together with the Gods, to witness the battle, spoke as follows:

## SLOKA - 1

राम राम महाबाहो शृणु गुह्यं सनातनम् ।  
येन सर्वानरीन्वत्स समरे विजयिष्यसि ॥

*rāma rāma mahābāhō śṛṇu guhyaṃ sanātanam ।  
yēna sarvānarīn vatsa samarē vijayiṣyasi ॥ 6-107-3 ॥*

### **Word Meaning**

vatsa	My affectionate child, the calf like one!
rāma rāma	O! Rama
mahābāhō	the one with great (mighty) arms!
śṛṇu	listen
sanātanam guhyaṃ	The eternal secret
yēna	by which
samarē	in the battle
vijayiṣyasi	You emerge victorious
sarvān arīn	over all the enemies



### ***Meaning***

“O Rama! The one with great arms that protect! Listen to this eternal secret, my affectionate child, the calf like one! With this (initiation) you can emerge victorious conquering all the enemies in battle.”

### ***Commentary***

Sage Agastya affectionately addresses Rama as 'Vatsa', meaning a tender one or a calf. He also addresses him as the one with great (mighty) arms that protect the law (dharma). Master Jupiter initiates, being of such high order, into the ancient most secrets of 'Aditya Hridayam', which is a hymn relating to the Cosmic Sun.

It is an initiation, to recollect to Rama, the Cosmic person that he is!

### ***Vatsa***

The tender calf, a receptive one, a pupil. The being or the Earth itself is seen as the calf that receives from the Sun. The calf receives the secreting energy and the transforming energy of the cow as its nourishing milk.

In Sanskrit, 'Vatsara' refers to the year also. Vatsara is called the calf because the milking is for the calf, meaning for the year. The cow is the 'Gau', 'Ga' stands for the

Jupiterean energy, 'A' for the Sun and 'U' for its permeation. A calf is seen as a tender receptive being who is ready to joyfully receive the nourishing and transforming energy. A student also receives with such joy from the Teacher.

The story of Rama is mainly a mystery play having the whole year with the upward and downward paths of water as its theme. This forms the twofold activity of man (coming down to matter and going up into spirit through the solar ritualistic activity). Thus, the story of Rama is an amplification of the ritual of the year and also an initiation into the import of Gayatri mantram. Initiated by Narada, Valmiki reproduced the solar allegory which deals with the mission of the Sun God to create the activity of the year on this earth.

Sun is the fertilizing bull. Moon is the impregnated cow. Mercury is the created calf. The splendorous, impregnated cow (the Earth) the treasure-house of the solar angel is drawn nearer to the calf. The cow is gentle and affectionate, and much more affectionate to its calf. The calf joyfully receives the nourishment of the Sunray.

Vatsa is also an affectionate reference. The relation between himself (the Lord) and His beings is affection. He binds all beings together as one unit of creation by virtue of

his affection as the mutual attraction of the counterparts. This is inherited by the beings to conceive family life and community life. His essential trait is affection by practicing which all the beings are liberated from the bondage.

With such an outpour of affection, Sage Agastya addresses Rama as Vatsa and continues thus...

***rāma rāma mahābāhō***

Oh Rama! the one endowed with great arms.

Strong forelimbs are seen as representative of strength and an ability to protect. In Sanskrit, 'bāhō' also means the limb of the bow. Rama has condescended to protect the law (dharma).

***śṛṇu sanātanam guhyam***

Listen! Listen to the ancient most secret!

This knowledge of meditation upon the Heart of the Sun, 'Aditya Hridayam' is an ancient most secret, and is transmitted from mouth to ear. The utterance (password) is transmitted to enlighten. When it is through the reception of the utterance (of the Word) through listening, it is called 'Sruti Vidya'. The Teacher initiates the disciple through the utterance. The disciple who is alert and receptive thus receives the 'Word'. Truth remains hidden and is ever expressing through every utterance. Visualize how an idea

occurs, takes to a thought form, expresses through exhalation via the throat center clothed in a language. The process ever remains hidden. Only the uttered word is listened to. By listening attentively, one traces the path to the Source! Such is the initiation. The circuit is complete between the initiator and the initiated.

***yēna sarvān arīn samarē vijayiṣyasi***

By this technique, you conquer all the enemies and will emerge victorious in the battle.

The enemies within and without are conquered. You emerge victorious in the war.

Mars is generally associated with War. He is seen as the warrior. In the outer, he is associated with conflict and disturbance. It is a fight outside. There is also a war within. When the war is taken within, the most beneficial force enables realization. The son of man is transformed into a Son of God. It represents the principle called Will. He gives expansion of consciousness. Such expansions and victory is enabled, when the force in the being, finds alignment with the Sun, the Lord.

When Mars tends to manifest, his energy is serpentine. When he tends to liberate, his energy tends to be a flying bird. He is the warrior that concedes no defeat. Lord

Rama, the Avatar, had an exalted Mars in Capricorn, an exalted Sun in Aries and Moon in Cancer. It is such high being, an embodiment of second logos, that grand Seer Agastya, initiated into Aditya Hridayam enabling the recollection of the Cosmic Person that he was! The purpose of vanquishing the diabolic was accomplished.

## SLOKA - 2 & 3

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।  
जयावहं जपेन्नित्यमक्षयं परमं शुभम् ॥

*āditya hṛdayaṃ puṇyaṃ*

*sarvaśatru vināśanam ।*

*jayāvahaṃ japēnnityaṃ*

*akṣayaṃ paramaṃ śubham ॥ 6-107-4 ॥*

सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम् ।  
चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥

*sarvamaṅgala māṅgalyaṃ*

*sarva pāpa praṇāśanam ।*

*chintāśōka praśamanaṃ*

*āyurvardhanamuttamaṃ ॥ 6-107-5 ॥*

### Word Meaning

āditya hṛdayaṃ

The hymn ' āditya hṛdayaṃ ' to  
relate to the heart of the Sun.

It initiates the worshiper to the  
core energy of the Sun.

japēt

A repetitive and contemplative

	uttering
nityaṃ	continuous and perpetually
puṇyaṃ	Benign, good and meritorious
sarvaśatru vināśanam	which can destroy all the
enemiesjayāvahaṃ	which can bestow victory
akṣayaṃ	Eternal unimpeded flow (of consciousness)
paramaṃ śubham	the most auspicious
sarvamaṅgala	
māṅgalyaṃ	all auspicious
sarva pāpa praṇāśanam	root out all sins
chintāśōka praśamanaṃ	allay all anxiety and grief
uttamaṃ	excellent
āyurvardhanam	increases longevity

### ***Meaning***

This hymn in the praise of the Sun, entitled 'Aditya Hridayam' extols the Lord as absolute existence who is posited in the heart of the orb of the Sun. This is for recollection at all times, eternally. A sacred hymn, that can destroy all the adversaries, bestow victory, and undecaying prosperity, supremely auspicious, the blessing of all blessings, and roots out all sins and ignorance, expels all

anxiety and grief, the most benevolent and bestows longevity.

Hrid+Ayam is Here 'I Am'. It is the same central energy of 'I Am', the background Lord, that is at the heart of the Sun. That is why, he is also called Surya Narayana.

### ***Commentary***

#### ***āditya hṛdayam - puṇyam - sarvaśatru vināśanam***

The background Lord or Narayana is seen as the one Aditya existing as twelve Adityas. This is described as the heart of the Sun or Aditya Hridayam. The twelve Adityas together is the Cosmic Person.

When the student is initiated into the experience of this hymn, meaning, his mind is absorbed into the presence of the background Lord or the Heart of the Sun. The consciousness is alerted into the recollection of the Cosmic Person. This is the initiation that was bestowed upon Rama. Through the process of initiation, the lower nature stands conquered. The enemies are destroyed! Our own lower nature is the enemy within! Enemies exist only in the mind, because one thinks of his enemies in their absence also. In their absence, they exist in us only as our thoughts. In themselves, they are people and not enemies.



The one who has conquered the enemies within, has no enemies outside. Such a victory is possible when the mind is absorbed into the presence of the background lord. The presence bestows all good. By standing in such presence of the background lord, a state of 'no-other' is experienced. Enemies cease exist to such a student.

### ***jayāvahaṃ japēt nityam***

A constant and silent contemplative repetition of the hymn is called 'Japa' in Sanskrit.

When we utter vocally, in general, the mind wanders away in a while, entrusting the utterance to the throat and the mouth (dentals, tongue and the lips). Such repetition brings no transformation. The repetition should be contemplative and constant and not just vocal or mental. Only such a repetition ensures absorption.

Contemplation is the process of linking the lower mind with the consciousness that is conducting the respiration. Contemplation is the art of linking the lower mind to the automatic activity of the higher consciousness manifesting as pulsation through respiration.

Here in this hymn, it is the consciousness of the background Lord who is the Heart of the Sun, the heart of Aditya (composed of twelve Adityas).

### ***akṣayyaṃ***

'Aksha' stands for the Sunray. From the Sun to earth, it reaches. It means, from center to circumference the Sunray travels. The universal consciousness is ever expressive. It expresses from the Cosmos through the Cosmic-Sun and builds a Cosmic-system. It further expresses through the Central-Sun and develops Solar Systems which are innumerable. It further expresses from each Sun, a Solar-System and reaches out even up to the earth. This expressive dimension of the universal consciousness enables us to relate to the plan and be a part of it eternally.

The expression of consciousness is also called the flow of consciousness, Saraswati. It is an eternal flow of consciousness not only from Subtle to gross but also from gross to Subtle. This eternal flow is called 'Akshayam', meaning never diminishing. As you relate to this flow, the universe is better realized. Its patterns of manifestation and de-manifestation are also realized. Our role as beings can also be realized, to join the eternal game which is called Eternal kingdom, 'Om'. It also enables simultaneous existence in all planes which the grand adepts and the seers demonstrated. The practice relating to this Wisdom is referred to as 'Aksha Vidya'.

### ***paramaṃ śubham***

śubham means, the auspicious one. The auspiciousness relates to the universal welfare. Those who submit their lives totally for the other's welfare are eligible for the bliss of Siva. The sublime state of such auspiciousness is also the state of liberation. This is a state of bliss which is beyond the qualities. It is therefore referred to as the 'paramam', the supreme bliss and auspiciousness.

### ***sarvamaṅgaḷa māṅgalyaṃ***

An average man understands good, desirable and auspicious according to his own understanding and limitations. One may think of a financial gain as auspicious, another may think that the day of child birth is auspicious. These concepts carry only their concept of auspiciousness but not real auspiciousness or good. Real good is only the plan of the Lord which lies in the ultimate fitness of things and the individual following it.

The highest of auspiciousness is comprehended and experienced when the individual finds his fitness into the plan of Lord. There is no higher state of being than this.

### ***sarva pāpa praṇāśanam***

Sin starts with motive. Motive starts with the mind. Since the Lord shines above and beyond the mind, he is not

touched by sin, any day. Invocation of light through 'Aditya Hridayam' roots out and expels the sin! It is the ignorance which is the cause of sin. The one established in light, is untouched by sin. Sin and evil are destroyed through purification of the motives. Eventually, the student is led to aligning with the Divine Will.

### ***chintaa śōka prashamanam***

Man is bound by what he possesses physically, emotionally and mentally. Physically he possesses articles, things, properties, bank balances. Emotionally he possesses people of his choice, such as family, friends, associations etc. He possesses others also through negative emotions such as hatred, dislikes, discord, jealousy, malice etc. Mentally he possesses his own ideas of right and wrong about various aspects of life. Till he is cleared of these possessions, he is not free from anxiety and grief.

In the commentary of Narayana Kavacham, Master EK mentions the following:

In course of time, the individual existence is liberated into the Cosmic Existence of the Lord so that the riddle of self-conditioning is solved forever. The individual is replaced by God Experience which lives for him in his place. This is called the Grand Liberation.

Every incident in the life of the disciple is filled with God presence and hence he will face no difficulties and short comings of the hitherto mental existence. When a man experiencing great difficulties begins to practise this, he will be out of all his troubles within an incredibly short period of time. Many people who suffer from misfortune, diseases, obsessions, oppression, tension and the onslaught of the social and planetary influences which stimulate the experience of his past deeds, take refuge under the Kavacha (Narayana Kavacha is referred to, here).

Through Aditya Hridayam, it is the light of consciousness of the background Lord as Surya Narayana, that is invoked. Such ardent invocation and practice of Aditya Hridayam therefore dispels anxiety and grief.

***uttamam***

The greatest, the supreme and the better. Therefore, a bestower of a state that is better.

Our constitution is an arrangement of everything as better than its lower. The better'ness leads to the betterment of the lower into the higher. Thus, the Lord's presence exists in us always as something higher and leads us to the highest state, which is Himself. If the Creator who is the totality of the intelligence of one unit creation is to

meditate, he has to meditate upon his own presence as his own background, whom, he can conceive as the Lord. Therefore, the Lord is Supreme even in the eyes of the creator himself.

Such state of the supreme as the state of betterment is what is bestowed upon, as fulfilment through the practice of 'Aditya Hridayam'.

### ***aayurvardhanam***

When the Lord consciousness is propitiated, there is a bestowing of longevity. Such longevity is until the ritualist realizes the myth of death and releases himself consciously from the bondage of the body.

## SLOKA - 4

रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।  
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥

*raśmimantaṁ samudyantaṁ*

*dēvāsura namaskṛtam ।*

*pūjayasva vivasvantaṁ*

*bhāskaraṁ bhuvanēśvaram ॥ 6-107-6 ॥*

### **Word Meaning**

pūjayasva	you worship (the Sun-God)
bhuvanēśvaram	the lord of all worlds
raśmimantaṁ	crowned with the golden rays of warmth
samudyantaṁ	uniformly well risen
dēvāsura namaskṛtam	who is venerated by the gods and the demons alike
vivasvantaṁ	weaving the web of existence of light (of the Sun God)
bhāskaraṁ	brings light to the world

### ***Meaning***

"Worship the Sun-god, the ruler of the worlds, who is crowned with the golden rays of warmth, who is well risen (completely), who is held in veneration by the divine and the diabolics alike, shines forth; weaving his web of existence of light and brings light to the world."

### ***Commentary***

#### ***Pujayasva***

You worship.

#### ***Bhuvanēśvaram***

The Central Sun is seen as the Master or Lord of the Universe with its 14 planes or Lokas. He presides, over all that is created. Bhuvana means the universe, with its different planes (seven above and seven infernal).

Different planes constituting the universe is presided over by Him. 'I AM' is constant at all planes. It is qualitative at all planes except in the final plane. This 'I AM' is unchangeable, immutable and is eternal. It is this 'I AM' which is referred to as gold, the aspect of the Central Sun. As the presiding one over the planes of existence, he is 'Bhuvana+Iswara'.

The seven levels of creation. They are:



- (1) Bhuh (emanation),
- (2) Bhuvaha (formation),
- (3) Suvaha (experience),
- (4) Mahaha (brilliance),
- (5) Janaha (generation),
- (6) Tapaha (vitalising),
- (7) Satyam (existence or realisation).

The term also denotes the seven levels of human consciousness, the seven levels.

<b>English</b>	<b>Sanskrit</b>	<b>Yogic Term</b>	<b>Buddhic Term</b>
Physical	Bhuh	Annamaya	Annamaya
Vital	Bhuvaha	Pranamaya	Pranamaya
Mental	Suvaha	Manomaya	Manomaya
Buddhic	Mahaha	Vignanamaya	Vignanamaya
Blissful	Janaha	Anandamaya	Nirvana
Man	Tapaha	Anupadaka	Para Nirvana
Divine Man	Satyam	Aadi	Mahapara Nirvana

Seven are the infernal worlds. In a human, they exist below the tip of the spine. They are Athala, Vithala, Sutala, Talatala, Rasatala, Mahatala, Pathala.

Together, the seven worlds above and the seven infernal worlds constitute the 14 planes. Each of the seven planes is ruled by the three qualities of inertia, dynamism

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

### ***raśmimantaṃ***

The golden rays of the Sun carry his warmth. He stays amidst such rays. The sleeping beings are rekindled into an awakened state. It is the heat (warmth) of His light through the Sun ray. It carries the life energy of the Sun that awakens.

Such awakening ray of light is called 'raśmi' in Sanskrit. It also means a rein of light that rules. Raśmi, also is a string or a cord that holds together. It is the same beam that awakens all beings, that holds them together and rules them also. The root sound *rać* means, to hold together or bind. Here, it is a permeating ray of light that binds or holds together the background consciousness and the light within

the being that awakens. Since it is verily the lord consciousness that rules like this through the ray, it is also the rein.

### ***samudyantaṃ***

sama + Udyantam. This Sun globe is completely and well risen. It is not an incomplete rise! It enables an all round development. As he rises, his rays touch the beings and cause an awakening. The uniform and complete rise is but a completely awakened state.

The awareness is suspended as one gets to sleep. At Sunrise, with the grace of the dawn, he is awakened by the arrival of the Sun ray into him. Awareness is regained for another day cycle. Such ones are alert to get into the activity of creation. The same principle functions for the cycles of birth and death or even from a state of dissolution.

### ***dēvāsura namaskṛtam***

The Sun God, who is the source of light and life, is venerated by the Divine (devas or the intelligences of light) and the Diabolic alike.

In such functioning, the principle is verily like the state of the Mother, that allows both the divine and the diabolic, the light and darkness to co-exist and function. Both have their fitness in the divine plan.

It is the non-dual state and state of complete synthesis, that we bow down to.

### ***vivasvantam***

Vivaswata means, the Sun himself who is called the weaver. Through him, the white ray comes as seven rays, then happen the seven species, seven kingdoms and seven qualities. Further, there is a combination of the seven, and in such a manner, it keeps on weaving the web of existence of light. That is why Sun is called 'Vivaswata', meaning the weaver. The Sun weaves the entire solar system, and his energy is present in our planet in its seven-fold dimension. It is present not only in our planet, but also in us. We also have seven rays in us. That is why, man is considered to be a complete being, as all the seven rays function in him.

### ***bhāskaram***

The illuminating principle. The brilliance of the Sun.

The Moon-beam and the Sun-beam are the two different rays of consciousness of the Lord which serve different functions. The Sunbeam is the transmitting pole and the Moon beam is the receiving pole of the whole current of creation. They exist in nature, as principles long before they manifest as the Sun and the Moon of any one solar system and the rays therefrom. The principles can be

taken as the active and passive principles of the Lord. The lord that illumines the Sun and the Moon (principles) and all that is illuminated. He imparts the light and the brilliance. That is why he is called 'Bhaskara'. *Bhah Karoteeti Bhaskaraha'*. It is this principle as Bhaskara that imparts light to the Sun, the Moon, and the planets.

## SLOKA - 5

सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।

एष देवासुरगणान् लोकान् पाति गभस्तिभिः ॥

*sarvadēvātmakō hyēṣa tējasvī raśmibhāvanaḥ |*

*ēṣa dēvāsura gaṇān lōkān pāti gabhastibhiḥ || 6-107-7 ||*

### **Word Meaning**

pūjayaśva	you worship (the Sun-God)
ēṣaha	He is
sarvadēvātmakaha	the one 'Lord Awareness' instituted in all devas (creative intelligences)
tējasvī	the brilliant one
hi	It Being So
raśmibhāvanaḥ	conceives rays of concepts, the awakened ones, reflector of rays
ēṣah	He
pāti	protects
dēvāsura gaṇān	groups of the devas or intelligences in creation and

---

	the diabolics
lōkān	the worlds
gabhastibhiḥ	with his rays

### ***Meaning***

"He is the Lord awareness in all the creative intelligences (devas) of all the planes, of brilliance and who conceives rays of light as his own concepts, and the reflector of rays. He protects the multitude of the groups of devas and diabolics as well as their worlds by his rays that hold the worlds together, as if, by a rope."

### ***Commentary***

#### ***ēṣa sarvadēvātmakaH***

He is instituted as the 'One' lord awareness in all the Devas. Every plane has its own creation of devas. Every atom has its own group of devas working. All these devas are the manifestations of the same Lord in the form of His own becoming or maya. They all form and work under his supervision or awareness.

The law of creation produces the various lokas, the various devas and the laws governing them all. All of them abide by the law since they can behave only according to the

laws of existence and the properties of matter, force and mind. This law which includes the laws of the universe works under the awareness of the Lord.

### ***tējasvī***

Tejah = Self brilliance

'tējah' means the self-brilliance. Brilliance functions through the heart and makes the senses and the mind shine forth through the physical body in its metabolism and synthesis of chemicals.

### ***raśmibhāvanah***

One who conceives rays of light as his own concepts.

The beings, the rays of light that are ever in an unbounded state are poetically called Rashmi(s). Bhavana is coming into existence, birth, and production. They are concepts of light that exist as rays of light, but are detached and unbound. They are the liberated ones. Mukta, Nitya are their attributes meaning liberated and eternal. Unbound, they exist as per the Will of the Lord (Sun) as his own ray. The concepts emerge as rays from the state of background consciousness. The concepts or rays of light relate the beings to the source.

The phenomenal world is an expression via the rays of the Sun. Through his rays, He manifests and supports the



varieties of beings in various groups.

The seven rays of the Sun, which are responsible for our solar system's existence are also called the seven horses.

Ray	Sanskrit Term	English
1st Ray	Sushumna	Will
2nd Ray	Harikesa	Love-Wisdom
3rd Ray	Viswa Karma	Intelligent Activity
4th Ray	Viswa Trayarchas	Harmony
5th Ray	Sannadha	Concrete Science
6th Ray	Sarvavasu	Devotion
7th Ray	Swaraj	Law & Order

The scriptures say, “Seven horses move a car (chariot) of seven wheels. Seven wise men mount them along with seven fecund nymphs of water”.

### ***ēṣa dēvāsura gaṇān pāti***

He (through his rays) protects the groups of Devas and groups of Diabolics.

### ***lōkān***

The whole creation is divided into the three, the four, the seven and the fourteen planes of manifestation which are called the lokas or the worlds. Varieties of divisions are but the detail of manifestation. All these lokas are lived by the presence of the same Lord and form under the supervision of 'His' awareness or presence.

***gabhastibhiḥ***

Gabhasti is a ball of light.

The path of the Lord is traced by the effulgence of the Sun-globe. We owe our existence to the Sun's rays that are being distributed to all the planets in the course of our planetary journey. We owe our sight also to them. Hence, we can trace the Lord in terms of the Sun's rays, fork like double edged shining rays (Having rays for hands).

## SLOKA - 6

एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।  
महेन्द्रो धनदः कालो यमः सोमो ह्यपांपतिः ॥

*ēṣa brahmā cha viṣṇuścha*

*śivaḥ skandaḥ prajāpatiḥ*

*mahēndrō dhanadaḥ kālō*

*yamaḥ sōmō hyapāṃ patiḥ || 6-107-8 ||*

### **Word Meaning**

ēṣaḥ	He (Verily, this person)
brahmā cha	and the God of creation
viṣṇuścha	and the God of Permeation
śivaḥ	the God of Absorption
skandaḥ	and the god of secretion
prajāpatiḥ	the Lord of Creation
mahēndraḥ	and the lord of Devachanic plane
dhanadaḥ	bestower of wealth
kālāḥ	time
yamaḥ	one who regulates (The Lord)
sōmaḥ	the cosmic Moon principle

apāṃ patiḥ

the Lord of waters

### ***Meaning***

“He is the creator, permeator and destroyer. He is the lord of secretion, the lord of creation and the lord of the devachanic plane. He is the bestower of wealth and the time. He is the one who regulates. As Soma (Sa+Uma), He is the cosmic Moon principle and the dimension of force and will, together with the Lord. He is the lord of waters.”

### ***Commentary***

***ēṣaḥ***

He 'Is'.

The Lord as background is called the Father, Narayana. Here, in Aditya Hridayam, the Sun is worshipped as ‘Surya Narayana’, the background light.

The first born in the creation is the creator himself and the sacred ones who are the first three, four, seven and twelve. The first three are Brahma, Vishnu and Siva. They together constitute the trinity in creation.

***brahmā cha***

The creator who descends from the background is called the Son, the four faced creator. This Brahma, the maker of

beings is but 'Him', the background. Since the globe of space becomes active as the globe of golden light from the background space of darkness, before every creation, the creator, Brahma is said to be born out of the golden egg.

Since he comes out of the background Lord, along with the egg, the four-faced Brahma is also remembered as the Lord Himself in the capacity of His Son.

### ***viṣṇuścha***

All that appears in shape, color, number etc., is Vishnu. The light that permeates from the seeming nothingness to apparent something as creation is worshipped as the Lord of the past, the present and the future of the existence.

The Vedic Seers recognised as Vishnu, all that exists as matter and apparent to the physical eye. To them, Vishnu is the permeation or pervasion of that One Light. They worshipped all forms, shapes, colours etc., as the manifestations of the one Lord. Worshipping a form in exclusion of others, is ignorance and leads an aspirant nowhere.

Experiencing the Lord Vishnu is possible only by invoking him as everything apparent to the eye. 'Sarvakaram Vishnumavahayami' a popular sloka uttered forth in every Vedic ritual is a pointer to this truth.

### ***śivah***

Sivah, the Lord who is embodiment of auspiciousness. Realising gradually that whatever occurs contributes to the ultimate wellbeing bestows such auspiciousness.

### ***skandah***

Skanda is the name of Subrahmanya who is the son of Siva, and he leads the armies of gods to destroy the demons. Literally, 'skandah' means, He, who has expressed himself as a drop of light from the background of space.

Skandhas are germs of life on all seven planes. They make up the totality of the subjective and objective being. Every vibration that one makes, is with the support of skandhas. They are the medium of impressions. They attract the reincarnating ego. Their quality depends upon the degree of truth that the incarnating ego entertains. A man of discipleship continues to create good skandhas and tends to be gaining the will of God. The mundane man tends to gain bad quality of skandhas, leading him to conflicts of life, indulging in never ending disputes, quarrels and fights.

From this, we can take a clue, that, by good and noble thoughts and actions, man can bring in enormous good effect upon his future life. Likewise, he would have to

suffer the effect of misdeeds. Skandhas are the microcosmic principle of Kumara who is said to be six faced. Any star appearing in the sky is as well six-dimensional. A point of light has its forward and backward dimensions, left and right dimensions, upward and downward dimensions. A point of light is thus, a three dimensional cross, an ancient Vedic symbol of Kumara.

Essentially, the skandhas represent the vibrations of Cosmic Will. Therefore, the Puranas say that Skandha is the son of Lord Shiva. When the Will is maintained for nobler purposes, it remains a Kumara. When it degenerates into desires, it tends to be the negative power of Mars. In every person, the skandhas are formed incessantly as per the quality of thoughts that one entertains. May the best quality of thoughts be entertained to build the finest skandhas.

### ***prajāpatiḥ***

The Progenitor.

The seed principle of the whole universe is one of his manifestations. Hence, HE is the seed principle of every seed, and is rightly the Progenitor. The Prajapatis are the sons of Brahma who were born as the second set of his children. The first set are the Kumaras, who represent the existence of the spiritual intelligences of this creation, who

do not reproduce. The Lord is the seed of everything that germinates into existence again and again. In this capacity, he is called Prajapati, the Lord of the cycles. Praja means descendant or offspring. So, the Lord as the one who bears or the seed of everything germinating into the posterity, is Prajapati. It is pro-creation.

The prajapatis are the Lords of power, form and matter, who reproduce the whole creation every moment. Hence, they are the forms of the Lord Himself.

### ***mahēndrah***

The Indra of Indras.

Indra is the King of devas who represent king-hood or rulership as a principle of the universe. Since this principle comes out of the Lord, the Lord can be verily meditated as Indra of Indras or the ruler of the rulers.

### ***dhanadah***

Bestower of wealth.

The Lord is wealthy of his creation beyond anyone in his creation. He is the wealth of his creation individually and collectively. 'He' is the Lord of wealth since the whole creation is his wealth, coming from Himself. Also, he works as Kubera, the Lord of wealth and imparts the idea of wealth to all the beings.



'dhanadaḥ' is also a name of Kubera. It is his own body. As 'dhanadaḥ' he is the bestower of wealth. Kubera is the King of Gandharvas. He is the Lord of the Subtle planes. He holds intact (in togetherness) the bodies of Light in us, both etheric (subtle) and causal body. He exists in us in the centre of the crown. (Head).

### ***kālah***

There is light as the background and as the projection of the mind. He is the past, present and future.

Even to us also they exist to the mind, and they do not exist to the consciousness. Time and states of matter are only the projections of the outer layers of existence. The inner layers form the body of the Lord who is eternal. Hence the Lord is to be meditated upon as the three-headed one in this aspect.

What we call past is only our impression of the past, same thing with the other two. Meditating these things as the Lord will remove our impression and lead us to His existence.

Even the scriptures speak of time, as God in creation. Comprehending time and functioning in tune with time is primary. Equinoxes and Solstices are to be comprehended and are to be attuned to. When you attune

to the dimensions of time, you realize the original state of your own being. The full Moons, the new Moons, the various phases of Moon, the Sun's transit through Sun signs are to be observed more for attunement, than for other activity. Tapas is the other name for attunement. Tapas stands for deep contemplation, meditation and attunement. Such attunement enables to realize one's own being and also to realize the purpose for which one is on earth and further realize the potential of the given equipment (body), to fulfil such purpose.

### ***yamah***

The one with good discipline and self-control.

He is the very embodiment of regulation and discipline and self-control. By his lower nature, man is not disciplined. By his higher nature, he likes to grow disciplined, begins to practice discipline and becomes perfect in course of time. All this is the path of grace of the Lord and hence, the Lord is the very embodiment of the discipline.

He is the Lord of death. Also, the first step of the eight-fold yogic path of Patanjali. It includes the steps to control the physical, etheric, astral and the lower mental levels of the disciple.

Sanjna (symbol) and Chaya (shadow or image) are said to be the wives of Sun. Yama, the Lord of limitation, who presides over the demarcation line between darkness of the skies and the aura of the solar system, is described as a son of the Sun. Saturn is another child of Sun. Yama is born through Sanjna and Saturn is born through a substitute for Chaya.

Saturn is one form of representation of Yama, the Lord of Death, who appears hideous to sinners but pleasant to the righteous. Morality is framed by Jupiter and necessitated by Saturn.

### ***sōmah***

During the day, the Sunrays directly reach the Earth. During the night, the Sunrays only again reach the Earth via the Moon. The Moon is the intermediary. That makes a lot of difference between the rays of the day and the rays of the night. In the night rays, there is the additional supply of a mystical energy coming from cosmic Moon called Soma. He is the Lord of Moon and a dimension of force and will. Sa+Uma=Soma.

The rays of Soma are showered on Earth as they pass through the Sun and pass through the Moon to the Earth. The Soma rays give the experience. The experience is

from the Soma ray, while the awareness itself is from the solar ray. That is the reason, why, we have all mystic experiences during the night hours, not during the day hours. The mystical rays of Soma are also included in the rays coming to us, during the night.

Soma is the principle that functions through pitris, which is a class of Devas which causes procreation, birth, growth, experience and secretion of glands of joy. That is why, without Moon there is no fertilization, there is no germination, there is no growth of fauna and flora on Earth, there is no growth of the cereals, the pulses, there is no growth of plant kingdom, therefore no growth of vegetables and fruits and there would be no secreting and tasteful food on Earth. This is all the work of the pitris. The Moon, which contains Soma, gives us the needed experience. Moon is but a satellite for many planetary principles.

There is a class of people, who say, “the Moon is dead, and it does not do anything for us”. It is one understanding that came out by some students who did not understand the teachings of Master Djwhal Khul coming through Madame Bailey. Moon is dead is but one dimension. Moon, as the satellite that we see, is already in its path of retreat. It was our previous Earth. In its retreat, it has

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become an E-globe, but it is being used for transmission of certain sublime energies. Just like from satellite, we receive lot of information, through the satellite Moon, the devas are conducting many things on Earth. To say that Moon is dead is but a very poor understanding of the functioning of Moon. Moon is a satellite for Venus, Moon is a satellite for Neptune, Moon is a satellite for Soma. Soma is the cosmic Moon principle. The cosmic Moon principle is a reflective principle. Various planes of existence happen through reflection. It is by reflection, the whole creation is built. And when we reflect, we have the experience. It is like, when you get into the hall of mirrors, your own image is multiplied towards the front, towards the back, and in all directions. This multiplication is of one, as many. Multiplication of one as many is the work of Soma.

Soma – Indra – Sukra - Chandra; this is the hierarchy of the lunar principle. Soma is the cosmic Moon principle. Indra, the planet Neptune is the Moon principle for five solar systems. Sukra is the Venus principle of splendor, experience and immortality, and then Chandra is the Moon that we have.

‘*Sute Amritam iti Somah*’, means, the one through whom the nectar or Soma secretes. The one who bestows

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immortality. It is also the name of a Gandharva, who presides over the cosmic rhythm or music that causes the emerging and merging of the universes. Among the individuals, he presides over the sense of periodicity, frequency and beat. Soma is also the name of a plant.

The faculty of music is governed by him, along with Indra. Both of them are located for their functions in the pineal gland. Among the planetary Gods, he is the one, who is known as Neptune in the mythology as well as astrology. In the Vedas, he is known as the Lord of aesthetic sense and romance, whose influence is reflected upon the beings of the earth, through the Moon. Soma is the highest state of Moon, which is being sought by the student from the Moon itself. This is the ultimate of Moon worships, that man should think of.

### ***apām patih***

The Lord and protector of the waters.

The electricity in space is the abode of waters in all the three states: steam, water and ice. Vidyut, the electric fire in space, synthesises and analyses water to create and destroy. The Lord is thus, the abode of waters, when he works as the creator and destroyer of the world. The formation of oceans on this earth and the clouds in the

heaven is also a play of the Lord as abode of the waters. Water is considered to be the essence of life. The Veda says, 'all is water' i.e., '*Apova idam sarvam...*'. In all planes, the water exists. The ultimate Lord is said to rest over the waters and preside over the descent and the ascent of the waters. The life in all the seven planes, is, on account of the water. Even for food material, water is the essential base. Where there is no water, there is no life and growth. Even in a desert, where there is a little source of water (an oasis), there the life exists.

Water is truly, the other name of nectar (soma). Water should be known as, the sprouting principle within the seed. Unless there is the stimulation by water, the seed does not sprout. He is the protector of the waters. He protects, purifies conducts the path of waters.

The waters of earth are raised, through Sunrays to higher spheres and are brought down as drinkable and nourishing waters through rains. The salty sea waters are raised to be brought down as nourishing waters. Grass and vegetation are grown for animals and humans. Milk is gained by the humans and the animals through the cattle. Water holds the secret of health, longevity and immortality. Water synthesizes the matter, air and fire.

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## SLOKA - 7

पितरो वसवः साध्या अश्विनौ मरुतो मनुः ।  
वायुर्वह्निः प्रजाः प्राण ऋतुकर्ता प्रभाकरः ॥

*pitarō vasavaḥ sādhyāḥ*

*aśvinau marutō manuḥ ।*

*vāyurvahniḥ prajāprāṇaḥ*

*ṛtukartā prabhākaraḥ ॥ 6-107-9 ॥*

### ***Word Meaning***

ēṣaḥ	He
pitarah	the lunar devas or builders of form
vasavaḥ	the devas of materialization
sādhyāḥ	devas in the dormant or potential state
aśvinau	the twins, the not-untrue beings
marutaḥ	seven intelligences relating to the wind
manuḥ	the solar mind principle
vāyuḥ	the cosmic intelligence, air
vahniḥ	the fire that transforms



prajāḥ	posterity or life forms that ensue
prāṇaḥ	pulsation of life
ṛtukartā	lord as the cycle of seasons
prabhākaraḥ	lord as the source of emanation of light

### ***Meaning***

“It is the background Lord as the Sun principle that functions as the Pitris, the lunar devas; as the devas, in potential state as Sadhyas; as the twins, Aswins; as the devas of materialization, Vasus; as the cosmic intelligence, Air; as the intelligences of wind principle, Maruths; as the solar mind, Manu; as the transforming fire, Vahni; and as the cause of the posterity (prajah), the pulsation of life (prana) and the cycle of seasons (rtu). He is also the source of the emanation of light, Prabhakara.”

### ***Commentary***

#### ***sādhyaḥ - pitaraḥ***

All the Devas exist in two states. In the night of creation, they exist in Sadhya or the potential state. In the creation (active phase), they exist in Siddha state. When there is no creation, it is called the subjective existence or Siva. So,

Sadhyas are in dormant state, the potential state. When they wake up from him, they find themselves objective to one another. Then, they are in the Siddha state.

In this state (Siddha or objective state), we have the divisions of Pitris, Rishis and Solar devas. In general, when we say Devas, we refer to the Solar Devas. Rishi means devas as Seers, those who can see, i.e., the Devas of light. Seers means, those who bring the faculty of sight to see or objectivity.

The Lunar Devas, Pitris are the builders, whereas Solar devas are the destroyers of form and givers of life. Light destroys matter. Otherwise, it cannot create the heat, in our body. It destroys the food material, we are taking. Unless the fuel is burnt, you cannot cook food. Therefore, cooking food is a process of destroying the fuel.

Therefore, on lower planes, life is destroyed, and form is the killer of life on the lower planes. But, on the higher planes, where these Devas work, they destroy matter for fuel. So, there are devas that are builders and then there are devas that are destroyers.

The destroyers of form belong to the energy side of creation. Each oxygen atom is an Ashram containing some millions of devas of fire. The solar devas are the oxygen

group of devas of the solar rays, energies. They are pouring down the etheric matter of the solar system – the Sun God into some shapes of rivers, each shape is taken care of by one deva of shape, form and the resultant being, that we call our vehicle, which includes the physical etc.

The Pitris worked out Moola Prakriti into seven planes, Physical, Vital, Mental, Buddhic, Nirvanic, Para Nirvanic and Maha-Paranirvanic. In every plane they left their deputies to work out the sub-planes and the further sub-divisions in groups of seven. The Devas charged these planes with the solar principle. Along with this process, they incorporated themselves in these various planes and became the nuclei of atoms and egos of Souls.

These two groups of intelligences worked out the evolution as a twofold process: one, of the form from gross to subtle, and two, of the consciousness from subtle to gross. As a result, matter evolved into higher forms and consciousness descended in various degrees into these forms. Forms are preserved in the Deva intelligences, as photographs from the creation of the previous Earth globe. They exercised these forms upon matter and matter is worked out in terms of these forms. The result is, the evolution of the various forms, from physical atoms to the

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physical bodies of various beings. So, the pitris or progenitors, reproduce the whole creation according according to the higher laws of creation. The Moon is called the gateway between the humans and the pitris. This means that the departed Souls return to birth, through the light of the Moon.

Every lunar month is called a day of the Pitris. The new Moon corresponds with their midnight. The end of the first quarter, corresponds with the dawn of Pitris and the full Moon with their noon. The end of the next quarter corresponds with their dusk.

Without that deva of form, you cannot have 'your' form, you will be only a lump of beef with some bones – a mass of beef. When there is no difference between the lumps of beef, we cannot recognize each other! There is a different caricature and signature which we call the personality and the shape of a person. These devas, take care of our forms and shapes and are therefore called the family heads of the living beings. In the scriptures they are called the elders of the living beings or the family heads of the living beings. They are called Pitris. Within Pitris, there is a group called Agnishwattas and there is another group called Barhirmukhas.

Agnishwattas are those who have extinguished their fires. They are the nuclear entities – the electrons, and the protons and the neutrons of the atoms, of the molecules, of the substance which we call the 'non-living' or inanimate. They have extinguished their fires, of what we call the biological activity. Some day, they will kindle again. They contribute to what we call the inanimate matter or the molecules of the various substances in our body and outside also.

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

Life is coming from the Sun through the Sun's rays to this Earth and the builders who give us form (the Pitris) are also coming through the Sun, but, from the planet Neptune via the Sun of our solar system and reflected upon the satellite Moon, they are descending into our Earth. For this reason, the period of menstruation and ovulation

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correspond with the new-Moons and the full-Moons and the Moon-phases because they are governed by these builders. Moon is called the ark or the boat upon which, the seeds of would-be living beings, will be brought through flood. That is, the beings who have no physical bodies, the ones who have left their physical bodies, are given once again physical bodies through reproduction, with the help of the cycles of the Moon. Moon is called 'Ark of a Noah', who brought the seeds of all living beings, in pairs, into his ship and saved them from the flood.

In the body, the devas of form or reproduction are present below the diaphragm. Soma, the Neptunian Pitiris, or the Lunar Pitris, they work in the lower region which we call the reproductive mechanism. What we call the organs of reproduction, do not belong to us. They belong to the lunar Pitrus, and therefore, we are expected to keep up the purity of those Pitris, according to the vedic wisdom.

The two groups are Agnishwattas (those who are devoid of fire) and Barhishads (those who maintain fire). The first group cut off the circuit of the fire of consciousness temporarily for producing atoms with a lesser degree of consciousness. We call these atoms and their substances inanimate. The cut-off is temporary. It never indicates that

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there is any state of matter, that is devoid of consciousness. According to the ancient wisdom, consciousness is temporarily suspended in the atoms of inert matter just as the electric lamp is put out by a break of circuit.

Thus, the Agnishwattas caused the birth of grosser matter by sacrificing their fire of consciousness temporarily, they being conscious all the time. "When everything goes into Absolute Nothingness (the absolute subjective presence of everything as Subjective Presence of One Lord), these Pitris enter the centre, which never rotate into the expenditure of the world's fuel and around which everything rotates from existence to nonexistence. There they take to meditation until the One Lord exhales the whole creation into the Dawn of the next four-faced Brahma." (from Bhagavatam)

As the Earth rotates around its own axis every day, the Sun describes spirals around the Earth. This spiral of the apparent Sun's path in its diurnal motion serves as an induction coil to the Earth's magnet, the result being the electro-magnetic phenomenon which we call life.

With this life of the Earth all the beings are vitalised. Individual vital bodies form from matter of this life.

### ***vasavaḥ***

Vasus are the intelligences or devas of matter that are eight in number. They are the Devas who manifest. Without them, there is no material manifestation. These eight Devas are the ones who bring down force to matter. Consciousness in evolution becomes force, and force causes formation of matter.

Among those who manifest, first Deva is the mind, second to sixth Devas are the five elements, and seventh Deva is the flame that we see. Eighth Deva is the density of atoms. That is how the cosmic permanent atom gains these eight qualities. The Soul gains them through the vibration of the Rudras and the formation with Vasus. The atom gains its force due to the Devas called Rudras, and the atom gains density at the material level due to Vasus. Everything is seen in its three-fold manifestation from the fourth state. The mind is the one, that can bring things down into manifestation. The more the light of Aditya, and the more effectively the Rudras conduct in us, the more the material shines forth like a jewel.

### ***aśvinau***

Aswins are the twins beyond. The Aswins belong to the supra-cosmic plane.



They present the twin energy of Spirit-matter. They come down as Mitra-Varuna, and as Vasishta and Agastya. Aswins are the male-female God of the universe. In the language of Madame Blavatsky, Aswins are the fiery breaths of the Cosmos. One inhalation, one exhalation, in its detail is the whole universe and its duration. According to the Veda, it is presided over by the Aswins.

Aswins are the not-untrue-beings. Meaning, they are there, at every dimension. But they are not visible, unless you orient to them and orient to their presence, from the smallest form to its macro form. Aswins preside over the atom and Aswins also preside over the entire creation. They are there but they are unseen! So, they are said to be Nasatyas. Nasatya means (translated again by Mme. Blavatsky) 'Not-Untrue-Beings'. Meaning, unless you take an occult dimension, you cannot find their presence.

Aswins are also said to be the horse headed twins who are physicians to the Gods! They are the healing devas of the highest order! They are the two fundamental alternating principles that descend into cosmic, solar and planetary planes. At the planetary plane, they exist as the sons of the Sun. They represent inhalation and exhalation of prana. They also constitute the basic healing energies in the

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solar system. Ashwins are the celestial healers. They are frequently invoked since ancient times for miraculous healing and even for rejuvenation of an old body into a young, vital and a virulent body. Many are the stories relating to the twin gods, who are said to be born through the Sun to benefit our solar system. They represent the highest form of healing deities.

### ***manuh***

Manu is the Solar Mind. He is the king who holds a sway over time and races.

There are 14 Manus, who are among the mind born children of Brahma, the creator. Each presides over a sweep of time called Manvantara. He marks the divisions of time and works out all the periodicities of the cosmic pulsation as stories and incidents, from the scale of the double-pulsation of the cosmos to that of the respiration and heartbeat of the individuals. He also presides over the seven root-races of human beings on this earth, their sub races and the new blends.

There are seven Seed-Manus and seven Root-Manus. The seven Manus build the seven races. When the seven races are built, man becomes perfect. Five races have been built so far. They are the White Islanders, the

Hyperboreans, the Lemureans, the Atlantians and the Aryans. Each human race has seven sub-races. The present Aryan race is in its sixth sub-race. Seven times seven, the races evolve to complete the evolution and then the race becomes perfect. The perfect race is represented by the Full Moon. The birth of the race as the first race, is represented by the first phase of the Moon. The period before that, is represented by the New Moon. From a New Moon to a Full Moon, seven races happen with seven root Manus and seed Manus. Every race gives birth to its subsequent race. One dissolves into the other. Every subsequent race includes the quality of the previous race. It is like father becoming son. Every subsequent race is a further evolution of form, for the being.

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

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sixteen days of sailing in the ark. The Root-Manu transports the accomplished Soul's as seeds for the next Manvantara. From the Root-Manu to the Seed-Manu, the accomplished Soul's are transported for accomplishing the Divine Plan.

### ***vāyuh - marutah***

Vayu is pulsation in space which produces movement in space and causes the birth of Air.

Vayu or the cosmic intelligence of air, is one of the fifteen cosmic intelligences. We say, '*namasthe vayu*', '*twavemeva pratyaksham brahmasi*', meaning, “*O! Vayu, you are the perceptible Brahman. I declare, verily you are the perceptible Brahman*”. Unless we have the favour of the perceptible Brahman, we cannot experience anything from spirit to matter. Unless Vayu is favourable, you cannot experience any plane of existence; be it material plane, vital, mental, buddhic, or the plane of bliss, the plane that we call the plane of atman or the Soul or Paramatman, the universal Soul.

Vayu in its seven-fold dimension is the Seven-Maruths. With the help of air, everything is made to manifest, and everything is enabled to de-manifest. Air is needed both for the vertical movement, and the horizontal movement. Likewise, air is needed, for rotational

movement, and for the spiral movement as well. No air means no creation! If Vayu does not function, there will be connection and disconnection. The seven Maruths conduct seven winds and 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 then the Maruths— this is the hierarchy of Maruths.

'Marutha' means the wind and Maruths are the intelligences that conduct the winds. Unless the wind is favorable, we cannot conduct any activity and, the journey of the Soul is not joyful. Co-operation of the wind is very important. Therefore, we have to regularly invoke the source of the seven winds, the cosmic air called Vayu.

Maruti, whom we call Hanuman, is the being on earth who carries, all the seven Maruths with him!

### ***vahniḥ***

Vahniḥ is the fire that transforms.

The fire that serves the creation in various stages is another form of the Lord. It helps the existence by continuously transforming matter from one form into another and from the grosser to the subtler states. This is called the fire of transformation, or fire by friction.

### ***prajāḥ-prāṇaḥ-ṛtukartā***

The three attributes are Praja Karta, Prana Karta, Ritu Karta. This is uttered together as 'prajāprāṇaḥ ṛtukartā prabhākaraḥ'. The Lord is worshipped as the cause and bestower of the three – Praja, Prana and Ritu.

Karta in Sanskrit means a spindle. It symbolizes causing or bringing about by the quality of spinning. It brings about a distinct quality into existence. It means a cause or the doer in the background. Karta also means a hole. Twelve Adityas preside over the twelve Sun signs. Adityas are the Cosmic Suns. Our Sun is just a hole. Meaning, a medium. The Sun is the medium through which Adityas are expressing themselves.

The twelve zodiacal signs are called twelve Adityas. These Adityas are expressing through the Sun and through the Wheel. That is also called an eye. Even a physical eye cannot see on its own. It is an organ. It is the light behind it, that enables it, to make a view and then also comprehend.

Prana is the pulsation of life which includes inhalation and exhalation. This pulsation which causes respiration is meditated as the presence of the Lord.

The cyclic nature was discovered by the devas at first in space. They found that everything was in the formula

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

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

The cycle of the year has its nodal points, as the equinoxes, the cusps of the zodiacal signs and the lunations etc. Each of these nodes produce changes in seasons, which make up the fauna and flora of the earth by producing the various splendours of the seasonal energies, that are released in a cyclic order to work through the ethers of space and the rays of the Sun and the planets. 'ṛtuḥ' means the Lord of

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seasons. The Lord is meditated upon as the cycle of Seasons. The seasonal effects which follow the division of two months each are called R̥tus or the Seasons. The Lord as the 'Cycle of Seasons' who brings forth these in a cyclic order is meditated as ṛtukartā, the cause of the Seasons.

The seasons are six in number. Vasanta, the spring; Greeshma, the summer; Varsha, the rainy; Sarat, the Moon season; Hemanta, the season of snow; and Sisira, the season of leaf fall.

Each season governs the effects upon the various beings of the earth and represents one form of the Lord. The cause of the year is the rotation of the earth, that is being initiated by the Sun. Hence the Lord is the birthplace of the year which, in its turn, the birthplace of all the beings as the seasonal splendors. 'Ritu Samvatsarah Kalah', says the scripture. ṛtuḥ is also Wisdom.

During the rainy Season, the Sun's rays cause the clouds to shower. During summer, they reabsorb the water of the earth as clouds. Similarly, during mating season, the mind makes the living being shower as the sperm to reproduce. During the process of death, the prana of this earth reabsorbs all the layers of the material and mental planes, into itself. Similarly, while expressing something,

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the will showers intelligence into the objective plane through the utterance. During sleep and meditation, it reabsorbs all the concepts of intelligence into itself. The whole process is a pulsation containing exhalation and inhalation. Meditate the Lord as the one who conducts both.

The chariot is the wheel of the Sun which we call the Sun ball. To the centre of the Sun, all are equidistant. The energies are transmitted to all these devas through the hole. The hole which we call the eye, is the All-Seeing Eye. All seeing means, it is seeing beyond the cosmos through the cosmic eye, through the solar eye, through the planetary eye, all is seen. It is one hole that transmits everything from the seeming nothingness to the apparent something. This functioning is known to the devas. The devas relate to the Sun, and the Sun relates to all these devas, and he keeps moving. Relatively, since we are on Earth, we see that the Sun is moving around us, while the truth is we are moving around the Sun. As you move from the East, then there is the rise of the Sun, going to the meridian, setting at the back and then through the night it passes the nadir and comes back. This is how you have a cyclical movement from East to West and then nadir, and then meridian.

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### ***prabhākarah***

Prabha is an emanation. It is an emanation of light. Everyone awakens from his sleep every day, but he first gets his awakening as an individual from the Lord himself. The background or the Lord absolute himself is the cause or the source of such emanation. He is 'Prabhakara'. This is the first differentiation of his individual consciousness which we call emanation.

The Sun is the lens of our Solar system. Into him all the principles converge and from him they diverge to form the various planetary vibrations of the spectrum and densities of the planetary matter. From the cosmic plane, the higher intelligences enter into the functions of the Solar plane through the Sun-ball.

In fact, the Sun is not a ball of matter but a range of focus. He is the gateway between the unmanifest and the manifest groups of functional intelligences. Devas and Pitris work out the Sun-ball from the stage of what we know as the deep or the blue sky. The Sun is the seed of the Solar system sown in the fertile soil of the 'blue sky' periodically. In every season the seeds are sown to germinate. This germination takes place in the form of the radiation of the Sun-ball which sprouts into the shoots which we call the Sun's rays.

The branches bear flowers as planets. Devas and Pitris work out of the Sun-globe, inhabit it and descend into the planets through various paths. This is how, Sun is the source or the Lord that presides over the emanation.

*He is therefore, prajāprāṇaḥ ṛtukartā prabhākarah.*

## SLOKA - 8

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।  
सुवर्णसदृशो भानु स्वर्ण रेता दिवाकरः ॥

*ādityaḥ savitā sūryaḥ*

*khagaḥ pūṣā gabhastimān ।*

*suvarṇasadṛśō bhānuḥ*

*swarnarētā divākaraḥ ॥ 6-107-10 ॥*

### **Word Meaning**

ēṣaḥ	He
ādityaḥ	Cosmic Sun centre (Electrical fire)
savitāḥ	Solar Sun centre (Solar fire)
sūryaḥ	Planetary Sun centre (Frictional fire)
khagaḥ	Sun lord who traces the path in space
pūṣā	The nourishing Sun of the south or the heart center
gabhastimān	enlightens the earth globe
suvarṇasadṛśaḥ	envisioning through the golden hue or alphabet of sound and colour

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bhānuḥ	radiant light as heat
swarnarētā	the sperm or germinating principle of the lord
divākaraḥ	maker of the day

### ***Meaning***

“An off-spring of Aditi, the progenitor of all, as the solar centre, Savitru; Surya, the Sun-god and the one that traces the path in space as the courser in the sky; the nourisher of all, with rain and grain as pusha, the light of the South, the possessor of rays the golden, the brilliant, having golden seed whose energy constitutes the seed of the universe and the maker of the day.”

### ***Commentary***

#### ***ādityaḥ savitā sūryaḥ***

Our Sun is an uttered forth being. He in turn utters forth the solar system. The utterance that was uttered forth by the Sun is beyond the Sun. Utterance utters forth its medium and proceeds to utter forth further through the medium. This requires to be understood. 'That' functions through 'I Am'. 'I Am' is the visible functionary. So is the Sun, of our solar system. He is the visible functionary and he himself is

based upon the higher principles, which uttered him forth. As said earlier, the Sun we see has two preceding centres, namely the central Sun and cosmic Sun. Together, these three Suns are called in the Veda as Aditya, Savitru and Surya. They are called in Chaldean and Assyrian theologies as OM, SOL and AN. These three terms are jumbled to bring out the word 'SOL OM AN'. 'SOLOMAN' is a mythical expression of the threefold Sun, and is no different from the Islamic version of 'Sulayman'.

A cosmic egg gives birth to a series of cosmic centres called Adityas (cosmic Suns). Each of these Adityas give birth to 12 Savitru centres and each Savitru centre gives birth to 12 Sun centres. Each Sun centre chiefly has seven planets around it. This is how, the seers have seen and recorded. Thus, there is a hierarchy of the solar energy, which is also called the awareness or consciousness.

It is planetary, solar and cosmic awareness emerging from pure awareness, which is immeasurable, unlimited and boundless. This boundless, unlimited and immeasurable awareness is called the 'World Mother'. The name given in the Veda, to this universal awareness is 'Aditi'. 'Aditi' means the opposite of darkness. 'Diti' is darkness. Aditi is the light that shines upon the darkness. It is the basis

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for all creations to happen. It is also called Gayatri, because its formation is metrical and musical. It is the basis of the 7 and is therefore called the 8th one.

The cosmic Sun centre, the solar Sun centre and the planetary Sun centre constitute a triangle of solar energy. The correspondences are illustrated in the table below.

<b>First</b>	<b>Second</b>	<b>Third</b>
Cosmic Sun centre	Solar Sun Centre	Planetary Sun Centre
Cosmic Fire or	Solar fire or	Frictional Fire
Electrical	Balancing (1st&3rd)	
Spirit	Consciousness	Matter
Siva	Vishnu	Brahma
Cosmic Will	Cosmic- Love-Knowledge	Cosmic Intelligence
Aditya	Savitru	Surya

### ***khagah***

'*Khe ākāśe gacchati, iti Khagaha*' – For the well-being of the worlds, he travels in the sky. 'Kham' means the high sky. The one who presides over it is 'Khagaha'. He is the deity of the sky, the visible God in the firmament, the visible Truth.

He apparently travels in the sky. In relation to Earth, the Sun in the sky seems to be moving around and

moving sideways from North to South and South to North in a solar year. This apparent movement of the Sun in relation to the Earth was utilized by the seers, to unleash vistas of Wisdom.

The apparent descent of the Sun is related to involution and the apparent ascent is related to the evolution of the beings on the Earth. As part of such Wisdom, we have the occult festivals of Equinoxes and Solstices.

### ***pūṣā***

As Pusha, he makes food grains grow.

The Light in the South is called Pusha representing the light in the heart, embodiment of the beauty to be created i.e., the form, the expression, the name of oneself and the universe. Pusha presides over the creation and conducts the rest of the creation. He represents the Heart Center in us.

It is common knowledge that the earth is nourished by the Sun and other planetary principles. The Sun and the six planets nourish earth with variety of energies by the day and by the night. The waters of earth are raised through Sunrays to higher spheres and are brought down as drinkable and nourishing waters through rains.



The salty sea waters are raised to be brought down again as nourishing waters. The waters nourish the flora and the fauna of this earth. Grass and vegetation is grown for animals and humans. Milk is gained by the humans and the animals through the cattle.

The earth is thus transformed into a celestial cow that enables habitat for the beings on earth. Such a treasure is handed down to humanity through the Manu. Humans are expected to protect the heavenly offering for the benefit of all beings. The arrangement of heaven and earth, the transmission of rays of life and light from heaven to earth, to provide a habitat for beings and also provide all possible nourishing food to all beings can be seen as a grand scheme worked out by the Second Logos Vishnu who is truly the protector and nourisher and therefore called as Pusha.

To remember the one giver ,who gave life and form to all the beings and who also gave every facility to nourish and flourish on earth, is but the fundamental virtue of being grateful.

### ***gabhastimān***

Enlightens the earth, or the one, whose rays form the earth.

The one who produces the optic light which gives vision, to see and understand various things. Because of

light only, one can visualize things. As such, he is responsible for eyesight. Astrology speaks of Sun as the lord of eyes and vision. यथा राजन्प्रजाः सर्वाः सूर्यः पाति गभस्तिभिः (*yathā rājanprajāḥ sarvāḥ sūryaḥ pāti gabhastibhiḥ*).

The one with the rays of light permeating and illuminating all around. Since, the nourishing rays are ever with the lord, they are also seen as the splendour of the lord or lakshmi also. The splendours of the lord also permeate as does the lord! That is why, they are glorified as the visible part or the splendours of creation as sight and vision. As the king rules, so does the Sun through its nourishing rays.

### ***suvarṇasadrśaḥ***

Varna is the alphabet or phonetic that describes the creation as 'His' description. Varna means the sound and varna also means the color. Su-Varna is the benign or well intentioned description. Suvarna also means the gold or golden light.

Sun appearing in golden yellow or gold as the agent of the Sun upon earth is the meaning. Through su-varna, we relate to the Sun god. It means through gold, appropriate intonation of sound rhythmically and through appropriate colours!

sadrśaḥ means the right vision or the visible creation. Synonymous with himself. It means, Sun uttered

the creation as his word. Through right use of the sound and colour keys, we again trace-back the path to the Sun.

### ***bhānuḥ***

*'Bhaati iti Bhaanuh'* He ever shines forth.

The beings in all the planes of existence shine forth with the brilliance and the shine, which is His. It is the lustre of light also.

Bhanu is the one, who has brilliant rays. The Sun is the very giver of life. The in-filling centre of Soul-life and the latent spirit consciousness of everyone and everything is the solar principle. Hence the Sun and the Moon are the products of the solar and lunar principles which protect the whole creation as the two eyes of the Lord.

### ***swarnarētā***

rētās is the semen or the seed principle.

Everything in this universe germinates through fecundity and fertilization. The golden rays of the Sun serve this purpose in every atom. As a result, we see everything developing into its own state and form of existence. This power is the sperm of the background lord. Su+varna or Swarna means well described, and the golden one.

The above described capacity makes beings born. On the lower plane, they are born from the seed or the

mother's womb. On the higher plane, everything is born from its previous state of existence and takes its abode also in the previous state of existence. For example, air is born out of space and exists in space. The sperm makes the seminal fluid born which again exists in the sperm waiting to conduct its function of fertilisation.

All the germ of the universe which we call prakriti is the wealth of the lord. The splendour is also Swarna and Hiranya. It is the golden hue of the cosmic mother or force. It is through this, that the creation emerges and is conducted. Hence, the principle is called Swarna or hiranya Reta. The lord is described both as visvareta and vasureta in Vishnu Sahasranamam.

### ***divākaraḥ***

divākara = divaṃ + kara

The root word 'divi' means the divine, the light. 'Divi' is the plane of light. When visible, it is 'divam' or the day apparent. As Divakara, he is the maker of the day. He presides the visible part of the day, as Divakarah.

He is the giver of light and life. He is consciousness. Sun is the cause of the day and of the night. The light and shadow are caused due to Earth's rotation around itself as it rotates around the Sun. Duality therefore exists to the Earth

and not to the Sun! All the chemistry that happens on the Earth when the day is in its visible part, is presided by the Sun. He is Divakarah. The sky is full of light or of darkness as seen from the earth due to its rotation. As the maker of the visible part, he is Divakarah.

## SLOKA - 9

हरिदश्वः सहस्रार्चिः सप्तसप्तिर्मरीचिमान् ।  
तिमिरोन्मथनः शम्भुस्त्वष्टा मार्ताण्ड अंशुमान् ॥

*haridaśvaḥ sahasrārchiḥ*

*saptasapti-rmarīchimān ।*

*timirōnmathanah śambhuḥ*

*tvaṣṭā mārtaṇḍa aṁśumān ॥ 6 - 107 - 11 ॥*

### ***Word Meaning***

haridaśvaḥ	Indra, the green horsed king
sahasrārchiḥ	Extolled, worshipped by all (thousand)
saptasaptiḥ	Cosmic Sun principle as multiple of 7
marīchimān	The central Sun that bestows light in darkness
timirōnmathanah	The dispeller of darkness, tamas, ignorance
śambhuḥ	The one who manifests as peace through peace
tvaṣṭā	The artificer of forms

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mārtāṇḍaḥ

The principle of awakening by  
recollection of himself

aṁśumān

The Aditya, fire and wind  
principles and it is the beaming  
Sun as the teacher

### ***Meaning***

“He is the one, that rides upon the green horses presiding over the plant kingdom. He is the one, worshipped by all. Sun lord exists as the principle of 7 and he is the central Sun that bestows light in darkness. He manifests peace and is the artificer of forms. He is the principle of awakening through recollection and he is the beaming Sun as the teacher.”

### ***Commentary***

***haridaśvaḥ***

Harit+aśvaḥ= haridaśvaḥ

There is a set of reversible reactions of the whole creation, between the oxidization and carbonization. When those two phenomena are made possible, then the other Devas come. For example, the Devas of Chlorine who are called Disciples of Indra. He is described as having the green horse. The Deva Indra is said to come on His Green horse, because it belongs to the Chlorine group. He gives birth to

the plant kingdom. He is called the 'Green horsed king'. Yellow-Green is associated with Indra and relates to the sustenance aspect. 'Sukram-asitham' is the Black and white creation. The whole creation is but Black and white detailed into seven colours. If you take the VIBGYOR colours, the dark Blue emerges from Black only, that which we call indigo colour, the dark blue. Those who print books, know that if you wish to have a Blue colour, Black colour needs to be mixed. More the Black is mixed, darker the Blue is. So, to the Blue, its base is dark, Black. From darkness three colours emerge, and from light, three colours emerge. White is the basis for Red, Yellow and Orange.

Red, Orange and Yellow, is one set of colours. Indigo, Blue and Violet is another set of colours. Their combination is Green. The combination of the two sets of three, is Green. That is the chemistry. It is from darkness; the Indigo colour can also be seen. In the midnight when there are no lights around, if you see the sky in the darkest night, it is not really dark, but deep Blue. Deep Blue again tends to be light Blue, and light Blue further tends to Violet. These are the three colours. Likewise, the Red you see in the morning as the Sunrises, slowly gives rise to Orange and then Yellow.

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These are to be seen as coming from two different sources. The set of Violet, Indigo and Blue comes from Black; another set of Yellow, Orange and Blue comes from the White; and the resultant Earth is green. All that is anchored or manifested is Green. That is why, the planet Saturn is said to be Green.

### ***sahasrārchiḥ***

Extolled and worshipped by all (Sahasra: thousand).

He is synthesis and a repository of all auspicious qualities. Therefore, worshipped by beings of all the worlds! 1000 is also symbolic. The three zeroes correspond to the three planes. It is the 'One' as three and in three. So, 'He' is worshipped by the beings in all the three planes.

### ***saptasaptiḥ***

Imagine a point around which there are  $7x$  circles of different radii. Suppose that  $x$  represents an infinite number of sub-divisions in each of the seven layers of each circle. Imagine a globe having this circle, as one of its planes. Now you can visualize the meaning of the word Sun.

The centre of each space globe is called the Sun on the cosmic level. This space globe contains an innumerable number of stars which are arranged as the numerical potency of  $7x$ . Each star is a solar system. The solar system

consists of a central luminary globe and some bodies or planets revolving around it. The central globe is called the Sun of that planetary-level. The geometrical centre of the planetary Sun is called the Sun of the solar level. For this reason, the cosmic Sun is called 'the multiple of 7' (Sapta-Sapthi). Since the Sun-principle exists on the cosmic, solar and planetary-levels, the Sun is called 'the three-fold wisdom' (Trayee Vidya).

Sapta is Seven and Sapthi means a horse. 'Saptasapthi' is the Sun whose chariot is drawn by seven horses. Horse is a symbol for the life force of the Sun.

### ***marīchīmān***

Marichi, is the light that shines in darkness.

Marichi is one of the seven lights who make their manifestation in the beginning of the creation. These lights are called the seven great rishis. They preside over the spectroscopy of the rays of our Sun. The point of golden light is the first emerging of the congregation of pre-solar lights who bring forth the Sun-God into existence. They are called Marichis.

'He' is the one impulse through which the sacred sound is being uttered into the whole universe. It is called OM. They are the lords who meditate upon the light. In the

ancient Tibetan tradition, Buddhistic tradition, they are called Dhyani Buddhas. They meditate upon light and bring light out of darkness. They are the devas above and beyond our devas. Meaning, they are the cosmic devas who bring light from darkness.

The light that shines in darkness is Marichi. Such light is with Him, the Central Sun. Therefore, He is Marichiman. 'मरीचयः अस्ति इति मरीचिमान्'. It is in 'Him', and 'He' is in It. It is described as '*Marichayah asti iti marichiman*'.

### ***timirōnmathanah***

The dispeller of darkness or ignorance. Mathanah also refers to the process of churning. It is mystically the churning of the darkness or the background to bring forth light. The light in darkness is brought out through the process of churning. The light pierces through the layer of Tamas or inertia and reaches to the other-side as light visible.

### ***śambhuḥ***

The one who manifests as peace and through peace.

The Lord is self-born. 'Sam' in Sanskrit is a mantram which means poise or peace. When meditated, the sound 'Sam' produces poise. This is possible only when meditated in a peaceful manner. An attempt to relax and be

peaceful produces peace. Peace in turn gives the experience of peace. This aspect of the Lord is called 'Sambhuh'. We say this in Sankrit as '*Sambhavayateeti Sambhuhu*'.

### ***tvastā***

The artificer of forms.

The word Twashta means an etcher and a carpenter. He presides over the detail of the anatomy of the whole universe and the body of the individual.

He forms lines of force in the mother's womb which are called nadis along which the nerves and blood vessels will be moulded.

### ***mārtāṇḍaḥ***

*Mritena Andena Jaatah – Maratandaha*

The principle of awakening is called 'Anda'. This is evolved from the principle of existence, that we call 'Vasudeva'. 'He' is therefore seen as the infuser of life in the egg.

From Anda, the principle of remembering himself as one personality 'as before' (dhata) evolves. Dhata is re-generation. Henceforth, the universe evolves in all its detail.

### ***aṁśumān***

Amshumaan refers to the fire and wind principles and it is the beaming Sun as the teacher or guardian. Teaching is but

the chief functioning of Jupiter, and the Aditya called Anshuman presides over this activity. The principle of custodianship – guardian – gardener is the quality of the Lord. Another great dimension of Anshuman Aditya is the thrust he gives to the aspirants to move fast and move forward into the Light. He has the Power of fire and the Light of Leo.

As Amshumana, he is again in the wind. Fire, air and Akasha join forces to lift up the consciousness of man, which is but space within to relate to consciousness of space outside. The space outside is the Heavenly Man. The space within the form is the man (the aspirant). The ordinary man resides at the solar plexus. It's through aspiration he reaches the higher states with the help of fire (Agni), air (Vayu) and sound (Nada). The sound of OM is the link between the Heavenly Man and man within the form. They are in eternal interaction; with every inhalation the Heavenly Man descends into man and with every exhalation the man tries to ascend into the Heavenly Man. When once the bridge is built, man becomes friend of Heavenly Man and join forces to work for the creational Plan. This is the Path of Yoga which is initiated in Sagittarius and culminates in Aquarius via Leo, Gemini.

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## SLOKA - 10

हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः ।  
अग्निगर्भोऽदितेः पुत्रः शङ्खः शिशिरनाशनः ॥

*hiraṇyagarbhaḥ śīśiraḥ*

*tapanō bhāskarō raviḥ ।*

*agnigarbhōditeḥ putraḥ*

*śaṅkhaḥ śīśiranāśanaḥ ॥ 6-107-12 ॥*

### ***Word Meaning***

hiraṇyagarbhaḥ	the golden egg
śīśiraḥ	the cause of coolness
tapanāḥ	the cause of heat
bhāskaraḥ	the light of manifestation
raviḥ	the one eulogized by all
agnigarbhaḥ	pregnant with fire
aditeḥ putraḥ	The son of aditi
śaṅkhaḥ	The one who cools himself as the evening
śīśiranāśanaḥ	dispeller of fog

### ***Meaning***

“He is a golden egg, the cause of coolness, and heat, the light of manifestation, the one who is eulogized by all, pregnant with fire, the son of Aditi, the one who cools himself as the evening and the destroyer of frost.”

### ***Commentary***

#### ***hiranyagarbhaḥ***

The Lord himself comes down as the first manifestation of the Lord who is called Virat or Hiranyagarbha, the self-effulgent egg.

#### ***śísirah***

śísirah is the season of leaf fall. (The months of Aquarius and Pisces in the tropics). Each season governs the effects upon the various beings of the earth and represents one form of the Lord.

śísirah also means, the one who is cold. Coldness and night make the creation recede and contract into the state of non-existence or sleep. It is a manifestation of pralaya to any aspect of creation. The lord indwells these two aspects also. Here, we eulogize the condensing or contracting principle of the Lord which is seen as his sacrifice.

### ***tapanah***

Tapah is penance. It is fiery aspiration. It is the nature of the lord himself. The idea of penance springs up in the higher nature. Through penance, the aspirants proceed to realise the Lord and stand as his cosmic counterparts or principles. All this is said to be the grace of the background Lord. Hence, the Lord himself is the great penance (Mahatapah), the doer of penance and the object of realisation.

Tapah also means the heat. It is the heat that leads to re-absorption into the whole or the background. The fiery aspiration is created from a solar system down to an ego of the individual. It causes the urge to do penance in the hearts of the human beings of this earth. Hence the urge is one form of the Lord.

So, the Sun is also related to, as the cold that precipitates and the heat that re-absorbs. Together, he presides the cyclic activity.

### ***bhāskarah***

The light of manifestation, that causes the manifestation in the objective plane. Bhaskara is the one who imparts light to the planets. The Sun with his etheric currents of attraction and repulsion makes the planets to manifest. First, they appear as points of consciousness that attract the currents of



energy around them and make them to rotate round itself (Sun) in a very great unimaginable velocity. These points of consciousness are called atoms which gradually form as molecules, which give physical form to them. By that time, their velocity is reduced to a regular speed, the surface of the planet becomes cool and gets its own color and shape.

### ***raviḥ***

The one whose voice is the light of the utterance of the universe.

The word Ravi means one who has the sound (rava). Here the sound of the Lord is the light of the Sun – God through which the Lord utters forth the whole universe into objectivity.

### ***agnigarbhah***

The womb of fire, the origin of fire and the one who has fire as his birthplace.

Vishnu, the lord of pervasion is described in the vedas as the great globe of space who awakens as Agni, the point of ignition of consciousness which exists as the geometrical centre of the globe. The lord is said to be a twin with Agni.

As the Sun rises, the fire is embedded with-in as the core. Fire or Agni is the center and therefore seen as a womb

of fire. The fire of dissolution or pralaya is Rudra. The background lord or Narayana is said to hold this fire in his womb. It is a poetic description of the emergence of Rudra from the background state.

It is the embryonic consciousness (or the consciousness which comes down as Agni) which is present in the father or the background Lord as Agni and comes into the foetus in the womb as the son.

### ***aditēḥ putrah***

The son of Aditi.

Aditi is the primordial matter. It is also called Pradhana or Moola Prakriti or basic nature.

It is the first manifestation of the Lord. It takes the first stir of creation after a stillness of all the universes in a slumber of equilibrium to themselves on the background of the higher consciousness of the one existence.

The son of Aditi is called Aditya. Aditi is the mother of all the devas and also to the Supreme Lord. In fact, the supreme God principle is self-existing without mother and father. When he wants to come down as creation, He comes out as the mother-principle which was hitherto slumbering in Him. She comes down and conceives Him in her womb as her child. Then the Lord

comes down as the first manifestation of the Lord who is called Virat or Hiranyagarbha, the self-effulgent egg. This mother-principle descends into all the series of planes of creation upto the grossest material plane, conceiving the Lord as the omnipresence in each of the planes. She is called Aditi. Therefore, the Lord is understood as the child of Aditi. Aditi is the primordial matter which is darkness to the comprehension of beings. That space that fills is the Lord Himself who is the first son of Aditi.

In the next step, there is the birth of light and the start dust and the galaxies. Hence the Sun of every solar system is the brilliant son of Aditi. Since the whole creation takes place with all its depths on the arena of the Solar system, the Sun god is the one who bears the responsibility and the order of the detail of the whole creation.

Every one of the created beings, conscious or unconscious, animate or inanimate has to follow the path of the Sun in all its existence, actions and reactions. Any created being is nothing but a spark of the solar substance. Hence the Sun is the foremost of those who follow the path.

### ***śaṅkhaḥ***

'Sam' is the mantram of Saturn. The limitations representing the Saturn in the body can be lifted up by

proper comprehension followed by a regular introspection and practice of the sound 'Sam' to reach beyond the triangle into the pure state of consciousness. 'Kham' is the sound relating to Jupiter.

'Kham' is the basic sound for a latent space becoming potent space. If we remove 'K', we have the sound 'Ham'. 'Ham' is also the sound relating to creativity, and 'Sam' is the sound for absorption of the creation into the seeming nothingness.

There is a process of latent space becoming potential space through the sound 'Kham', and thereafter there is a grouping of sounds carried out by a cosmic intelligence. The birth of space for every universe is traced to the effect of Jupiter on the supra-cosmic plane. Through the power of sound, he creates space. Thus, Jupiter is responsible for the birth of space.

In space there will be a point, which is potentially universal. It is the future universe. In space, a portion of the space becomes pregnant. It is impregnated with the idea of creation, and that impregnation is the effect of Jupiter. Through the power of sound, Jupiter creates space. The potential space, from the non-potential space, the virgin space is impregnated through sound to form the space of

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creation. Jupiter prevails over it. He utters forth the sound 'Kham', from 'Sam' to 'Kham'. The word in Sanskrit for conch is 'Samkham'. 'Sam' is Saturn and 'Kham' is Jupiter. 'Samkham' is what we use as part of worship rituals! It is held by every four-armed deity. It reminds us strongly to develop the ability to listen to the silence, to the Voice of the Silence. It also gives the clue to existence as a combination of expansion and contraction.

The upper portion of the conch has wider circles, which get gradually narrower up to the tip, at the end of the conch. The tip represents Saturn, and the head represents Jupiter. It gives the message that at higher circles the consciousness is wide and far and at the lower circles it is crystallized. At higher circles, it is consciousness, and it is expansion, while at the lower circles it is constricted, restricted and even imprisoned.

The conch also gives the message that every being in creation is constricted, limited, even arrested and that he should accept the Law of Alternation relating to expansion and contraction. Jupiter utters forth the sound 'Kham' and the latent consciousness awakens into space through the vibrations of that sound. In sleep, it is the latent existence. From latent existence we get into conscious existence and

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the process is through the uttering of the sound 'Kham' as informed through 'Spiritual Astrology'.

*'śaṅkhaḥ'* is the bestower of bliss!

### ***śīsiranāśanaḥ***

Dispeller of frost and fog.

The contraction or cool is essential for manifestation or condensation. It is the same Sun lord that enables expansion too. He dispels fog, enables life functioning even in form which is but a contracted state. He enables expression of life through form.

As 'Sisira', he enables contraction and condensation to form. As 'Sisira nasanah', he enables heat and light to dispel the fog, and causes expansion from the state of contraction or condensation. It is an optimal life expression through the form through the cyclic nature of expansion and contraction that is described by these two names of the lord.

## SLOKA - 11

व्योमनाथस्तमोभेदी ऋग्यजुः सामपारगः ।

घनवृष्टिरपां मित्रो विन्ध्यवीथीप्लवंगमः ॥

*vyōmanāthastamōbhēdī*

*ṛgyajuḥsāma-pāragah* ।

*ghanāvr̥ṣṭirapāṃ mitrah*

*vindhyavīthī plavaṅgamaḥ* ॥ 6-107-13 ॥

### **Word Meaning**

vyōmanāthaḥ	the Lord of the sky
tamōbhēdī	the dispeller of darkness, inertia
ṛgyajuḥsāma-pāragah	the Master of the three vedas – Rik, Yajus and Sama
ghanāvr̥ṣṭiḥ	the enabler of grosser forms and manifestations
apāṃ mitrah	the friend of the waters (of life)
vindhyavīthī	the one who courses south
plavaṅgamaḥ	swiftly in the path of the sky with movement either side

### ***Meaning***

"He is the lord of the sky, the dispeller of darkness, the master and the essence of the three Vedas (Rik, Sama and Yajur), the one who brings forth showers of auspiciousness that enable grosser manifestations, the friend of waters and the one who courses swiftly in the vaults of heavens."

### ***Commentary***

#### ***vyōmanāthah***

'Vyom' in Sanskrit means the sky. It is also the symbol or number '0'.

The sky, the vault of heavens along with the Sun, the Moon, the stars and the earth along with the oceans in all directions are filled by, and pervaded by the grand super-Soul, the Lord. He is the Lord of the sky or 'Vyomanathah'.

#### ***tamōbhēdī***

The Lord as destroyer or inertia or tamas.

We experience awakening from sleep each day. It is the very same state which is called the background or Truth that awakens as consciousness. Man is not aware of the Will that causes this awakening. The impulse (Will) is from the background existence which exists as the undercurrent within the being, and he is thus awakened into a state of



awareness. Thus, 'He' is pure existence (Sat) beyond creation and is the Universal consciousness (Chit) within the creation. Within this, each one of us is awakened. The noumenon beyond, beyond the darkness (tamasah parastat), manifests as the fire of consciousness with the first impulse or the will as the basis.

Again, the awakened individual man wills and weaves the web of his own creation. Likewise, the fire of consciousness that descended from the impulse, from beyond into the creation, is also awakened to conduct the activity in creation. As the fire of consciousness appears, the darkness or ignorance is driven away and there is a permeation of light.

The background awakening into a state of consciousness is the same as the emerging of consciousness from the state of sleep or inertia. Through cycles of time, the awakened or emerged state, merges back into the background. Meaning, it gets back into the inert or the state of sleep or darkness. By the night, all the beings are put to sleep. This is a daily drama of beings absorbed into an inert state during sleep. The creational activity is conducted as an act of sacrifice. It is with the background as the basis, emerging into manifestation as the fire of consciousness and

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again merging back into the background happen via the impulse. The consciousness which is beyond the inert state (Tamas), emerges as dynamism (Rajas) cutting through the Tamas. In the reversed path, again the tamas cuts through the plane of dynamism to be seen as poise (Satva). This cutting through is called 'tamōbhēdī'. So, there is a state beyond Tamas which is the basis of three qualities (Trigunas). As it manifests, the state is Satva or poise.

### ***rgyajuḥsāma-pāragah***

It is but one Veda. The word Veda indicates what we call wisdom. It is the same root word vid-wis.

The aggregate of the principles contained in the eightfold nature is the Veda. It is uttered forth as the cause of Prana within us. It is the basis of our pulsation and respiration and is called OM. OM is understood as a sound, as it is uttered forth. It exists as sound in space. It exists as 'I AM' within us. Meditate upon OM within, without. The Lord (Sun) is the exponent of the Veda and presides over the three – Rik, Yajus and Sama.

The song of life is 'Sama', the sound of breath is 'Rik' and the plan of work is 'Yajus'.

The bird of individual consciousness and the bird of universal consciousness are on the Tree of Life. They are

like the space in the house and the house in the space. The individualised consciousness has viewpoint as centre and the corresponding circumference is formed as a conditioning factor. As the individual moves from point to point, his point of consciousness also moves forming different rings of conditioning.

The bird of individual consciousness when it identifies with the universal consciousness becomes two. The two birds are, in one great bird “Garuda”. The two birds when they sing, sing only one song (Sama), speak only one word (Rik) and do only one work (Yajur).

Man wills a plan while Indriyas (senses) wish some other. Indriya is part of man, will be localised and bound in wish. The manas (mind) is in-between the man and Indriyas. Hence it can will and it can also wish. It can bind or liberate. Such is the field of action.

### ***ghanāvṛṣṭiḥ***

'ghana' in Sanskrit refers to a solid or an auspicious one. It is also the cloud. It is the principle of condensation or solidification. 'Vṛṣṭi' is a shower.

It is the downpour and solidification of consciousness in the forms of creation. It is an auspicious one and the cloud that is pregnant with the waters of life. It

solidifies in the grosser planes. It is possible to a tranquil mind, a mind dipped in such consciousness of OM. Such a mind can bring down the Lord consciousness or the shower to condensation in form.

In our daily life, we come across many incidents that form the objects of our pleasure and pain as well as good and evil. When they are rightly linked with our reactions of sympathy and tenderness as well as rejoicing and disinterestedness, there will be the right linking of reactions with objects. This produces right tuning. The right way of connecting the electrical apparatus ensures that the current flows through the wire. Similarly, the right linking of the four reactions to the four objects creates tranquility of the mind which results in the neutralisation of forms or solidification of consciousness as mind.

The approach of meditation is like this. Try to link up in the following way:

1. Objects of suffering and sympathy should be linked with rejoicing (rejoice in sympathizing).
  2. Objects of affliction should be linked up with tenderness (show kindness to the afflicted beings).
  3. Objects of good should be linked up with rejoicing (rejoice in noticing the good qualities of others).
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4. Objects of evil should be linked up with disinterestedness (Grow passive and disinterested towards evil in others).

Such a linking regularises the various reacting forces of the mind. The result is tranquility of the mind which leads to the absorption of mind from the state of 'what I have' to the state of 'what I Am'. This procedure is mainly useful to overcome the obstacles.

When thus worked out, such solidification does not bind. It expresses the brilliance through form.

***apāṃ mitrah***

The friend of waters (of space) and conducts the path of the waters in a cyclic manner.

The sound potency for 'the upward path of waters' is called NA. The sound potency by which the Spirit becomes matter is called RA. RA is the sound potency relating to fire, which transforms matter into Spirit and Spirit into matter. 'The path of waters' is called AYANA.

NA RA + AYANA = NARAYANA

The background consciousness in the path of Sun worship is called Surya Narayana. He conducts the path of waters and is hence the friend of the waters. Narayana is the name of the Cosmic Lord who conducts not only the

upward and downward cycles on the planet, but also of the solar system and the created beings. We have a time up to which we grow in matter, that is, from the time of birth up to a point in life, we improve our bodily volume. After a point, the volume is slowly reduced. There is a peak point, after which there is no more growth of the body, then slowly it recedes and decays. Thus, there is the expansion and the contraction. There is the increase and the decrease. There is the growth and the decay. Like that, all is arranged in a twofold manner, and so is the case with the human being also. We have the four cardinal points, we have our own morning hour, noon, evening and midnight hour, as childhood, youth, manhood and old age. These are the four stages.

The planet too has its stages. The Lord breathing in means, that all the creation gets back into Him, and when He breathes out, all beings come out of Him. The total process is understood to be an expansion and a contraction. This is what is called the Law of Pulsation, which is one of the fundamental laws. The functioning of the heart is also on that basis. Such conducting of the path of expansion and contraction, upward and downward flows is seen as the activity of the path of waters of space!

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### ***vindhyavīthī plavaṅgamaḥ***

Vindhya refers to the South, the heart, and the hunter in the sky. The path to the south is of benevolence and compassion. South also stands for love. 'vindhyavīthī' refers to the southern coursing of the Sun.

Plavanga refers to the movement through swift leaps like that of a deer or a monkey. Coracle is a small, rounded boat which is also called plavanga in sanskrit. In the currents of water, it moves to the left and to the right while coursing along.

Here, the coursing of the Sun in the southern direction is to bring light to the forms. South enables stability. It is bringing down light into matter and therefore there is much light in the lower planes also.

He illumines and protects the Devas and the Pitris. As He courses towards north, he protects the Devas. And as He courses through the south, He protects the Pitris. When He courses through the north, one can establish in the person and when He courses through the south, one can return duly illumined into personality. The disciple is one who follows the path of Sun and learns to work with the Devas and the Pitris.

## SLOKA - 12

आतपी मण्डली मृत्युः पिङ्गलः सर्वतापनः ।  
कविर्विश्वो महातेजा रक्तः सर्वभवोद्भवः ॥

*ātapī maṇḍalī mṛtyuḥ*

*piṅgalāḥ sarvatāpanaḥ ।*

*kavirviśvō mahātējā*

*raktaḥ sarvabhavōdbhavaḥ ॥ 6-107-14 ॥*

### ***Word Meaning***

ātapī	the Lord that blazes forth with his rays
maṇḍalī	the cyclic movement
mṛtyuḥ	death
piṅgalāḥ	honey colored
sarvatāpanaḥ	the heat content, of all that 'is'
kaviḥ	the composer
viśvaḥ	the universe
mahātējā	most brilliant
raktaḥ	red, the synthesizing activity akin to blood
sarvabhavōdbhavaḥ	The cause of all that is, as concepts



### ***Meaning***

"He blazes forth with the brilliance of his rays and radiates heat. He is of honey colour, he is himself, the death, the bestower of heat and warmth to all that 'is' in creation, the composer of the creation in all its detail, the background and source of all concepts, the synthesising one and the most brilliant one."

### ***Commentary***

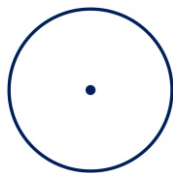
#### ***ātapi***

A complete conception of the scheme of creation through contemplation. Such contemplation is described as Tapas. The sound, 'A' is the Lord or Synthesis. Tapas is the fire of contemplation.

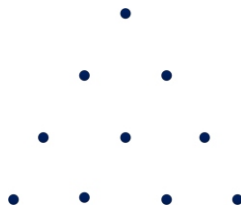
He meditates and conceives the creation of the worlds as the Will of the Lord.

#### ***maṇḍalī***

The one decorated by the 'Mandala' as an ornament is 'maṇḍalī'. Mandala is but the detail of the creation in all its principles and cyclic nature. In the simplest form, a decad is presented as a circle with a central point. The centre representing number 1 and circle representing the 0. This is called Mandala in the Vedic system.



The form of the decad is the famous Pythagorean decad, which is one of the original symbols.



The Purusha Sukta of Rig Veda speaks of the Lord manifesting as number 10 (Dasangulam). In 10 steps, He comes down ten times. Thus 'Ten times Ten' is an occult statement expressing the manifestation of 'One' as all this! Number 10 has been the complete and fulfilling number whose name is Mandala in Sanskrit and decad in Greek and Latin. In Jewish tradition, this same number is depicted as the Sephiroth tree.

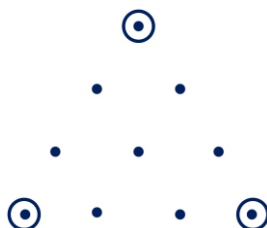
The mandala wisdom in the Rig Veda is the profoundest of all wisdom. All symbols emerge from there

and culminate there unto. The vedic seers conceived the time cycles in terms of number 10 (mandala):

Kali Yuga	1	432000
Dwapara Yuga	2	864000
Treta Yuga	3	1296000
Krita Yuga	4	1728000
Maha Yuga	10	4320000

10 x 10 x 10 Maha Yugas is the day of Brahma, and the equal time is the night of Brahma. 10 x 10 years form the life span of a Brahma, meaning the span of a creation. The 10 incarnations in 4 Yugas is also the formula derived from number 10.

A zodiac of 10 Sun signs is the esoteric Zodiac, which excludes the passion, the emotion and the desire represented by the second half of Virgo, Libra and the first half of Scorpio which accounts of 60 days. (two months or two Sun signs), The decad in its detailed form is



This is the decad in its original form. The corner bindus (points) represent the Trinity presiding over the seven bindus representing the seven planes of existence and the circle representing the sphere of a universe. The worshipper can visualise himself as the central point, enveloped by six sheaths, which surround him as the six bindus, further surrounded by the Trinity, the triple qualities, and finally surrounded by the 'wheel of time'.

His assimilation of the six chakras and mastery over their functioning, leads him to preside over the Ajña Centre. Even then, he is still presided over by the three qualities of the Soul beyond which he would encounter time, and beyond which he experiences the timeless Existence.

The Sun God presides over this entire activity and detail of mandala and thus is said to poetically wear it as an ornament.

### ***mṛtyuḥ***

Death is but a limitation. It is to a plane of awareness. Release from death is immortality. Limitation, condensation or absence of awareness is death. Death is of two types: death to illusion which is the birth of consciousness and death to consciousness which is the birth of illusion.

At death, the spirit gives up in favour of matter and withdraws to be a point in the centre. Death is to the consciousness for the birth of the grossest material existence. Whenever, there is a loophole of awareness, it is called death. The Sun God as 'mr̥tyuḥ' presides over two kinds of death and consequently two kinds of birth as well! One is death to consciousness and birth to material, the other is death to material and birth to consciousness. Death is seen as disappearance of light in common parlance. It is getting to the invisible. Moon governs physical birth or spiritual death. Saturn governs physical death and spiritual birth.

### ***piṅgalāḥ***

It is the Nadi or the channel of light that moves us up. It is an uplifting channel. It relates to the law of evolution. Ida relates to involution. The light of Aditi or Aditya is Ida, Pingala and Sushumna. Pingala is the immediate pursuit of the truth seeker. Ida is materialization. The being is here (physical plane) with all the impurities. Now he wants to rise in consciousness and takes the aid of this channel of pingala.

Once he raises, he can position himself in the center. Manifestation is through Ida, which is an

involutionary process. Spiritualisation is through Pingala. Then centralisation happens after we have mastered Ida and Pingala. Pingala gives you spiritual experience, divine proximity, and the Presence of your Master.

The colour of Pingala is Honey colour. It is transparent Golden Yellow colour which enables you to gain real spiritual experiences. Even the Golden hue, at its transparency level it is called the colour of Pingala. That means, vis-à-vis the etheric body you have gained the most advanced states. A dance with Krishna (the universal consciousness) is possible, with you as the individual consciousness. It is a poetic presentation in that manner in the scriptures.

Pingala refers to the Nadi relating to the unfoldment of consciousness, the entry gate into spiritual experiences, and at its advanced states it enables you to have divine romance. Since it is Honey coloured, honey also came to be as an important food aspect in spiritual life. The impact of honey on the body is very well elaborated in Ayurveda. The fat in you is easily burnt, because honey gives heat necessary to eat away the extra fat in the stomach. But you should be able to bear with the heat! For all heavy weight situations, Ayurveda suggests frequent drinking of

honey with water. It will burn up the fat which is a kind of heavy manifestation. Even otherwise, to tone up the intestines and the digestive system, you need to keep a big spoon full of honey in the mouth and gradually taste with the tongue and the palate. The tongue gets alerted, and awakened. The tongue is a total representative of the intestines and the digestive system. The cleanliness of the tongue tells an Ayurvedic doctor, how clean your stomach is! Unclean tongues are indicative of unclean stomachs. Daily cleaning your tongue is as good as cleaning the stomach.

Sun God is honey colored and he presides over all upwards movements, all teachers, scriptures, wisdom, etc. They are all implements to uplift the beings to the kings of beauty.

### ***sarvatāpanaḥ***

The Lord is the sap of Life as also its absorber. He is meditated as light and also the heat. He absorbs 'His' life in all into 'Himself'.

He germinates life and also periodically absorbs life into original life. So, he is the consumer called 'sarvatāpanaḥ', Lord as the all-absorbing heat. The Lord Says in Bhagavad Gita, "I AM their goal and culmination". "I

heat the earth in summer to shower as monsoon. I receive and I shower. I AM their death when I receive them, and I AM their immortality when I shower them out”.

When vapour is condensed into water, there is an emission of heat (a union of fire, water and air) which is called latent heat. When hot currents of air are produced. Then water evaporates and the latent heat is reabsorbed.

Latent heat in water is utilised as vital heat (Badaba - agni) to germinate seeds, stimulate ova the impregnation of which forms the basis for the return of Souls to birth. This cyclic activity is presided by the heat principle of the Sun.

The Sun rays have the creative potencies as also destructive potencies. In us, eyes absorb the creative potency and feet absorb the destructive potency. The feet are connected with eyesight. Ailments of feet and sight generally go together. If a man is accustomed to walk in scorching Sun with bare feet, his eyesight is soon affected. Remember that feet are also governed by Pisces. Feet absorb the destructive potency of Sun's rays while the eyes absorb the creative potency.

***kaviḥ***

The prophet poet, composer.

The word '*kaviḥ*' in Sanskrit means a poet in its



ordinary sense. But when used in the Vedas and the scriptures it means the Sun-god, who is the seer of the whole universe. He is said to have a continuous, instantaneous glance of the whole universe by the power of his rays of illumination. He is further described as the poet who utters the splendours for the whole creation by the powers of his own imagination and description, as a poet. He is also described as the prophet who prophesies the occurrences of one spell of creation. He is the knower of the scriptures as well as the prophet poet who composes them.

### ***viśvaḥ***

'viśvaḥ' is Universe. The Sun Lord is meditated upon as the form of Lord. This is the first step of any spiritual practice. He pervades and it is the Lord who makes himself live as the universe.

### ***mahātējaḥ***

mahātējaḥ is the great light. All lights like the fire, Sun, and the intellect of the individuals are only the manifestations of the Lord's light. Hence the real light which illumines all lives is the lord himself. Hence, he is the greatest light!

### ***raktaḥ***

'raktaḥ' as color refers to the red. It is the blood tissue that keeps things together through cordiality. Blood stream is the

vehicle for life which keeps the system intact. The Sun God transmits life and holds all together through the viscosity of life. Especially the Sun rays at Sunrise and Sunset are said to carry such healing and life nourishing touch. Love is the basis for the entire existence of the universe. Love succeeds and synthesises all. The blood stream and love are intertwined because the blood stream carries the love or cordiality. It is a magnetic impact that holds various things together. Pure love is not possessive yet holds everything together! Such is the nature of the Sun which is the universal cementing force!

### ***sarvabhavōdbhavaḥ***

Source of all concepts. Bhava means conceiving of the beings, concepts, the world. It is 'becoming'. Udbhava is the origin of such emanation. Sarva means all. All that emanates is but a concept that emerges from the background. He is the universe and its existence. Born out of himself, through the concept of birth, he is beyond the concepts of beginning and ending. He is the source and resource of all worlds of all beings.

Man is but a spark of the Light of God. He is created in the image and likeness of God on the Earth. So, the Lord is the origin of all beings and the center of all beings

simultaneously! A spark comes out from the parent Sun through an urge which is conscious. It is lodged in the womb of space. It develops into its own existence with all its counterparts.

### SLOKA - 13

नक्षत्रग्रहताराणामधिपो विश्वभावनः ।  
तेजसामपि तेजस्वी द्वादशात्मन्नमोस्तु ते ॥

*nakṣatra graha tārāṇām*

*adhipō viśvabhāvanah* ।

*tējasāmapī tējasvī*

*dvādaśātman-namōstu tē* ॥ 6-107-15 ॥

#### ***Word Meaning***

ātapī	the Lord that blazes forth
nakṣatra graha tārāṇām	the Lord that presides over the
adhipaḥ	lunar mansions, constellations, stars and the planets
viśvabhāvanah	the one who holds the universe as his concept
tējasāmapī tējasvī	Most brilliant of the self-brilliant ones
dvādaśātman	the twelve fold indwelling Lord of the creation
namōstu tē	Verily, you are the Lord! Salutations to you!

## ***Meaning***

“Verily, you are the Lord. Salutations to you, the lord that presides over all the lunar mansions, planets and stars, the one Lord who holds the creation as his concept, the most brilliant among the self-brilliant ones and the twelve-fold indwelling Lord of the creation.”

## ***Commentary***

### ***nakṣatra graha tārāṇāṃ adhipaḥ***

The Lord that presides over the arcs of the ecliptic, the planetary lights and the stars that guide!

The Nakshatras means the archs of the ecliptic. The whole zodiac from Aries to the end of Pisces has 12 equal divisions. Each is an arch. Therefore, these divisions are called Nakshatras.

Similarly, there are 27 equal divisions. Nakshatra means an equal arch when the zodiac is divided into 27 number of equal parts. When the ecliptic or the apparent zodiac is divided into a number of equal archs (whatever the number may be), then each arch is called a Nakshatra. Only, the division should be into equal archs. If the division into 3, there are 3 Nakshatras. They decide the shapes of the physical bodies of all the living beings on this earth by

producing various patterns and designs. 'Nakshatras form the shape', says the Purusha Sukta.

Grahas are the planetary lights. each solar system including our own is an integral whole and should be understood as one single personality. We can name this as the solar consciousness of this particular solar system, which includes the various planets as the psychological potencies of the whole system. Every atom of our earth receives a print of the totality of the personality and begins to evolve into its degrees of awakening along with this totality. Consequently, every atom is being influenced by the totality every moment. The evolving tendency is also innate in the totality as an inherent trait. The evolution of each planet is guided by the ever-attending planetary consciousnesses which work as guides.

The planets at the time of birth form a particular pattern according to which we are shaped as the arrangement of the various concepts in us.

Tara is the star(s) that guides. As the guiding star, the Lord makes people travel safely through their births and deaths in the darkness of ignorance and leads them out to the destination guiding them by his own light and their own sight. In the ancient days, sailors travelling in the mid-ocean

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used to observe a particular star to take their right direction in the journey. Similarly, everyone is made to be born under the guidance of a particular star which gives him a particular trend of life and guides him through.

### ***viśvabhāvanah***

'bhāvanah' is the goal of imagination, the concept. The source and goal of imagination is the reaction of the mind towards itself and its recollection of memories. All this form part of the Lord.

The universe is but a concept manifested from the Lord as his thought projected.

### ***tējasāmapī tējasvī***

Tejah is the self-brilliance.

Brilliance functions through the heart and makes the senses and mind shine forth through the physical body in its metabolism and synthesis of chemicals. He is verily the brilliance of the all the brilliant ones and therefore of greater brilliance than all that is brilliant!

### ***dvādaśātman***

The lord of the twelve petalled lotus is Vasudeva, who sacrifices himself to dwell within the zodiac of 12 Sun signs. He is the indwelling Lord of the universe.

He is the universal Soul and universe is his form.

He is the Intelligence of all forms: the mineral, the plant, the animal, the man, the Devas, the Solar Devas and the Cosmic Devas. Therefore he is called Dwadashatman, the twelve fold, indwelling consciousness.

Contemplation upon this Lord gives the touch/contact with the Indwelling Intelligence of all forms. It enables the Soul contact. The visible universe of spirit and matter is but the concrete image of an ideal abstraction. It is built on the model of the first divine idea. It is in eternity as a latent idea and remains in the latent state. The Soul animates this latent model in the central Sun called Vasudeva, who has 12 qualities - the 12 Sun signs of the zodiac - the 12 numbers of the 'Sephioral Tree' (the 10 numbers plus the male female principles of the universe). These twelve dualities form the model of the geometrical figure, the dodecahedron.

This twelve fold principle Vasudeva functions as the corner stone of the creation, which is seen as the Temple of the Lord. Through the twelve signs of the zodiac, he presents himself as the twelve adityas.

Adityas are beings of illumination or light. The Vedas describe them as bright, pure as streams of space water, free from guile and falsehood, blameless and perfect.

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- They are said to be the guards of light and of sight.
- They overview with many eyes, as many as the rays of the Sun.
- They move in the thin ether, akasha and manifest through the 4 elements namely air, fire, water and matter.
- They are considered 12 in number on account of the interplay of the threefold Sun with the fourfold elements as explained before.
- They are considered to be the upholders of the laws of the universe.
- They are the rulers of all beings.
- They uphold the universe, upholding that which moves and that which moves not.
- They are the protectors, life givers, nourishers and guardians.
- They even guard the world of spirits under the ones, who guard the law.
- They are considered as the best exactors, they illuminate the world driving away the darkness.
- They nourish beings and regulate relationships.
- They do not slumber nor do they close their eyelids.
- The law and the righteousness emerge from them.

- They work as creators, preservers and even destroyers.

The 12 of them are given 12 names in the Vedic system, which are copied in other theologies like Zoroastrian and Greek. In each month of the year, it is a different Aditya who shines and functions through the sign of the zodiac. It is presented in the table below.

<b><i>Solar Month</i></b>	<b><i>Name of the Aditya</i></b>	<b><i>Functioning Principle</i></b>
Aries	Dhata	Aditya that Creates living beings
Taurus	Aryama	He's in the wind
Gemini	Mitra	He's in the Moon and the oceans
Cancer	Varuna	He's in the waters
Leo	Indra	Destroys enemies of Gods
Virgo	Vivasvan	He's in the fire and helps to cook food
Libra	Tvastha	He lives in the trees and herbs
Scorpio	Vishnu	He restores balance between divine and the diabolic
Sagittarius	Anshuman	He is again in the wind
Capricorn	Bhaga	He is in the body of all living beings
Aquarius	Pusha	He makes the food grains grow
Pisces	Parjanya	Showers down rain

Dwadashatman is the indwelling consciousness functions through the twelve Lords as twelve adityas.

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### ***namōstu tē***

te-namaH- astu

namaH is 'not me'. It means, “You, the worshipful”. It is a worship that we conduct when we precede the quality of the Sun with OM and then say namaH. It means, Verily, you are the quality and I worship you.

## SLOKA - 14

नमः पूर्वाय गिरये पश्चिमायाद्रये नमः ।  
ज्योतिर्गणानां पतये दिनाधिपतये नमः ॥

*namaḥ pūrvāya girayē*

*paśchimāyādrayē namaḥ ।*

*jyōtirgaṇānāṃ patayē*

*dinādhipatayē namaḥ ॥ 6-107-16 ॥*

### **Word Meaning**

pūrvāya girayē namaḥ	Salutations to you, the Lord at Sunrise, the Lord of the Eastern mount
paśchimāyādrayē namaḥ	Salutations to you, the Lord at Sunset, the Lord of the Western mount
jyōtirgaṇānāṃ patayē namaḥ	Salutations to you, the Lord of the groups of luminaries
dinādhipatayē namaḥ	Salutations to you, the Lord of the day

### ***Meaning***

“Salutations to you, the Lord at Sunrise who is the Lord of the Eastern mount. Salutations to you, the Lord at Sunset, the Lord of the Western mount. Salutations to you, the Lord of the group of luminaries and Salutations to you, the Lord of the Day.”

It may be observed that, hereafter, through several names and qualities of the Sun Lord, salutations are offered by uttering 'namaḥ'.

### ***Commentary***

***pūrvāya girayē namaḥ - paśchimāyādrayē namaḥ***

Puuvaya Giraye (Girim) refers to the Eastern Mount.

Light and life are showered by the Sun on the Eastern horizon and on the Western horizon. The activity of life, flora and fauna on the planet are taken care of. During the day, the Sunrays directly reach the earth. After the apparent setting in the West, the Sunrays reach the Earth via the Moon. So, the Sunrays reach the planet via the two paths. There is a shower of the Soli-lunar rays, by the rising from the Eastern mount and setting in the West. In us, we relate to East in the brow centre and the West in the Muladhara. The ritualist is recommended to face the East,

salute the East, and visualize that the angel of East is reaching him into the heart. Likewise, he turns to West and invokes the related energies.

We bow down in veneration to the Sun, witnessed from the hills on the Eastern horizon. This relates to the Sunrise. Likewise, we bow down in veneration to the Sun witnessed from the hills on the Western horizon. This relates to the Sunset.

The two eyebrows are also symbolic, of the outline of two hills between which the Sunrise is witnessed. The brow-centre relates to the East in us.

There is a point at the back of the head, above the neck region that corresponds to the West. The two points when connected is seen as the bow, the dhanus of Siva and Vishnu.

At the first appearance of the Sun, every day in the East, there is the emanation of the horse on the horizon. The dawn is always a stimulation point of the horses. The chariot of the Sun is drawn by 'the seven horses as one'. The beginning of the year is made by the arc of the horse, which is called the Nakṣhatra-'Āśvini'.

The beginning of the creation by the Dēvas is also conducted in the same way. It is said that Viśṇu, the

omnipresent principle of the Absolute, was in sleep. A germ was produced by the creator consciousness Brahma. It could eat the thread of the bow of Viśṇu. (The bow is the arch of the heavens, and the thread is the diameter which passes through the created centre.) Then by the force of the bow, the head of Viśṇu is broken and later replaced by the head of a horse. This is the origin of the horse-headed deity, Hayagrīva.

The endless circle of the ecliptic is marked by the germ, and the marked point started the creation once again. Every year the vernal equinox marks the point of the beginning of the year. This allegory is given in the Purāṇa called Dēvi Bhāgavatam. The beginning of the year bears perfect correspondence with the beginning of the day. These two, bear correspondence with the point on the Eastern horizon at the time of the birth of any being on this earth. This point is called the Ascendant or the Lagna of the horoscope of that particular being. All the planets are calculated in relation to the Lagna. The space globe around us will have its beginning and ending with the Lagna, when it bears a perfect correspondence of all the configurations of planets at the time with the parts of the body of that being when it is lying folded in the egg in the mother's womb at

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the time of the fertilization. The Sun in the East is seen as Mitra while the Sun in the West is seen as Varuna. They are the Will and the Strength respectively.

***jyōtirgaṇānām patayē namaḥ***

The lord that presides over the groups of lights.

'jyōtiḥ' means the light. The concept of light is given to the beings of the earth, through the sign of the bull since it represents the eyes and eyesight. The Sun causes light, while the sign Taurus causes the concept of sight.

'Gana' is the sound for group and 'pati' means the lord. The Lord of groupings is Ganapati. Here, it refers to the Lord that presides over the groups of lights. Grouping is a dimension of Jupiter.

Ganapati, the God - form with elephant head is the Lord of grouping. He causes the power to group numbers and syllables and hence he is considered to be the lord of the vidyas. (The facets of wisdom). One can know about his own voice in the form of the many syllables and their combinations which are called words and sentences. The capacity to read the author precisely through the book is got through the meditation of Ganapati.

The utterance is the whole creation that takes place with all its depths on the arena of the solar system. The Sun



god is the one who bears the responsibility and the order of the detail of the whole creation. As 'jyōtirgaṇānāṃ pati', the Lord through the grouping of (beings of) lights leads unto himself, synthesising the detail as himself.

***dinādhīpatayē namaḥ***

The bright half of the day is solar by nature, the dark half of the day is lunar by nature.

Be it the solar or lunar aspect, it is presided by the Sun. Lunar is but the reflection! The day of 24 hours is comprised of a duration of light and a duration of darkness or reflected light. The duration of light and darkness of the solar and lunar lights depend upon the part of the year, the equinoxes and solstices, the part of the lunar month – whether closer to the full Moon or the new Moon and so on.

All the varieties of manifestations of the light of the day, in the direct form or the reflected form is presided over by the lord. Therefore, he is called 'dina-adipathi'.

## SLOKA - 15

जयाय जयभद्राय हर्याश्वाय नमो नमः ।  
नमो नमः सहस्रांशो आदित्याय नमो नमः ॥

*jayāya jayabhadrāya*

*haryaśvāya namō namaḥ ।*

*namō namaḥ sahasrāṁśō*

*ādityāya namō namaḥ ॥ 6-107-17 ॥*

### ***Word Meaning***

namaḥ jayāya	Salutations to you, the bestower of victory and fulfilment
namaḥ jayabhadrāya	Salutations to you, the one who bestows victory and secures
namaḥ haryaśvāya	Salutations to you, the Lord of the green horses
namaḥ sahasrāṁśō	Salutations to you, the Lord adorned by the thousand rays
namaḥ ādityāya	Salutations to you, the Son of Aditi

### ***Meaning***

"Salutations to you, the bestower of victory and fulfilment, and Salutations to you, the joy emanating through victory and fulfilment. Salutations to you, the god with green horses, Salutations to you, the Lord adorned by thousand rays. Salutations to you, o! Son of Aditi!"

Jaya is the culmination of Yaja. Bhadra is the auspiciousness and safe-guard, that follows such culmination of the sacrificial ritual or Yaja. The auspiciousness is bestowed upon the beings. This is what is indicated as the 'haryashva', the horses as life force and the life fulfilling flora and fauna on the planet.

Sahasra, is the crown center and Aditya is the cosmic Sun, beyond which is the primordial, the state of Aditi, Vishnu or the Mother. Aditya permeates the creation. He is verily the sacrifice, the state of fulfilment as 'Jaya' and the auspiciousness that follows. The ritual of creation thus progresses. Green horses are the life sustaining principle. The plant kingdom presents this dimension of the Sun God. The activity in creation is of Golden Yellow, whose variations are up to the range of light Green and dark Green.

## *Commentary*

### *namaḥ jayāya*

'Ja-Ya' is the triumph, or victory. It ensues, when the conduct is, according to the procedure.

What is conducted is 'Ya-Ja', which is the plan of work. It is a culmination of the activity in the field of work, which is also called Kurukshetra. The bird of individual consciousness and the bird of universal consciousness are on the Tree of Life. They are like the space in the house and the space in the space. The individualized consciousness has viewpoint as centre and the corresponding circumference is formed as a conditioning factor. As the individual moves from point to point, his point of consciousness also moves forming different rings of conditioning.

The bird of individual consciousness when it identifies with the universal consciousness becomes two. The two birds are, in one great bird 'Garuda'. The two birds when they sing, sing only one song (Sama), speak only one word (Rik) and do only one work (Yajur).

Man wills a plan while Indriyas (senses) wish some other. Indriya is part of man, will be localised and bound in wish. The manas (mind) is, in-between the man and Indriyas. Hence it can also 'will' and it can also 'wish'. It can

bind or liberate. Such is the field of action. According to Science of numerology, the numerical potency for Ya-Ja is 18. When reversed, it is 81. So, Ya-Ja is the conduct of the ritual and Ja-Ya, its culmination. This is how, there is a field of activity and the culmination for the Sun. He conducts the creation as a ritualistic activity that culminates in victory.

When the conduct is according to a procedure with a spirit of service and sacrifice, the outcome is victory.

***namah jayabhadrāya***

Jaya is Success, Victory or Triumph.

'Bhadra' is auspiciousness and the dimension of the Lord that stands guard to the entire creation. It demands purity in all planes. Bhadra also refers to the Sun center in us. It is perpendicularly down under Sahasrara. This is the 'Head light of beauty above' of the Occult temple, which is the body.

The Lord is the success of all. Everyone who can believe in Him knows the order of the universe and its plan and acts only accordingly. Hence, He knows no defeat.

A knowledge of the Lord, is truly a knowledge of success. The Lord bestows auspiciousness by dispelling disease, decay and death. He thus secures and safeguards the beings.

## ***namaḥ haryaśvāya***

Hari+Ashva=Haryashva

Hari means the Lord who comes down. When the Lord comes down into a form to lay the Law and protect the Lawful, he is called Hari. He is also the one who destroys evil and sin (in purities). Where the Law is followed, there, the doors to sin and evil are shut.

He is Mounted on the Horse. Meaning, he presides over the horse. Horse is the symbol of solar ray. Solar ray is ray of light and life. Thus, the Lord in form presides over light and life. It also refers to the energy of Sagittarius. Worship rituals are conducted in the month of Sagittarius to the Lord, as Hari in the temples relating to the Second Logos, Vishnu.

In Sagittarius, we relate to the fire that comes down to earth in the form of a horse. Lord Indra is said to ride upon it in the circular path to lead the cycle of waters (as clouds on the upward path and as rain on the downward path).

In the Veda, the horse is described as a form of Agni when it represents the cosmic fire. The jerk in creation from subjectivity to objectivity is symbolised as the ritualistic horse in many places. Thus, in all the levels the horse

represents the immanent fire that exists beyond the physical, mental, planetary and solar phenomena of flame.

This is the name of the form, which the Lord takes before HE comes down to the earth as an Avatar to lay the Law. Parabrahman is the God Absolute who is beyond all, and who has nothing to do with any of the workings of the Universe. In fact, he exists as the background of all the creation on which the active God Principle begins to work and later is called 'Hari'. It is not exactly the name of that form of God, but it is pair of sounds that bring forth the utterance of the word into the vocal audible sound.

In the Tantras, these two sounds put together form the name of the power, in its female manifestation. Then the God is called 'Hreem'. When it comes down as the active male principle, the God in man is called 'Hari'. When it acts as the reabsorbing principle it is called 'Hara'.

Hari pervades all and he saves from all shapes and natures, at all places, and at all times since he is pervading all as awareness and life.

### ***namaḥ sahasrāṃśō***

He is the one who presents in a thousand dimensions or parts. The one who descends has thousand spokes or raylets. He runs this creation as a ritual and protects.

It is the splendour of the Sun-God having thousand raylets of light working as channels for the lines of force that keep the planets in equilibrium to work as one solar system. Every point of space in the solar system works as local centre of such a nature with thousands of lines of force being emanated.

The cosmic breath makes this body live by virtue of the power of the mantram of cosmic pulsation which is 'S' and 'H' (Soham) along with the mantra of sound utterance which is the sound 'R', the trill of the vocal chords and which is known as the Rig-Veda by the seers. The three syllables of the two mantrams (of the cosmic pulsation and the sound utterance) are put together S, H and R, and hence the heads of the Lord are produced as 'Sahasra'.

The Lord himself when he intends coming down, he mounts upon the bird Garuda. Agni the Lord of Universe comes down upon the bird Garuda as Vishnu. When it comes down as the active male principle, the God in man is called Hari. In the previous mantra, we understood that he comes down mounted on the horse, which is the cosmic fire.

'Sa' and 'Ha' are the cosmic pulsation and 'Ra' the cosmic fire.



He creates, He comes down to preside and protect the creation. The creation is expressed and protected.

***namaḥ ādityāya***

This sloka relates to the ritualistic activity in creation. Aditya or Bhargo Deva is the Cosmic Sun or the Central Sun. The Aditya himself receives from his father, i.e., the Cosmic Consciousness which we call Aditi. Aditi is the primordial light. From the primordial light, a centre emerges, which is called Aditya, the Cosmic Sun. (*see: dwadashatman or 12 Adityas also*).

Adityas are the upholders of the laws of the universe and also the protectors, life givers, nourishers and guardians.

## SLOKA - 16

नम उग्राय वीराय सारङ्गाय नमो नमः ।  
नमः पद्मप्रबोधाय मार्ताण्डाय नमो नमः ॥

*nama ugrāya vīrāya*

*sāraṅgāya namō namaḥ ।*

*namaḥ padmaprabōdhāya*

*mārtāṇḍāya namō namaḥ ॥ 6-107-18 ॥*

### **Word Meaning**

namaḥ ugrāya	Salutations to you, the fierce one
namaḥ vīrāya	Salutations to you, the valiant
onenamaḥ sāraṅgāya	Salutations to you, the speedy traveler that pervades all
namaḥ	Salutations to you,
padmaprabōdhāya	the Lord as the unfolding principle in the Lotus (of creation).
mārtāṇḍāya namō	Salutations to you, the principle of
namaḥ	awakening in the egg

## ***Meaning***

“Salutations to you, the fierce one, the valiant one, and the speedy traveller that pervades all. Salutations to you, the Lord as the unfolding principle in the Lotus. The Lord as principle of awakening in the egg, Salutations to you!”.

## ***Commentary***

### ***namaḥ ugrāya***

Ugra is the fierce one. When vanquishing the diabolics, he is most fierce in His expression. Nrisimha, who killed the demon Hiranyakashipu with his claws in a most fierce way is an example. Nrisimha is an incarnation of the second logos. It is the presentation of fierce, formidable and terrifying manifestation of the energy!

The background Lord, in his manifestation to vanquish the diabolic energy is the fiercest one.

It must also be noted that among the constellations (nakshatras), Bharani, Magha, Purvaphalguni, Purvashada and Purvabhadra are said to be 'ugra nakshatras'. They carry the fierce and aggressive energies.

### ***namaḥ vīrāya***

Valiant one, who with his might, inspires a progressive movement in the student. Here, it is a march towards the

light that HE inspires. The progressive movement is to come out of the individual separative awareness and travel towards 'One' awareness. The one who is non-separative is the one who is valiant and has no opponents. It is the separative ego that weakens the being. 'Ahamasmi', i.e., 'I exist' is separative. It is a feeling of me, mine and so on. It is 'Him' that exists as us, is a state of 'Brahmahamasmi', which is a state of stable association with 'That'. This is also the state of the Mother. 'He' is your very existence and awareness. He continues to be with you, while in life, in death, in birth and in all states. It is a status of non-separative existence.

This is a state of bliss eternal, which is beyond the seven planes. When man experiences himself as pure awareness and as existence, he is a complete man. The awareness (the intelligent activity) that exists in creation also exists in man. When in a separative state, he is individual and falls from the state of a valiant one. Where there is individual or separate existence, there, a state of limitation exists.

When it is non-separative, meaning the awareness of 'Him' as individual I AM, it is a state of no-limitation though in an individual frame. This state is 'Vira'. This is the

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state of Aditi or the Moola Prakriti or the Mother also.

We worship such light as 'Om Viraaya namaH'.

### ***namaḥ sārāṅgāya***

Lord Narayana is famous with his bow, Saranga which is the right symbol of the mind and the respiration of the student of meditation during the attempt to utter forth OM. It is also the bow of variegated colours (of the sky), the rainbow.

Sarnga is the name of the bow of the Lord. It signifies the centre of the two eyebrows where the presence of the Lord is to be meditated as the light of the Anthahkarana. "S'a-rn-ga Dhanva" is the one who bears the sacred bow.

Saranga is also a speedy traveller, the Sun. The travel is said to be speedy, by virtue of the quality of permeation. As he permeates, he simultaneously exists in all planes of creation. Such is his speed!

'Anga' means the limbs or parts of the whole. They are the limbs. 'Sara' in Sanskrit is the essence. The essence, the background Lord is simultaneously present in all the limbs by pervasion. He is present and he conducts the functioning of the limbs.

Anga means 'verbal base' in Vyakarna (Grammar). There is background as a 'Being' and 'doing' as the verb. In

all doing, the Presiding lord is present. Such is the speed. That is why the limbs are related to the doing part. The 'whole' is present in all the limbs simultaneously as its essence. Chiefly, they are said to be six in number. The limbs to know the one 'Veda' are also six called the six vedangas. Even in the art of expression called 'Natya', there are six chief Angas that express as Angika or gestures.

So, in all the doing and knowing, in all the parts, as limbs, it is 'He' who exists and presides as the Lord and essence. We worship him as 'Om sāraṅgāya namaḥ'.

The 'OM' permeated in all the parts of the whole is related to.

### ***namaḥ padmaprabōdhāya***

The unfolding principle that causes the lotus to unfold. In the one that unfolds, HE causes unfoldment.

Lotus is seen as a symbol for an unfolding principle. There is the pool of life and consciousness. The lotus, the sevenfold one, is the lotus of creation within which there are beings that are also sevenfold. They are the micro lotuses within the macro lotus.

The student is suggested to feel himself placed in a huge lotus of creation and to feel himself as a mini sevenfold lotus. With the invocation of light of the Sun, the

unfoldments happen petal after petal. We worship such Sun principle, who graces to unfold the lotus of creation and also the beings within. When creation is planned, the globe of space unfolds into a lotus through the means of time. The serpent of time moves in spirals, springing from the Plan. As per the movement the formations happen. The formations are filled with time and space. The formation itself is called the unfolding lotus, since unfoldment is the characteristic of lotus. The unfoldment is of awareness (of light), which is fresh and brilliant. Hence, it is called lotus.

The unfoldment is in layers within the layers, which is also like the lotus.

***mārtāṇḍāya namō namaḥ***

See mārtāṇḍaḥ (sloka 9)

'He' unfolds recollecting himself in due and ancient form from the egg as the principle of awakening. Salutations to 'Him'.

## SLOKA - 17

ब्रह्मेशानाच्युतेशाय सूर्यायादित्यवर्चसे ।  
भास्वते सर्वभक्षाय रौद्राय वपुषे नमः ॥

*Brahmēśānāchyutēśāya*

*sūryāyāditya-varchasē ।*

*bhāsvatē sarvabhakṣāya*

*raudrāya vapuṣē namaḥ ॥ 6-107-19 ॥*

### ***Word Meaning***

namaḥ	Salutations to you!
brahmēśānāchyutēśāya	The background Lord of Brahma, Siva and Vishnu, the infallible one
sūryāya	The Sun God
āditya-varchasē	Salutations to the brilliance of the cosmic Sun
bhāsvatēthe	resplendent one
sarvabhakṣāyathe	devourer of all
raudrāya vapuṣē	appearing in the form of Rudra



## ***Meaning***

"Salutations to you! The background lord that presides over the trinity. Salutations to the brilliance of the cosmic Sun, the resplendent one, the devourer of all and the one, whose vibrations (as Rudra) embody the creation.”.

## ***Commentary***

### ***namaḥ brahmēsānāchyutēsāya***

Salutations to you, the Lord that presides over the Trinity. Here we relate to the Lord as Pure Consciousness. He is beyond the trinity but can equally express through the Trinity. He is therefore creative like the creator Brahma, preserver like Vishnu, and can also be the destroyer like Siva.

Pure consciousness is related to as the Divine Mother and Pure Existence as the God Absolute. He is potent with all possibilities.

The three are the three basic logos, the trinity of every system, that is: Divine will, Love-Wisdom, and Divine activity. That which is beyond the three is the pure consciousness, which manifests through the three qualities of itself. The whole creation is a triangle of forces.

The 'One' that is beyond enters into the triangle of creation and helps the creation.

He exists in all as the pure consciousness beyond the triple quality of the individual. It is the divinity in every being. This sloka offers worship to this Divinity. It is the three-fold dimension of the Fourth state, the original state of the Lord. The Lord as background, the threefold dimension unfolds gradually and folds back into the fourth dimension.

Creation is the process of objectifying a part of Himself, as an object to create. At this stage, the Lord descends as the creator. On His own background He works as the Creator of His own Creation. The Lord as the Background is called the Father (Narayana). In the system to relate to Sun as the Lord, He is called 'Surya Narayana'.

The creator who descends from Him is called the Son (Brahma), the maker of beings. As the one who governs the creation, he is Vishnu. Here he is referred to as 'Achyutah', the one without a slip or a fall. A slip and a fall is characteristic of mind and matter and that part of intelligence which is in contact with the mind and senses. Mind, matter and senses belong to the lower nature whereas their content belongs to the Lord nature which has neither slip nor fall. As Ishana, we refer to the higher dimension of Rudra. The Lord remains as Ishana in all that Is and

conducts himself as Rudra. As Ishana, he is be-ness; as Rudra, he is force.

In this particular sloka, we worship the Lord who presides over the three-fold divine nature that conducts the seven fold creation. The higher dimension of Be-ness in the three logos is related to.

'asAvAdityo brahma, brahmaiva ahamasmi', is a scriptural statement. The self in you and in me is no different from the self of the Solar Angel. It is but the same consciousness manifested in different dimensions and magnitudes. The essence of the Sun and us is but one and the same. We are no different from our Sun. Let us learn to see the Sun as no different from I Am. The Veda says, "The Sun I see and 'I Am' are but one."

### ***namaḥ sūryāya***

When we speak of our Sun, we are speaking of our father, since he is the father of our system. But he himself is uttered forth from his father, whom we call the Savitru, the solar centre. But the Savitru itself is uttered forth from his father represented by the cosmic centre, Bhargo Deva. And this cosmic centre is the birth of a centre in Cosmic Consciousness. The Cosmic Consciousness gives birth to many such centres. Therefore, the Veda says that there can

be innumerable creations in the space of Cosmic Consciousness. To recapitulate, there is the absolute passive state from which an impulse springs. From that impulse the Cosmic Consciousness happens, which is a dynamic space upon the background of passive space. From this Cosmic Consciousness a centre emerges as cosmic centre. The cosmic centre develops 12 centres that constitute 12 central Suns. Each central Sun develops 12 solar systems. Thus, all the scriptures speak of 144 solar systems under a cosmic Sun centre. Our Sun is but a centre of one solar system. We are his products on Earth. Such is the chain of solar descent.

Thus, there is a fourfold existence: One, the Cosmic Consciousness, two, the Cosmic Sun Centre, three, the Solar Sun Centre and four, the Planetary Sun Centre.

The very triangle (Of cosmic Sun centre, solar Sun centre and the planetary Sun centre) is but upon the background of white paper which should be visualized as Cosmic Consciousness, which is the background. It is generally known as the background awareness. According to Vedic understanding, “That which we know, and we see is the great grandson.” He received the threefold light from his father, Savitru (solar centre). The latter received from his father namely the Bhargo Deva or Aditya (cosmic

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centre/Sun). The Aditya himself received from his father, which is the Cosmic Consciousness, Aditi. This fourfold manifestation is given out in Vedas as, “He got it from his father, He got it from his father, and He got it from his father.”

In the fourth state we have the visible Sun. The three others are invisible, but as we understand our Sun in his ascent, we understand the three invisibles also. Since we are a representation of the Sun, in us also there are three invisible Suns.

### ***namaḥ āditya-varchasē***

It is the brilliance of the Cosmic Sun.

Aditya means the son of Aditi. Aditi is the primordial light. From the primordial light a centre emerges, which is called Aditya, the cosmic Sun.

Aditya gives birth to Savitru, the solar deity, who is of 1/7th effulgence of Aditya. The Savitru in turn gives birth to Surya, the planetary Sun centre who is of 1/7th effulgence of Savitru. Thus the effulgence varies from the planetary Sun to cosmic Sun in a gradation of 7 times 7. Such is the light, we are worshipping when we say, 'aaditya varchase'.

[See dvādaśātman]

### ***namaḥ bhāsvatē***

'Bha' is the brilliance of light. The one in whom this is posited and from whom the brilliance issues forth, to him, we offer our salutations.

### ***namaḥ sarvabhakṣāya***

The consumer of all!

The Sun god consumes all. He is the principle of consuming. All is consumed back even for the creation to merge back as well. In us also, the ability to consume is 'Him'. We offer our salutations to him! From him, all emerges and is again consumed back.

The act of consuming is progressive. There is an uplift to that which is consumed through the act of consuming by the higher. In Bhagavad Gita [15:14], the Lord says, "I take the nature of combustion which they call vital fire. With this, I pervade the bodies of living beings for respiration and metabolism. I synthesize the matter of the four kingdoms into their food".

### ***namaḥ raudrāya vapuṣē***

It is the vibrations as the personality/ body.

'raudrāya' means, 'of Rudra', i.e., the body of Rudra and the principle of vibration. The 11 Rudras exist in the human body in all the 3 planes: as mind, as the 5 senses

and the 5 organs of action, as Akasa, as the 5 elements and the 5 sensations and as chief life manifesting as 5 major and 5 minor pulsations. Rudra associates with the body and conducts the vibrations of life, of mind and of Akasa. It is the function of Rudra that enables the pulsation in the body and the occurrence of thought, speech and action. He roars through the body.

The impregnating vibrations of Rudra functioning through the 5 pulsations would ensure a vibrant body at the mental, vital and physical level. The vibration of the Lord exists in all that 'Is'. So it is seen as that which is 'of' Rudra, Raudraya.

The Rudras are chiefly 11 and exist in the 3 worlds of cosmic, solar and planetary. Rudras function to create and to destroy. "Eleven are the Rudras and thrice eleven they are. Hence the number is thirty three." An initiate of 33 degrees carries the knowledge of creation and destruction.

They transmit through Sound and Light. The Rudras roar through the ethers transmitting electromagnetic waves. The whole world of the phenomena of light beyond darkness manifesting visible and invisible worlds is the work of Rudras. He is the fire that manifests the three worlds. He is therefore the three fires (electrical

fire, solar fire and frictional fire). So, it is the light beyond, as the work of Rudras (vibration) manifests the three worlds. All this is therefore worshipped as the beautiful form of Rudra as 'raudrāya vapuḥ'.

We offer our salutations to the Lord who gives his appearance as the body of vibratory intelligences. The entire creation is seen as such in all the three worlds. Agni is the foremost of cosmic intelligences. The Adityas are descendants of Agni via Rudras.



## SLOKA - 18

तमोघ्नाय हिमघ्नाय शत्रुघ्नायामितात्मने ।  
कृतघ्नघ्नाय देवाय ज्योतिषां पतये नमः ॥

*tamōghnāya himaghñāya*

*śatrughñāyāmitātmanē ।*

*kṛtaghnaghñāya dēvāya*

*jyōtiṣāṃ patayē namaḥ ॥ 6-107-20 ॥*

### ***Word Meaning***

namaḥ	Salutations to you!
tamōghnāya	dispeller of darkness
himaghñāya	dispeller of cold and fog
śatrughñāya	conqueror of enemies
amitātmanē	whose extent is immeasurable
kṛtaghnaghñāya	destroyer of the ungrateful
dēvāya	the divine (intelligences)
jyōtiṣāṃ patayē	ruler of lights

## ***Meaning***

"Salutations to you, the dispeller of darkness, the destroyer of cold and the fog, the conqueror of enemies, the one whose extent is immeasurable, the destroyer of the ungrateful, the god, who is the ruler of all lights."

This sloka makes a worship to the Sun God as the dispeller of certain impediments towards a state of greater awareness and Synthesis. The student invokes the Sun God, to work out the path by seeking aid of Lord to eliminate these impediments.

## **Commentary**

### ***namaḥ tamōghnāya***

Salutations to you, the dispeller of darkness. The Sun God is seen as the dispeller of ignorance and darkness.

When the veil of ignorance and darkness is removed, things are seen much better. The right angles are worked out. Meaning right relations are established with surrounding life.

### ***namaḥ himaghnāya***

Hima refers to snow in common parlance. Here it indicates the 'cold'. It also indicates the foggy layers. The foggy layers and the crystallization due to cold disables a student from

relating appropriately to the other being. There are distortions in relating to the surrounding life. He therefore becomes an island and cuts off from the pool of consciousness.

The Lord, as Sun, dispels such cold and the layers of fog and crystallization with the warmth of his rays. When the layers of fog are absorbed and dispelled, it enables clear light from beyond to reach up to us.

While it is an effort on the Path of discipleship to reach up to the buddhic plane which is devoid of any cloud, the student seeks the aid of the Lord who dispels these crystallized layers by his grace. He therefore enables synthesis.

Salutations to you, the dispeller of crystallization and cold!

***namaḥ śatrughnāya***

'He' is the conqueror of enemies since the concept of enemy is pervaded by Him. By the process of meditation upon the Lord, the Lord consciousness expands and occupies the spots of enemy-consciousness.

Enemies are but the centres of wrong arrangement where forces and consciousnesses are at war. The mutually conflicting forces in the spiritual student are called enemies.

They are six in number as follows:

- a. kama (lust),
- b. krodha (anger),
- c. lobha (covetedness),
- d. moha (glamour),
- e. mada (carelessness) and
- f. matsarya (spite).

They disappear as long as the disciple meditates upon the presence of the Lord consciousness. Hence the Lord is the slayer of the enemies. This does not assure any slaying of the objective enemies who are the images of one's own undesirable traits.

The destructive traits of anyone belong to the diabolical nature since they work against the creative plan of the devas. Such diabolical natures automatically imbibe destructive traits of ego, jealousy etc., which cause their own destruction. Thus, the Lord causes the destruction of the enemies of the gods.

It is this quality of the Lord as the conqueror of enemies that we invoke through this sloka.

***namaḥ amitātmanē***

This worship relates to the omnipresent, omnipotent and omniscient nature of the Divine. 'Amita' is beyond all

measures. And in Him, the beings' function and he exists in each one of the beings as themselves! We relate to the one background who is the very basis for all that 'Is'.

We live, we move and have our being in 'Him'.

### ***namaḥ kṛtaghnagnāya***

For a student of Yoga walking towards Synthesis, gratefulness is a very important quality. To remember that everything is given is a very big quality by itself. Even the body of five elements is given! To be grateful to even small things received is a very big virtue. Such a one is progressive in his journey.

The qualities of Gratefulness and contentment coexist and with these qualities the practices of a student are much more effective than without it.

We have to be grateful to awareness for having allowed us to get into a wakeful state in the morning. Even for enlightenment it is the same awareness which has to allow us. Without it, no awakening is possible! So, we have to be grateful to the awareness that awakened us. If that awareness does not awaken us, we do not even know that 'I Am'. So, as soon as we wake up, we should first be grateful to the awareness which awakened us. This is the awareness that enables us to know that we exist. Further, we should be

grateful to the basis for that awareness which is 'Existence'. When the quality of gratefulness is lost, one crystallizes and loses the ability to relate to the awareness that will allow him to progress.

To grow in awareness, cultivating the quality of gratefulness is very essential. The biggest impediment is the set of our own personality distortions which do not allow this.

We seek the aid of the Lord through this Worship to slay this 'ingrateful' one within us and allow us to relate to him.

### ***namaḥ dēvāya***

Deva is an awakened one.

A Deva is a much more refined form of light and with an awareness far greater and of far superior brilliance than that of the human. They function as scouts of creation as and as varied intelligences that conduct various planes of creation. There are planetary Devas, Solar Devas and the Cosmic Devas each successively of a greater measure of light and awareness.

All the Devas also relate to the highest awareness, light and brilliance which is seen as the Sun. Here, we offer our Salutations to such light and awareness as we say,

Devaaya namaH. It is a collective reference (Devaa) to all the angels, or the intelligences and we worship the light as all the intelligences in their variety.

***namaḥ jyōtiṣāṃ patayē***

Salutations to you! The one that presides over all the phenomenon of light and its splendors. The varied lights in creation, the planets, the luminaries – Sun and Moon in our solar system and each being within the creation are all the phenomena.

All these lights are presided by the Lord who functions as the central light. We offer our salutations to him.

## SLOKA - 19

तप्त चामीकराभाय वह्नये विश्वकर्मणे ।  
नमस्तमोऽभि निघ्नाय रुचये लोकसाक्षिणे ॥

*tapta chāmīkarābhāya*

*vahnayē viśvakarmaṇē ।*

*namastamōbhi nighnāya*

*ruchayē lōkasākṣiṇē ॥ 6-107-21 ॥*

### ***Word Meaning***

namaḥ	Salutations to you!
tapta chāmīkarābhāya	of the lustre of refined gold
vahnayē	fire as the vehicle
viśvakarmaṇē	the grand architect of the universe
tamōbhinighnāya	The dispeller of darkness
ruchayē	the splendour incarnate
lōkasākṣiṇē	The onlooker of the world



## ***Meaning***

“Salutations to you, the one possessing the lustre of refined gold, the dispeller of ignorance and darkness, the architect of the universe, the splendour incarnate, and the onlooker of the world!”

This set of names of the Lord for worship give us a glimpse to the overall formation of the worlds and how he stands a witness. The hue of gold or prana serves as the vehicle and conducts intelligent distribution. Various intelligences gather in set proportions to manifest forms, as ornaments of the Lord. When with such refined taste, and knowledge, forms are made for the beings, the Lord consciousness as the indweller of such forms is not forgotten. He stands a witness.

## ***Commentary***

### ***namaḥ tapta chāmīkarābhāya***

He carries the lustre of vapours of gold. It is the molten refined gold that carries this special quality of attraction. It carries abundance of life energy and is the quality of the heart.

This state signifies refined matter and reaching up to the cave of the heart where the student stays stable in

golden hue. He carries abundant life energy and facilitates much healing in the surroundings as 'His' activity. It is replete life energy is represented here.

### ***namaḥ vahnayē***

Fire is his vehicle. Fire is both visible and invisible. He is the bearer, the carrier and transporter across the worlds. He receives the oblations of the ritual and the content is handed over to the respective devas or angels who further conduct the work of creation.

As fire, he receives, absorbs into him and then in a manner that is appropriate, conducts the distribution to various intelligences that conduct the scheme of creation. Even in us, he receives all the food matter, assimilates and transports the necessary energy in a form suitable to various glands and organs.

This aspect of the Lord is specially noted as 'Vahnaye namaH'.

### ***namaḥ viśvakarmaṇē***

The Sun of a solar system is figuratively called the son-in-law of viśvakarma, the Grand Geometrician of the Universe. According to the allegory, Vis'wakarma causes the head of Sun to be shaven leaving only seven tufts of hair on his head. This allegory is very deep. It deals with the process of

limiting the all-absorbing brilliance of the cosmic Sun to the planetary level with 'Seven' Rays. Let the student of spiritualism exercise his intuition to realise more out of it.

Viswakarma is the shape - consciousness that exists as cosmic mind. He presides over the definite shapes of the anatomy of one universe as well as of one individual. He is rightly described as the goldsmith among Devas. He is the architect of the universe as well as the first artificer of metals.

Such moist gold, the energy of the heart is put to use to conduct the work of intelligent distribution in creation. Thus, he is an artificer that prepares resources as ornaments that adore the Lord.

Viswa Karma is also the quality of intelligent activity among the seven rays. It is right utilization of resources with knowledge which frees the student and societies of any bondage. This ray in us helps us to grow perfect by intelligently utilising all we have for service. "Utilisation of all in the service," is the keynote. People, who work in this manner know the utility of everything in creation. They carry a good understanding of the use of everything. "There is no waste thing, but only wasted thing," is their understanding. We waste away things when we do not know their value. Using this quality in service

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makes us best utilisers of Nature's resources. When this ray quality is not used in service, people become commercial and exploit others.

***namaḥ tamōbhinighnāya***

The dispeller of ignorance and tamas. When stably posited in golden light, there is an adjustment of acute and obtuse angles. The angularities are removed enabling the light to shine-forth. The inertia in the student no longer obstructs the expression of light. There is neither overaction nor under-action. Mistakes do not happen. It is a right action and right expression. This quality of the Lord is worshipped as 'Om tamōbhinighnāya namaḥ'.

***namaḥ ruchayē***

He cultivates the right taste and a higher taste in the beings. Taste is essential to relate to one another and to other worlds also. It is knowledge to relate. He shines forth through the beings when with right taste and right knowledge they learn to relate inter-se. Only when conducted with right knowledge and taste, the three qualities are in equilibrium.

Taste and knowledge are essential for beings so that they function unbound. In any 'relating to', an unbound state is a conduct of knowledge, and such conduct shines forth. When a being is attracted to an object, the attraction

is not in the object. It is in the layers of the mind of the being who relates to it. When there is right application of knowledge, there is no tendency to possess or touch the object of attraction. There is an admiration and relating to it with love. A desire to possess the object is a lower taste while relating to it with joy is a higher taste.

The Lord as the one who imparts higher taste in beings to relate with in and across the worlds enables shining forth of the beings with knowledge.

***namaḥ lōkasākṣiṇē***

Thus, conducting the worlds and its beings by imparting the light of right taste and right knowledge, he remains a witness to the functioning of the worlds and the beings therein. When the conduct is with right taste and right knowledge, there is no bondage. Such beings relate appropriately to matter. Though in sheaths of matter, they remain unbound. They remain a witness. As they work out with this knowledge, they even realize that though they stay in the body, it is not theirs, but they are the residents! A continued practice leads to realization that it is indeed 'Him' functioning through all the forms. This is 'Saroopya' as enunciated by Sri. Ramanuja. The one lord stands a witness through all the beings in creation.

## SLOKA - 20

नाशयत्येष वै भूतं तदेव सृजति प्रभुः ।  
पायत्येष तपत्येष वर्षत्येष गभस्तिभिः ॥

*nāśayatyēṣa vai bhūtaṁ*

*tadēva sṛjati prabhuḥ ।*

*pāyatyēṣa tapatyēṣa*

*varṣatyēṣa gabhastibhiḥ ॥ 6-107-22 ॥*

### **Word Meaning**

ēṣa vai prabhuḥ	The Lord alone (Sun)
tadēva sṛjati	and brings into creation
bhūtaṁ nāśayati	destruction of the beings (forms) to absorb back
ēṣaHetapati pāyati	radiates heat that absorbs back
gabhastibhiḥ	Through rays emanating from the ball of light that he is
ēṣa varṣati	he sends the rain

### ***Meaning***

"The Lord (Sun God) alone, is the one that destroys and also brings forth the beings into creation. (It is the form aspect that is destroyed. The being itself is indestructible). It is his rays that showers rain and also dries up with the heat".

This sloka describes the Cosmic lord, Narayana, who conducts not only the upward and downward cycles (of space waters) on the planet, but also of the solar system and created beings. How, the man is liberated from the cycle of birth and death in Capricorn is also described. This sloka is a poetic presentation of the work of the Cancer-Capricorn axis on the cardinal cross of the zodiac.

### ***Commentary***

***nāśayatyēṣa vai bhūtaṃ tadēva sṛjati prabhuḥ***

Capricorn is called 'the dawn of the year'. Aries is called 'the noon of the year'. 'The evening of the year' is Cancer, because in Cancer the night starts to increase, and the day reduces.

Man is liberated from the cycle of birth and death in Capricorn under the rulership of Saturn. Cancer brings man down to Earth, where he has to face trials, tribulations and learns the lessons of Saturn in the lower levels. In

Capricorn, man is bestowed with consciousness having its centre as the Hierarchy.

In a still bigger plane, Cancer represents the gateway of the Souls into matter. It is called the birth of the Souls, the gateway of birth into the physical plane. Capricorn is the gateway through death into the higher planes. That means, death to material is indicated as the morning hour, and birth to material as the evening hour.

Birth is a process by which we come from the subtle plane into the gross by taking the physical form, and in Capricorn we leave that which is physical or matter. Death to consciousness is in Cancer and death to matter is in Capricorn.

The scriptures also tell us, when the Lord breathes out, there is the creation, and when He breathes in, there is the dissolution of the creation. The opposite is true with us. When we breathe in, we are full of life, because our breathing in is what the Lord breathes out. When He breathes out, we breathe in. When He breathes in, we breathe out. That which He breathes out, we breathe in, and that which He breathes in, we breathe out.

That is the vision that was bestowed upon by Lord Krishna to Arjuna. A 'Grand Vision' was thus granted to



Arjuna. Even in his childhood, He granted such vision to his foster Mother Yashoda. The Initiates in the royal court of the blind king were also bestowed such a grand vision! When Krishna breathed in, Arjuna found that the beings were getting back into Him. The Lord breathing in means, that all the creation gets back into Him, and when He breathes out, all beings come out of Him.

The total process is understood to be an expansion and a contraction. This is what is called the Law of Pulsation, which is one of the fundamental laws. The functioning of the heart is also on that basis.

***pāyatyēṣa tapatyēṣa varṣatyēṣa gabhastibhiḥ***

The sound potency for 'the upward path of waters' is called NA. The sound potency by which the Spirit becomes matter is called RA. RA is also the sound potency relating to fire, which transforms matter into Spirit and Spirit into matter. 'The path of waters' is called Ayana. NA+RA+AYANA is Narayana, the background Lord or the Energy of Synthesis or the background consciousness which is the basis of all existence.

From Capricorn the daylight increases and the night reduces, there is greater illumination and lesser ignorance. From 22nd December to 22nd June it is 'the

upward path of waters', because the Sunlight increases and the waters of the ocean are transformed into water vapour. The waters of our life also reach the subtler point. Vapour is subtler than water. On 'the upward path of waters' from 22nd December to 22nd June, gross matter becomes subtle. From 22nd June to 22nd December, it is 'the downward path of waters', after the summer the rainy season starts. All the water that is taken up into the skies, comes down once again through rain. The difference is, through 'the upward path' the salty ocean water is taken up into the skies and then it comes down as fresh rainwater through 'the downward path'. The life is purified and sent back.

Thus, the Sun God or the Narayana conducts the cyclic path of the waters as a yearly drama.

## SLOKA - 21

एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः ।  
एष एवाग्निहोत्रं च फलं चैवाग्निहोत्रिणाम् ॥

*ēṣa suptēṣu jāgarti*

*bhūtēṣu pariniṣṭhitaḥ ।*

*ēṣa evāgnihōtram cha*

*phalaṁ chaivāgni hōtriṇām ॥ 6-107-23 ॥*

### ***Word Meaning***

ēṣaḥ	he
jāgarti	awakened
bhūtēṣu	beings
suptēṣu	In a sleep like state
pariniṣṭhitaḥ	instituted in all created beings
agnihōtram cha	fire ritual
agni hōtriṇām phalaṁ	and the fruit attained by those
cha	who offer such oblations
Ṣa ēva	he alone

## ***Meaning***

"He is the background that awakens all. He is instituted in all beings and is the center and conducts (the triple activity) through the center such that the center is fulfilled. He is the sacrifice, the sacrificer and the result of the sacrifice."

## ***Commentary***

### ***ēṣaḥ suptēṣu jāgarti bhūtēṣu***

The one who remains awake in those who are asleep. Here, the swan song or the pulsating principle is indicated.

While we are asleep, the heart continues functioning. Infact, much more in equilibrium than when we are awake. This is because the currents of the mind do not disturb the functioning of the heart. The field of pulsation is the birth place of respiration. That field of pulsation is called 'Hridayam'. Hridayam stands for 'Hrit ayam', meaning 'Here I Am'.

'AHAM ASMI' is the Sound corresponding to the birthplace of respiration, which is explained by the Seers as 'HRIT-AYAM: HERE I AM', meaning, 'I exist'. At this state of awareness, the seeker identifies himself with the enchanting, rhythmic, metrical song of respiration which has Pulsation as the basis. As One continues further pursuit

of listening to the pulsation 'Hridaya Spandana' he is further enchanted with the double sound of pulsation which is arising out of the Centripetal and Centrifugal functioning of his being. This twin sound is naturally realised through deeper internalisation.

The pursuit reveals that when he inhales, the sound he listens to is 'SO' and when he exhales the sound he listens to is 'HAM'. 'SOHAM' is the twin sound happening within the being as one's own Spandana (Pulsating principle), The double sound 'SOHAM' is described as 'The HAM-SA Mantra' that keeps happening in him in all states of existence. He realises that this Swan song is eternally functioning in him not only during the wakeful hours but also during the sleep hours. It is the Sun as Solar consciousness which continues to function even when the beings are asleep.

Birth of a Sun is the birth of a centre. The birth of a centre is like our daily awakening. Where from have we awakened? As if from nowhere we wake up. No one can say, from where one has awakened. It is an awakening from the background, which is unknown to us.

As we awaken, the background itself functions through our awakening. Meditating upon the background

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of our awakening is true meditation. It takes long years for oneself to realise that we are awakened. “We are awakened, we have not awakened.”

***ēṣa ēva pariniṣṭhitaḥ***

He pervades and is present in the entire cosmos in its awakened and in un-awakened (sleep) state. He is present in the atom as nucleus and in the human body as heart. Because of him, the heart is always kept awakened and in full life.

He stays in all the beings as the background of our awakening. Awakening happens and motors the will, the knowledge and the activity, with us (with the self) as the centre.

The Sun is the centre through which the plan of creation works out itself. Sun is a 'being' like us. The beings cannot fancy that they are the doers. Even before we came to 'be', there is already background awareness with its triple nature. As long as the beings understand this and remain neutral, they can experience and even enjoy the plan. The knowers, staying neutral, observe the working of the plan through them and through the surroundings. They extol the beauty and the intricacies of the plan. Ability to observe is the fundamental step to knowledge. Be an observer, be a

witness and be an onlooker of the activity within you and surrounding you. This ability 'to be' enables one to experience the activity of the background consciousness. Humans, falling into illusion of doing, lose their ability to witness and to observe. Humans are beings and they should learn 'to be'. They cannot be lost to the illusion of doing. Yoga practice is but 'to be', 'to witness' and 'to experience', while one is engaged in action.

Action happens through oneself. This knowledge of happening should necessarily be gained to stay away from the wheel of action and its results. Stay away from the wheel of activity even when such activity is happening through you. Lord Krishna recommends this in Bhagavad Gita and says,

*Karmani akarma yah pasyeda*

*Akarmani cha karmayaha*

*Sa buddhiman manushyeshu*

*Sa yuktaha krutsna karmatrut*

It means, “Whosoever perceives inaction in action and action in inaction is the knower. He is the yogi that enables the plan.” The activity within the Sun and the activity within us is essentially threefold, Viz., the will to do, the knowledge to do and doing. This triangular force runs

throughout a Sun's life, as also one's life. This can be realized when we realize that we are just a centre for the plan to express. One should know that he is a centre to enable the plan to express with its triangular force.

According to Master CVV all are centres or mediums for the plan to express itself. As much as the plan expresses through a centre (self), so much the centre is fulfilled. It is therefore necessary that we stay oriented to the higher centre and let the plan flow through us. This becomes possible when we stay put, when we tend to 'Be'.

***agnihōtram cha phalaṃ cha ēva agni hōtriṇām***

He is the sacrificial fire and also the result or the fruit of functioning of these sacrificial fires.

The background, the awakening of the center and the triple of will, knowledge, and activity is seen as the work of fire. There is background awareness, an awakening and a triangular functioning of will, knowledge and activity, until we slip once again into the background. The triangular activity conducts itself, with the 'I Am' as centre. Each one of us, as a unit of 'I Am', is conducted by the triangular forces of awareness. But each one of us lives in the illusion that one is conducting the activity. Little we realise that the activity is conducted through us.



Thus, he is the background, the sacrifice, sacrificer and the result or functioning of the sacrifice.

Vishnu, the Lord of pervasion is described in the Vedas as the great globe of space who awakens as Agni, the point of ignition of consciousness which exists as the geometrical centre of the globe. The Lord is said to be a twin Lord with Agni.

Thus, the process of manifestation is seen as the work of the sacrificial fire. The result is the manifest universe. Thus, it is verily the background Lord, that is the sacrificial fire and also the result or the fruit of functioning of these sacrificial fires.

## SLOKA - 22

वेदाश्च क्रतवश्चैव क्रतूनां फलमेव च ।  
यानि कृत्यानि लोकेषु सर्व एष रविः प्रभुः ॥

*vēdāścha kratavaśchaiva*

*kratūnām phalamēva cha ।*

*yāni kṛtyāni lōkēṣu*

*sarva ēṣa raviḥ prabhuḥ ॥ 6-107-24 ॥*

### ***Word Meaning***

vēdāścha	for the vedas
kratavaśchaiva	rituals
kratūnām phalamēva cha	as also the fruit of the rituals (residue)
ēṣaḥ raviḥ prabhuḥ	Sun is the Lord
kṛtyāni	of all acts
yāni	which are found
sarva lōkēṣu	in all the planes of creation

## ***Meaning***

"The Sun God presides over the Vedas and the rituals. He presides over the fruits or the culmination of all the sacrifices or rituals. He is the Lord of all action in this creation. It is the Sun who wills and presides over the coursing of all the beings".

## ***Commentary***

### ***vēdāścha***

He (the Sun God) is the embodiment of Veda.

The aggregate of the principles contained in the eightfold nature is the Veda. It is uttered forth as the cause of Prana within us. It is the basis of our pulsation and respiration and is called OM.

The Lord says in Bhagavadgita, "I will give you more about the symbol of the Indestructible. It is the letter beyond the letters of the alphabet of this universe. By wisdom, they mean only the import of this letter. It is the Veda of the Vedic Books. It is the content and import of the Scriptures. The seers of wisdom utter it out as the activity of their life." (8-11).

OM is understood as a sound, as it is uttered forth. It exists as sound in space. It exists as 'I AM' within us.

***kratavaśchaiva kratūnām phalamēva cha***

He presides over the rituals and the fruits thereof.

Ritual is a procedure arranged in accordance with the plan of creation. It may be a solar year, a lunar month, a solar day or some cycle in the year or seasons. It is the Sun God that presides over the ritualistic functioning.

The place for the sacred ritual is the body. We make the body clean and start working with certain practices, and then it is called ritual. A ritual works as a sacrament to change and broaden the nature of man. Ritual becomes occult when the ritual is applied upon oneself. Ritual means, doing the same thing in the same fashion at all times. Carrying out the Morning Prayer at 6'o clock is a ritual. The preparation for the morning class is also a ritual. Like that, every bit of our life can be ritualised. Ritual makes us magnetic, and then the required energy manifests like the electric energies. For all rituals, Jupiter is the presiding principle.

The life of man is an externalization of the principles that are dormant in him. The whole activity of the universe has its genuine secret within itself as an essence. Man is also made up of the same essence. But in between man and the universe there is one's own nature which

receives impressions that are his own and not genuine. However impersonal they may be, the impressions of man are bound to be 'the substituted secrets' of the genuine ones that exist as eternal truths in the splendour of the creation. It is the duty of man (it is rather the inner urge of man) to go higher up to the more and more original levels of creation by resubstituting. To this there is the impediment of his own nature. Here comes the necessity of crossing one's own nature only to enter into a wider nature, which serves as the background. Such a crossing requires 'doing' and not 'knowing' or 'studying'.

Man is doing something always according to his own nature. Such a doing is not useful for the present purpose. There is a way of doing certain things in a certain manner, which enables man to cross his own nature. This presupposes a science of doing things and that science is the 'Science of Rituals'.

The Science of Rituals teaches us to understand the activity of the creation and try to imitate its work. When a part or the whole of the creation is understood as a mystery in a limited scale, it serves as a ritual, and it will have a definite sacramental value upon man. The Science of Rituals has its culmination in the art of Living and the

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realization of Living. The science of Rituals is imparted to man by higher nature, and it is always there existing as a branch of the impersonal wisdom of the universe. From time-to-time man rises to this impersonal level to gather a part of the Ritualistic wisdom. Thus, gradually man is trained to tune himself with the workings of nature around him. In other words, his nature is gradually replaced by the nature of his nation, race, planet and the solar system. The more a man attunes himself to a broader nature, the more his work is universalized or ritualized.

The whole creation is a well-knit play of a series of chain actions. The whole succession contains a drama, a mystery play, which is imitated successfully by the experienced Ritualist. The characters in the rituals include the planetary consciousness, the dawn, the dusk, the noon and the midnight and such like. This is because they are the builders of the universe and they form the primary symbols for man to speculate in the light of his sacramental changes.

So, the Sun God conducts the creation ritualistically and he presides over the rituals, ritualistic functioning and the results of the rituals. This branch of Wisdom relates to the seventh ray of the Sun called 'Swaraj'. Adaptation to Rhythm in Life, through understanding of

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the Law that wields the system is the activity belonging to this Ray. It is a process of continuous application of the Law upon One's own life to build the temple within. It demands long years of systematic functioning in a line of service.

The Seventh Ray is the one that brings us nearer to the rhythm. All Ritual, Magic and Ceremonial order, fall in the Seventh Ray work.

***raviḥ prabhuḥ kṛtyāni yāni sarva ēṣu lōkēṣu***

Sun God is the Lord that presides over the activity of creation in all its planes of existence. 'Bhu' is the manifest being. 'Pra' is the 'pradhana', the primary one. As Prabhu, he is the primary one who rules all the manifest beings.

The scriptures say that the Sun is drawn by a chariot with 7 horses. The horse is a symbol of vital force. The energy is transmitted by the 7 rays coming from the centre of the Sun and permeating the 7 planes of creation. Our planet, too, has 7 planes or densities, which it passes through in the course of its evolution, and it only becomes visible on the earth's plane, the densest stage. The 7 planes exist in us as the sevenfold nature of our existence. The wisdom teachings call them, pure existence, existence as awareness, as bliss, as enlightened thoughts, as other thoughts, as emotion and the physical existence.

Seven cycles of time are worked out through seven pulsations of the creator. Each pulsation carries in it a two-fold activity-an exhalation, an inhalation. The exhalation is presided by one Manu and the inhaling activity presided by his counterpart. By seven pulsations, the seven planes appear and disappear, and the process is cyclic.

Like this, the seven-fold functioning of creation, all the activity in creation and the cyclic nature is presided by the Sun God.



## SLOKA - 23 [PHALASRUTI - EPILOGUE]

एनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च ।  
कीर्तयन् पुरुषः कश्चिन्नावसीदति राघव ॥

*ēnamāpatsu kṛchChrēṣukāntārēṣu bhayēṣu cha ।  
kīrtayan puruṣaḥ kaśchin-nāvaśīdati rāghava*

॥ 6-107-25 ॥

### **Word Meaning**

na kaśchit puruṣaḥ	no individual
kīrtayan	glorifying
ēnam	the Sun-God
āpatsu	in danger
kṛchChrēṣu	in distress
kāntārēṣu	in woods
bhayēṣu cha	in situations of fear
avaśīdati	comes to grief

### **Meaning**

“O Rama! No individual glorifying the Sun-god, in distresses in difficulties; in the woods or in times of peril, comes to grief.”

## SLOKA - 24

पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम् ।  
एतत्त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥

*pūjayasvainam ēkāgrah*

*dēvadēvaṃ jagatpatim ।*

*ētat triguṇitaṃ japtvā*

*yuddhēṣu vijayiṣyasi ॥ 6-107-26 ॥*

### ***Word Meaning***

pūjayasva	worship
enaṃ	this (Sun-God)
jagatpatim	the lord of the world
dēvadēvaṃ	'The God' of the gods
ēkāgrah	one pointed
japtvā	Having recited
ētat	this (extolling of the Lord)
triguṇitaṃ	thrice
vijayiṣyasi	(you will) emerge victorious
yuddhēṣu	In war

## Meaning

"Worship the Sun-god, the lord of the universe and the god of all gods with one-pointedness(undivided devotion). With a contemplative repetition (japa) thrice of this hymn, you will emerge victorious in war."

अस्मिन् क्षणे महाबाहो रावणं त्वं वधिष्यसि ।

एवमुक्त्वा तदागस्त्यो जगाम च यथागतम् ॥

*asmin kṣaṇē mahābāhō rāvaṇaṁ tvaṁ vadhiṣyasi ।*

*ēvamuktvā tadāgastyō jagāma cha yathāgatam*

॥ 6-107-27 ॥

## Word Meaning

mahābāhō	The one with mighty arms, the valorous one
tvaṁ	you
vadhiṣyasi	will be able to kill
rāvaṇaṁ	Ravana
asmin kṣaṇē	this very moment
ēvam uktvā	saying so
agastyah	Sage Agastya
tataḥ	thereupon
jagāma	departed
yathāgatam	as he had arrived

### **Meaning**

"Rama, You will be able to put off Ravana this very moment, O mighty armed one!" Saying so, the sage, Agastya, thereupon, left as he had appeared. (As subtly and as mysteriously as he had arrived)".

एतच्छ्रुत्वा महातेजा नष्टशोकोऽभवत्तदा ।

धारयामास सुप्रीतो राघवः प्रयतात्मवान् ॥

*ētachChrutvā mahātējāḥ naṣṭaśōkōbhavat-tadā ।*

*dhārayāmāsa suprītaḥ rāghavaḥ prayatātmavān*

॥ 6-107-28 ॥

### **Word Meaning**

Shrutvā	Listening to
ētat	this
mahātējāḥ	(Rama), of great brilliance
tadā	then
abhavat	became
naṣṭaśōkaḥ	bereft of sorrow
suprītaḥ	greatly pleased
rāghavaḥ	descendant of Raghu clan or the Solar dynasty)
dhārayāmāsa	engaged in contemplation of

prayatātmavān

the hymn (Aditya Hridayam)  
in complete devotion

### **Meaning**

“Rama, of great brilliance, upon listening to this, was relieved of sorrow. Greatly pleased, Rama continued to engage in the contemplation of the hymn in praise of the Sun Lord with complete devotion.”

आदित्यं प्रेक्ष्य जप्त्वा तु परं हर्षमवाप्तवान् ।  
त्रिराचम्य शुचिर्भूत्वा धनुरादाय वीर्यवान् ॥  
रावणं प्रेक्ष्य हृष्टात्मा युद्धाय समुपागमत् ।  
सर्वयत्नेन महता वधे तस्य धृतोऽभवत् ॥

*ādityaṃ prēkṣya japtvā tu paraṃ harṣamavāptavān ।  
trirāchamya śuchirbhūtvā dhanurādāya vīryavān*

॥ 6-107-29 ॥

*rāvaṇaṃ prēkṣya hr̥ṣṭātmā yuddhāya samupāgamat ।  
sarvayatnēna mahatā vadhē tasya dhṛtōbbhavat*

॥ 6-107-30 ॥

### **Word Meaning**

āchamya

Purifying (by a rite of sipping  
the sacred water thrice)

triḥ	three times
śuchiḥ bhūtvā	thus the being is purified
prēkṣya	envisioning
ādityaṃ	the (cosmic) Sun
japtvā	Repeating the hymn
vīryavān	the valiant one
avāptavān	obtained
paraṃ	a great
harṣam	Rejoice
ādāya	seizing hold
dhanuḥ	Of his bow
prēkṣya	seeing
rāvaṇaṃ	Ravana
hr̥ṣṭātmā	joyful
samupāgamat	advanced proximate to
yuddhāya	to the war
abhavat dhṛtaḥ	he stood resolved
tasya vadhē	to kill Ravana
mahatā sarvayatnēna	great all out effort

### ***Meaning***

“Purified through the rite of sipping the sacred water thrice,  
envisioning Aditya, the Cosmic Sun and engaged in

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contemplation of the hymn of 'Aditya Hridayam', the valiant Rama greatly rejoiced. With great joy, Rama setting up the bow and the arrow, advanced proximate to Ravana in the war, resolved to vanquish him in an all-out effort.”

अथ रविरवदन्निरीक्ष्य रामं ।  
मुदितमनाः परमं प्रहृष्यमाणः ।  
निशिचरपतिसंक्षयं विदित्वा ।  
सुरगणमध्यगतो वचस्त्वरेति ॥

*atha raviravadan-nirīkṣya rāmaṃ  
muditamanāḥ paramaṃ prahr̥ṣyamāṇaḥ ।  
niśīcharapati saṅkṣayaṃ veditvā  
suragaṇa madhyagatō vachastvarēti ॥ 6-107-31 ॥*

### **Word Meaning**

suragaṇa madhyagataḥ	Posited amidst group of beings of light (sura gana)
nirīkṣya	awaiting, expectant
rāmaṃ	Rama
raviḥ	the Sun God
atha	thereupon
muditamanāḥ	with a pleasant mind
paramaṃ prahr̥ṣyamāṇaḥ	utmost joy

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viditvā	foreseeing
niśīcharapati saṅkṣayaṃ	putting down of the Lord of diabolics
avadat	uttered
vachaḥ iti	so (the words)
tvara	(now) hasten

### ***Meaning***

“The Sun God amidst the group of celestial beings witnessing the war, and foreseeing the end of Ravana, pleased with Rama, who was looking (oriented) to him, joyfully exclaimed, “Hasten!”

It is the Lord (Narayana) through the Sun, that reinforces when the strength is dissipated. The technique (the stotra) to regain the strength through the Worship of the Sun was received by Rama through Master Jupiter. It is given for worship and practice to relate to the background Lord and to further strengthen the energy of the Divine in us by vanquishing the Diabolic!



## APPENDIX - 1

### SYMBOLISM (COVER PAGE)

*[From the book, Healer's Handbook]*

It is interesting to note that the flame is golden in colour, while the burning material remains in orange colour. A burning charcoal or burning wood or any burning material carries the orange colour; while the flame carries golden hue. Orange is therefore the colour of light in material and golden yellow is the colour of light in subtlest material, while blue is the colour beyond material. Blue is therefore spiritual, golden yellow is semi-spiritual and orange is spirit in matter.

Blue is the effective fire that pervades in space and is imperceptible. Golden yellow is its perceptible manifestation as Solar fire. And orange is the fire in matter or the frictional fire. Golden hue is the colour of the Devachanic plane or pure buddhic plane, while blue is the spiritual plane colour. Orange is the colour of the clean mental plane. Blue as the central point, surrounded by golden yellow which is in turn surrounded by orange is a symbol for contemplation.

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आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम् ।  
जयावहं जपेन्नित्यमक्षयं परमं शुभम् ॥

*āditya hṛdayaṃ puṇyaṃ  
sarvaśatru vināśanam |  
jayāvahaṃ japēnnityaṃ  
akṣayaṃ paramaṃ śubham ||*