

Dr. K. Parvathi Kumar

MOON

THE KEY



Dhanishta

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MOON – THE KEY

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About the Composer

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

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

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

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

The Publisher

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Introduction

Hearty fraternal greetings and good wishes to the brothers and sisters who are present here for this weekend. I am extremely happy to be in Miami once again. This is my seventh visit, the seventh group life, and the seventh teaching in the city of Miami. It completes a cycle to give birth to many more cycles.

I am happy to be in Miami, whose original name is Mayama. Mayama means ‘mother of Maya,’ Maya-Ma. Maya stands for magic. And we are gathered here to learn about the Moon which is both, magical and mystical. The sound ‘Maya’ relates to the magical dimension of creation, which is mystical too. It is mystical because it is semi-understood and semi-ununderstood. Magical, because it enables us to visualize that which is invisible. Mayans are known for magic for they knew the secret of time, which is cyclic and periodic. They had the knowledge of the Sun and the Moon cycles.

The word ‘Maya’ comes from ‘Maha’ or ‘Magha’.

Magha stands for a constellation in Leo, the 10th constellation among the twenty-seven constellations (nakshatras). The ancient Indians noticed the impact of this constellation on the opposite sign, Aquarius, and therefore named the month of Aquarius as ‘Maha Magi’; according to them, Maha Magi is the month that conducts magic from invisibility to visibility and from visibility to invisibility. This act of conducting from invisibility to visibility and visibility to invisibility is related to Mahat or magic. Even today, in India, the month of Aquarius is called the month of Magha.

Those who know magic are called Magi. The Mayans in the West were also called Magi or Mágicos and later as Mahicos. The English started pronouncing the Mahicos as Mexican and the nation is now called Mexico.

The Mexican land was originally the land of Mayans and was much larger than it is today. The ancient land of Mayans included California, the present Mexican nation, the Caribbean Islands, and the city of Miami, as also the waters in between. It was a huge land, part of which is now submerged into waters.

Miami was originally known as Ma-Ya-Ma. This

term itself is magical. You read it from left to right, or right to left, it remains the same. It was a land of magic, and that magic is hidden today, like in every other sacred land in Kali Yuga. The word magus and magic are relatable to this.

It is indeed appropriate that we speak about the Moon, which is also magical. Today, we are developing satellites around the Earth with the help of science, while the Moon is the Earth's original and natural satellite. It is a satellite of consequence to us, esoterically and exoterically. Science informs us that it is the fifth largest satellite in our solar system. It is also the largest satellite relative to the size of the planet it orbits. It is the second brightest celestial object visible in the Earth's sky after the Sun and from ancient times, it has a great influence on culture, poetry, language, calendars, mythology, mysticism, and magic. The Moon's gravitational influence produces the ocean tides and the emotional tides in the living beings on Earth. It moves around the Earth in 27.3 days, but it appears to be moving around in 29 days due to the Earth's concurrent movement around the Sun.

I

Etymology

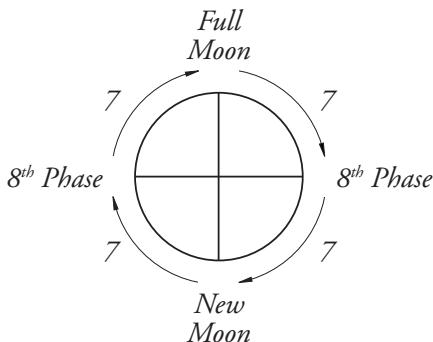
The word 'Moon' is derived from 'Mooney' which again is a derivative from an old English word 'Mona', which stems from Germanic 'Mænon'. The root of this word is 'Mon' in Sanskrit, which means 'Mind'. "Mon (Moon) is the mind, Sun is the soul, Earth is the body" says the Veda. We, the souls, are but the Sun. Our minds represent the Moon and our bodies represent the Earth. Our will is represented by Mars. Our wisdom is represented by Jupiter. Our discriminative will is represented by Mercury. Our ability to consolidate is represented by Saturn and our ability or disability to rejoice life is represented by Venus. That is how astrology relates the solar system to the human being.

The Moon is but the mind in principle and the satellite Moon is a vehicle for the mind principle, working for us in our solar system.

The Moon is also called Luna. While the word 'Moon' emerges from the Germanic word 'Mænon',

Luna emerges from a Latin origin. Luna stands for a personified Moon, which is distinct from the satellite Moon. The words Luna, lunar, lunacy, and lunatic emerged in English, and they speak of the qualities of the mind. The ancient Greeks used the word ‘Selene’ for the Moon in their study of astronomy. They named the branch of astronomy that deals with the charting of the Moon’s surface as selenography.

The Romans also related to the Moon and they personified its energy with the Roman goddess Diana. They counted their days, ‘dies’, according to the lunar orbits around the Earth. In fact, the ancients counted the days by the lunar orbit and conceived a seven-day week, which will later be explained in the teaching. It



is not the solar week as we understand it today. The system of counting the weekdays was based on the seven ascending Moon phases and the seven descending Moon phases, with the eighth phase, New Moon, and Full Moon as nodal points.

The Moon phases are called days/dies, which cannot be equated with the solar day of twenty-four hours.

The ancient Indians have ascribed several names to the Moon, the chief of which is Chandra. Chandra means the shining one and he is the Lord of Fertilization and Germination. He is attributed 108 names by the ancient Indian seers, of which a few will be explained later in the teaching.

Madame Blavatsky, in consonance with the ancient adepts, says that the Moon as a satellite should not be confused with the Moon as the chief principle of reflection. The planetary bodies must be distinguished from their regents. The person functioning through the human body is different from the human body as such. In esotericism, we try to understand the functional aspect of the human being more than its physical aspect. The body mass, the weight, the five elements of

the body, the seven tissues of the body representing the structural aspect, is a dimension that requires a deeper study and understanding to function through.

Studying material structures is different from studying the functional principle. Within the same human form, there can be a saint or a savage. Thus, when we study the Moon, we study its functional significance relating to us. We do not pay attention to such facts as the weight of the Moon, the circumference of the Moon, the quality of the matter on the Moon, if there is life on the Moon, and so on. There are many ignorant statements as well, for example, stating that the Moon is a dead planet, that the Moon is not a planet, that the Moon is in decadence, that the Moon has no life, etc.



II

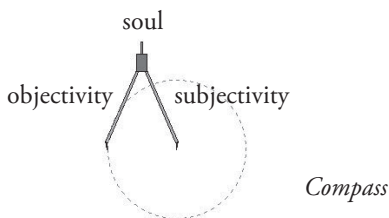
The Sun is considered as masculine, the self, while the Moon is considered as feminine, the mind of the self. The essential shine of the Moon is but the reflected light of the Sun. While the Sun supports the Moon, the Moon supports the Earth. By this, we understand that the mind, drawing support from the self, supports the body. It nourishes the body and provides a home for the self. The body is but the residence of the self. The residence is organized for the self by the mind. The theme of esoteric astrology (where astrological principles are correlated to man and are worked out for the appropriate alignment), revolves around the three essential centres namely the Sun (the self), the Moon (the mind), and the Earth (the body). The understanding of these three centres in us is of great importance for an esoteric student. For a disciple of the buddhic plane, these three centres are of great consequence. They represent the solar, the

lunar, and the earth principles in us. These principles are common to us and to the planets. A planet is a result of a principle. The principle is the cause, be it planetary or human. The study of the Sun, the Moon, and the Earth as planetary globes is exoteric astrology. Studying them in relation to the self, the mind, and the body is the esoteric approach. The planets are grand beings with great bodies developed with the same principles. These principles do exist in the lives of all beings including the atomic life.

Our mind receives thoughts from the soul and reflects them upon the world of matter. Our mind plays the role of the Moon, which is but a reflecting principle. The ability to reflect the higher onto the lower and the ability to transform the lower into the higher is the work of the mind, be it the cosmic, solar, planetary, or individual mind. When the mind is turned inward, the objective world does not exist; it opens the subjective world. When the mind is turned outward, it makes the objective world visible. When the mind is in its full objectivity, it is called Full Moon. When it stands totally subjective, it is called New Moon or No-

Moon. The seers say that the subjective light is New Moon while the objective light is Full Moon.

The discipleship or the practice of occultism helps develop the subjective light or the subjective mind concurrently with the objective light and the objective mind. The Moon thus helps turn to subjectivity or to objectivity and stands as a gateway between the inner man and the outer man. Within each one of us, there is the outer objective mind; there is also the inner subjective mind, and their source is the inner spiritual man. Such is the understanding of the implement of Masonry, the compass.



The left leg of the compass represents objectivity. The right leg of the compass represents subjectivity, while the head of the compass represents the source of the two, the soul. Man is thus a triple. The Moon helps

to experience this triple principle through the ability to reflect inward and outward. The mind (the Moon) is thus a vital principle to experience objectivity and subjectivity by the self.

It is interesting to note that while the Moon rotates around the Earth in the sky, a part of it is oriented to the Earth while the other part is exposed to the Sun. So also, a disciple is recommended to orient as much to the soul as he orients to the body. He is expected to orient to the Master (soul) in him as much as he is oriented to the matter in him. Master-Mind-Matter and Matter-Mind-Master are the themes of the creation, which the disciple realizes through his consistent and constant orientation to matter on one side and the Master on the other side, with the help of the reflective ability of the mind.

The matter around us is given birth to and put to growth, nourishment, and volume by the type of mind that we carry. The Moon likewise gives birth to matter, and assures its growth, its nourishment, and its volume upon the planet. This gives a clue that the mind holds a key to the matter of our body. When the mind is set into order, the matter and volume of the body, as well as its

magnetism, are set to order. “No matter, never mind,” says a Master of Wisdom. Conversely, “No mind, never matter.” Without the objective mind, there is no birth, growth, nourishment, and volume of matter. So, it is in the subjective world. Without the subjective mind there is no birth, growth, nourishment, and volume of the subjective matter, which is called the subtle or the causal form. For this reason, the Moon is seen as the Mother in all theologies, while the Sun, representing the spirit, is seen as the Father. The energies of the Father are drawn through the principle of reception and reflection and the souls thus drawn are hibernated, nourished, and delivered by the principle of Moon.

“Chandrama manaso jataha”, says the Purusha Sukta, the hymn of Rig Veda, meaning the Moon is born of His mind. According to the Veda, the Moon principle is born out of the Cosmic Person, called Virat Purusha. The Moon principle has its own hierarchy, which will eventually be explained in the subsequent teachings. This reflective principle functions in all planes of creation, to enable reception from the higher to the lower and to reflect that which is received into the surroundings.

The Lunar Deity, Soma

From a mundane standpoint, the satellite Moon is seen as a cold luminary. The exoteric schools of yoga do not fathom the mysteries of the Moon. The adepts, the elder brothers, the White Brotherhood, who resides at the poles, at the Himalayas and at four other sacred mountain ranges on the Earth, are the only ones who can give authentic information about the significance of the Moon to this Earth. Our Moon not only reflects the rays of the Sun and the rays of the other planetary principles, but also reflects the will of the lunar deity. The Moon remains the seat of the lunar deity who has not yet materialized into a planetary centre. This deity is of cosmic nature and is in the state of *sadhya*, meaning an entity of omnipresence with an ability to manifest through a means. The Moon satellite is the means through which this entity conducts its plan of formations upon Earth. The formative aspect of creation is generally seen as the third aspect of the

Logos, Brahma, the Creator. The formative work happens essentially through a reflective activity, 'as above so below', 'from higher to lower', 'from subtle to gross', from primordial light to matter of several gradations.

This omnipresent deity of lunar nature is called, in the Veda Soma, the highest Moon principle. It is always in association with the omnipresent God. It is the primeval dimension of God, and has a hierarchy of centres for successive reflections into various states of matter. Neptune and Venus are but part of this chain of hierarchy while the Moon is at the level of our planet Earth.

God is considered as male-female in all ancient theologies. The male-female is nothing but existence-awareness, where the awareness is at all times with the existence. Soma means Sa + Uma, meaning existence with awareness. This awareness, with the support of the existence, builds successive states of awareness and the related grades of matter. Therefore, the seers called it Soma. Awareness and existence are inseparable, no matter what the gradations of such awareness are. From

the densest to the subtlest, innumerable gradations of matter are formed by this awareness, which we refer to as the lunar deity Soma. In Eastern theologies, lunar deities are decorated with a crescent Moon on their crowns. Lord Shiva, the personification of the God Absolute, is also decorated with a crescent Moon, signifying the eventual creation to its fullness. The absence of the crescent Moon indicates the absence of creation. While the omnipresent, unmanifest, potential awareness is called Soma, its vehicles or seats or centres successfully find the bodies to transmit the higher energies into the surroundings to magnetize, nourish, and cause growth and volume. Thus, while there are many moons for the creation, which is multi-dimensional, we have one such Moon for our Earth and one such mind for ourselves. Without such a Moon principle, nothing grows, nothing is comprehended, nothing is experienced, nothing is given birth to, and nothing is nourished to its beauty. This dimension of the lunar principle should never be neglected.

The lunar principle is essential for experiencing the bliss of existence, even for an advanced yogi or an adept.

III

Earth Chain

Our present Moon globe is but the mother to this Earth. Previously, it was the Earth upon which we, the beings, dwelled. When the duration of that Earth concluded, we, the inhabitants, were not evolved enough to ascend into higher circles. Therefore, we were transported to the present Earth. When the former Earth concluded, we were not yet evolved to ascend into higher circles. We were transported to the present Earth. This is explained in the story of Noah's Ark in the Western hemisphere and that of Vaivasvata Manu in the Eastern hemisphere. All species existing on that previous Earth were transmigrated onto this Earth, which had emerged before the termination of the earlier Earth. The earlier Earth is now in its path of return. For this reason, to say it is in decadency is partially true.

In three regular steps, a globe becomes visible and again in three regular steps, it tends to be invisible. The visible globe is at its fourth state, while it has three

preceding and three succeeding states. In three steps, things tend to become visible and in three steps, in the reverse direction, they tend to become invisible. Thus, from a state of seeming nothingness to a state of apparent something, creation manifests, grows, recedes, and dissolves to get back to the state of seeming nothingness. In other words, the creation manifests from the state of Absolute to causal, to subtle, and finally into the physical state. There it grows for a duration and recedes back into the subtle, causal, and Absolute state. It is so with all beings, planets, solar systems, cosmic systems, and so on. This theme is but a profound key for all secret wisdom.

While our Moon (our previous Earth) is in this state of recession, and while we are on this present Earth, another Earth is also on its way to manifest for our future. Thus, there are Earths in preparation in three preceding states, and there are Earths in recession in three succeeding states. With our Earth included (along with three preceding and three succeeding Earths), there are seven Earths at any time. Thus, there is a globe chain of seven globes that gets in to get out, in seven cosmic pulsations.

Madame Blavatsky is the first one in this Kali age to give out the phenomenon of 'globe chains' to the West. The East has knowledge of this, though not in such detail as the Madame gave out in this age.

Our Earth is but the successor to the present Moon; the present Moon is being utilized by the lunar deity to nourish this Earth. The Moon is our past. Our mind is also a storehouse of our past. It carries the impulses, the passions, and the desires of its material body, while it also serves a divine purpose, 'Shining in the borrowed robes of its Master (Soma)'. Thus, the moonlight can be highly beneficial and also detrimental. The Moon elevates the soul of a yogi while it devastates the minds of the passionate, impulsive, and excessively desiring beings. This negative side of the Moon is cautioned against by every seer, while its positive impact is of great value for progressing in the discipleship. The Moon is well utilized by magicians both for positive and negative purposes, such as for white and black magic. Madame Blavatsky says that most of the adepts in the West such as Socrates, Pythagoras, Jesus and the like, suffered in the hands of the ignorant ones,

for they revealed many a secret of the creation. The uninitiated have short memories and are forgetful, while the initiates can be carrying memories of most ancient days. Inadvertently, when certain facts and figures of the past are uttered out, more often the initiates are punished by the ignorant ones. When Pythagoras expressed his remembrance of having been a 'Son of Mercury', he was attacked and was forced to run for life.

It was a similar situation with Madame Blavatsky, who revealed through *Isis Unveiled* and *Secret Doctrine* the wisdom of the ages. In this age of Kali, receiving such profound truth was not only difficult but also objectionable to the minds which are deeply influenced by religions. When Galileo came out with a revelation that the Earth moves around the Sun and not the Sun around the Earth, he was witch-persecuted. It was highly objectionable to the religious heads and Galileo was forced to say that the Sun moves around the Earth, since this statement was in accord to the man-made testament. Galileo laughed by himself of the ignorance of the religion and the fundamentalistic attitude.

Whatever we, the mankind, write in our books, cannot change the functioning of the planetary bodies. In the later centuries, the truth revealed by Galileo was upheld.

In the teachings of Master Djwhal Khul coming through Madame Alice A. Bailey, a holistic picture of the Moon and its significance is presented. The Master, on one side, concedes that the Moon is in decadence and therefore is emanating energy which is detrimental and conditioning, while on the other side he extols the role the satellite plays as a veil for planets like Vulcan and Uranus. He says that the Moon is purely symbolic in nature and in effect. The Moon represents our past, while the ascendant represents our present, and the Sun, our future.



The Moon and Personality

The effect of the Moon is essentially there on us, as is evidenced in our personality. Each one of us has a personality which is the sum total of our behavioural nature with its positive and negative experiences. We are all conditioned by our personalities as human beings. The effort and practice of discipleship is to transcend the limitations of the personality and to function as a soul-infused personality. The personality is like a phantom or a shadow that conditions our comprehension and pulls us down. We are in a regular fight with our personality like Goliath and David. The dragon devours us and we try to wriggle out of it. Until one becomes an initiate, one's personality continues to condition. When the personality is infused with the soul, it shines forth as a golden temple and much later as a diamond temple. In such cases, the Moon tends to be transparent, enabling the transmission of the energies of Mercury, Venus, Uranus, or Neptune, according to the state of evolution of the initiate.

Until we find ourselves free from the conditioning of our personality, the Moon in our birth chart continues to hold us. We keep doing the same mistakes as we did before. Our past keeps visiting us not infrequently. We can see how human beings respond in a given situation: humans are partially conditioned by the past traits, represented by the Moon, and are fairly predictable.

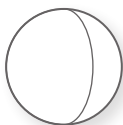
Therefore, to say that the Moon is a dead planet and hence we need not pay attention to it is more than a fallacy. Lord Krishna says in Bhagavad Gita that men of wisdom are neither conditioned by the thoughts of the past nor by the thoughts of the future. They act unconditioned. But this is relevant only to the men of wisdom meaning, the initiates. Even Arjuna was conditioned at the time of war and he tended to be highly emotional. Krishna had to impart the wisdom, which is handed down to posterity. In the war of Mahabharata, the behavioural patterns of the great warriors were all found predictable, except that of Lord Krishna. He remained unpredictable and He led the Sons of Light to victory. How an initiate behaves in a given situation is generally not predictable.

The impact of the Moon is easily experienced by all of us by our changing moods and emotions on a day-to-day basis, if not on the basis of a quadrant of the day.

The impact of the Moon on us should be seen as the impact of the aggregate of our past experiences more than the impact of the satellite. This is the understanding that Master Djwhal Khul communicated. The Moon in our chart represents our ancient thought. Our ancient thought, emerging from the Lemurian times and flourishing in the Atlantean times, presents itself to us in these Aryan times more in terms of our desires, our sex attitude, our hunger for money, power, and self-inflicting acts. To overcome this, methods are suggested in spiritual astrology to work with the birth Moon, the progressed Moon and with the Moon progressed in the reverse direction. This is what initiates offer to us. This theme will be elaborated later.

For the moment, the students are urged to note:

- a) The Moon represents our past, the sum total of our personality.
- b) The Moon is a vehicle or a medium for certain other planetary regents such as Soma, Neptune, Uranus, Mercury, and Venus.
- c) The Moon as a satellite is receding in tune with the Law of the Globe Chains



IV

Moon, Mars, Saturn

At the third initiation, where the soul transcends the personality and mounts it, the impact of the Moon on men ceases. The Moon (the personality) is put to a grand crisis brought about by Mars and Vulcan. Man stands at the crossroads where he faces himself and his own limitations. He gets completely caught up and totally cornered. In such situations, when man stands by the law, sacrificing whatever is to be sacrificed for the law, the great illusion of the personality, of his personal Moon, dissolves and gives way to a new, free life. Until then, man moves hither and thither amidst whirling forces traveling in confusion. Life swings him up and down and he moves unaware and blinded. He goes through various incarnations moving from place to place and post to post. He struggles for happiness, peace, prosperity, health, and so on, which allure him on a day-to-day basis, life after life, for many lives to come. He knows not the how and why of things.

A state comes in a man's life where he anchors to the law, realizes the value of the law, and eventually decides to stand by the law. He decides to move only in tune with the law and not otherwise, however compelling the circumstances are and however impending the needs are. This is because he knows the importance of adapting to the law and the consequences of disobedience. The stories of initiates stand as examples for this. They withstood all trials and tribulations while upholding the law. They did not choose to go by expediency. They preferred to offer their own life for the law instead of preserving it. Every human being at one point or the other in his evolutionary path would make such a resolve. While holding on to the law, one fights one's way into the light, battling one's personality. He stands bold, meets the angles of resistance with the power of Mars, and emerges triumphantly. This necessarily happens to a true disciple who turns inward to meet his own personality. He no more fancies his personality, as is generally the case with a worldly man.

The Moon (the mind) is the gatherer while the Sun is the distributor. The Moon gathers results,

causes growth, and develops volume. While the Moon preserves, Saturn consolidates, Mars forms the triangle through involutory forces to gather, preserve, develop, and consolidate matter. Thus, the Moon, Saturn, and Mars are seen as the lower triad that builds material around the man, the indweller. The material that one develops around oneself subtly conditions and even imprisons. See how a spider develops a well-designed web around itself and eventually gets bound by it. Also, see how a snail builds its shell on its head and moves around with a head load!

Humans have tremendous head loads of thoughts from which they cannot really wriggle out, until they strongly will. A spider can wriggle out of its web, for it knows the way out to overcome its own web. The knowledge to wriggle out is within, which is reminded by the teacher. So, it solves the problem.

Until man wills, all forces are utilized in developing a materially comfortable life, which eventually turns out to be a prison house.

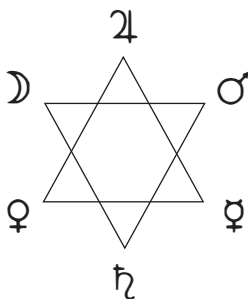
This is true with the man's body as well. The body is gradually developed in five cycles of seven years and

later the man finds the conditioning of the body which he has developed around himself, either in terms of the body or in terms of material wealth. This is because what is material tends to settle and harden. This process is astrologically explained as ‘the Moon paving the way for Saturn.’

It is interesting to note that the movement of the Moon and the movement of Saturn have a correspondence. It takes two and a half days for the Moon to transit a Sun sign. It takes two and a half years for Saturn to transit a Sun sign. Saturn is 365 (360) times stronger and is the ‘Grand Moon’ whose patterns cannot be disturbed by the little wills of men. The Moon orbits around the Earth in about twenty-nine days while Saturn’s orbit is around twenty-nine years. The matter that the Moon gives birth to is solidified by Saturn. Thus, the man who functions with his will (Mars) in the world continues to build unconsciously a web around himself, which eventually binds him. Men are bound by their bodies, families, associations, professions, their understanding of money and power, and by their insatiable desires and thoughts.

Reversing this process is what the occult practice is all about. The only key to it is to reverse the direction of force (of Mars). The force of Mars, which is inversely directed towards matter, requires to be reversed. This reversal happens through evolution. It happens by self-will. It cannot be induced by means of missionary zeal. It has to happen by itself. As a man decides to reverse the inversion, other forces will join eventually and gradually. When a man declares his aspiration to turn away from matter to the sky, the attention of Mercury, Venus, and Jupiter are drawn gradually to constitute the higher triangle.

In due course of time, the will of Mars invokes the higher triad, which posits itself over the lower triad. As this happens, one is considered an aspirant. When the higher and the lower triads find their agreement, man stands initiated. In that case, his Moon (mind) works either way. It turns subjective to receive energies from higher circles and turns objective to distribute such energies into the surroundings. Such a mind eventually loses the instinct of gathering and preserving but remains a translucent medium to receive from above



and to distribute around. This theme is classically presented by this diagram from ancient times.

Mars, the Lord of Aries, is the true indicator who stimulates the aspiration and tends to be fiery. The minds of men are given the appropriate impulse by the energies of Mars via the Moon, initiating the path of devotion to begin with, which eventually leads to the evolution of man.

Mars veils the Moon in Sagittarius and therefore the Moon in Sagittarius is considered as an appropriate placement for fiery aspiration. “The Moon gives place to Mars which confers the quality of devotion and the capacity to fight for an ideal,”¹ says Master Djwhal

¹ Alice A. Bailey, *Esoteric Astrology*, p. 192

Khul. The idealistic concept and method of working sets in as the characteristic of discipleship during the early stages of unfoldment. The austere measures and the variety of consecrations that aspirants adopt in the initial years of practice are all due to the push of Mars through the mind (Moon). This is the reason why Mars is said to play a vital role in Sagittarius, besides Mercury, Jupiter and the Sun, from the standpoint of esoteric astrology.

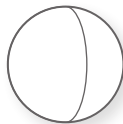
The impetus coming from Mars enables building bridges between the Moon and Mercury, Mars and Venus, Saturn and Jupiter. The Moon and Mercury alignment enables a shift of awareness from objectivity to subjectivity, from a mundane mind to a mind of wisdom. The power of Mars gives way to the unconditional love of Venus, while the crystallizing Saturn gives way for the expansion of consciousness with the touch of Jupiter. Thus, the higher triangle presides over the lower in due course of time. Such is the work of the Moon in Sagittarius, which is but the veiled work of Mars.

There are other veils of the Moon in relation to other Sun signs, which are tabulated as under:

<i>Sun Sign</i>	<i>Planets/Suns that the Moon veils</i>
<i>Aries</i>	<i>Vulcan and Uranus</i>
<i>Taurus</i>	<i>Soma</i>
<i>Gemini</i>	<i>Jupiter</i>
<i>Cancer</i>	<i>Neptune</i>
<i>Leo</i>	<i>Sirius, Uranus, Venus</i>
<i>Virgo</i>	<i>Mercury, Neptune</i>
<i>Libra</i>	<i>Saturn, Jupiter</i>
<i>Scorpio</i>	<i>Neptune, Uranus</i>
<i>Sagittarius</i>	<i>Mars</i>
<i>Capricorn</i>	<i>Mars</i>
<i>Aquarius</i>	<i>Uranus</i>
<i>Pisces</i>	<i>Vulcan and Venus</i>

While students relate to astrology as a tool for discipleship, they are well advised to substitute the above planets in relation to the respective placement of the Moon. By doing so, the students can find interesting and convincing results and use the tool for better functioning with the planets.

Please remember that the Moon is but a mirror. Likewise, so is the mind. It reflects that which is angled to it. The soul reflects through the mind. The soul has varied potentials, which are presented through the mind. The mind is but a medium, a transparent mirror. The moods of any person can be traced to the planets that make aspects to the Moon. The Moon as such has no aspects, except that it carries the ancient thought of the individual. It is this ancient thought of the past that brings a distinct chemistry whenever aspects happen with the Moon, either through transit or through progression. The behavioural aspect of man can therefore be traced to the chemistry of the man's past in conjunction with the current progressions and transits.



V

The Moon and the Manvantaras

The animal, plant, and mineral magnetism upon Earth is the work of the moonlight. The magnetism of the Moon is the chief cause for the tides of the ocean, the formation of the clouds, and the circular path of the waters. This is but the annual rhythm, ritual and metabolism on our Earth. The centre of our Earth attracts matter around itself and gathers a globe of atoms. Matter is gathered from invisible planes into material planes through the effect of the magnetism of the Moon. The sunrays coming through the Moon fecundate the Earth in seven different ways, bringing in the seasonal flora and fauna and also bringing in human fertilization. Without the magnetism of the Moon, there would have been no life on the planet. Imagine an eyeball without the mind functioning through it. Such an eyeball is useless. It cannot provide sight. The sight that we experience is nothing but the solar energy transmitted through the mind to the

eyeball. The result is the sight. The role that the mind plays for the soul in man is similar to what the Moon plays for the Sun to enable life. Such is the dimension of the Moon in relation to our Earth.

Just as our Earth has its Moon, our Sun also has its Moon centre. It responds to the Sun just as our Earth responds to the Moon. Just as there are fourteen Moon phases, our Sun's Moon also has fourteen phases. They are called fourteen Manvantaras. This analogy is important to know the divine time cycle of a solar system. The fourteen Moon phases are covered in fourteen days on Earth. The fourteen Manvantaras are covered in a time cycle called Kalpa.

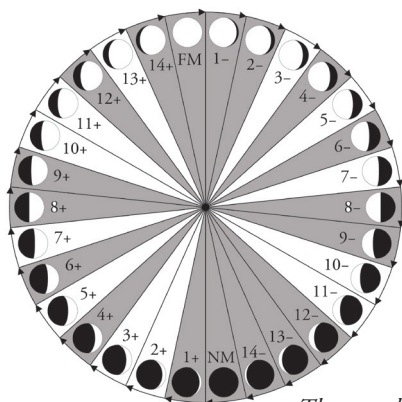
Each Manvantara has seventy-two Maha Yugas. Each Maha Yuga has four Yugas namely Krita, Treta, Dwapara, and Kali. Seventy-two such Maha Yugas constitute a Manvantara. Fourteen Manvantaras constitute the day of the Creator. A similar duration of night happens with the Creator, aggregating to one day. It is said that the creation lasts for 100 years of Brahma or 36,500 days of Brahma.

All the clues relating to the time cycles are hidden in the lunar phases of the Moon. The New Moon is akin to the nilness of the creation while the Full Moon is akin to the fullness of the creation.

From a Moon phase to a Manvantara, a correspondence exists. This scale unfolds in us in accordance with our capacity to perceive. After all, occultism is a process of inner unfoldments through contemplation upon the seed principles given through teaching.

However, it is of significance and consequence to the students of occultism that the fourteen ascending Moon phases and the fourteen descending Moon phases are classified into two types, namely sacred and non-sacred. In the increasing Moon phases, the second, third, fifth, seventh, tenth, eleventh, and thirteenth are considered sacred. They are of spiritual nature and indicate harmony and progress.

Similarly, in the fourteen decreasing Moon phases, the third, fifth, seventh, tenth, and eleventh are considered sacred. Other Moon phases carry certain disharmony and ill balance. Students should do well

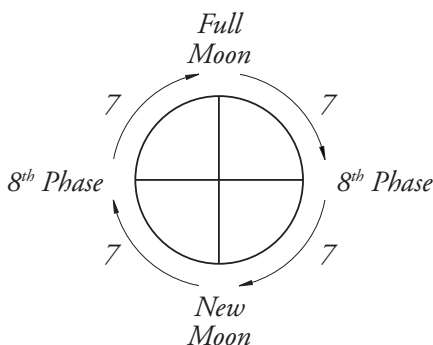


*The sacred Moon phases,
in white*

to mark these Moon phases and accordingly equip themselves to meet the day. On a day of ill balance and disharmony, the scope for conflict and disturbance is high. When one has prior information of this through astrology, one can prepare well to act with restraint. One needs to hold back on such days and be progressive during the other Moon phases.

The Full Moon, New Moon, and eighth Moon phase mark great changes - a change of order, a change of the course of events, and should therefore be dedicated for inward work more than outward work, to tune up to the changing energies.

After seven Moon phases, we have either a Full Moon, an eighth Moon phase, or a New Moon. There are seven ascending Moon phases, followed by the eighth phase, seven further ascending Moon phases, followed by a Full Moon. Then again seven descending Moon phases, followed by the eighth Moon phase, and seven descending Moon phases, culminating into a New Moon. Thus, in a lunar cycle, there are four quarters with each quarter carrying seven Moon phases.



The ancient theologies carried the understanding of the importance of this division of the lunar cycle and accordingly oriented to inner work on every eighth successive day. They were working for seven Moon

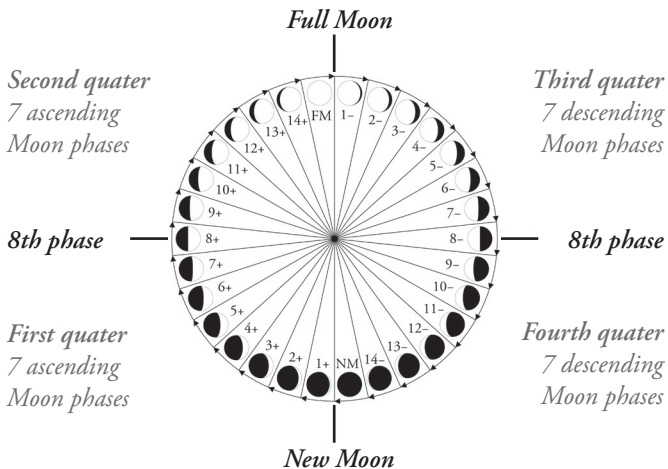
phases and resting for inner work on the eighth phase, which could be a Full Moon or a New Moon or an eighth phase of the Moon. Functioning for seven days and resting on the eighth day was the practice of ancient theologians, until the days of Rome.

Later, it got distorted into a week of seven days with a holiday on every seventh day, which is not in tune either with the lunar cycle or the solar cycle. The solar cycle commences with the entry of the Sun into a Sun sign while a lunar cycle commences either at the end of the New Moon or at the beginning of the Full Moon. In this age of ignorance, we function neither in tune with the lunar cycle nor in tune with the solar cycle. We are out of tune from the natural cycles and we need to bring them back into our lives again.

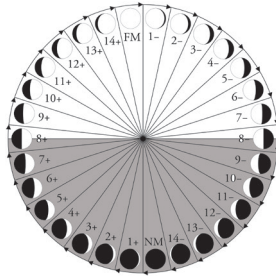
The weekdays that we now relate to are but a poor substitute to the week of the ancients. Madame Blavatsky speaks elaborately on this in the last part of *The Secret Doctrine*.

The fourteen ascending Moon phases and the fourteen descending Moon phases are essentially seven Moon phases arranged in an ascending and descending

order. The seven ascending Moon phases starting with the New Moon correspond with the second part of the seven descending Moon phases. Likewise, the second set of the seven ascending Moon phases correspond with the first set of the seven descending Moon phases. This should be grasped by the student with the aid of simple imagination. To be a little more explicit, see the graphic hereunder:



It is clear from the diagram that the second set of the seven ascending Moon phases and the first set of the seven descending Moon phases correspond to

The lighted Moon phases

each other in their inverse order. Essentially, these two sets of Moon phases hold more than fifty percent moonlight. They shed more light during the nights compared to the other two sets of seven, which also correspond to each other in their inverse order. Thus, there are essentially two sets of seven, with one set of seven having more than fifty percent light while the other set of seven has less than fifty percent light.

According to the science of time cycles, we are in the seventh Manvantara, which is followed by seven Savarni Manvantaras. ‘Savarni’ means ‘with light’. We therefore are walking into a lighted Manvantara, which is the promised ‘New Age’ or ‘Golden Age’. We are completing seven Manvantaras of lesser light and

would eventually enter into the second set of seven Manvantaras of greater light.

The fourteen Manus consisting of the two sets of seven are as under:

<i>First Set</i> (<i>Involuntary Manvantaras</i>)	<i>Second Set</i> (<i>Lighted Manvantaras</i>)
<i>Vaivasvata 7th</i>	<i>8th Manu Savarni</i>
<i>Chakshusha 6th</i>	<i>9th Daksha Savarni</i>
<i>Raivata 5th</i>	<i>10th Brahma Savarni</i>
<i>Tamasa 4th</i>	<i>11th Dharma Savarni</i>
<i>Uttama 3rd</i>	<i>12th Rudra Savarni</i>
<i>Svarocisha 2nd</i>	<i>13th Deva Savarni</i>
<i>Svayambhuva 1st</i>	<i>14th Indra Savarni</i>

The first set of Manus corresponds to the seven ascending Moon phases starting from the New Moon and the second set of Manus corresponds to the seven descending Moon phases starting with the eighth descending Moon phase. These are Manvantaras of involution, formation, and growth of the material worlds. The optimum of material growth happens by the seventh Manu, that is, Vaivasvata Manu, the current

Manu. Hereafter, the incoming Manvantaras will be Manvantaras of light. Since the formation and growth of the world has been completed, there will be more infilling of light to make the world a lighted world, so to say more etheric and less material. The grossness of matter would gradually be eliminated. Refined matter keeps forming, tending to be transparent in due course. Even today, occultists relate to those two sets of seven Moon phases, where the moonlight shines forth more than fifty percent and experience the super mundane worlds, which are of etheric (golden) and causal (diamond) light respectively.

Relating the fourteen Manus with the fourteen Moon phases reveals many secrets regarding our own being. Every human is a replica of the Cosmic Being. The entire cosmos can be experienced in its detail within us. The worlds of light as also the mundane worlds can be experienced within, attuning to the Manvantaras. The first set of seven Manus represents the descent and the second set of the seven Manus represents the ascent.

Every day, we, the humans, descend in seven steps into matter. Likewise, we can also ascend in seven steps

to our original state of being. This can be practiced by the inclined students. A simple analogy can be given as under:

1. **Svayambhuva Manu:** Svayambhuva means self-awakened or self-generated. Every morning, we are awakened from sleep. From a seeming non-existence, which is but pure existence, we are awakened and we feel we have awakened. It is the state of Svayambhuva.
2. **Svarocisha Manu:** Svarocisha means filled with Agni (fire) and its brilliance. After awakening, we are filled with the fire for the activity of the day. With the help of the energy (fire), we conduct the activity for the whole day.
3. **Uttama Manu:** Uttama means to rise. Having awakened and having been filled with the energy, we rise from the bed to conduct the activity in tune with the law.
4. **Tamasa Manu:** Tamas means darkness of matter, of ignorance. Having risen from the bed, we relate to the world of matter, which is but the world of

ignorance, illusion, and of darkness.

5. **Raivata Manu:** Raivata means tending to be an individual ego. We tend to get individualized as we start our day-to-day activity and start functioning as an individual ego with the help of the knowledge that we inherently hold.
6. **Chakshusha Manu:** Chakshusha means functioning with the help of the eye. As we function in the world, we chiefly depend upon what we see and what we comprehend from what we see. All wisdom in experience is sight oriented while it could also be sound oriented (intuitional hearing).
7. **Vaivasvata Manu:** Vaivasvata means the weaver. Based on our knowledge, which we gather through sight and perceptions as individualized ego, we keep weaving a web of life in the material world and eventually get stuck in it.

At the end of the day, we are retrieved by nature through sleep and as we awaken the next morning, we again make these seven steps of involution.

Occultism is to bring in the light of wisdom into this activity in a sevenfold manner, to experience the seven-lighted states through the seven Savarni Manus.

1. The first **Manu Savarni** enables us to experience the etheric light.
2. The second **Daksha Savarni** enables us to be able and skilful in the field of light.
3. **Brahma Savarni** enables us to bring light into the world of matter through creative activity of goodwill.
4. **Dharma Savarni** is the state where we become the vehicles for the establishment of Dharma (laws of right relationship) in the world.
5. In the fifth state of **Rudra Savarni Manu**, we tend to become centres of transmission of vibrations of sound and light, just as the Rudras.
6. In the sixth lighted state, **Deva Savarni**, we join the guides that conduct the Plan of Light.
7. In the seventh state, **Indra Savarni**, we join the celestials in protecting the Law and the Light.

This is the basic theme of the fourteen Manus, which can be elaborated into great voluminous detail.

But even now, when we are in those Moon phases where the moonlight is more than fifty percent, we stand a chance to experience the lighted worlds. Such is the grand truth we gain from the Moon phases that we encounter every fortnight. It would do well for an occult student to relate to the Moon phases and the corresponding light especially with respect to the second set of ascending Moon phases and the first set of descending Moon phases. The student may note the Moon phase relating to him in the birth chart, which gives clue to the initial light the mind holds and its waxing and waning, through yearly progression. By this, one would have an understanding of fifteen years of increasing light, followed by fifteen years of decreasing moonlight. Noticing this abundant flow, one may organize life to expand and consolidate. Many more secrets can be worked out by an ardent student with the clue given relating to the Moon phases.

VI

Repository of Karma

Another dimension of the Moon is that it works as a stimulator of minds to a behaviour peculiar to each individual according to his/her past karma. As per each individual's past karma, the individual expresses through the stimulation of the Moon, his own traits, emotions, sentiments, reflexes, and patterns. The past karma is embedded in the 'egg of twelve houses', in the natal chart. Each time there is a planetary transit as well as a transit of the Moon, the stimulation happens. It is of common knowledge that men act conditioned by their past karma. The frequent transits of the planets through the houses bring in planetary conjunctions, squares and oppositions, stimulating the negative karma of the past, while trines and sextiles bring forth the positive karma of the past. This is called fate.

A man, at the emotional level, always reacts exactly in the same manner in a similar situation, since his traits are strong and they spring up in the same

manner in a comparable situation. Such ones even believe that their fate is unalterable. But this is not so. If one intelligently takes to train his mind with the help of planetary transits to bring in freewill, he realizes that he is not totally conditioned by fate. He is also endowed with freewill, which enables him to wait, to think, and to fairly respond instead of reacting instinctively. This is a learning process, which can be picked up. As he believes in his ritualistic thinking, pondering and acting in a given situation, he realizes that the human effort is an important tool to bring about needed changes. In the chart, when transiting Mars or Mars in progression makes agreeable aspects with the Moon, his belief and self-effort grows. With human effort, he strives to alter his own conditioning. With this effort, the age-old traits give way.

The importance of human effort dominates man's mind; he believes that effort is the true and only means for gaining the fruits of action. Man thus ascends into the personality level from the emotional level in his coursing with human effort. Over the years, the successive experiences reveal to him that between the effort and

the result, there is a mysterious gap that requires to be filled in by some other agency. This is where Saturn steps in to teach, to be in effort but without expectation, to be in effort and not to be with the result. In doing so, the senses suspect the existence of a higher plan. The fruition and non-fruition of acts are beyond his control and he shall nevertheless continue to work to benefit the surroundings, regardless the fruits that he receives. This is how man moves out of fate, as he tends to work for others, gradually ceasing to work for himself. He understands that the creation is for all and he needs to work for all to experience the creation appropriately. He also realizes that when he works for himself, he creates his fate and he creates his own conditioning.

“Creation was planned before you came.

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

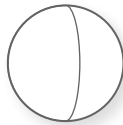
Creation is for all.

You are one among the many.

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

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

With the above series of revelations, as man works for others, his mind transforms into a group mind and he tends to be group conscious. He refines himself to think that what he does should be fair for all and should truly help the surroundings. Selfish thinking yields the way to thinking for the good of the group. At this point, the influence of the birth Moon yields itself to that degree of the Moon in the birth chart, which existed at the time of his fertilization in the womb of the mother. This time is marked by the ascendant in the birth chart.



² book by the same author

Spirit of Servitude (Yagnartha)

Please note that until man gives himself up in favour of the group, his birth Moon, meaning his past karma, continues to condition him. He suffers a series of lives in the world of cause and effect. Working for self is called in Sanskrit as 'purushartha' (working for self-welfare). From this state, one has to wilfully transcend to work for the general good, which is called 'yagnartha' (working for the general good). Lord Krishna emphasizes to Arjuna the importance of shifting his consciousness from purushartha to yagnartha. The key to transcend one's own Moon or mind is embedded in this eternal principle. Until we, the humanity, learn this step, there is no transcendence; transcendence remains a dream.

For the one who consecrates his life as an offering to the well-being of the society, his awareness elevates to the level of the great bull, Nandi. Nandi means embodiment of cheerfulness. The great bull Nandi corresponds to the Moon in Taurus. Such one is ever

cheerful as he gets impregnated with the Divine Plan and delivers such plan upon Earth through speech and through action. Many aspirants aspire to gain this status, but it requires the needed transformation, which is but a conscious effort.

When Jesus the Christ said, “As in Heaven, so on Earth,” he meant this status, this state of awareness. Such ones live in obedience to the Law and fulfil the Plan, to others bewilderment.

The whole work is one of freewill. It can neither be imposed nor compelled upon. It is for each one of us to pick up this golden thread – a life of self-offering.



VII

Mind, the Mother of Mercury

“The Moon gives birth to Budha (Mercury)”, is an Eastern understanding. When the mind eventually gives birth to wisdom, it is called the higher mind. The Puranas contain a story where Chandra (Moon) in association with Tara, the wife of Brihaspati (Jupiter), brings forth Budha (Mercury). Brihaspati (Jupiter) claims Budha (Mercury) to be his son. Chandra (Moon) claims Budha (Mercury) to be his son. A war happens in heaven for claiming the fatherhood to Budha (Mercury). Brihaspati (Jupiter) claims Budha (Mercury) to be his son, because Budha (Mercury) is born to his wife. Chandra (Moon) claims Budha (Mercury) to be his son, which was mysterious to Brihaspati (Jupiter). Tara, the lady of Brihaspati (Jupiter), remained silent. No one could suspect Tara due to her translucent nature.

Madame Blavatsky speaks of the first war in heaven in *Secret Doctrine*, in relation to this story. In

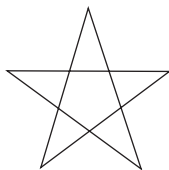
Secret Doctrine Vol. II, she elaborately explains the Puranic symbolism that Chandra (Moon), during his discipleship with Brihaspati (Jupiter), gains the nature of Jupiter (Brihaspati), which is symbolically said to be the wife of Brihaspati (Jupiter). Brihaspati's (Jupiter) nature is one of transcendence and expansiveness. This transcendental quality of Brihaspati (Jupiter) is called Tara. Tara is said to be the wife of Brihaspati (Jupiter). Naturally, when the disciple Chandra (Moon) associates with his Master Brihaspati (Jupiter), the disciple impregnates himself with the Master's nature. The Master's nature is one of divinity. It is transcendental and accurate, pure and lucent. It is the Master's nature that impregnates the disciple and enables the disciple's mind also to gain the related wisdom, Budha (Mercury).

Therefore, Brihaspati (Jupiter) was right to claim Budha (Mercury) as his son. But the disciple went through the labour of discipleship, was impregnated with the Master's nature, and gave birth to the divine nature in him through transcendence from the mundane nature. Thus, the wisdom born in him is also

as much his product. It is for this reason that Chandra (Moon) claims Budha (Mercury) to be his son.

The angels confirmed that the wisdom gained by the disciple, in association with Brihaspati (Jupiter), remains with the disciple and therefore Budha (Mercury) should be considered as the offspring of Chandra (Moon). A disciple's mind, in association with Jupiterian training, eventually goes through many transformations, from being just mundane to be semi-mundane, semi-divine, and finally tends to be divine. A divine mind is symbolic of Budha (Mercury); a mundane mind is symbolic of Chandra (Moon). The mundane mind associates with mundane thoughts and desires, and eventually, in association with Brihaspati (Jupiter), transforms itself into Budha (Mercury). Therefore, it is said that Chandra (Moon) gives birth to Budha (Mercury).

Chandra (Moon) receives the seeds of wisdom, soaks them in himself (mind); this eventually gives birth to Budha (Mercury) through practices of discipleship. This practice of soaking seeds of wisdom and nourishing them to grow is called in Sanskrit 'vyavasaya' meaning



Five-pointed star

cultivation. Cultivating the mind in tune with the wisdom teachings is the key to transformation and transcendence. Unless the soil of the mind is fertile, the cultivation becomes difficult. Discipleship is indeed a great labour, involving refining the soil, soaking the seeds, eliminating the weeds to ensure the seed's growth, to eventually have the garden of wisdom.

The formation of Budha (Mercury), the higher mind, is the fundamental purpose of the human birth. It has to be formed through specific processes, which man embarks upon in the course of evolution. "Budha (Mercury) is the messenger of Gods" is a well-known statement. It is to be formed in us.

Man is predominantly mind oriented. His mind is but the aggregate of his past with the related physical, astral, and lower mental experiences, such as food, drink, sex, striving for comforts, for safety and

security of the body, and for preserving all that which is mundane. Such mind shall have to go through the transformations to give birth to wisdom (Mercury).

In the theme of evolution, buddhi (Mercury / wisdom) has to descend upon the mundane mind for the needed transformation to happen. The descent of buddhi from higher circles is conducted by a five-pointed star of our solar system. The cosmic intelligence called Soma descends through this five-pointed star as Indra (Neptune) and enables the birth of Budha (Mercury) through the agency of Brihaspati (Jupiter). Thus, there is the descent of the most high principle of Chandra (Moon), called Soma, via the five-pointed star and Neptune unto Chandra (Moon) as it is posited in the humans. This theme is well described in the Puranas and also in the elaborate commentaries of Madame Blavatsky, where she speaks of those times when the Lemurian races were on the planet.

The Higher Order of the Star

The five-pointed star of our solar system consists of the male-female deity and the Trinity, which is but the fundamental design for the formation of the fivefold divine and mundane creation. The essence of this five-pointed star is seen as Soma, which descends through Neptune into the solar system. Please note that Neptune does not belong to our solar system. Neptune forms the centre of a hierarchy, which trains five solar systems of which ours is one. It brings in waves of sound / music / light, called Gandharvas, from the supra-cosmic plane and distributes it into five solar systems for the eventual upliftment of the beings of the solar systems. A Gandharva represents a wave of composite energies of sound, light and music; experiencing of such a wave enables ecstatic states. Brihaspati (Jupiter) and Sukra (Venus) of our solar system work out the descent of these sound waves transforming them into aspiring beings of our system.

Grand adepts like Lord Maitreya are ever engaged in transmitting these energies to various groups of aspirants on the planet.

Lord Krishna was transmitting Neptunian waves of sound through his flute and he was frequently uplifting the beings into the buddhic plane. Such is the work from the unmanifest plane, worked out to the manifest plane by Soma, Indra (Neptune), Brihaspati (Jupiter), Sukra (Venus), and the adepts to transform the mundane human minds into semi-divine and divine minds.

The Moon, the mind, ever remains unevolved unless it receives this magnificent cosmic Moon principle Soma. This cosmic Moon principle is depicted by the Hindus as the crescent Moon on the heads of Lord Shiva and the World Mother. The crescent Moon in its most high scale is thus depicted as a jewel on the crown of the male-female godhead. From there, it descends through the mirror (reflective) principle, which is recognized by the seers of ancient times.

Our solar system is not yet fully developed to locate a planetary body capable of attracting, containing, and transmitting the Soma principle at the planetary

level. Therefore, Neptune is used. Neptune functions commonly for five solar systems, which are in evolution and are under the guidance of the seven senior solar systems, which we call the Great Bear. Neptune has its deputies in our solar system with Brihaspati (Jupiter) and Sukra (Venus), who strive to instil and impregnate the human minds with the science and art of wisdom.

The Indian seers address the Moon principle generally as Chandra (mind). The highest Moon principle, which exists at the supra cosmic plane, is called Soma. The cold planet or the satellite that moves around our Earth is called Indu. They have different names for different functions of the reflective principle.

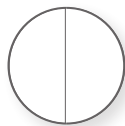
The word 'Indian' comes from Indu, meaning the descendants of Indu. All the human races that gained earthly bodies are truly speaking the descendants of Indu, and therefore are called Indians. Into these Indians there are descendants from higher circles as Sons of Will, Sons of Yoga, and Sons of Sun. They carried the needed knowledge for upliftment of the earthly humans through the path of yoga, which

is called discipleship today. Initially, the divine descendants were either priests or kings. They are identified as Hindus. Hindus are descendants of higher circles and Indus are the terrestrial ones, who needed upliftment. This distinction disappeared when the kings and the priests through generations lost their higher connection. Eventually, kings were thrown out and priests were subjected to ridicule, for they lost their connectivity. Yet, the true Sons of Will, Fire and Yoga, do exist on the planet, in the cave temples of mountain ranges, willing to guide the earthly human beings. Therefore, Indu refers to the satellite Moon, while its reflective principle refers to the principle of ascent and descent. Soma represents the highest state of the reflective principle.

A similar distinction is also maintained between mankind and humanity. Men are descendants of Manu, while humans are the ones who are lost into materiality. From human to man, from man to Master, and from Master to Manu one needs to regain a state of awareness, through successive steps of initiation and transformation.

One should notice that the inferior or minor duties as well as the superior or major duties of reflection are but the workings of Soma only. Soma distributes its work and streams forth via two different channels. It conducts the minor duties of our Earth through Indu, the satellite Moon, and the major duties to our whole solar system through Neptune. The satellite Moon discharges the functions on Earth such as fertilization, gestation, germination, construction of brain cells, workings of the lower mind, etc. The major duties it conducts are the stimulation of the mental consciousness to grow into the buddhic state and to conduct all the workings for the build-up of the antahkarana among the humans, so that they regain their link with the souls and realize the self. This he does with the aid of Neptune. Lord Maitreya is the outpost of Neptune on our planet to transmit the energies of Soma for the upliftment of humanity. When Neptune is stimulated in an advanced student of discipleship, he stands a chance for receiving the teaching through impression. Impressional teaching and impressional writing, as it happened to the ancient

seers and also with Madame H.P.B., Madame A.A.B. and Master E.K., are but the influence of Neptune in their lives. “A good aspect of Chandra (Moon) with Neptune enables the enrolment of ardent students into the path of impressional teaching. Such ones learn through meditation, through contemplation and even through sleep.” Impressional teaching today is increasingly happening on the planet. Thus, without Chandra (Moon), no seed of spirituality can grow. Hence, it should never be overlooked or set aside as a cold planet, dead planet, or just as a negative energy. The teachings of the Hierarchy unveil the magnificent purpose of a receding globe called the Moon.



VIII

The Significance of 108

The Vedic seers have attributed 108 names to Chandra (Moon) representing 100 different functions that include invariably all the functions of Soma as it conducts through the Sun, the Moon, Jupiter, Venus, Neptune, and the five-pointed star mentioned above.

As the student goes through these 108 names with their basic meaning, he gains the significance and scope of the Moon and its relevance in discipleship.

Almost all deities of the Hindu pantheon are worshipped by 108 names, for the Vedic seers knew the significance of 108. When the Hindus work with mantras, they also prepare a rosary of 108 beads and they then repeat the mantra 108 times. The clue is found in the Moon constellations. The Moon constellations are essentially twenty-seven and each constellation has four divisions ($27 \times 4 = 108$). The Moon moves at the rate of a constellation a day. A day is divided into four parts with four nodal points: dawn, midday, dusk,

and midnight. This fourfold division opens vistas of knowledge:

- Time is said to be fourfold
- There are four quarters of the day
- Four quarters of a lunar month
- Four quarters of the year with two equinoxes and two solstices
- Four Yugas (Krita, Treta, Dwapara, Kali)
- Four Vedas (Rig, Sama, Yajur, Atharva)
- A poor copy of which are the four Gospels
- Likewise, human life is divided into four parts:
 - studentship (brahmacharya)
 - householder (grihastha)
 - retired life (vanaprastha)
 - renunciation (sannyasa)
- Furthermore, humans are categorised in a fourfold manner, based on their traits:
 - wisdom oriented (brahmin)
 - administration oriented (kshatriya)
 - business oriented (vaishya)
 - general workers oriented to physical work (shudra)

- Then we have four colours:
 - soli-lunar light
 - red colour
 - golden yellow colour
 - blue colour
- Four letters of God: *Na Ra Ya Na*

Madame Blavatsky speaks of this fourfold key as a means to unfold the wisdom of the cosmos and of man. Vedavyasa, the Hermes of the East, an incarnation of wisdom says, “All is fourfold.”

The twenty-seven constellations that the Moon orbits, when divided into four parts each, result in 108 divisions of the space around the globe. Each of the 108 divisions constitutes $3^{\circ}20'$ (3 degrees and 20 minutes)³. A constellation constitutes $13^{\circ}20'$ ⁴. This is the average movement of the Moon in a day. A name is attributed to each of the divisions. Each one of us can locate the subdivision of the constellation in which the birth Moon is. Accordingly, one can relate to that

³ $360^{\circ} / 108 = 3.33^{\circ} = 3^{\circ}20'$

⁴ $360^{\circ} / 27 \text{ constellations} = 13^{\circ}20'$

number in a worship stotra⁵. It has a very specific impact on you. For example, if a person's birth Moon falls in the eighteenth constellation of the Moon and in its fourth division, he would do well to relate to the mantra number seventy-two (18 x 4) in any of the hymns relating to the deities. Almost all theistic Indians do so, so that their birth Moon is put to the related magnetic impact of the mantra, thereby eliminating the negative energies and instituting the positive ones.

Indian astrology recommends a division of the zodiac into as many details as possible and observes in which division the planets are in relation to these constellations to elicit the clues to work out the progress. The twenty-seven constellations covering the twelve signs of the zodiac have distinct characteristics; the signs relating to them constitute a profound teaching by itself. It throws greater light on the understanding of

⁵ Stotra or Stotram (stotra) is a Sanskrit word, that means "ode, eulogy or a hymn of praise". It is a literary genre of Indian texts designed to be melodically sung. It may be a simple poem expressing praise and personal devotion to a deity for example, or poems with embedded spiritual and philosophical doctrines. Many stotra hymns praise aspects of the divine.

the zodiac. The most detailed dissection of the zodiac is into $3^{\circ}20'$ (360:108) while its most broad division is into twelve signs of 30° (360:12). Indian astrology details the zodiac nine times more and reveals many more details of the zodiac.

The students would do well to gain knowledge of their Moon's constellation, for it gives clues to their past. The deeper the study, the better is the understanding.

Again, the importance of 108, as it is noticed by the seers, is manifold. A few facts are mentioned here:

- There are 108 pivotal points of life in a living being. We breathe 108,000 times in a day of twelve hours and 108,000 times in a night of twelve hours.
- According to Indian astrology, the planets, with the positive and negative nodes included, are nine (navagraha). The zodiacal signs are twelve. The chemistry that the zodiac brings through its twelve Sun signs, being transited by nine planets, is of a variety of 108 (12x9).
- The queen of the Vedic yantras and the related tantra is Sri Chakra. It is the most powerful of the

tantras. It has its masculine and feminine points as can be counted by the intersections of the yantra. There are fifty-four masculine points and fifty-four feminine points totalling to 108.

- The Indian classical dance, which is in tune with nature, contains in it 108 dancing positions (karanas).
- The average distance between the Earth and the Moon is 108 times the diameter of the Moon.
- The diameter of the Sun ball is 108 times bigger than that of the Earth.
- The distance between the Earth and the Sun is also 108 times the diameter of the Sun.
- This apart, much knowledge can be unfolded through the wisdom of numbers in relation to 108. 108 is 2×54 , 3×36 , 4×27 , 6×18 , 9×12 .

Again, it is $(3 \times 3 \times 3) \times (2 \times 2)$. It contains 36 triangles, 27 squares, 18 hexagons, 9 dodecahedrons, and 6 sets of 18 imperceptible secrets. I mention this to open certain vistas of contemplation for the students in relation to these numbers.

The list of names of the twenty-seven constellations with their fair translation to English, along with their planetary lords, is given here under:

No. Star	Constellation (Nakshatra)	English Translation	Ruler (Adipathi)	Quality (Guna)
1.	<i>Ashwini</i>	<i>Horsehead</i>	<i>Ketu</i>	<i>Deva</i>
2.	<i>Bharani</i>	<i>Triple path</i>	<i>Venus</i>	<i>Manava</i>
3.	<i>Krittika</i>	<i>Scissors</i>	<i>Sun</i>	<i>Rakshasa</i>
4.	<i>Rohini</i>	<i>Chariot</i>	<i>Moon</i>	<i>Manava</i>
5.	<i>Mrigasira</i>	<i>Deer's head</i>	<i>Mars</i>	<i>Deva</i>
6.	<i>Ardra</i>	<i>Coral</i>	<i>Rahu</i>	<i>Manava</i>
7.	<i>Punarvasu</i>	<i>Earrings</i>	<i>Jupiter</i>	<i>Deva</i>
8.	<i>Pushyami</i>	<i>Food pipe</i>	<i>Saturn</i>	<i>Deva</i>
9.	<i>Aslesha</i>	<i>Serpent</i>	<i>Mercury</i>	<i>Rakshasa</i>
10.	<i>Magha</i>	<i>Rain ritual</i>	<i>Ketu</i>	<i>Rakshasa</i>
11.	<i>Poorva Phalguni</i>	<i>Anterior leap</i>	<i>Venus</i>	<i>Manava</i>
12.	<i>Uttara Phalguni</i>	<i>Posterior leap</i>	<i>Sun</i>	<i>Manava</i>
13.	<i>Hasta</i>	<i>Elephant trunk</i>	<i>Moon</i>	<i>Deva</i>
14.	<i>Chitra</i>	<i>Rainbow</i>	<i>Mars</i>	<i>Rakshasa</i>
15.	<i>Swati</i>	<i>Pearl</i>	<i>Rahu</i>	<i>Deva</i>

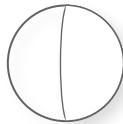
<i>No. Star</i>	<i>Constellation (Nakshatra)</i>	<i>English Translation</i>	<i>Ruler (Adipathi)</i>	<i>Quality (Guna)</i>
16.	<i>Visakha</i>	<i>Virgin child</i>	<i>Jupiter</i>	<i>Rakshasa</i>
17.	<i>Anuradha</i>	<i>Spiral ritual</i>	<i>Saturn</i>	<i>Deva</i>
18.	<i>Jyeshtha</i>	<i>Snow ritual</i>	<i>Mercury</i>	<i>Rakshasa</i>
19.	<i>Moola</i>	<i>Corner, base, route</i>	<i>Ketu</i>	<i>Rakshasa</i>
20.	<i>Poorva Ashadha</i>	<i>Anterior rod</i>	<i>Venus</i>	<i>Manava</i>
21.	<i>Uttara Ashadha</i>	<i>Posterior rod</i>	<i>Sun</i>	<i>Manava</i>
22.	<i>Sravana</i>	<i>Clairaudience</i>	<i>Moon</i>	<i>Deva</i>
23.	<i>Dhanishta</i>	<i>Wealthy wind</i>	<i>Mars</i>	<i>Rakshasa</i>
24.	<i>Shatabhishak</i>	<i>100 healers</i>	<i>Rahu</i>	<i>Rakshasa</i>
25.	<i>Poorva Bhadra</i>	<i>Anterior shelter</i>	<i>Jupiter</i>	<i>Manava</i>
26.	<i>Uttara Bhadra</i>	<i>Posterior shelter</i>	<i>Saturn</i>	<i>Manava</i>
27.	<i>Revati</i>	<i>Wealthy queen</i>	<i>Mercury</i>	<i>Deva</i>

The constellations of rakshasa represent the quality of protecting that which is created. They do not let the manifested creation whither out. They are generally of a protective quality.

The constellations of deva represent the quality of uplifting from matter. They enable the release from matter with ease.

Manava means human. The constellations of manava represent the possibilities of rakshasa and deva. Consequently, these constellations enable protecting as well as uplifting. They have the ability to protect that which is manifested and also find the ease to release from the material.

As said earlier, the study of each constellation in relation to their characteristics is of great help to the students of occultism.



IX

Nakshatras, Twenty-Seven Constellations

The twenty-seven constellations are called the twenty-seven mansions and they are also called nakshatras in Sanskrit. Na-kshatra means indestructible, non-decaying, and is generally called a fixed star. The astrology of fixed stars exists in the East and predates the astrology of the twelve Sun signs. These twenty-seven nakshatras relate to the most prominent asterisms in the respective sectors. Each nakshatra is further divided into four quarters called padas. The twenty-seven constellations have the governance of the nine grahas (planets), which are given hereunder, along with their solar angels.

Jesus Christ makes a mystic mention of the twenty-seven mansions of the Moon. He says that his Father has as many mansions as twenty-seven. He says that as the Son of God, he gained access to them. When he was asked to rest in a house, during his journeys for teaching in the Holy Land, he said, “The Son of God

has no mansion to lay his head on Earth” and that he has the mansions of God to rest. By this he meant that he rested in the open, under the sky, consisting of stars, but not under a man-made roof. He never rested in a house during those three years when he moved in the Holy Land.

Each of these nakshatras cover $13^{\circ}20'$ of the surrounding space (zodiac) and each pada, being one-fourth, covers $3^{\circ}20'$. It is beneficial for the students to relate their birth Moon to the specific constellation and know the characteristics of the birth Moon.

A table with respect to each of the constellation, its planetary ruler, its symbol, its lord, and its degrees in the lunar based Indian zodiac, and its degrees in the solar based Western zodiac, is given hereunder:

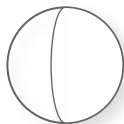
<i>Star No.</i>	<i>Constellation</i>	<i>Planetary Ruler</i>	<i>Symbol</i>
1	<i>Ashwini</i>	<i>Ketu (Node)</i>	<i>Horsehead</i>
2	<i>Bharani</i>	<i>Venus</i>	<i>Triple path</i>
3	<i>Krittika</i>	<i>Sun</i>	<i>Scissors</i>
4	<i>Rohini</i>	<i>Moon</i>	<i>Chariot</i>
5	<i>Mrigasira</i>	<i>Mars</i>	<i>Deer's head</i>
6	<i>Ardra</i>	<i>Rahu (Anti-node)</i>	<i>Coral</i>
7	<i>Punarvasu</i>	<i>Jupiter</i>	<i>Earrings</i>
8	<i>Pushyami</i>	<i>Saturn</i>	<i>Food pipe</i>
9	<i>Aslesha</i>	<i>Mercury</i>	<i>Serpent</i>
10	<i>Magha</i>	<i>Ketu (Node)</i>	<i>Rain ritual</i>
11	<i>Poorva Phalguni</i>	<i>Venus</i>	<i>Anterior leap</i>

<i>Lord</i>	<i>Degrees in Lunar Zodiac</i>	<i>Degrees in Western Zodiac</i>
<i>Ashwins, the Horse-headed Twins who are Physicians to the Gods</i>	<i>0° - 13°20' Mesha</i>	<i>26° Aries - 9°20' Taurus</i>
<i>Yama, the God of Death or Dharma</i>	<i>13°20' - 26°40' Mesha</i>	<i>9°20' - 22°40' Taurus</i>
<i>Agni, the God of Fire</i>	<i>26°40' Mesha - 10° Vrishabha</i>	<i>22°40' Taurus - 6° Gemini</i>
<i>Prajapati, the Creator</i>	<i>10° - 23°20' Vrishabha</i>	<i>6° - 19°20' Gemini</i>
<i>Soma, Chandra, the Moon God</i>	<i>23°20' Vrishabha - 6°40' Mithuna</i>	<i>19°20' Gemini - 2°40' Cancer</i>
<i>Rudra, the Storm God</i>	<i>6°40' - 20° Mithuna</i>	<i>2°40' - 16° Cancer</i>
<i>Aditi, Mother of Gods</i>	<i>20° Mithuna - 3°20' Kataka</i>	<i>16° - 29°20' Cancer</i>
<i>Brihaspati, Priest of the Gods</i>	<i>3°20' - 16°40' Kataka</i>	<i>29°20' Cancer - 12°40' Leo</i>
<i>Sarpas or Nagas, deified snakes</i>	<i>16°40' - 30° Kataka</i>	<i>12°40' - 26° Leo</i>
<i>Pitris, 'the Fathers', family ancestors</i>	<i>0° - 13°20' Simha</i>	<i>26° Leo - 9°20' Virgo</i>
<i>Aryaman, the God of Patronage and Favours</i>	<i>13°20' - 26°40' Simha</i>	<i>9°20' - 22°40' Virgo</i>

<i>Star No.</i>	<i>Constellation</i>	<i>Planetary Ruler</i>	<i>Symbol</i>
12	<i>Uttara Phalguni</i>	<i>Sun</i>	<i>Posterior leap</i>
13	<i>Hasta</i>	<i>Moon</i>	<i>Elephant trunk</i>
14	<i>Chitra</i>	<i>Mars</i>	<i>Rainbow</i>
15	<i>Swati</i>	<i>Rahu (Anti-node)</i>	<i>Pearl</i>
16	<i>Visakha</i>	<i>Jupiter</i>	<i>Virgin child</i>
17	<i>Anuradha</i>	<i>Saturn</i>	<i>Spiral ritual</i>
18	<i>Jyeshtha</i>	<i>Mercury</i>	<i>Snow ritual</i>
19	<i>Moola</i>	<i>Ketu (Node)</i>	<i>Corner, base, route</i>
20	<i>Poorva Ashadha</i>	<i>Venus</i>	<i>Anterior rod</i>
21	<i>Uttara Ashadha</i>	<i>Sun</i>	<i>Posterior rod</i>

<i>Lord</i>	<i>Degrees in Lunar Zodiac</i>	<i>Degrees in Western Zodiac</i>
<i>Bhaga, the God of Marital Bliss and Prosperity</i>	<i>26°40' Simha- 10° Kanya</i>	<i>22°40' Virgo - 6° Libra</i>
<i>Savitr, the Sun God</i>	<i>10° - 23°20' Kanya</i>	<i>6° - 19°20' Libra</i>
<i>Indra, Chief of the Gods</i>	<i>23°20' Kanya - 6°40' Tula</i>	<i>19°20' Libra - 2°40' Scorpio</i>
<i>Vayu, the Wind God</i>	<i>6°40' - 20° Tula</i>	<i>2°40' - 16° Scorpio</i>
<i>Indra, Chief of the Gods; Agni, God of Fire</i>	<i>20° Tula - 3°20' Vrishchika</i>	<i>16° - 29°20' Scorpio</i>
<i>Mitra, one of the Adityas of Friendship and Partnership</i>	<i>3°20' - 16°40' Vrishchika</i>	<i>29°20' Scorpio - 12°40' Sagittarius</i>
<i>Indra, Chief of the Gods</i>	<i>16°40' - 30° Vrishchika</i>	<i>12°40' - 26° Sagittarius</i>
<i>Pitris, 'The Fathers', Family ancestors</i>	<i>0° - 13°20' Dhanus</i>	<i>26° Sagittarius - 9°20' Capricorn</i>
<i>Apah, God of Water</i>	<i>13°20' - 26°40' Dhanus</i>	<i>9°20' - 22°40' Capricorn</i>
<i>Visvedevas, Universal Gods</i>	<i>26°40' Dhanus - 10° Makara</i>	<i>22°40' Capricorn - 6° Aquarius</i>

<i>Star No.</i>	<i>Constellation</i>	<i>Planetary Ruler</i>	<i>Symbol</i>
22	<i>Sravana</i>	<i>Moon</i>	<i>Clairaudience</i>
23	<i>Dhanishta</i>	<i>Mars</i>	<i>Wealthy wind</i>
24	<i>Shatabhishak</i>	<i>Rahu (Anti-node)</i>	<i>100 healers</i>
25	<i>Poorva Bhadra</i>	<i>Jupiter</i>	<i>Anterior shelter</i>
26	<i>Uttara Bhadra</i>	<i>Saturn</i>	<i>Posterior shelter</i>
27	<i>Revati</i>	<i>Mercury</i>	<i>Wealthy queen</i>



<i>Lord</i>	<i>Degrees in Lunar Zodiac</i>	<i>Degrees in Western Zodiac</i>
<i>Vishnu, Preserver of the Universe</i>	10° - 23°20' <i>Makara</i>	6° - 19°20' <i>Aquarius</i>
<i>Eight Vasus, Deities of Earthly Abundance</i>	23°20' <i>Makara - 6°40'</i> <i>Kumbha</i>	19°20' <i>Aquarius - 2°40'</i> <i>Pisces</i>
<i>Varuna, the God of Celestial Waters</i>	6°40' - 20° <i>Kumbha</i>	2°40' - 16° <i>Pisces</i>
<i>Ajoikapada, an ancient fire dragon</i>	20° <i>Kumbha - 3°20'</i> <i>Meena</i>	16° - 29°20' <i>Pisces</i>
<i>Ahirbradhma, Serpent or Dragon of the deep sea</i>	3°20' - 16°40' <i>Meena</i>	29°20' <i>Pisces - 12°40'</i> <i>Aries</i>
<i>Pushan, Nourisher, the Protective Deity</i>	16°40' - 30° <i>Meena</i>	12°40' - 26° <i>Aries</i>



A brief narration of the characteristics of the twenty-seven constellations is given hereunder:

1. **Ashwini** (Horsehead) – Enthusiastic, energetic like a horse, capable, optimistic, trying to be ahead of others, and natural leaders.
2. **Bharani** (Triple path) – Ability to grasp reality easily, mental courage, stability of mind, dependable and hospitable.
3. **Krittika** (Scissors) – Curt in nature, angry, impulsive, instructive, protective, disciplining, inclined to lead, and to war.
4. **Rohini** (Chariot) – Skilful in action, soft and beautiful inside, less beautiful outside, soft in response, seeks comfort in life, unsparing in applying oneself to tasks, carries much goodwill and not well recognized and regarded outside.
5. **Mrigasira** (Deer's head) – Alert in observation, quick in action, discriminative, wise, calculative, timid in nature, comforts others.

6. **Ardra** (Coral) – Noble, strong-willed, affectionate, lovable, more expressive through action than speeches, non indulging in other's affairs, silent achievers.
7. **Punarvasu** (Earrings) – Contented, uncraving, forbearing, divine in nature, impulsive but repentant, clean in thought and action, concerned of well-being of family, handsome or beautiful in form.
8. **Pushyami** (Food pipe) – Noble, silent, sacrificing, very-learned, cool and comforting at heart, patient, praised by elders, soft in nature, beautiful in form.
9. **Aslesha** (Serpent) – Impulsive, strong-willed, action oriented, intolerant of injustice, emotional, sacrificial, contemplative.
10. **Magha** (Rain ritual) – Capable, enthusiastic, sharply perceptive, clean in mind, forbearing, tolerant, endurance of injustice, large hearted, rightful means.
11. **Poorva Phalguni** (Anterior leap) – Intuitive, accomplishing in actions, rich by birth, timid, laborious.

12. **Uttara Phalguni** (Posterior leap) – Instinctive, compliance to justice, peaceful in mind, surrounded by auspicious things, divine support, reputation, victim of others' jealousy, self-confident, talented.
13. **Hasta** (Elephant trunk) – Abundance, discriminating, wise, serving, hefty body.
14. **Chitra** (Rainbow) – Worldly, inclined to mundane wealth, comfort, prudent, thrift oriented, straight speaking.
15. **Swati** (Pearl) – Self-confident, indomitable, strong-willed, aiming high, self-succeeding, self-defeating.
16. **Visakha** (Virgin child) – Strong-willed, fearless, receptive, challenging, inclined for power and money, tolerant, quiet.
17. **Anuradha** (Spiral ritual) – Handsome, self-confident, forbearing, silent suffering, victim of others' jealousy, deep and not comprehensible, not understandable to the common and the ordinary, ritualistic, spiritually inclined, lonely, prefers loneliness, attractive to others.

18. **Jyeshtha** (Snow ritual) – Likes and liked by people, flexible and adaptable, noble, willing to work hard, skilful, raise in life, naturally soft-hearted.
19. **Moola** (Corner, base, route) – Self-respecting, proud, slighting others, wealthy, socially well placed, accomplishing, sudden transformations, possessive, anxious, comfort wanting.
20. **Poorva Ashadha** (Anterior rod) – Strong in body, compassionate, inclined to arts, perceivers of others' strategies, attractive, hard working.
21. **Uttara Ashadha** (Posterior rod) – Theists, well-placed in life, well-inclined to the law, believers, excessive thinkers.
22. **Sravana** (Clairaudience) – Generous, enthusiastic, humorous, knowledgeable, receptive, steady, equanimous.
23. **Dhanishta** (Wealthy wind) – Independent in nature, independent in thought, non-traditional, lucky, non-strategic, non-commercial, tolerant of ups and downs of life, inclined for in-depth study.

24. **Shatabhishak** (100 healers) – Natural healers, comfort others, lawful, hardworking, sincere, highly reliable, gain others' confidence, secretive, rough outer, soft inner.
25. **Poorva Bhadra** (Anterior shelter) – Cannot contain speech or wealth, impatient, sincere, critical, skilful, incomprehensive, fickle, highly accomplishing if speech is regulated.
26. **Uttara Bhadra** (Posterior shelter) – Protected and protective, lawful, skilful, acceptable to others and lovable.
27. **Revati** (Wealthy queen) – Generous, skilful but innocent, soft-natured, inclined to depend on others, inclined for spiritual and mystical concepts, gain comforts effortlessly, unsure.

These constellations are also classified as fixed, movable, hard, small, delicate, sharp, and mixed constellations. They are listed below for further pondering by the students.

Movable: Punarvasu, Swati, Sravana, and Shatabhishak are called movable constellations.

Motion, movement, riding a vehicle, walking, learning and activity of movement are favourable in these constellations.

Fixed: Rohini, Uttara Bhadra, Uttara Phalguni, and Uttara Ashadha. These are non-moving and of a stable nature.

House-building, temple-building, religious works, coronations, friendships, marriage and such acts of uplifting nature are recommended in these constellations.

Hard: Magha, Bharani, Poorva Phalguni, Poorva Ashadha, and Poorva Bhadra. These constellations are recommended for law enforcement.

Mixed: Visakha and Kritika. Fine for cooking, fire ritual, poison as medicine, arresting for welfare and the like. These are acts in pain that yield light or welfare.

Small: Hasta, Pushya, and Ashwini.

In these constellations, trading, exchanging and offering services are recommended. Using and handling of products, selling and buying of products, music and art, jewellery making and selling and such other activities.

Sharp: Jyeshtha, Ardra, Aslesha, and Moola. These are constellations with extremely strong nature. Activity of charming others, spell, causing hypnotism, sorcery, separations, break-up and such other negative activities are possible in these constellations. When the Moon transits these constellations, one is recommended to avoid these related activities.

Delicate: Mrigasira, Chitra, Anuradha, and Revati. Auspicious activities, learning, singing, social and friendly activities, celebrations, female associations, activities with children are recommended in these constellations. These constellations are gentle, friendly, delicate, and agreeable constellations.

The students may be elective and selective of the activities based on these constellations as the Moon transits them every month.



X

Birth Moon – Transit Moon

The twenty-seven nakshatras are seen by the seers as three sets of nine, commencing with a fiery sign and concluding with a watery sign. For example, from Aries to the end of Cancer is one-third of the zodiac, covered by nine constellations that account for 120° ⁶. Likewise, from Leo to the end of Scorpio is again 120 days or degrees with nine constellations, and then the third set from Sagittarius to the end of Pisces with 120 days or degrees and nine constellations. These three sets can be tabulated as shown on the next page.

The daily transit of the Moon in relation to one's birth star can indicate the favourability or otherwise of the constellation in relation to oneself. Certain constellations tend to be favourable while certain other constellations do not tend to be as favourable. Important activities or activities of consequence are commenced and are conducted in those days where the

⁶ 4 months of 30 days = 120 days or degrees; $9 \times 13^{\circ}20'$ = 120°

constellations of the transit Moon are favourable to the constellation of the birth Moon.

This is a very popular practice in India and is a general guide, based on the Moon's movements through the constellations. The strength of the constellation and that of the Moon of that constellation are weighed before important work is undertaken.

<i>Aries to Cancer</i>	<i>Leo to Ccorpio</i>	<i>Sagittarius to Pisces</i>
<i>Ashwini</i>	<i>Magha</i>	<i>Moola</i>
<i>Bharani</i>	<i>Poorva Phalguni</i>	<i>Poorva Ashadha</i>
<i>Krittika</i>	<i>Uttara Phalguni</i>	<i>Uttara Ashadha</i>
<i>Rohini</i>	<i>Hasta</i>	<i>Sravana</i>
<i>Mrigasira</i>	<i>Chitra</i>	<i>Dhanishta</i>
<i>Ardra</i>	<i>Swathi</i>	<i>Shatabhishak</i>
<i>Punarvasu</i>	<i>Visakha</i>	<i>Poorva Bhadra</i>
<i>Pushyami</i>	<i>Anuradha</i>	<i>Uttara Bhadra</i>
<i>Aslesha</i>	▼ <i>Jyeshtha</i>	▼ <i>Revati</i>

Table: Counting direction from top to bottom, starting & including the birth constellation

The three sets of nine stars are to be counted from the birth star to know its favourability or unfavourability.

All the constellations in the same horizontal row carry the characteristics of the birth star.

As one counts from one's own birth constellation to the transit Moon's constellation of the day, from top to bottom and cycling back to the top of the table, up till the transit Moon's constellation, if the resultant number is 2, 4, 6, 8, or 9 they are favourable. If they are 1, 3, 5, or 7, they are unfavourable. Those who follow the Moon calendar care for these positions of the Moon on a daily basis.

For example, to know the favourability or otherwise of Anuradha to Uttara Phalguni, we count from Uttara Phalguni to Anuradha. It tends to be the sixth star (constellation), which is favourable to Uttara Phalguni. Likewise, for the birth star of Anuradha, Uttara Phalguni tends to be the fifth star, which is not favourable to Anuradha. For the one with his birth star in Uttara Phalguni, Anuradha is suitable. For the one whose birth star is Anuradha, Uttara Phalguni is not suitable.

These nine stars from the birth star are also presided by the nine planet energies, as shown in the next table.

<i>Star</i>	<i>First Star Quality</i>	<i>Sanskrit Names</i>	<i>Planets</i>
1	<i>Birth Star</i>	<i>Janma tara</i>	<i>Saturn</i>
2	<i>Wealthy Star</i>	<i>Sampat tara</i>	<i>Jupiter</i>
3	<i>Star of Obstacles</i>	<i>Vipat tara</i>	<i>Mars</i>
4	<i>Star of Safety and Welfare</i>	<i>Kshema tara</i>	<i>Sun</i>
5	<i>Star of Failure</i>	<i>Pratyak tara</i>	<i>Node</i>
6	<i>Star of Fulfilment and Success</i>	<i>Sadhana tara</i>	<i>Venus</i>
7	<i>Star of Difficulties, Limitations, and Conditioning</i>	<i>Naidhana tara</i>	<i>Anti-node</i>
8	<i>Star of Friendliness and Joy</i>	<i>Mitra tara</i>	<i>Moon</i>
9	<i>Star of Success, Profit and high degree of Friendliness</i>	<i>Parama mitra tara</i>	<i>Mercury</i>

Thus, when the Moon is in the birth constellation, Saturn prevails and there would be a lot of bodily strain. Jupiter prevails over the second constellation from the birth constellation. Therefore, it is beneficial. Mars prevails over the third and hence the day could be destructive. Likewise, with the other stars. This understanding is very handy for students of astrology.

Secondly, the fifteen Moon phases also have their impact. In the ascending arc of the Moon, the second, third, fifth, seventh, tenth, eleventh, and thirteenth phases are of harmony and poise. On these days, the energies would be flowing in a harmonious manner. In so far as these Moon phases also coincide with the favourable stars (constellations) stated before, in that day, one can be very sure of hassle-free flow of work. Thus, not only the favourability of the Moon constellation but the favourability of the Moon phase is also taken into consideration.

For example, on the seventh Moon phase, if the constellation of the transit Moon is Chitra, and if one's birth star is Ardra, it is a very favourable constellation and thus a favourable day since Chitra happens to be the ninth star to Ardra. But the same seventh phase with the Moon transiting Chitra for a birth star of Anuradha, or Pushyami, or Uttara Bhadra, is not favourable since it tends to be the seventh star.

As a third step, the favourability of the day is also considered. For further understanding, in a week of seven days, Monday, Wednesday, Thursday, and Friday,

which are presided by the Moon, Mercury, Jupiter, and Venus are seen as harmonious days while Tuesday and Saturday are seen as days of conflict. Sunday is not counted since globally it tends to be a holiday in modern times. Sunday is generally seen as a day of safety and comfort.

Thus, if a favourable constellation, a favourable Moon phase, and a favourable day coincide, one is strengthened three times to fulfil one's tasks.

This apart, the daily planetary configuration with the aspects, if any, with the Moon are also seen as a fourth step before a work is planned.

Then again, the ancients also noticed highly avoidable times of the day (Yama Gandam). As shown in *Table 1*, the times are from 06:00 to 16:30, at a rate of an hour and a half a day. The avoidable time is one and a half hours earlier each day. Friday and Saturday in the reverse direction, starting from 15:00.

In these hours, auspicious activities are not commenced. This practice is much more prevalent in South India.

Likewise, on a daily basis, the impact of the Moon node (Rahu) are also noted. These time periods should be avoided for the commencement of long-standing, auspicious activities (*Table 2: Rahu Kalam*).

<i>Avoidable times of the day (Yama Gandam)</i>	
<i>Sunday</i>	<i>12:00 – 13:30</i>
<i>Monday</i>	<i>10:30 – 12:00</i>
<i>Tuesday</i>	<i>09:00 – 10:30</i>
<i>Wednesday</i>	<i>07:30 – 09:00</i>
<i>Thursday</i>	<i>06:00 – 07:30</i>
<i>Friday</i>	<i>15:00 – 16:30</i>
<i>Saturday</i>	<i>13:30 – 15:00</i>

Table 1

<i>Avoidable times of the day (Rahu Kalam)</i>	
<i>Sunday</i>	<i>16:30 – 18:00</i>
<i>Monday</i>	<i>07:30 – 09:00</i>
<i>Tuesday</i>	<i>15:00 – 16:30</i>
<i>Wednesday</i>	<i>12:00 – 13:30</i>
<i>Thursday</i>	<i>13:30 – 15:00</i>
<i>Friday</i>	<i>10:30 – 12:00</i>
<i>Saturday</i>	<i>09:00 – 10:30</i>

Table 2

Without getting excessively conditioned, these six dimensions relating to the Moon are daily observed by students of Indian astrology. These are given as information and are worthy for observation of events. After all, the discipleship is about observing “How it is and how it is becoming.”

The twenty-seven stars are traced to the seven seers, and by one’s own birth Moon, one can trace oneself to one of the seven seers who represent the seven centres within the human cerebrospinal column.

<i>Seer</i>	<i>Constellation</i>			
<i>Bhrigu</i>	<i>Ashwini</i>	<i>Bharani</i>	<i>Krittika</i>	<i>Rohini</i>
<i>Atri</i>	<i>Mrigasira</i>	<i>Ardra</i>	<i>Punarvasu</i>	<i>Pushyami</i>
<i>Vasishta</i>	<i>Aslesha</i>	<i>Magha</i>	<i>Poorva Phalguni</i>	<i>Uttara Phalguni</i>
<i>Angirasa</i>	<i>Hasta</i>	<i>Chitra</i>	<i>Swati</i>	<i>Visakha</i>
<i>Pulastya</i>	<i>Anuradha</i>	<i>Jyeshtha</i>	<i>Moola</i>	<i>Poorva Ashadha</i>
<i>Pulaha</i>	<i>Uttara Ashadha</i>	<i>Sravana</i>	<i>Dhanishta</i>	
<i>Kratu</i>	<i>Shatabhishak</i>	<i>Poorva Bhadra</i>	<i>Uttara Bhadra</i>	<i>Revati</i>

XI

The Moon and Saturn

Saturn covers its orbit around the Sun in a period of thirty years. Saturn transits the birth Moon of the native every thirty years, while every seven and a half years, he squares or opposes the birth Moon. For the students of discipleship, the transit of Saturn is of great importance for observation and for bringing in adjustments in one's own life. This is because Saturn is the energy that brings out one's own limitations in relation to one's personality. Saturn is the true teacher. Through his transits, Saturn puts us face-to-face with our limitations, so that we necessarily need to meet them for there is no escape from Saturn's grip. When one is predominantly with the Moon and Mercury, he quickly finds ways and means to escape from uncomfortable situations. Saturn plugs all holes of escape and corners the native to face the limitations, resolve them, and thereby transcend them. Saturn is the true helper, though the lessons he teaches are

bitter. Medicines, though bitter, cure sickness. Saturn works to bring about rectifications to deep-seated limitations. The Saturnian energy brings about long-lasting solutions.

For this reason, when the birth Moon is squared by Saturn as he transits the fourth house, the domestic affairs require great attention, adjustments and re-orientation. Likewise, when Saturn is in opposition, transiting the seventh house from the birth Moon, the marital relations or activities of partnership would require re-adjustments and re-orientations. If not, they break up. Then again, when Saturn is at a square with the birth Moon while transiting the tenth house to the Moon, many adjustments would arise in relation to the vocation. Finally, when Saturn conjuncts the Moon, adjustments are made to one's own personality in a very deep way to bring about a resurrected personality, which would be good enough for another cycle of thirty years.

When Saturn is in a square or in an opposition, the duration and the impact of change is generally for two and a half years. The needed adjustments would

happen in that period of time. But when Saturn conjuncts the birth Moon, the program of adjustments commences even while Saturn enters the preceding house and concludes after he leaves the succeeding house to the birth Moon. That means the time for adjustments is for seven and a half years, which is by far a substantial period for adjustments. Indian astrology speaks with much emphasis about this period of seven and a half years, which arrives every thirty years. The natives are cautioned of the impending changes. The changes are generally for the betterment of personality – if accepted and worked out. The personalities generally do not accept the incoming changes, since the proposed changes are necessarily to their dislike, discomfort, and displeasure. Who would like a bitter pill unless it is inevitable? Saturn pushes the bitter pill down the throat, for he is like the grandfather who treats the grandson for future betterment. The analogy looks agreeable but the reality would not be so very agreeable.

The laws of right relationship are taught by Jupiter and are reminded by Mercury, but are forgotten by

the Moon, which looks for immediate gains, comfort, and pleasure. When the Moon (mind) heeds not the advice of Jupiter or the reminder of Mercury, Saturn steps in as the police to punish. Punishment shall have to be utilised for retribution and rectification. After the punishment, if one stands rectified, he walks into greater unfoldment in life. Men who intend to refine themselves accept the discomfort, displeasure, and the related pain to enable transformations and thereby, transcend. They overcome their age-old limitations, which settled down in them as habits. New habits are brought in, new patterns are set, and new life is given birth to. Such is the beauty of the period of great change that happens to a native when Saturn is in transit of the house which precedes the birth Moon, the house where the birth Moon is, and the house which succeeds the birth Moon.

In each of the three Sun signs, Saturn transits for two and a half years.

As Saturn enters the house preceding the birth Moon, there would be enormous and even infructuous expenditure leading to loss in life. There would be

domestic troubles, conflicts, and disputes. One would suffer insults in the domestic life or in public life. Litigations emerge.

When Saturn transits the house of the birth Moon, there would be an increase of medical bills; varieties of sicknesses emerge, which requires attention, including likely surgeries to the native or the near and dear. Death of relatives, disputes with spouse, and disturbance to the mind are likely. The native loses the facial glow and looks glow-less.

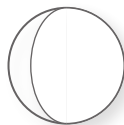
When Saturn moves into the second house from the birth Moon, things tend to be gloomy, sorrow, mental, causing depression to the spirits and alike. But just before Saturn leaves the house succeeding the house of birth, he releases varieties of gifts, if not bounties, which were withheld over seven years.

In a horoscope where Saturn is well placed, such as being in Libra or Capricorn or Aquarius, the impacts would not be as much when Saturn transits the Moon.

If the transiting Jupiter makes favourable aspects with the birth Moon during these seven and half years, the impact of Saturn would be slightly reduced. It may

be noted that men with Saturnian discipline would receive bounties through Saturn and rise very high during this period due to their impeccable discipline. Saturn stands for discipline, uprightness, accuracy in detail, and meticulous functioning. Mahatma Gandhi is one example of such accomplishment.

When the Moon is well-aspected with Saturn (a trine or sextile), one tends to be overly cautious and excessively prudent. He tends to hold on to common sense but the needed common sense is uncommon, leading him into eventual troubles. For this reason, this aspect is not seen as valuable in discipleship except for excessive deep thinking. They carry worldly wisdom and hence, are not ready to dare and to will to move forward in discipleship.



The Moon and Other Planets

Favourable aspects between the Moon and Neptune are already informed as most beneficial, since such a planetary combination elevates the mind (Moon) into a state of muse. In such cases, impressional teachings and visions happen. Negative aspects with Neptune bring in spirit mediumships and illusions and the native becomes a victim of sorcery, black magic, and the like.

Favourable aspects between the Sun and the Moon are very conducive for spiritual practice, which enable an easy alignment between the soul and the mind. A trine and sextile between the Moon and the Sun enable experiencing of light, since the two luminaries are well disposed to each other. If there is a square between the two, the mind would be unstable, oversensitive, and restless.

The Moon in fiery signs also has such restlessness. When the Moon is in a square or opposition with

planets such as Mars, Saturn or Uranus, the natives suffer from instability, marked change of moods, insecurity, and fear.

If the Moon and the Sun are in conjunction by birth, it is not seen as a very favourable situation, but for purposes of discipleship, it is considered very favourable to enter into the yoga path through meditation. Such natives would eventually shine as the Moon progresses. Their progress is slow but consistent. Such ones do well from the second round of the progressed Moon.

While any aspect with Jupiter is suitable for the Moon, a trine or a sextile is very conducive for the study of wisdom and the practice of rituals and sacraments.

Favourable aspects of the Moon with Venus open the native to the path of devotion, of music, and arts. Such ones would do well working with colour, painting, singing, dancing, worships, etc. The mind gets mused through devotional arts.

When the Moon is well-aspected to Mercury, it enables an easy grasp of wisdom and its reproduction. Many preachers of wisdom have this aspect. Their comprehension is quick and therefore they understand

well the scriptures and metaphysics. If their Mercury is also well placed, they would also deliver through speeches the related wisdom. Not all knowers are good speakers, and likewise not all good speakers are knowers.

If there are unfavourable aspects with Mercury, the subjects would do well to be generally silent. To them, 'Silence is Golden' is the commandment. If they follow this golden rule, they do not create problems for themselves and to others through their speech.

If the Moon is well-aspected with Mars, such persons are always on a mission. They tend to be action oriented. They are the best ones in action. They believe in action. Their action speaks for themselves. These are the best missionaries in any field since they are karma yogis. They believe more in action than in speech.

If the Moon is well-aspected with Uranus, such Moon is superfast in comprehension and in speech. Uranus is an explosive energy that brings in intuitional understanding and enables an awakening into the soul consciousness. It enables intuitive action. This combination sets the native to expanded consciousness

with little attention paid to traditions and superstitious beliefs. Generally, the scientists who are on the path of innovation are stimulated by this combination of Uranus and Moon.

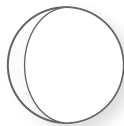
Pluto

Pluto is a deeper aspect of Saturn. It brings in utmost discipline. Whenever Pluto transits any other planet principle (other than Neptune and Uranus), it compels the native to take the needed discipline so that he stands rounded up. Uranus, Neptune, and Pluto do not belong to our solar system; they belong to a higher system that guides five solar systems like ours. To enable a quicker evolution of these five solar systems, they function through the planets of the solar systems as a facility. When Pluto transits the birth Moon, the native receives a program of deep changes in his thought patterns. This work generally belongs to Saturn, and Pluto completes it. Pluto's transit over the birth Moon is a great opportunity to bring in seed change in one's own personality. It is both an opportunity and a crisis as well, if the needed discipline is not accepted and accommodated.

Lastly, the Moon is deeply afflicted if it is surrounded by any node. The work of the nodes is to cause shade. The comprehension is shaded, leading to misunderstandings, prejudices, wrong opinions, and judgements.

Unaspected Moon

An unaspected Moon is a neutral Moon and it rarely happens. The native of such Moon is free from reflections by nature. It is neither aided nor deterred, since there is no reflection of any planet. Since the mind is a mirror, it reflects that which relates to it. And it remains unreflective when there are no aspects to the Moon in the birth chart. Such ones are peaceful within themselves until a reflection happens through any aspect due to transit planets.



Lilith or Black Moon

In the West, there is the concept of Lilith, whose origin can be traced to the Assyrian myth. The word is derived from the Akkadian Lilitu, which truly means 'of the night'. Lilitu of Akkadian figures in the Assyrian myth, where it is depicted as the principle contrary to light. This is generally understood as night, but truly it represents darkness or ignorance. Light itself is an emergence from darkness and there is always a tendency for darkness to devour light. Light resists darkness and expresses itself into an eightfold creation. At every step, the darkness tries to resist and even devour, which is but natural. In a vast field of forest, when we the humans intend to develop a village, we try to clear a portion of the forest to prepare habitations, but the habitants of the forest, including the animals, try to resist it. Such is the principle of the Lilith, which reluctantly resists to light and is ever alert to devour and obscure the light.

This we can observe within us in our pursuit for a life of wisdom. We attempt certain healthy habits, but the already existing habits do not let the new habits settle in. The old habits reside in us and as we make an effort to introduce new healthy habits, the old habits do not let the new ones in. This is what is seen as a hindrance to growth. In the Vedic tradition, the principle of light and the principle of darkness are explained in their true dimension as one. Prajapati Kasyapa is said to have two wives: one is Aditi – the light, the other is Diti – the darkness. There is the light of comprehension and also the darkness of ignorance. The latter is stronger than the former. There is a constant fight for domination between the two queens. In humans, there is also the bright side of the personality, as well as the dark side of the personality, which expresses through the mind. The mind is the means for expression for either of the two. The concept of Lilith represents the darker side of the personality, while the lighted Moon represents the brighter side of the personality.

The darker side is considered a rebel to the brighter side, since it does not obey the regulations meant for

the brighter side. When a project is in progress, we bind ourselves to a certain code of conduct. Always in a team we find certain rebellious elements. The rebellious elements do not totally concur with the code of conduct originally agreed upon. From time to time, they cause impediments and obstructions. This is normal; even in a family we find rebellious children. This is part of the creational play.

This is what is intended by the ancient concept of Lilith, emerging from the Vedic tradition, from Akkadians and Assyrians.

Slowly, in due course of time, this rebellious dimension is termed as a demonic, diabolic and dark energy to be abhorred. This is an incomplete understanding. Since this energy is part of us, we have to work with it in friendliness and rope it with love to neutralize the rebellious aspect within ourselves, within a group, a nation, a race and a creation. This is an ancient approach to synthesis. The principle for this is friendliness and love.

As time passed by, in the Jewish tradition, Lilith has been expressed as Adam's first wife, who was a rebel, not

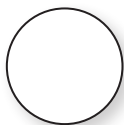
willing to submit herself to Adam. It is therefore said that Adam had to take a willing and obedient feminine energy, called Eva. Even this is symbolic. Adam was a freelancer, who was to submit himself to a plan of work. Initially, for a freelancer, willingness to submit to a task does not emerge. What emerges first is unwillingness. It is true with all of us. There is a pinch of freedom within us, which many times expresses unwillingness to submit ourselves to the processes of discipleship. It exists with us, because it exists since the very origin. To see Lilith as a demonic energy is ignorance. Instead, see her as the spirit of free will, whose cooperation is inevitably needed for fulfilment.



Blue Moon and Black Moon

It is also pertinent to make mention of the Blue Moon and the Black Moon in this context. Ever since the event of the solar month, contrary to the lunar month, the concepts of Blue Moon and Black Moon have emerged. As said earlier, the lunar months were conceived on the basis of the orbit of the Moon around the Earth. The lunar days, the lunar weeks, and the lunar months have different durations. When they are equated with the solar month, and when the solar month tended to be observed in the new traditions, the concepts of Blue Moon and Black Moon have settled. The Earth's rotation around itself, while revolving around the Sun, is considered as a solar day, which is different from a lunar phase. A solar month is more or less thirty days, while the lunar month in terms of solar days is between twenty-seven and twenty-nine days. Therefore, once in three years an additional Full Moon or an additional New Moon can happen

in a solar month. The additional Full Moon is called a 'Blue Moon'. The additional New Moon is called a 'Black Moon'. The Blue Moons and the Black Moons do not occur every year. In the Occident, the symbol is shown to represent Lilith. This may be noted for better comprehension of the Blue Moon and the Black Moon.



Progressive Moon

It may be noted that the duration of one progressed Moon cycle is more or less equal to one transit cycle of Saturn. The duration is around twenty-nine to thirty years. It is pertinent to observe the progressed Moon cycle as it concludes and starts a second round or a third round. The conclusion of the progressed Moon cycle also ushers in changes in relation to the coursing of life. A student would do well to note it two to three years before the conclusion of the cycle, so that he can prepare himself to receive the changes and adapt to them for further coursing.

Normally, life courses in certain patterns and the planetary progressions or transits throw light on the possible changes. While the Moon is the fastest moving planet, Saturn is the slowest moving one amidst the seven traditional planets. Their cycles are generally observed. This apart, the transiting Jupiter cycle as well as the node cycles should also be noticed for a deeper

understanding. The changes that Saturn, Jupiter, and the nodes bring in are of a deeper nature and hence it is wise to observe them.

Cleaning the mind twice a day by contemplating upon the silver colour is very beneficial to the students. A meditation can be assigned in this regard as under:

“Moon is silver. I AM the lake.

Lake is moonlight. I AM healed.

I AM silver. In me the moonbeam awakes.

I AM moonlight. In me the Sun is sealed.”

Meditation 16, Occult Meditations⁷



⁷ by the same author

XII

The Light in Darkness

The moonlight, which shines like silver in darkness, is the light of comprehension. As the student contemplates upon the silver light of the Moon, he gains the light of comprehension in him. This is the fundamental step to experience the light within. Relating to the moonlight, which gradually increases up to the sixteenth Moon phase, causes cleansing, calmness and healing to the mind, which shines forth like silver on a still water lake.

For the minds trained in relating to the silver light, the light of the night opens doors for super mundane experiences. All super mundane experiences generally happen in the night. The night's light is favourable to experience the fields of light. Another good time is the twilight hours. Generally, experiences do not happen during the day. From the stories of initiates, we gain this information, wherein almost all experiences happen at night. For the contemplating students, the

moonbeam awakens them to experience the fields of the buddhic plane, which is but the intermediary plane between the soul and the mind.

In discipleship, sleep hours are considered beneficial as hours of contemplation. In the night hours, while at sleep, a student stands the chance for a lift-up of his mental light into envisioning sacred places or sacred persons that exist in the subtle world. It is of common knowledge that disciples are trained during the night by the Masters of Wisdom while they are allowed to work out their mundane life during the day. To the disciples, the night hours are precious and they are advised to avail themselves of the time between dusk to dawn in a chaste and sacred mood.

“Day is the Father, night is the Mother,” say the Scriptures. To worship the Mother in the evening hours is considered beneficial to arouse the Moon principle in oneself. The Mother leads the Son to the Father. Therefore, meditation upon the female deities enables the grace to be showered upon the students, who would eventually be raised to experience the beauty of the light in darkness. As much as the student tends to be familiar

with the beam of light that arises from the heart to the head, the doors open to him to experience Neptune, whose centre is just below ajna. It is called Indra Yoni in the Eastern Scriptures – meaning the birthplace of Indra. Indra is Neptune and at the birthplace of Neptune, the soul in personality muses with the super soul. Raising the souls into this state of muse is the work of the Guru (Master). He awaits his students to relate to him in the night hours, even through sleep, so that he can conduct the needed musing of the souls.

Every day on the banks of the river Yamuna, the dancers in Brindavan were awaiting ardently for the dusk hours to experience the night, where they could orient to the music of the magical flute of Lord Krishna. Throughout the night, the Scriptures say, the habitants of Brindavan used to gather at the riverside, to muse in soul-consciousness. During the day, they were relating to their work.

Let it not be forgotten that the Moon is but a veil for Neptune and even for Soma. The moonlight has the ability to lift up the souls from their personalities, especially when the souls are mentally oriented to the light

of the night. Note that the moonlight is the bridge into the higher worlds and every night offers an opportunity.

As one relates to the ascending arc of the Moon with its gradual increase in light, the light of one's mind gains stability through spiritual nourishment. The lunar ray nourishes the soul and reinforces its strength. A student of yoga shall do well to contemplate upon the moonlight, even while in bed. Sex activity pulls down the uprising energies. Orientation to the moonlight before entering into sleep prepares the ground for uprising. As one gets nourished through regular practice, there would be no more waxing and waning of one's mind. The Moon phases would lose influence on him. On the contrary, he would stand in a position to receive messages from the higher circles. With every Full Moon, a message is transmitted from the higher circles, which is considered to be a message of sixteen letters. Those who receive this message offer their lives to fulfil the message for the month to come. They orient again for yet another sixteen days to gain the message and to manifest the Plan of Light upon Earth. To such ones, Full Moons are the times of contact to receive instructions for the month to come.

Mind, Moonlight, Mother Worship

The association with the moonlight in contemplation; the observation of the phases of the Moon; and the experiencing of the increased light in contemplation are but the tools to touch the soul, whose other name is the Sun. The following prayer is relevant in this context:

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

Meditation 20, Occult Meditations ⁸

⁸ book by the same author

The work relating to gaining the moonlight during the night hours or during the hours of contemplation is possible only for students who have overcome the desire aspect of the astral body. A student of wisdom is expected to orient to the ordained work and is not expected to entertain desire. The desires build a desire body (kama sarira), which obscures the incoming light. For this reason, the student should, on one side, attempt to gradually minimise or even annihilate his desire program, and on the other side, he is recommended to work with the moonlight to allow for the pure astral, which enables the reception of the messages from higher circles. The arc from Full Moon to New Moon enables dissolution of the desire body, while the arc from New Moon to Full Moon enables the enhancement of the body of light, which is called pure astral. The desire is seen as a hindrance in one's own progress and should be eliminated for working with the light. Even the ardent work should be carried out without aspiring for the fruit of the work. Aspiring for the fruit of the work is also seen as aspiring. Work is what a disciple needs to orient to, while fruits are incidental. The fruits cannot condition the work.

Initially, the students are advised to work to eliminate the desire, while later they are advised to work and build the body of light. The student should not be in haste to build the body of light, without minimising, if not eliminating, the desire, while at work. Many groups who are in occult practices do not pay attention to a gradual elimination of desire and hence they cannot gain the body of light, which would enable the reception of messages and visions. Their desire body confuses and gives them many illusions and for a while the students get stuck in glamour. The importance of overcoming desires is ever emphasised in all esoteric doctrines. This cannot be overlooked by the sincere students, if they wish to walk into light and experience the soul.



XIII

The Significance of Number Sixteen

Sixteen is a number of splendour, a number of perfection, a number of fullness and fulfilment. In Vedic understanding, a youth of sixteen springs and a virgin of sixteen are considered divine. A virgin of sixteen years and the Son of God of sixteen years are worshipped as Kumari and Kumara. In Hindu mythology, Lord Rama, though he lived beyond a hundred years, always looked like a youth of sixteen. So was Lord Krishna. And so is Lord Maitreya, the Christ. The fulfilled ones are ageless. They do not grow in age. They remain ever youthful. Not only their soul is ageless, their personality and body are also filled with the soul energy that make their bodies remain ageless. The tissues of their bodies are filled with the Soma energy, which enables youthfulness of the form as well.

In the prayer mentioned in the previous chapter, there is a mention of the message of sixteen letters

that the Moon brings in. These are but the sixteen ingredients of the Soma energy, which fulfils the soul with an optimum equation of physical matter.

Humans are endowed with sixteen teeth each for the upper and lower jaw, which contain the roots of potential wisdom, and that are again sixteen in number. The sixteen sciences of wisdom enable the unfoldment of sixteen steps of the blissful light of Soma, which are presented by the sixteen ascending Moon phases. The Moon, the satellite, brings them unto the aspiring beings. The devout students of wisdom relate to the phases of increasing moonlight and fill themselves gradually with the energies of Soma via Neptune by contemplating upon the moonlight at the forehead.

There are sixteen steps of purification to cleanse the five limbs of the body, the five senses of the body, the five sensations, and the mind in every possible dimension. By this, the students cleanse the mind, senses, and body for a better reception of the incoming energies of the Moon through the respective Moon phases. They cure and cleanse the matter of the body;

they ensure a clean flow of liquids; they tend to an effective functioning of the fire of assimilation and an optimal functioning of the five life principles.

The five layers of the body must meet cleanliness so that they vibrate well and respond to the magnetic impact of the incoming lunar energy. Without an adequate attention to cleansing the body, the senses and the mind, the contemplation upon the light is well-nigh impossible and many times gives birth to aberrations and idiosyncrasies.

The aspiring students of the present day are anxious to pick up the contemplative and meditative techniques without adequate preparation and purification of the threefold body of mind, senses, and physical body. The invocation of pure energies shall have to be into a vehicle that is kept adequately pure. One cannot have pure milk in an impure container. The emphasis for physical, emotional and mental purity can never be disregarded in the practices of occultism, yoga, or discipleship.

Even today, much emphasis is laid down in orthodox schools in matters of cleansing the body,

putting on clean clothing, drinking pure water, eating fresh and pure food, uttering the sacred sounds, and relating to elevating symbols of colour, besides the usage of natural perfumes and fragrant flowers. In the Buddhist monasteries of Tibet and the esoteric schools of India, these practices of purification are carried out with utmost care so that the vehicles are better prepared for the reception of light from Soma via Neptune into one's own being. In a gradual manner, in a stepped-up measure of light, the aspirants tend to be less worldly. They relate to the world with a common minimum program only to fulfil their mundane duties. They indulge not beyond essentials. Even today, the Buddhist monks and the saints live in secluded, naturally fresh places. They enter into the world only to collect their daily alms. They minimise their food, clothing, and shelter requirements and maintain a high level of purity. A rusted iron piece cannot receive well the impact of the presence of a magnet. So, an aspirant whose vehicle is impure cannot get magnetised by the sublime energies of Soma.

Samskaras (Sacraments)

The Hindu schools prescribe sixteen sacraments for every human as a basic means of cleansing. These sacraments are performed to culture the gross energies of the raw bodies. Just like a bull cannot straight away be used for cultivation, a horse cannot straight away be ridden on to swiftly move in war; a dog cannot straight away be used for watchful purposes without taming and training; a man's body as such cannot be straightaway put to spiritual practices. It requires to be cultured. An uncultured human body is no better than a beast. This culturing is called 'samskara'. The process is called 'sacrament'.

There is a tenfold benefit of these samskaras, which would enable a fairly good cooperation of the mind, senses, and body for reception and assimilation of the light of the soul, which are stated hereunder:

1. The samskaras provide a sound mental, vital, and physical health, which can withstand the vagaries of life, of the seasons, and of the sickness of the Earth.
2. They ensure the purity of the blood and the effective circulation of the blood throughout the limbs of the body. Oxygen is supplied to every cell of the body and carbon is eliminated.
3. They enable a youthful and energetic mind with an ever-vitalised body.
4. They improve strength and stamina to ensure consistency and continuity of work.
5. They stand rejuvenated on a daily basis with enhanced focus and comprehension.
6. The sensibilities are cultured and refined to perceive better. They open the doors for extrasensory perception.
7. They channelize the energies of man into productive and constructive work that would support the society.
8. They resist all human vices.

9. They insulate persons from covetousness, pride, prejudice, envy, gluttony, slothfulness, lethargy, greed, fear, doubt, and the like.
10. They enable persons to gain adequate confidence to face life and even face death.

The sixteen samskaras build man to be an electromagnetic instrument that can function effectively for self-unfoldment and to contribute substantially for the progress of the society. The sixteen samskaras are as under:

1. Garbhadana – Conception

Conception is perceived as a ritual by the men of wisdom. To give birth to a high soul and to provide him a healthy body is a great service. Humans proffering bodies is distinct from animals. Human conceptions cannot be just based on human lust. It should be seen as a ritual of great offering, offering a healthy vehicle to an incarnating soul. Nature intended sex for the purpose of proffering a healthy mind, senses, and body to the souls. A lustful act is beastly. It cannot be the

basis for conception. There should be compatibility, agreeability, friendliness, love, and pursuit of noble ideas amidst the conceiving couple. They should look for a right place, right time, and harmonious attitude to enter into an act of conception. One should know that one is receiving an important guest into one's house. The preparation has to be one of love, of veneration, and of harmony. The Prajapatis and the Pitris would be well pleased when a couple has the right attitude for conception. This is the fundamental sacrament.

2. Pumsavana – Affirmation or Fertilization

In the third month of pregnancy, the lady is well prepared with love and affection. She is offered jewellery, clothing, and comforts and she is entrusted with a life of consecration by which she would restrain all her mental, emotional, and physical activities to ensure the harmonious growth of the foetus. The lady is respected and is treated delicately, as she is considered to be a replica of the World Mother. She is given rhythm of prayers, delicate working, studying of Scriptures, chaste food, and association with persons of goodwill.

3. Seemantam – Completion of Formation

This sacrament is done in the seventh month by which there is a complete formation of the baby in the womb with all the necessary limbs. Thereafter, it is a matter of growing in strength. The formation is complete and this is celebrated. To ensure a safe and assured delivery of the baby, prayers are conducted and the ladies who attained motherhood are honoured with food, clothing, and gifts. They in turn bless the pregnant lady for an effortless delivery of the baby. They bless for the safety of the mother and the baby.

4. Jatakarma – Ritual of Birth

While a baby is being delivered from the womb of the mother and as the head appears, the father of the baby touches the sahasrara of the baby with his right palm welcoming the baby into the world. This is an important act of transmission of energies of the 'Father' for a future unfoldment of the soul into a purposeful living. Just as the head appears at 'the gateway into the world', the father is recommended to touch to give the necessary unfoldment. It provides a

scope for unfoldment of the baby's awareness, even up to the Central Sun, Savitr.

5. Namakarana – Naming Ceremony

The naming ceremony is done from the eleventh to the twenty-seventh day after the birth, in tune with the time of birth. The leading sound is selected on the basis of the placement of the birth Moon and the placement of other planets. Naming is a responsible act and an act of knowledge. The sounds of the name should be compatible with the energy system of the person. Otherwise, they create conflict and disharmony. For this reason, in ancient days, naming was done by the wise men who knew the energy patterns through the birth chart of the just born baby. Fashionable names as are given these days may or may not suit the incarnated soul. The twenty-seven constellations of the Moon and their subdivisions have their specific sounds. It may be availed as the first sound of the name. The related sound table is given in the appendix.

6. Nishkramana – Outing Ceremony

On the completion of three months, the baby is taken out for the first time into the open world where the sky is the roof. The baby is exposed to the Sun rays during the morning hours when there is golden light. It enables the reception of the touch of the golden rays of the Lord of our solar system. Before doing so, the baby is given a bath and is made fresh.

7. Annaprasana – Food-Giving Ritual

Around the completion of six months, the baby is initiated into accepting food other than the breast milk of the mother. He is given softly cooked rice mixed in milk and sugar. He is introduced to the sweetness of life through sugar and effective nourishment through the Moon, represented by the milk, and he is blessed to unfold into the divine path of Venus, represented by the rice grain.

8. Keshantakarana – Tonsuring

On the completion of one year, the baby is taken either to a sacred place or to the banks of a sacred river

in the morning hours and the head is fully shaved. The shaved hair is immersed in the river waters. The tonsured head is symbolically offered to the Prajapatis, the progenitors, the patriarchs. The purpose of such offering is to ensure that the baby's head, in due course, develops with adequate knowledge to serve the land and to serve the plan. Serving God's plan in one's own country is intended.

9. Karnavedha – Piercing the Earlobe

In the third year, the lobes of the ear are pierced with a sharp golden thread and golden rings are made. The earlobes hold the nerve centres relating to Jupiter. Piercing with gold enables the stimulation of the Jupiterian principle, which would initiate the process of the unfoldment of comprehension. As much as one comprehends, so much one relates to life meaningfully.

10. Aksharabhyasa – Ceremony of Education

In the fifth year, the child is introduced to sacred letters such as 'A', 'E', 'U', 'O' or 'OM'. 'A' stands for the Father, 'E' stands for the Mother, 'U' stands

for the Teacher, and ‘O’ stands for the Omnipresent. Generally, the sound ‘OM’ (AUM) is introduced first for listening and writing. Listening and writing are thereafter practiced to enter into the vast field of education and the related knowledge. The child is concurrently introduced to listening and uttering sacred sounds, which would develop the desired energies of the sixteen dental roots which he holds in the upper and lower jaw. Clear speech and clear utterance are enabled through a rhythmic utterance of sacred sounds.

11. Upanayana – Consecration to Society

On the completion of seven years, the education commences in all seriousness for inward and outward development. The subjective and objective minds are put to training and unfoldment. The child is slowly oriented towards gaining skills that would eventually enable him to serve the society and also enable him to realise the light of the soul within. Symbolically, the child is endowed with a cord, which he wears from the left shoulder across to the right waist. Generally, a cord

in the case of the boys and the half-saree in the case of the girls is endowed to remind them of personal, domestic, and social commitment and responsibility. They are reminded of the need to develop skills to discharge these responsibilities. The children are entrusted to a teacher of wisdom, who teaches them in a residential school, away from the parents' home. Education is imparted as per the natural traits of the children until twenty-one years of age.

12. Samavarthana – Convocation

On completion of the education, the youth are declared fit to serve the society in one way or the other and are allowed to get back to shoulder responsibilities in the society. A convocation is held in this regard whereby the public is introduced to the skilful youth. The public may notice and as per their requirements, they may recruit the youth into employment. Alternatively, the youth may also find self-employment. They pursue inner growth through contemplations and outer growth through social work.

13. Vivaha – Marriage

Having thus prepared to be self-supportive and to be supportive of the parents and the society, the youth gets into marital life and becomes a householder. While continuing his inner contemplations, he commences discharging his duties towards parents, family (spouse and children), and towards the society. He embarks upon a life of fourfold responsibility: 1. inner development, 2. supporting parents, 3. supporting wife and children, 4. supporting society.

14. Samidha Danam – Initiation to Agni

In the seventh year, the child is introduced to the fire ritual to enable an all-round development. Now he is entrusted with an elaborate fire ritual to receive support from the cosmic, solar, and planetary intelligences. To fulfil his responsibilities, he continues to work with the fire on a daily basis to receive the support from the angelic kingdom.

15. Sashtyabdhi Poorti – Ritual of Sixty Years

The completion of sixty years is a nodal point in the journey of human life. By this time, a person would have discharged all his worldly responsibilities and sets himself and his spouse very free to be much more contemplative. He concludes worldly pursuits and embarks upon a life of goodwill, charity, contemplation, meditation, and pilgrimages. He would neither have dependent parents nor dependent children nor dependent society. Having fulfilled his life, he leads himself into the freedom of life, which enables him to live a life of goodwill, of service, of charity, and of deep contemplations. A person who attains this by his sixtieth year is considered as the one who coursed through life fairly well, deserving the blessings of the angels. A symbolic consecration for the rest of life to the Devachan is intended by this sacrament.

16. Sahasra Chandra Darshana – Thousand Moon Festival

As a person reaches the eighty-first year, he would have covered one thousand Full Moons (972 + 28)⁹

in his life. From the sixtieth to the eighty-first year, in those twenty-one years of contemplation and charity, he would have ripened himself like a fully grown, ripened fruit, which is ready for an effortless disconnection from the body (tree). He consciously releases himself at the hour of death and progresses into the field of light. As he survives eighty-one years, his kith and kin celebrate a festival in glory of his life. He stands free from all. He may reside in the body as per the providence but yet not bound, even by the body.

These sixteen sacraments account for the gradual unfoldment of the inner consciousness of man. He may live with the body, yet he lives as a unit of consciousness. He remains a giver. He remains a Sun upon Earth.

“Be a giver. Be a Sun, be a man.

Live in spirit, yet, live as soul.

Live in mind, yet, live as person (Purusha).

Live in body, but be an inner consciousness.

Live in the world and yet, stand free.”

⁹ $81 \times 12 = 972$ Full Moons + $81 / 3 = 27$ Blue Moons

XIV

Sixteen Gradations of Light

As indicated earlier, there are ascending Moon phases and descending Moon phases, from no Moon to Full Moon and from Full Moon to no Moon, which are counted as sixteen. No Moon is counted as nil state. Full Moon is counted as full state. From nilness to fullness and again from fullness to nilness, series of universes keep happening as an endless phenomenon. This is the Vedic understanding. The beings enter into creation, evolve and fulfil during the duration of the creation. The creation continues to happen to benefit the unevolved.

The Moon phases are seen as ascent into light or descent into matter. When a soul departs in the ascending moonlight, the soul moves into better states of life, says the Bhagavad Gita. Every life is an opportunity for onward movement into light.

The ascending light is received as experiencing light in objectivity and the descending light is received as

experiencing light in subjectivity. In the ascending arc, the light of awareness is gained and in the descending arc, the background of that light of awareness is contemplated. The former is seen as the female aspect of the Lord, while the latter is seen as the male aspect of the Lord. On a Full Moon day, the female aspect of the Lord is in its full bloom and the experience of the light of awareness is at its peak. It is called the state of God as the Divine Mother in fullness while the New Moon is seen as the state of God as nilness where the Mother is absorbed into the Father, the female having been absorbed into the male aspect.

The whole creational process is seen as an aspect of the Mother. It is a centripetal and centrifugal function. It is considered to be a respiration of God. As God exhales the creation unfolds and as He inhales the creation folds back into itself. The work of birth, growth, existence, recession, retreat, and disappearance is carried out by the Mother to give the needed experience and evolution to the beings.

The Vedic tradition suggests contemplation upon the World Mother, Sakthi, on the Full Moon day and

contemplation upon the Lord Absolute, Shiva, on the New Moon day. The ascending eighth phase, which is a nodal point, is dedicated to the Mother, while the descending eighth phase, which is also a nodal point, is dedicated to the Father.

The ascending eighth phase is dedicated to Durga or Lalitha, while the descending eighth phase is dedicated to Krishna.

While the eighth phase of the Moon is experienced as a half-male and half-female dimension, the fourth ascending Moon phase is seen as a female holding an infant male – Yashoda holding baby Krishna or Parvathi holding baby Ganesha were given as symbols for meditation; Virgin Mary holding baby Christ represents the same.

The play of light and darkness is understood as the play of visible and invisible activity. The known and the unknown are at play. What is not known is not seen as ignorance but as invisible God. The functioning of the light of awareness in one's own being is dispassionately experienced through the related meditations.

The sixteen Moon phases are seen as sixteen initiations right from the birth of the crescent Moon (after the New Moon) up to the Full Moon. It is correlated with the birth of consciousness and its graded growth. Every Moon phase is significant. The unseen part of the Moon's glow in the ascending arc is seen in the corresponding descending arc. For example, three-fourths of the Moon are not seen on a fourth ascending Moon phase. That unseen part is seen on the twelfth descending Moon phase. Likewise, the unseen Moon glow on the eighth ascending Moon phase is seen on the eighth descending Moon phase. The Law of Correspondence, which is but one of the six divine visions in Vedic philosophy, comes handy in this regard.

For instance, if one wishes to know comprehensively about the Sun sign Gemini, you should also study its counterpart, Sagittarius, as also the other two airy signs Aquarius and Libra, to make a comprehensive understanding. Similarly, the Moon phases have to be studied, comprehended, and experienced by relating to its complementary phase in the other side of the arc.

The following phases complement each other in the ascending and descending order, which gives the Full Moon experience.

<i>Ascending</i>	<i>Descending</i>	<i>Total</i>
1	15 (NM)	16 (FM)
2	14	16 (FM)
3	13	16 (FM)
4	12	16 (FM)
5	11	16 (FM)
6	10	16 (FM)
7	9	16 (FM)
8	8	16 (FM)

NM = New Moon, FM = Full Moon

Seeing the invisible on the basis of that which is made visible gives complete knowledge or comprehension.

“Seeing the unseen through the seen is seership.”

A seer envisions through what is sighted and thus guides the fellow beings. The average humans have only sight. The seer has vision and the related wisdom. He is said to carry three eyes.

Working with the cycles of the New Moon and Full Moon is the fundamental step to open the doors of initiation. It enables entering into the unseen and divine fields of light through the visible world.

“One-fourth is visible, three-fourths are invisible and divine,” says the Veda.

One cannot therefore be satisfied with the visible mundane world. A true enquirer deciphers the visible to find the invisible, which, truly speaking, is unfathomable. The sixteen dimensions of the Moon either way are therefore seen as complete light in creation, which is called an Avatar. The Avatars, therefore, are attributed all the sixteen dimensions, as well as the World Mother. This is the reason why the Scriptures speak of Avatars as the youthful ones of sixteen springs.

There is also a symbolic truth in this. Each time the soul enters the form, it enters into and illumines the sixteen principles of the body. The body is the vehicle with sixteen principles into which the soul enters.

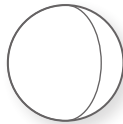
These sixteen are:

<i>Elements</i>	5
<i>Organs of Action</i>	5
<i>Senses</i>	5
<i>Mind</i>	1
<u><i>Total</i></u>	<u>16</u>

The body is of sixteen principles, into which the Divine enters in three regular steps. It enters as individual ego (ahamkara), as his light of comprehension (buddhi), and as resident of mind (chitta). Thus, entering in a fourfold manner, it takes hold of the mind and operates the fivefold body. The Divine, having entered in three steps as the fourfold One, operates all the sixteen principles of the body. When all these sixteen principles are fully divinised in a being, such a being is considered a divine being. All the sixteen tend to be magnetic and radiating with light. The feet and the hands look special. The smile and the speech magnetise. The eyes and ears look very special. The touch is extremely elevating and alleviating. The body transmits fragrance. The movements are exquisite

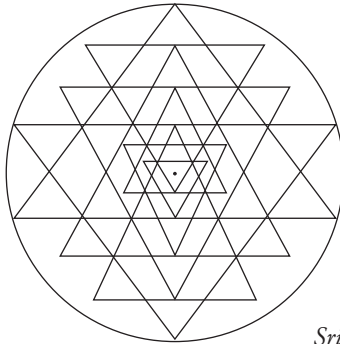
to look at. The smile magnetises. That is how an Avatar is, since the sixteen faculties in him transmit light.

The goal of the aspirant is also to invoke light in a graded measure and to fill that light into every functional aspect of life and stand transparent in light and with light. The number sixteen thus gained great importance in occultism, thanks to the influx of the light of Soma, via Neptune and the Moon into us in a graded manner.



Shodashi

The science of tantra extols Sri Yantra as the most sublime tantra. Sri Yantra consists of four triangles with upwards apex, posited in five triangles whose apex is downwards.



Sri Yantra

The four upward triangles represent the fourfold manifestation of the Divinity, while the five downward triangles represent the fivefold body. The symbol is worshipped with sixteen seed sounds. The sixteen sounds shall have to be received by way of an initiation

from a Guru who is accomplished in tantra. The Guru insists upon the sixteen purifications of the student, and depending upon the desired degree of purification, the initiations are given in three steps or nine steps. A way of life and a way of worship is prescribed. In tune with the discipline, the mantra of sixteen sounds is contemplated upon the yantra, to experience the sixteen dimensions of Light of the World Mother. Sri Yantra is generally known but its efficacies are known only through initiates.

A very high degree of sexual morality and chastity is the pre-condition for initiating students into this path of tantra. After all, esoteric wisdom is not for persons who do not have morality as the foundation. The Shodashakshari mantra is not only a famous mantra but also a powerful one. Working with the mantra is considered as walking upon the razor's edge. Its secrets are unfathomable unless one is self-sacrificing. It yields much power; it reveals mysteries and enables magic. The students tend to gain the facility to know the secrets of life and beyond life through their austere practice.

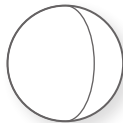
Though I may give you the sixteen sounds as information, they tend to be a mantra only when a Guru (Master of Wisdom) initiates you, after duly testing your state of purity.

Ka Ye E La Hrim

Ha Sa Ka Ha La Hrim

Sa Ka La Hrim Shrim

The worship of Sri Chakra is invariably related to the sixteen Moon phases and the worshippers realise it in all sixty-four dimensions of Light and thus they gain wisdom.



Relating to the Moon Phases

Even today in India, all the fifteenth Moon phases as well as the New Moon and Full Moon are specially related to, at least once a year. They are presented in a simple manner hereunder:

- **1st Moon phase (Pratipath)** – The first ascending Moon phase in Aries is celebrated as the beginning of the lunar year.
- **2nd Moon phase (Dvitiya)** – The second ascending Moon phase in Scorpio is dedicated to receiving blessings from the co-born sisters.
- **3rd Moon phase (Tritiya)** – The third ascending Moon phase in the month of Taurus is dedicated to the unfoldment of Light from within the column of consciousness.
- **4th Moon phase (Chaviti)** – The fourth ascending Moon phase in the month of Virgo is dedicated to Lord Ganesha to receive benedictions of wisdom and fulfilment.

- **5th Moon phase (Panchami)** – The fifth ascending Moon phase in the month of Aquarius is dedicated to the Goddess Sarasvati (Minerva), the Mother of Wisdom and Speech.
- **6th Moon phase (Shashti)** – The sixth ascending Moon phase in the month of Sagittarius is dedicated to Lord Sanat Kumara who is also known as Subramanya.
- **7th Moon phase (Saptami)** – The seventh ascending Moon phase is dedicated to the Sun God in the month of Aquarius.
- **8th Moon phase (Ashtami)** – The eighth ascending Moon phase in the month of Libra is dedicated to Mother Durga. The descending eighth Moon phase in Leo is dedicated to Lord Krishna. Also the eighth ascending Moon phase of Virgo is celebrated as the birth of the Virgin Mother, Radha.
- **9th Moon phase (Navami)** – The ninth ascending Moon phase in the month of Aries is dedicated to Rama, the seventh Avatar.

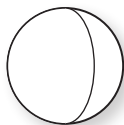
- **10th Moon phase (Dasami)** – The tenth ascending Moon phase in the month of Libra is dedicated to the Mother of Victory, the Omnipotent, Omnipresent, and the Omniscient Mother.
- **11th Moon phase (Ekadasi)** – The eleventh ascending Moon phase of every month is dedicated to the Second Logos Vishnu, who is the nourisher, preserver, protector, and developer of the beings.
- **12th Moon phase (Dwadasi)** – The descending twelfth Moon phase in the month of Scorpio is dedicated to the principle of sexual purity and chastity.

The plant *ocimum sanctum* is worshipped as a symbol of purity and chastity. Every house in India holds this plant with much veneration.

- **13th Moon phase (Trayodasi)** – Every thirteenth Moon phase is dedicated to Lord Shiva.
- **14th Moon phase (Chaturdasi)** – The fourteenth descending Moon phase in Libra is dedicated to dispelling the dragon of darkness.
- The **New Moon** of Scorpio and Aquarius are again dedicated to Lord Shiva.

- The **Full Moons** are dedicated to the Second Logos and the World Mother.

In one way or other, the ancient seers ensured for the human beings to relate to every Moon phase. It is but the seers concern for humanity. Many more details relating to the Moon phases can be obtained from the Vedic tradition. The inclined students may dive deep into the symbolism of the Moon phases.



XV

Menstrual Cycle

The menstrual cycle of women is inextricably related to the Moon cycle. The cycles of fertility are due to the revolutions of the Moon. The Moon goes around the zodiac in about 27.3 days. Women's menstrual cycle is also of the same duration. There is a correspondence between the fertility of the Earth and the fertility of women. These cycles in women have to be guarded well to ensure good health and vitality. The basic fabric of women's health depends upon the regularity and consistency of the periods. Women should take care of themselves to ensure that their periods are regular. If they are not regular, nature's message is that the lady needs to introspect, review, and revise her life activity. She has to make sure that there is a right rhythm of work, food, rest, sleep, and social activity. She should bring in the rhythm for a long-term good health. Disturbed periods disturb the very fabric of health. When the core of health is disturbed, it shall have to be

set right. Any other superficial tinkering does not help. Postponing and preponing the periods with the help of pills or the use of contraceptives are the order of the day, which depict the height of ignorance and the fall of knowledge. Any activity of a woman shall have to be secondary to the regular and rhythmic periods. Each time a woman passes through the periods, she comes out full of life and afresh. The likely impurities that could accrue in the system are all washed away with the periods and the woman comes out like a fresh flower. Care should be taken that the periods are not too small or too large. Normally, the duration of the periods is set around four nights. When adequate attention is paid to the periods, women can live with much vitality and the related health until their old age.

The energies of the Moon are connected to the energies of femininity. The femininity should be preserved through the observation of the Moon cycle within their body.

Healing

A clean and receptive mind is capable of receiving and transmitting sublime healing energies. When the Moon is posited well in the chart and is well-aspected with a positive planet, a person stands a good chance for effective reception. Such ones can receive positive energies from the surroundings, from positive men, and from positive thinkers. They can avail the company of men of wisdom and receive much divine presence. Such persons are considered as persons of 'good luck'. Their Moon, which is positive, clean, and receptive, quickly gathers positive energies from the surroundings. They can effortlessly experience a pilgrimage centre, a sacred place, a sacred river, or a sacred mount. Their orientation to the surroundings is instinctive and they draw positive energy from the trees, birds, rivers, mountains, and even from the sky. They also have an inflow of wealth without much effort.

Blessed are the ones who have such Moon and doubly blessed they are when they orient to transmit the sublime energies to heal the surrounding persons, places, events, and situations. They are easily impressed with energies and therefore, can express them into the surroundings as an act of service. Such ones can relate to an adept, or to a Master of Wisdom, or to a sublime concept to regularly receive the energies and transmit them to heal the sick. They can build a triangle with a sublime energy and with the subject to be healed, which enables reception and transmission. When the reception is effective and the transmission is also equally effective, the healing person remains unaffected. He could thus become an effective healing agent.

When the Moon is well-aspected with the Sun or Jupiter or Venus or Neptune, such a Moon stands a good chance of magnetic transmissions. An affected Moon is seen as a curse. Retribution is the means to neutralize the affliction. A Moon conjuncted or squared or opposed by the Anti-node, Saturn, Mars, or the Sun, poses difficulties in the reception, comprehension, and response. Such ones attract unhealthy vibrations and

unlucky situations. Such is the significance of the Moon, the mind. It is wise to know the nature and characteristic of one's own mind to repair, to rectify, and to set life in order. After all, man is mind-oriented and the mind is no other than the Moon, his ancient thought.

The Cat and the Moon

There is a correspondence between the Moon and the cat on Earth. Just as the Moon, the cat is also a very receptive, feminine energy. It is as showy as the Moon. It draws attention and even demands it. The eyes of the cat reflect the Moon phases and the Egyptians made an appropriate use of the cat in their mediumistic work. It has a mysterious relationship with the Moon and attracts the magnetism of the Moon. The presence of cats enables phenomena like dreams and visions. In ancient times in Egypt, cats were maintained in meditational places to enable a better reception of energies. Cats are

not used in true occult schools, but they are used where mediumship and phenomena are resorted to.

In the Hindu traditions, the cat is seen as a non-sacred animal. Cats do not really help in developing spiritual awareness. They only help with the stimulation of psychic energies. The soothsayers and the witches were mostly relying on cats in Egypt for their magnetic impact. In the path of Raja Yoga, which is intended for self-realization, the cat is seen more as an obstacle than as a support in promoting spiritual energies.

Instead of a cat, a dog is preferred. The dog emits a positive energy while the cat emits negative energy. A cat demands attention. It awaits being cajoled by its owner. But the dog is contrary. It rushes forward toward its master at the mere sight of him. It is ever watchful, unlike the cat. It is always protective of the master, again, unlike the cat. The dog lives for the master. The psyche of the cat is that it likes for its master to be blind so that it can drink away the milk. Many times, a good dog dies immediately after the departure of its master, while it is not the case with a cat. As the dog sees the master, it lays its forelegs on

the master and licks the master's limbs out of love and affection. The cat licks itself to be cleanly and awaits being kissed and cajoled by the master. While the cats are formed with the energies of the Moon, the satellite, the dogs come from Sirius, the Dog Star.

In the East, cats are not tamed, as it is now in the West. To prevent the movement of cats at home, dogs are entertained. In the West, cats are allowed even into the beds where persons sleep – a practice which must be avoided to insulate oneself from psychical impacts.

Colour

The colour of the Moon is truly speaking transparent, meaning no colour. It reflects the colours emerging from the associations. By itself, it is transparent. When one sees a distant mountain, the space between has no colour. It is through no colour that one has the sight of the mountain. The mountain is visible due

to the reflective principle that functions in the mind's eye. It is the mind's principle that enables sighting the mountain. It does not add not any colour in its reflection unless the eye is sick. A transparent eye sees as such. Most of the human eyes are not completely transparent. This is because their minds are not clean and transparent. It is a common knowledge that some of us see green as blue and blue as green. What appears as green in the night appears as blue by the day. The colours as such are not truly present until the mind is clean and transparent. Therefore, the ideal colour of the Moon, which represents the mind, is no colour.

When we say that the Moon is silver, it is because it is the solar ray reflected through the mind. Silver is the second colour relating to the Moon, which is but a reflected colour, but not the colour of the Moon as such. The water has no colour but when the sunrays reflect upon water, depending upon the angle of the Sun to the Earth, the water reflects either the colour of golden yellow or silver. The water appears to carry the colours of gold and silver. Truly speaking, the water has no colour.

Number

The number relating to the Moon principle is 2. Number 1 is given to the Sun and number 2 is given to the Moon, from which other numbers emerge. The reflective principle is represented by 2. While 1 is the master number in numerology, 2 is considered as the master number. The master numbers are 2, 11 and multiples of 11. This is because 2 has the ability to reflect 1 as such. It reflects the Father in Heaven upon Earth, *mutatis mutandis*. To reflect the invisible into the visible world is a masterly act. A person is considered to be a Master of Wisdom when he transmits the will, the knowledge, the love, and the Light of God upon Earth. The inaccessible is made accessible. The incomprehensible is brought to comprehension, and the unknown is made familiar by a Master of Wisdom. This is because a Master of Wisdom stands completely impersonal and transparent. The Mother of the World is also attributed the number 2 – the Mother of the

World, who reflects the Father as the world. Number 2 is a number of impersonal mediumship.

Sound

‘Ma’ is the sound of the Moon. ‘Ma’ stands for Mother and Maya. It enables a reflective world, which is considered a world of mirrors. One is represented as many through the Moon principle and is therefore called Maya, magic, Mahat, etc. Therefore, ‘Ma’ is the sound of the Moon.

Symbol

The symbol of the Moon is an arc. The arc is a symbol of transportation. The arc of the Moon causes the migration of beings from one plane to the other and from one sphere to another, either way. For example, all

the beings on Earth are but migrants while the migration is conducted by the Moon. Whenever we see the arc of the Moon, we as students should recollect that we are travelling and that we are migrants but not settlers. It is utter ignorance if one thinks of settlement. We are all children of God and should return to God. We cannot think of settling on Earth. To fight for settlement on different parts of the planet is utter ignorance. The students of occultism need to develop roots into the sky, via the sahasrara. They should in no case develop roots into the mud. The arc is a very effective symbol.

The arc also suggests the process of involution and evolution, represented by the waning and waxing of the arc.

Night Hours

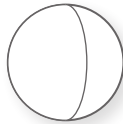
Learn to be wakeful in aloneness during the night hours and relate to the light of the sky in the night. You need not sit in the open. You can relate through the

window of your house. Inculcate the habit of relating to the light in darkness. The night offers many more opportunities than the day. One stands a chance to meet the beings of violet colour – the plane which is immediately preceding the physical plane. Be silent, be alert, and be meditative. In your meditative state, you stand to receive subtle impressions and subtle messages. You may also stand to envision the supermundane plane.

All disciples and initiates are impressed by night, which they express during the day either through their teachings, through writings, or through their work. The presence of Soma and Neptune via the light in the darkness is better received through the Moon and hence this suggestion. It does well for a student of occultism to develop a rhythm of being alone on a daily or weekly basis, especially during the nights.

In India, there is a practice called ‘jagaran’, meaning staying alone and awake through the night. The jagaran is conducted during no Moon times, Full Moon times, and during the times of the eleventh Moon phases. A jagaran enables a change of chemistry in the body,

especially when the wakeful hours are utilized for orientation to the light of the sky and of stars. The practice is invariably carried out even today during the Full Moon of Scorpio and the New Moon of Aquarius. Nocturnal activity can also be sublime.



XVI

Flora and Fauna

The birth and growth of fauna and flora on Earth (the mineral, the plant, the animal, and the human) are entirely due to the activity of the Moon upon Earth. The ebb and flow of the waters on Earth is also governed by the lunations. The torrential rains and floods also relate to the Moon. The growth of plants is also attributable to the moonlight. The growth is both visible and invisible, which is in tune with the appearance and disappearance of the Moon in the sky.

When we observe a plant, there is a visible growth, which is supported by an invisible growth. In the increasing Moon phases, the leaves, branches, flowers, and fruits of the plant kingdom receive much impulse for growth. True gardeners and farmers know this truth and accordingly sow seeds. They follow the cycles of the waxing Moon for sowing. They sow the seeds relating to the plants that grow underground during the decreasing Moon phases. Groundnuts, potatoes, carrots, beetroots,

and other such edible roots are grown by sowing the seeds in the decreasing Moon phases. That which grows under the ground is invisible and that which grows over the ground is visible. Even in the visible growth, there is the invisible at work. This visibility and invisibility principle and its alternating nature shall have to be assimilated by a student of wisdom.

To perceive the invisible growth, one needs to relate to the energies of the sky during the decreasing Moon phases and get familiar with those energies. The growth is generally hidden and it expresses itself into visibility on completion of a state of growth. The growth of a chick in the egg is invisible until the chick breaks out of the eggshell. So also as the chick grows, the detail of growth is invisible. Until a stage, successive invisible formations give birth to a visible and perceivable growth. But the truth is, the growth is ever continuous in whichever way it is. These dimensions have to be pondered upon by a student of wisdom for which the light of the changing Moon phases is helpful. Getting familiar with this dimension of the Moon energies is of great importance.

Male-Female Energies

In every person, the male-female energies are present, though they are not in balance. In some, there is more masculine energy while in some others, there is more feminine energy. It would be beneficial when two differently balanced and two differently posited persons stay together to balance each other. A male is generally more masculine and less feminine. A female is generally more feminine and less masculine. When they start living together, each one complements the other. Through time, they find their balance within themselves.

It is for this reason in the East, spiritual practices are recommended to the male and to the female in togetherness. A female energy supports the male energy and the male energy supports the female. Both are rounded up. Avoiding the female energy causes a tremendous imbalance. The path to realization is fraught with many difficulties. In occult practices, a

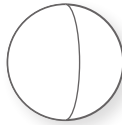
man would benefit well in the presence of a woman. It has nothing to do with sex. It is a matter of the presence of the Moon energies. Without the Moon, there is no growth, there is no spiritual growth.

In recent times, we can observe how Sri Ramakrishna had become a great adept in the presence of Sarada, his lady, with whom he never had any sexual relation. Similarly, it is the presence of the Mother that enabled Sri Aurobindo to bloom into the supra-conscious state of living. To Sri Ramana Maharshi, his mother played such a role. To Master CVV, his lady Venkamma played such a role. To Jesus the Christ, Mother Mary played such a role, even up to the cross. A balancing Moon energy is of great consequence for sustained growth.

Such a balancing energy is generally unnoticed. There is much truth in the occult saying, “Behind the success of every man, there is a woman.” Behind the fulfilment of man, his realization of truth, there is the presence of the Moon either as the mother or as a sister or as a spouse or as a daughter or as a female associate. Association with the female energy is but essential for the male energy to fulfil and vice-versa.

*“In a way,
there is no spiritual path to man
without the aid of the Moon.”*

Master E.K.



The Moon and the Law of Imitation

‘As above so below’ is a law at function in creation. The lower follows the higher. The Earth follows the Sun while the Sun follows the Central Sun. Lower energy systems need to follow and fall in line with the higher ones. The inferiors have to follow the superiors. The ignorant have to follow the knowers. Such is the Law of Progress. For example, the Earth is a bigger system than an individual. It sets the day and the night, it sets the seasons that the individual has to follow. By not following, the Earth is not disturbed but the individual is disturbed. The individual is too small to contradict the planet. He would do well to follow. The less knowledgeable have to follow the more knowledgeable ones. That is how the children following the parents and teachers came to be.

To say all are equal is but an aberration. Not all humans are equal. There are more knowledgeable ones and less knowledgeable ones. There are more able ones

and less able ones. There are healthy and less healthy ones. Who should follow whom? The ones who are deficient in any aspect of life shall have to follow the efficient ones.

In some aspects, a man knows better and in some other aspects, a woman knows better. For collective growth, the less knowing one should follow the more knowing one. The Moon enables the principle of following. Persons placed with the Moon in Cancer, Libra, Pisces as well as a well-aspected Moon, follow the knowledge wherever it is. The Moon adopts through the Law of Imitation and grows through such an imitation. The Moon is like an infant that follows its parents. The infant imitates the parents. The infant also imitates the teachers. In such an infancy, there is innocence which is protective. As long as this innocence remains, imitation continues. As the infant grows, the innocence is replaced reason. The Moon reasons out to follow or not to follow. In so far as following yields growth, a following should be continued. Following with reason insulates the follower, since he deviates not from knowledge.

Disciples with a good Moon in their charts have followed their teachers through the Law of Imitation. They had the blessing of insulated progress. They are like the cows guided by the cowherd boy or like the sheep guided by the good shepherd.

The Law of Imitation is the law that is followed up to the most high. It imparts obedience to the laws of the universe. The instinct to revolt does not arise. The Moon is this chief principle that enables imitation and the principle of the Moon functions at all levels and sets an order to creation, which is called the Seventh Ray principle. The Law of Ritual and Ceremonial Order brings in magical results. Every true ritual is but an imitation of a higher order with obedience.

Let not the aspirants fall into a false sense of freedom and disobey the laws of knowledge.



XVII

Pi (π)

The Greek number Pi is a mathematical constant. It is the ratio of the diameter to the circumference of its circle. It is represented by the Greek letter π . This symbol is the symbol of wisdom. Wisdom is but the relation of the centre with the circumference called vyasa in Sanskrit. The path from the circumference to the centre or origin is the path from visibility to invisibility. It can be experienced through the reflection upon the immediately preceding state of awareness – from matter to water, water to fire, fire to air, air to akasha, akasha to mind, from mind to buddhi ,and from buddhi to atma, and from atma to paramatma (Para Brahman – the Absolute). There are successive reflections in the ascending order. Likewise, there is successive descent of the origin as this visible universe. These successive states can be experienced with the principle of reflection. The seers engaged in such a reflection realized the various states of creation,

verified and counter-verified their experiences, and gave them out as the Scriptures. They revealed the path to the truth, indicating the successive stations of truth. Patanjali gives eight stations. The Bhagavad Gita details it into eighteen stations.

Sri Vidya (the Science of Mother Nature) sets it in ten stations. There is a path from the circumference to the centre and from the centre to the circumference, which can be realized through reflection. From atom to matter, matter to man, man to Master, Master to truth, there are successive evolutions. The detailed knowledge of anthropogenesis and cosmogenesis is gained by man only through reflections. This reflecting principle is the Moon, which is called by various names at various states. Successive evolutionary reflections brought the creation from seeming nothingness to apparent something. Successive evolutionary reflections enabled man to realize the Truth at its various levels. The whole work is but the work of the Moon, which is based upon the Law of Reflection.

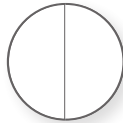
Every morning, we are awakened from sleep by an involutionary reflection. Then we reflect down into

thought. The thoughts are reflected into speeches and actions. Every night, the reflections move in the opposite direction. We recede from actions, from speeches, and from thoughts into the source of our being. It is a daily happening. From existence we awake, we think, we speak, and we act into the world and again from actions, we step back into thought, from thought to awareness, and from awareness to existence. Thus, there is unfoldment and re-enfoldment, expansion and contraction, like a centripetal and centrifugal function. All this is seen as reality due to the reflective principle.

If you are surrounded by mirrors on all four sides, you see your image endlessly in all four directions. If the mirrors are broken, only you remain. The multitudes of 'you' do not exist. This creation is built like a hall of mirrors. One has become many. All are imageries conducted by the Moon, the mirror. It is but one as many. The mirror effect is truly magical and we are all within the spell of such a magic. Ponder over this, keeping in mind the analogy of the hall of mirrors. For the ones who understand, the whole creation is but a house of mirrors. Until such an understanding is

reached, it remains a hall of horror. See this magic of the Moon, which functions at all levels.

Remember the principle of Pi (π). The One in the centre becomes many at the circumference. May the many be realized as One, through the realization of the Law of Reflection.



The Mystic Moon

The Moon prepares the body. The fabric of the body is according to the aggregate of one's ancient thought. "One reaps as he sows." Whatever the traits with which man leaves the earlier incarnation, he re-gathers them when he enters the womb of the mother where the body is prepared, just as one looks for the friends he left behind as one returns. His traits are inbuilt into the very fabric of his body and therefore he carries his individualistic likes and dislikes. The aggregate of his likes and dislikes condition him in all acts of the ensuing life. As man starts his journey in the current incarnation, his progress is conditioned by the sum and essence of his previous traits, coming from the previous incarnations. A part of his mind carries these traits, which could be negative or positive or both. He is also endowed with the light of the soul, which eventually informs him right and wrong. This again is subject to his ability to receive. Between his buddhi, the light of the

soul, and his mind, the present state of understanding, there is an intermediary step. This intermediary step is the rising Sun in the East at the time of one's birth, which is called the ascendant. This ascendant is the midway point between one's Moon and one's Mercury. The sign in which the ascendant is indicates the kind of activity that one has to adopt to accomplish the light of the soul. Once the light of the soul is gained and is firmly gripped, one gradually comes out of the age-old traits of which the Moon is the repository.

The instincts of man, represented by his birth Moon, are but his past. They give the needed protection emerging from the previous experiences. When one gains a new understanding via the ascendant, the impulse to experiment would arise from time to time. When the strength of the impulse is stronger than the old trait, man dares, so to say. Unless one dares and experiments, one cannot expand into a greater measure of the light of comprehension.

The eggshell is a protection to the chick up to a point. If the shell is broken prematurely, the chick does not survive. But when the chick gets the impulse to break

the eggshell, the initial efforts would be lukewarm. Repeated lukewarm efforts gather the needed courage and the will to break and eventually the shell is broken. The chick walks into a greater life.

Similarly, we find many situations in life. In all new situations, one would be shy, inhibitive, and hesitant, but due to an inner impulse, one gets pushed and gets familiar with the unfamiliar situations. We see many such cases with Indian students who aspire to come to the US to find better opportunities and gain a life, which is not possible in India. Initially, they are shy, timid, and hesitant. In a matter of two to three years, they get seasoned by the weather, by the living conditions, and even by the slang of American English. When they return to India on vacation, the parents, friends, and relatives see a different man, one who exhibits greater confidence, expresses himself with authority, and is seen as a rounded up person.

This expansion through life is the work of the rising Sun, the ascendant. The very fact that it is called 'ascendant' indicates that it gives an uplift, a rise, a pull-up into greater awareness. For example, if your Moon

is in Cancer and your ascendant is in Sagittarius, your ascendant puts you to a great expansion from your inherent timidity and housebound nature. It helps you to overcome the conditioning of your past nature.

Please mind that the ascendant is not at work in a horoscope unless one is willing to make headway and progress and break through the shackles of life. To decide to work with one's own ascendant is by itself a significant step towards progress. This happens in tune with the time plan. The time impels, compels, and propels one to be progressive.

Thus, while the Moon is the past, the ascendant is the present to work with. The purpose of the ascendant is to cause the ascent of man from mind to buddhi, the light of the soul. To transform the mortal man into an immortal man, to enable him to realise that he is the eternal soul but not just a personality, it links him up with buddhi, Mercury, which is proximate to the Sun, the soul. Let the aspirants look to their ascendant and comprehend the nature of the activity that they are to work with in this incarnation to move towards the soul.

XVIII

The Ascendant

Lord Krishna speaks in the Bhagavad Gita of swadharma, which means acting in tune with the purpose of life. Every zodiacal sign indicates the noble side of its activity. Depending on one's own ascendant, one has to decide to tread a life in tune with the activity suggested by the zodiacal sign in which the ascendant is posited.

If the ascendant, for example, is posited in Sagittarius, as is the case with Arjuna, the disciple, serving the fellowmen and relegating into the background his personal comfort, delivers himself. Likewise, if the ascendant is in Virgo, dedicating life for the cause of serving the meek and the weak, the women and the children, could fulfil the purpose of life. If it is in Leo, teaching and healing fulfils the purpose of life. Likewise, every Sun sign has its characteristics, which have to be picked up, learnt, mastered, and used in service.

While rendering such a service, the self shall have to be set in a secondary place while service is primary.

In any service that one renders to the society, if the self is set in front, the service does not proceed in an effective way. “Self before service is regressive. Service before self is progressive.” Rotary, an international service organisation, was founded on the basis of inspiration coming from higher circles. It carries the chief motto as ‘Service before Self’. Whosoever follows this principle is a Rotarian in spirit. Membership in a Rotary Club does not make one a Rotarian unless the spirit is followed. Likewise, there are Lions Club, Round Table, etc.

As one sets the sail of his life into the ocean of service, relegating to the background one’s personal pleasures, comforts, profits, etc., a gradual change happens in oneself. He finds cooperation from the surroundings such as spouse, family members, friends, and associates. Within him, he also finds cooperation coming by way of less discomfort in the stomach, in the head, and in the limbs of the body. He finds his body to be less lazy, swift, active, and willing to work. The

time sense also takes a change as also the traits relating to food, drink, speech, movements, and associations. The free will starts gaining strength.

Thus, the impact of the ascendant commences to function in persons who care for others and others' welfare and it functions much more effectively when service becomes the predominant factor of life. The ascendant takes the place of the Moon with regard to the reception of thoughts, reasoning, and understanding. Self-interest and self-profit, which were hitherto conditioning the person, gradually weaken. The impact of the pairs of likes and dislikes, comforts and discomforts, love and hate would be lessened. The person tends to be deeper, silent, and contemplative. He transcends the mundane state of personal prejudices and jealousies. He gets anchored to do what is good for all. The life stands generally 'stepped up' from the mundanity.

The pull of past traits keeps working still on the personality while there is an upward pull due to the taste developed for service. The upward pull comes from Jupiter, the Master, who is assisted by Neptune

and Venus. The downward pull comes from the hidden impulses and traits represented by Saturn and Mars. In this tug of war, spiritual astrology suggests certain meditational techniques to gain strength from the upward pulling energies. I wish to give them for the benefit of those who are inclined to work them out in their lives.

Step 1: Mark the dates of New Moon and Full Moon in the calendar. Keep them relatively free by prior arrangements at work. Maintain quietude of mind and calm surroundings. Reflect upon the inner self at least three times during those days at the rate of 20-30 minutes. Try to be on simple food and ensure that the body is light. Meditate upon the brow centre, gradually raising your awareness and stabilizing it at the brow centre. Let this practice be carried out on the New Moon and Full Moon days.

On the New Moon day, the meditational practice enables upward movement of the magnetic currents of the etheric body. The desire centres namely svadhishtana (sacral centre) and manipuraka (solar

plexus centre) turn upward jettisoning the heaviness of thoughts of desire and of mundanity.

A similar meditation on the Full Moon day enables the formation of astral light, meaning, the reflected light coming from higher circles.

If the New Moon and Full Moon cycles are regularly observed and meditated upon, the desire body, which harbours around the lower centres, weakens and thins down, releasing the magnetic etheric currents of the lower mind into the higher centre (brow centre). The meditations done on the Full Moon day enable strengthening the influx of light coming from Jupiter and Neptune. This practice of meditating upon the cycles of New Moon and Full Moon truly opens the doors for the student to release himself from his own ancient past, the conditioning psyche.

Step 2: Mark the dates when the transit Moon conjuncts and opposes the birth Sun. Conduct meditations with the same technique given before on these two days of the month. For example, if your birth Sun is in Leo, when the Moon transits your Sun, it is

your personal New Moon. Likewise, when the Moon transits Aquarius, one gets the personal Full Moon. It happens every month. These days have to be noticed and meditated upon thrice daily. The meditation is to turn inward and move upward to relate to the self at the brow centre.

Thus, apart from the monthly New Moon and Full Moon, one would have a personal New Moon and Full Moon based on one's birth Sun.

Step 3: In the next stage, mark the conjunction and opposition of the annual Sun in relation to the birth Moon. Annually, two days get marked. Conducting meditation on these two days is recommended.

By regular working with these three steps and adapting to a life of service, one would stand released from the influence of the birth Moon.

Step 4: Mark the personal ascendant and transit Moon's conjunction and opposition on a monthly basis. There would be two such days in a month. Conduct meditation on these two days regularly. This

would enable eliminating the influence of the Moon upon the ascendant.

Step 5: Mark the two days on which the annual Sun conjuncts and opposes the ascendant. Meditate upon those days. This would result in neutralizing the influence of the Sun upon the ascendant.

Thus, the influence of the birth Moon and the influence of the birth Sun are neutralized and the ascendant remains as the centre of awareness for progressive working.

The five steps result in marking 76 days in a year for meditation. (Step 1, 24; Step 2, 24; Step 3, 2; Step 4, 24; Step 5, 2)

Step 6: Note your progressive ascendant by progressing the ascendant at the rate of 1° per year. That stands to be your current ascendant. Mark the two days on which the annual Sun opposes and conjuncts the progressed ascendant. Meditate on these two days at the rate of three meditations a day.

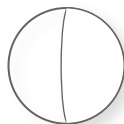
Step 7: Progress the ascendant in the reverse direction at the rate of 1° per year. Mark the dates on which the annual Sun opposes and conjuncts. Meditate upon those two days as you have been doing before. This enables raising the ascendant to the level of group consciousness. By this, the number of meditations reaches 80 per year. This can be gradually introduced in seven years.

Step 8: Finally, meditate upon that centre where your birth Jupiter is located. This enables you to gain firm contact with a Master of Wisdom belonging to the Raja Yoga path (Hierarchy). As one finds himself in the presence of his Master, the influence of the personal horoscope ceases. His Master prescribes steps of practice both for meditation and for service, which may be followed until one stands in the light of the soul.

Such is the sublime meditational work that one can pick up in relation to one's Moon. During all this practice, forget not:

- living a life of service
- supporting the body with simple, chaste, quality food and drink
- frequent bathing
- using light colours of clothes
- ensuring light colours around
- simplicity in speech
- associating with humble and honest people
- uttering sacred sounds
- relating to the sacred symbols

This is a practice that comes handy from higher circles, which an ardent student may avail of.



The Arc of the Covenant

The Moon is called the Arc of the Covenant in the Old Testament. A covenant is an assembly of a group of thirteen. The Moon enlightens on a daily basis the 13° of a constellation. To be exact it is $13^\circ 20'$. Those who follow the path of the Moon for self-realization consider the number thirteen as a sacred number, though it is considered to be an unlucky number in the mundane world. When men of wisdom gather together they tend to be thirteen. Representing the 13° of a constellation, their collective mind manifests wisdom into their minds through meditation and study. The Arc of the Covenant is perceived in tune with the formation of the solar system. The primordial light called Aditi, the Mother of the World, is said to have conceived twelve Adityas, meaning the twelve Central Suns. Each of the Central Suns is said to have conceived twelve Suns. Each Sun, as we see, developed its solar system. The twelve solar systems together constitute one group, headed

by the Central Sun. The twelve Central Suns are again headed by a Cosmic Sun. Thus, at every stage, there is a group of twelve headed by one. This pattern is also followed by the knowers on Earth that gather around one teacher; twelve disciples gather to constitute one mini solar system. When they meditate together, the optimum light manifests. This is an ancient order. There are many teachers on Earth who follow this principle of twelve disciples. There are also Masters who, as students, related to twelve Masters. A student may have twelve Masters. A Master may have twelve students. This is in tune with the universal pattern. In the age of Kali, we see Jesus the Christ with twelve disciples, and we also see an equally grand Master, Ramanujacharya, who held twelve Masters. Both these Masters belong to the path of grace, anugraha.

The groups would do well to orient to number consciousness when they are in the process of forming groups. Certain numbers help group consciousness much better than others. Such numbers are: 3, 5, 7, 9, 11, 13, and 15. There are many more numbers, which the student may know intuitively.

They generally gather during the night hours to relate to the higher dimensions of the Moon phase and gather the wisdom. The Moon arc in the sky stands as the means for reception of the wisdom from the higher circles. The arc of the Moon is helpful to the group of thirteen to receive different dimensions of wisdom relating to the constellation. The Moon in this context is referred to as the Moon of the Covenant or the Arc of the Covenant.

The Moon is called the tabernacle of God. A tabernacle is but a temporary abode. As one relates to the divinity in mind, the mind accommodates for a while the wisdom. Generally, it tends to turn away from wisdom due to its natural orientation to objectivity. The mental chamber retains the light for an insignificant duration of time. Therefore, the mind is not seen as a stable abode for wisdom unless it is trained to relate to buddhi, Mercury, the higher mind. Hence, the constant practice of connecting it to buddhi through meditation is recommended.

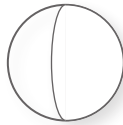
Meditation is the master key to turn the mind inward and to align it with the higher mind, Mercury.

Mercury, as said earlier, enables you to relate to the sublime worlds represented by Venus, Jupiter, Neptune, and Soma. Only through meditation men transformed into Masters. Be it Buddha or Maitreya or Christ or any great adept, the technique that they adopted was simply meditation. Meditation enables to turn inward and to build the antahkarana, the inner column of light, where the higher principles are found aligned in harmony. Meditation gives inner stability and outer rhythm. Relating the objective mind to the subjective mind and to buddhi is the fundamental step. As one turns inward, the higher principles of the Moon get reflected and one can function well in the mundane world. Building the antahkarana through meditation enables the down flow of energies and lift up of the lower into the higher. The antahkarana is the bridge between the subtle, which is divine, and the gross, which is mundane.

Let the higher Moon and the lower align through practices of meditation. When the alignment happens and firms up, a ladder is formed by which the higher reaches the lower and the lower reaches the higher.

This ladder is called the Grand Ladder. It is also called the Jacob's ladder. The cerebrospinal column in each one of us has the potential to be a Jacob's ladder and orientation to the Moon enables it to happen. After all, the Moon is the mirror. If you orient it to matter, it reflects matter. If you orient it to the soul and the spirit, it so reflects. An occultist is one who masters the mind. At will, he angles it to Earth, or to the heaven, or even to the beyond.

Thank you one and all. Thank you for your cooperation that enabled this teaching.



Appendix

Sound Table

The twenty-seven constellations and their subdivisions with their specific sound(s).

<i>No.</i>	<i>Name of the Constellation</i>	<i>Sound for the Pada</i>			
		<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>
<i>1</i>	<i>Ashwini</i>	<i>Chu</i>	<i>Che</i>	<i>Cho</i>	<i>La</i>
<i>2</i>	<i>Bharani</i>	<i>Li</i>	<i>Lu</i>	<i>Le</i>	<i>Lo</i>
<i>3</i>	<i>Krittika</i>	<i>A</i>	<i>I</i>	<i>U</i>	<i>E</i>
<i>4</i>	<i>Rohini</i>	<i>O</i>	<i>Va/Ba</i>	<i>Vi/Bi</i>	<i>Vu/Bu</i>
<i>5</i>	<i>Mrigasira</i>	<i>Ve/Be</i>	<i>Vo/Bo</i>	<i>Ka</i>	<i>Ke</i>
<i>6</i>	<i>Ardra</i>	<i>Ku</i>	<i>Gha</i>	<i>Ng/Na</i>	<i>Chha</i>
<i>7</i>	<i>Punarvasu</i>	<i>Ke</i>	<i>Ko</i>	<i>Ha</i>	<i>Hi</i>
<i>8</i>	<i>Pushyami</i>	<i>Hu</i>	<i>He</i>	<i>Ho</i>	<i>Da</i>
<i>9</i>	<i>Aslesha</i>	<i>Di</i>	<i>Du</i>	<i>De</i>	<i>Do</i>
<i>10</i>	<i>Magha</i>	<i>Ma</i>	<i>Mi</i>	<i>Mu</i>	<i>Me</i>
<i>11</i>	<i>Poorva Phalguni</i>	<i>Mo</i>	<i>Ta</i>	<i>Ti</i>	<i>Tu</i>
<i>12</i>	<i>Uttara Phalguni</i>	<i>Te</i>	<i>To</i>	<i>Pa</i>	<i>Pi</i>
<i>13</i>	<i>Hasta</i>	<i>Pu</i>	<i>Sha</i>	<i>Na</i>	<i>Tha</i>
<i>14</i>	<i>Chitta</i>	<i>Pe</i>	<i>Po</i>	<i>Ra</i>	<i>Ri</i>
<i>15</i>	<i>Swathi</i>	<i>Ru</i>	<i>Re</i>	<i>Ro</i>	<i>Tha</i>

<i>No.</i>	<i>Name of the Constellation</i>	<i>Sound for the Pada</i>			
		<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>
<i>16</i>	<i>Visakha</i>	<i>Ti</i>	<i>Tu</i>	<i>Te</i>	<i>To</i>
<i>17</i>	<i>Anuradha</i>	<i>Na</i>	<i>Ni</i>	<i>Nu</i>	<i>Ne</i>
<i>18</i>	<i>Jyeshtha</i>	<i>No</i>	<i>Ya</i>	<i>Yi</i>	<i>Yu</i>
<i>19</i>	<i>Moola</i>	<i>Ye</i>	<i>Yo</i>	<i>Bha</i>	<i>Bhi</i>
<i>20</i>	<i>Poorva Ashadha</i>	<i>Bhu</i>	<i>Dha</i>	<i>Bha/ Pha</i>	<i>Dha</i>
<i>21</i>	<i>Uttara Ashadha</i>	<i>Bhe</i>	<i>Bho</i>	<i>Ja</i>	<i>Jhi</i>
<i>22</i>	<i>Sravana</i>	<i>Ju/ Khi</i>	<i>Je/ Khu</i>	<i>Jo/ Khe</i>	<i>Gha/ Kho</i>
<i>23</i>	<i>Dhanishta</i>	<i>Ga</i>	<i>Gi</i>	<i>Gu</i>	<i>Ge</i>
<i>24</i>	<i>Shatabhishak</i>	<i>Go</i>	<i>Sa</i>	<i>Si</i>	<i>Su</i>
<i>25</i>	<i>Poorva Bhadra</i>	<i>Se</i>	<i>So</i>	<i>Da</i>	<i>Di</i>
<i>26</i>	<i>Uttara Bhadra</i>	<i>Du</i>	<i>Tha</i>	<i>Jha</i>	<i>Da/ Tra</i>
<i>27</i>	<i>Revati</i>	<i>De</i>	<i>Do</i>	<i>Cha</i>	<i>Chi</i>

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