

Relating to a suktam a day meaningfully before any effort for mediation, is very helpful. The student of meditation is lifted up from the state of matter to the state of be-ness via force and consciousness. These hymns offer an opportunity to relate to very noble and lofty thoughts. Such lofty thoughts when related to, prepares the student for a lift up in meditation into higher realms.

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VISHNU SUKTAM

Dr. K. Parvathi Kumar



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Dr. K. Parvathi Kumar

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Dhanishta

Dhanishta means Wealthy Wind.

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

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

Dhanishta is a non-profit publishing house.

About the Composer

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

Dr. K. Parvathi Kumar 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

FOREWORD

Veda is accepted in the East and the West as the most ancient scripture, of which Rig-Veda stands foremost. Rig-Veda consists of thousands of hymns in the form of suktams. Suktam in Sanskrit means a sacred utterance. Some of these suktams are available in their completeness while others are partially or completely lost. Among those that are completely available Purusha Suktam, Sri Suktam, Aswini Suktam, Suparna Suktam, Agni Suktam and Vishnu Suktam are to be mainly mentioned.

Impersonality

These suktams enable an insight and the consequent expansion of consciousness. They unfold the secrets of the universe, thereby unfold the human consciousness. The Vedic suktams are profound poetry relating to the grand patterns of creational manifestation. They are not like other poetry where the poet is predominant while the presented substance tends to be secondary. The poets project through their poetry while the Vedic poet tends to be transparent and lets the substance express, *mutatis mutandis*, as it is. That is the reason

why the names of the Vedic poets are unknown. Vedas are considered therefore to be impersonal. They lead the reader to 'how it is' and 'how it is becoming'.

Omnipresence

The Rig-Veda attempts to reveal the omnipresent One as the underlying current of all planes of existence as also the underlying current of all the beings. A manganese plaque forms in various layers but the underlying energy is one and the same. Each layer of the plaque seems to be connected to one another but the truth is, all are interconnected.

Imagine an insect on the leaf of a tree and another insect on another leaf relating to the same twig. The insects do not know their interconnection. They live on two different leaves at two different levels, preoccupied with their daily routine. But the truth is, they live on the same twig of a huge tree of which they know nothing. Their life patterns are similar, they are interconnected by the tree and even their life is interconnected, yet they do not know. So are the humans who are seemingly independent of other lives on earth, but all life is interconnected and is also interdependent.

If a scorpion is crawling on the stomach of a person, the person is agitated. But if the person is asleep, the crawling scorpion is not noticed. Likewise beings that are asleep to wisdom due to ignorance, do not feel

the connectivity while all is connected. Even within a family, members tend to be disconnected while the truth is, there is a hidden connection that brought them under one roof. If one knows how to live for the other, the Veda reveals. If one knows how to live for oneself, the Veda remains a closed book.

The Vedic suktams promote such fundamental principles as the omnipresence, omnipotence and omniscience. Vedas also reveal the universal laws of alternation, of pulsation, of involution and evolution, of periodicities, of time cycles and so on.

Master EK, the New Age Teacher, a member of the Himalayan Hierarchy, touched upon a few suktams and exposed his students to universal wisdom. He was a Master of etymology, astrology, grammar, metre (chandās) and time cycles. He gave the word meaning and basic explanation for a few Vishnu Suktams. They are meant to be recited comprehending the meaning. This effort was in Telugu.

This book is an effort to make an elaborate commentary on the suktams with the help of the word meaning and the basic meaning given by Master EK. The commentary is entirely fresh, while the nucleus is made available by the Master.

The west is interested in cosmology and cosmic wisdom more than the east. Majority of the easterners are stuck with tradition, belief and even superstition.

They lost the faculty of scientific enquiry into wisdom in as much as they are more worried of self-sustenance and seek money, comfort and even luxuries.

The west is making a fresh approach to wisdom. They are tending to be followers of ancient wisdom, moving out of their religious outfits. In the east also there are thinkers who see wisdom beyond religion. The Hierarchy of Masters who are spread all over the globe make an attempt to impart wisdom in a scientific way, picking up a neutral expression which does not suffer the tinge of any religion. Such an attempt was made by them in cooperation with HPB, Helena Roerich, Alice A. Bailey, Master CVV and Master EK.

This book is an offering in the same direction and it is for such students who have appetite for wisdom beyond religious limitations. The thoughts presented engage the human mind through vast areas including multiple planes of existence. They enable delocalization and uprooting oneself, to fly into the vistas of sky which are endless. The purpose of this book is well served when the expansive ideas cut open the minds of the students and give them a mind that thinks big. As big one thinks and acts, so big he grows. After all, expansion of consciousness is the purpose of wisdom and the related initiations. The horizons widen to embrace the universe.

This book is given out in memory of Smt. K. Krishna Kumari Garu by the Dhanishta Foundation in sweet memory of the love, service and magnetism that she expressed for over three decades in the World Teacher Trust groups which sprawl over four continents. She has been the first chairperson of Dhanishta and this book is the first publication after her departure (17th April, 2020). The work is dedicated to Master EK who has been the gateway into the wisdom presented in this book.

May the Lord Vishnu permeate all those who are associated with this effort of bringing out this work.

K. Parvathi Kumar





*To the smile that radiates ancient wisdom, this work is
dedicated.*

Namaskaram Master EK

To Your Lotus Feet



INTRODUCTION

The cosmic concept of Vishnu in the Veda can briefly be stated as under:

1. Vishnu means the permeating light of the universe. It is in this light all forms live, move and have their being. It dwells in all forms, while the latter dwell in it. Vishnu is like the ocean of light, while the beings live as tides of the ocean. Essentially the tide is also the ocean, though seen differently.
2. Vishnu pervades all the three planes, the visible, the subtle and the causal, and is even beyond. He is called “the four-armed One”. From his light, the causal, the subtle and the gross successively manifest. In three steps he forms the visible world. Again in three steps he lifts up the world into himself.
3. This fourth state of light of all beings is omnipresent, omniscient and omnipotent as well. It is the essential awareness of every being. The beings function in association with the omnipresent light. The beings involve into the causal, subtle and gross planes of action, while the light of Vishnu presides over, residing within as well.

4. In the humans Vishnu exists initially as a dwarf. He gradually expands himself into the subtle and causal states and thereby the beings experience the threefold existence of consciousness, force and matter. Expansion of the human into his optimum state enables him to realize that he is but an expression of Vishnu.
5. Vishnu crucifies himself as the sacrificial beast for the cosmos to be formed. The humans can once again join Vishnu by sacrificing themselves on the altar of service where the ego dissolves into its origin.
6. While Vishnu pervades in his three states as this creation, there are apparent relations, the related laws of relation as also the experience of pain and pleasure, comfort and discomfort, gaining and losing etc. All these apparent relations and their consequent conflicts though not real, seem to be very real. This is what the Veda calls as the giant Sambara. Sambara causes the needed illusion to beings and the beings fall into apparent duality and experience various planes of duality while in truth there is no such duality. Sambara casts the spell of ignorance and the beings fall into apparent duality.
7. Sambara is said to carry a fort of nine circumscriptions of illusion. Indra in the Veda is

'I AM', whose number is 1. When man recollects the state of his being, Sambara disappears (9+1 = 10, 10 is but 1). Sambara is the magician who manifests the apparent veil. I AM (Indra), the projection of Vishnu, when it touches Sambara the veils disappear and Vishnu remains (10). 10 is the number of God, 1 is the number of I AM. Nine numbers are the apparent creation.

8. Meditating upon Vishnu and Indra (THAT and I AM), man can transcend the state of illusion and experience the splendorous work of light (Vishnu).
9. 'THAT I AM' is the mantra that is to be connected to. The heart pulsates So-Ham, meaning THAT I AM. Recollection of THAT I AM enables transcendence. THAT is regarded as Vishnu, I AM is regarded as Vishnu's projection. Each one of us is I AM. Stay connected to THAT, through the heart's trumpet So-Ham.
10. The purpose of relating to Vishnu Suktam is fulfilled when man stays stable in the state of THAT I AM.



SUKTAM 1

*Paro mātrayā tanvā' vṛdhāna
Na te' Mahitva Manva'snuvanti ||
Ubhe te' vidmā raja'sī pṛthivyā
Viṣṇo' devatvam paramasya' vithse ||*

Word Meaning

| | |
|------------------|-------------------------|
| Matraya | - by volume |
| Paraha | - beyond |
| Tanva | - by the form |
| Vrudhana | - permeated |
| Te | - of you |
| Mahitvam | - splendorous expansion |
| Na+Anu+Asnuvanti | - cannot be experienced |
| Te | - of your |
| Ubhe | - both |
| Vidma | - can be comprehended |
| Rajasi | - of the force |
| Pridhivya | - of the matter |
| Vishno | - O Vishnu |
| Deva | - O Lord |
| Asya | - of this |

| | |
|------------|-----------------|
| Param | - beyond |
| Tvam Vitse | - you only know |

Meaning

O Vishnu! By volume you are beyond measures and stay expanded beyond boundaries. Your permeating splendor cannot be experienced by many in its completeness of your three states. We only experience two, we experience the matter, we know the force. We do not completely experience your third state of all permeating consciousness.

Commentary

Vishnu means all permeating consciousness. He is the indwelling consciousness of all beings. He builds the three worlds in three steps and permeates them. Matter, force and consciousness are his three states in creation which he permeates and also stays beyond. We the humans can experience the two states of material and force. We cannot completely experience the third and sublime state of all permeating consciousness. Though, the humans carry the mind which holds the consciousness, it cannot comprehend the splendor of the all permeating consciousness in its completeness. In its effort to know, the mind gets expanded gradually into the horizons of knowledge and grows until the mind is absorbed into the one consciousness. The

observing mind in pursuit of knowledge absorbs itself into it. Hence, there remains no observer. The observer is absorbed into that which is being observed. Therefore, the third state of Vishnu can be glimpsed at but cannot be experienced or even comprehended totally.

Only Vishnu knows all his three states, he being the fourth one. The beings being the minutest particles of that Vishnu consciousness cannot comprehend the whole. The part can never comprehend the whole. In its effort to know the whole, it gets absorbed into the whole and hence Vishnu cannot be experienced in totality. This is what is popularly called the state of Samadhi or the state of at-one-ment.

Vishnu permeates as the three worlds. Men to know Vishnu, shall have to offer themselves to Vishnu in all the three planes by which they get once again absorbed into Vishnu. Therefore, salvation is seen as self-sacrifice. As long as humans hold on to anything they cannot get absorbed into the third state of Vishnu. That is the reason why all ancient theologies speak of the 'sacrament of all-offering', which is called in Sanskrit as 'sarvahuta yagna'.

SUKTAM 2

*Na te viṣṇo jāyamāno na jāto
Deva mahimnaḥ param antam āpa |
Udastabhna nākamṛṣvam bṛhantam
Dāādhartha prāchīm kakubham pṛthivyāḥ ||*

Word Meaning

| | |
|---------------------------------|------------------------------|
| Vishno | - O Lord Vishnu |
| Jaayamaanaha | - the one that is being born |
| Jaataha | - the one that is born |
| Te Mahimnaha | - is your magic |
| Param Antam | - the state of beyond |
| Na Aapa | - cannot gain |
| Devaha | - O deva |
| Uth+Asthabhna (Udhasthabhna) | - suspended beyond |
| Naakam | - heaven |
| Rushvam | - the field of light |
| Bruhantam | - the expansive one |
| Pridhivyah | - to this earth |
| Praacheen Kakubham | - eastwards |
| Daadhardha | - holding |

Meaning

O Lord Vishnu! Those who are born and those who are being born and those who will be born cannot comprehend your magic which is beyond. You hold high the planes of light and rule the heaven and earth. You hold the planes of light towards the east of this earth.

Commentary

The beam of light from the sun to earth looks like a pillar that is held high. The ones that are born or being born or will be born can comprehend up to sunlight, but beyond that sunlight one cannot comprehend. One only gets absorbed into it. Holding the light high in the east, the Lord is ruling the seven planetary spheres, the seven planes of this system. The beam of light can be visualized by the beings up to the sun who guides through its light the beings in the seven spheres. He eventually rules all that is within its jurisdiction and is therefore called Indra. Indra means Idam-Dra, meaning the one who protects 'this'. 'This' means that which is from sun up to the earth covering the seven spheres, THAT means the light beyond. 'This' is ruled by Indra, while this and THAT is presided over by Vishnu. Together they form Indra-Vishnu to nourish, to guide and to rule all that happens in the worlds of light and worlds of matter. While Indra presides the

worlds of light and worlds of matter, Vishnu presides even beyond. Together they fulfill the creation. Vishnu can be seen as the universal soul, while Indra can be seen as his personality. Indra presides over the solar system, while Vishnu presides through Indra, the universal system.

Within the human being there is awareness which presides over the day and the night. The light of the day is presided over by Indra, but Vishnu presides not only the day but also the night. Even in dark hours man can feel the light of I AM, while during the day time he may be active with his mind relating to the visible.

Indra presides over the visible world of light, force and matter. He cannot perceive the light in darkness and the light beyond darkness. His role is therefore limited, while the role of Vishnu is all permeating. Awareness of Vishnu prevails over night and day and even beyond, while the awareness of Indra presides over the day. For this reason the Veda says, Indra is the Lord of the east and there is light in the east. The functioning of Indra commences, while the functioning of Vishnu is at all times, be it the day or the night.

SUKTAM 3

*Irāvati dhenumatī hi bhūtaṃ
Sūyavasiniṃ manuṣe daśasyā |
Vyastabhnaṃ rodasī viṣṇave te
Dādhartha pṛthivīm abhito mayūkhaiḥ ||*

Word Meaning

| | |
|---------------|--|
| Iravathi | - potent with food |
| Dhenumati | - filled with cows |
| Bhutam | - habitat of beings |
| Sooḥ | - facilitating impregnation and delivery |
| Yavasini | - capable of sprouting of grass |
| Manushey | - for humans |
| Dasasya | - offering |
| Vyastabhna | - juxtaposing the heaven and earth |
| Vishno | - O Lord Vishnu |
| Yete pṛidhivi | - the heaven and earth |
| Abhitaha | - arranging face to face |
| Mayukhai | - by the rays |
| Dadhartha | - holding them |

Meaning

O Lord Vishnu! You have set the spheres of light in juxtaposition to the field of matter (earth). By such placement you transmit rays of light and life from heaven to earth. This enabled the earth to be potent of food and water, cattle and grass. You prepared this habitat for beings and offered it to Manu and his descendents, the humanity. You hold in suspension the earth and heaven and nourish the earth by the energies of heaven. You are truly dexterous in such an arrangement.

Commentary

It is common knowledge that the earth is nourished by the sun and other planetary principles. The sun and the six planets nourish earth with variety of energies by the day and by the night. The waters of earth are raised through sunrays to higher spheres and are brought down as drinkable and nourishing waters through rains. The salty sea waters are raised to be brought down as nourishing waters. The waters nourish the flora and the fauna of this earth. Grass and vegetation is grown for animals and humans. Milk is gained by the humans and the animals through the cattle.

The earth is thus transformed into a celestial cow that enables habitat for the beings on earth. Such a treasure is handed down to humanity through the

Manu. Humans are expected to protect the heavenly offering for the benefit of all beings. The arrangement of heaven and earth, the transmission of rays of life and light from heaven to earth, to provide a habitat for beings and also provide all possible nourishing food to all beings can be seen as a grand scheme worked out by the Second Logos Vishnu who is truly the protector and nourisher and therefore called as Pusha.

To remember the one giver who gave life and form to all the beings and who also gave every facility to nourish and flourish on earth is but the fundamental virtue of being grateful. Gratefulness to the Lord for all that he offered to the beings on earth. He cannot be perceived completely by any stretch of imagination. We therefore behold, bow down, kneel down and even prostrate. To see the Lord in this perspective makes every simple person humble and grateful to the One.

SUKTAM 4

*Uru yajñāya cakrathuru lokam
Janayantā sūrya muṣāsa maghnim |
Dāsasya chith vṛṣāśiprasya māyā
Jaghnathurnarā pṛtanājyeshu ||*

Word Meaning

| | |
|---------------|------------------------------|
| Yagnaya | - for yagna |
| Urum | - speeding up |
| Chakradhuhu | - the two conduct |
| Uru | - in speed and in permeation |
| Lokam | - the planes of existence |
| Janayanta | - establishing |
| Suryam | - from the sun |
| Usasam | - the dawn |
| Aghnim | - the warmth and the light |
| Dasasya | - the beneficiary |
| Vrisasiprasya | - the embodied souls |
| Mayah Chith | - illusion of every kind |
| Jagnadhuhu | - breaking them into pieces |
| Nara | - eternal beings |
| Pritanajyeshu | - lead the groups or crowds |

Meaning

O Indra and Vishnu! You are the speediest ones and ever expanding. You cause different speeds in different planes with different permeation. You arrange the sun and the dawn as also the life and the warmth. Through the rains you embody beings in different planes with different combination of matter. You can dispel and breakdown into pieces the illusions of the beings in any plane. You are the leaders that lead the groups in fulfilling the purposes of their lives.

Commentary

The all permeating Vishnu, the holder of the celestial wheel of creation, along with his executive Indra (the celestial king) carry out for the welfare of the beings of the solar system, an activity which has nothing for them in return and has everything for the beings of the universe. Yagna, the universal ritual of goodwill, is the nature of Vishnu and he ensures that his executive Indra performs it in cooperation with other celestials, such as the dimensional angels, the solar and planetary angels. The two are well known for their speed and also for their expansive consciousness.

The wheel of seven planes with different grades of matter, vibration, radiation and light is conducted in different speeds enabling different grades of beings to dwell therein. For this they prepare a threefold

sun (SOL-OM-ON, Aditya-Savita-Surya). They are also called in modern terminology as cosmic, solar and planetary suns. Through these sun centers they generate life, light, dawn, dusk and the rain, which enable formation of forms for the beings to embody.

Seven layers of matter, of life and of awareness are prepared as the dwelling place for the beings surrounded by the seven sheaths of matter. The beings fulfill their purposes, while concurrently they fall into the varied illusions of the planes of existence. The two, namely Indra and Vishnu, dispel the illusions by virtue of their power, which is beyond the encirclements of nature. It is for this reason the ever expanding consciousness, called Vishnu, and his ever alert executive Indra are worshipped together by the beings, who dwell in all the seven planes fulfilling their purposes, and they are also worshipped for dispelling illusions that regularly happen due to matter of seven planes enfolding them.

SUKTAM 5

*Indrā Viṣṇū dṛṃhitāḥ śambarasya
Nava puro navatiṃ cha śnathiṣṭam |
Satam varchinaḥsahasram cha sākam
Hatho apratyasurasya vīrān ||*

Word Meaning

| | |
|--------------|-------------------------------|
| Indra Vishnu | - O Indra and Vishnu |
| Drim hitah | - distorted by ungratefulness |
| Sambarasya | - of the demon Sambara |
| Nava puraha | - the nine abodes |
| Navatincha | - of ninety |
| Snathistam | - uproot |
| Varchinaha | - brilliant |
| Satam | - hundred |
| Sahasram | - thousand |
| Asurasya | - of the demon |
| Viran | - soldiers |
| Ayancha | - horses |
| Aprati | - unimpeded |

Meaning

O Indra and Vishnu! You uproot the ungrateful Sambara, the demon of the nine hundred ninety cities that he built and also destroy his soldiers, along with their chariots and horses with the help of hundred and thousand assistants.

Commentary

Sambara is the demon of illusion. He causes the 'make belief'. He gives the effect of a mirage. By this, the mortal beings see not and listen not the reality. This science of illusion is called in Sanskrit as sambari midhya. As much as one is illusioned, so much he tends to be away from his original state of being and tends to be ungrateful to the very background of one's being. This illusion can be destroyed only by Indra and Vishnu. Vishnu as said earlier, is the background awareness, while Indra is the mind that enables execution by the awareness. Indra is the executive of Vishnu. Together they cause manifestation of awareness and therefore of knowledge. As one gets more and more aware, one walks out of illusion.

Sambara is the illusive nature, an asura (diabolic). He functions as limitation to awareness. The awareness shrinks as much as the illusion prevails. By the effect of this, beings tend to be blind and deaf. They mislead themselves, move cyclically falling in the illusion. This

illusion permeates the personality and misleads the soul. Indra being the divine personality and Vishnu being the divine soul, they can dispel by their presence this illusion.

In creation there is illusion of duality. Knowledge enables overcoming the duality. As long as one is in duality one tends away from his pure state of awareness and suffers from dualities, such as happiness and sorrow, pleasure and displeasure, wealth and poverty, disease and death. He also suffers from illusion of the relations that he builds around the surroundings. Only worship of Indra and Vishnu enables uprooting these illusions, which are in hundreds and thousands.

There is a mathematical proposition given in the Puranas that, Sambara represents the height of ignorance which raises up to 9. Then the touch of Indra Vishnu reduces him into 1 and 0. Then again Sambara rises to be 99. Then again Indra Vishnu touch the potency of 1. Then all is reduced into 1 followed by two zeros (100). Then Sambara may rise to be 999. The touch of Indra Vishnu with the potency of 1, reduces into 1 followed by three zeros (1000). Likewise, as ignorance grows in multiples of 9, when touched by 1, the ignorance zeroes and only the original one (1) remains. Thus,

9 becomes 10

99 becomes 100

999 becomes 1000

9999999999 becomes 1000000000.

However much ignorance grows and the related ungratefulness grows, by the touch of the divine all disappears and the original divine being remains.

It is the team work of the mind and the soul. These illusions happen in mind, but a mind that turns towards Vishnu tends to be Indra Vishnu. It is only Indra Vishnu that can destroy ignorance. Indra by himself cannot. Vishnu by himself also cannot without the cooperation of Indra, the mind. It is therefore a soul-mind at-one-ment that results in overcoming illusion.

SUKTAM 6

*Iyam manīṣā bṛhatī bṛhanto
Rukramā tavaṣā vardhayantī |
Rare vāṃ stomam vidatheṣu viṣṇo
Pinvatam iṣo vrjaneṣvIndra ||*

Word Meaning

| | |
|-------------|-----------------------------|
| Vishno | - O Lord Vishnu |
| Iyam | - this worship |
| Manisha | - awareness |
| Bruhat | - grand |
| Bruhanta | - permeating |
| Urukrama | - Vishnu with great strides |
| Tavasa | - by fulfillment |
| Vardhayanti | - ever growing |
| Rare | - in wealth |
| Vam | - you both |
| Stomam | - worship |
| Vidathesu | - methodology |
| Vrijanesu | - of the sins |
| Iso | - the arrow |
| Indra | - Indra |

Pinvatam

- being drunk

Meaning

If this worship is done ardently, it bestows wealth. It causes expansive consciousness. It enables permeation of the self into the surroundings. It destroys sins as an arrow destroys the object.

Commentary

Worship of Indra Vishnu is conceived by the seers as the best way to burn one's own sins. The sins are pierced by the sharp rays of Indra Vishnu. The awareness grows and even permeates in great strides and causes fulfillment. The wealth improves in every possible way. Wealth should not be understood only as money.

When one knows the methodology of worship, one grows in awareness. Methodology is synonym to science. Worship has to be scientific. It demands devotion, rhythm, attentiveness, cleanliness and submission. Indra Vishnu permeate the personality and soul. Vishnu stands even beyond. Thus, when worship takes place with the above qualities regularly and consistently, the vibrations of Indra Vishnu penetrate into the personality and the soul of the worshipper. The vibrations permeate fast since Vishnu is the fastest one, faster than mind. Since Vishnu permeates, penetrating

the personality and the soul, the worshippers are quickly transformed beyond sin and shine forth with the consequent splendor of life.

In India there is a popular custom of regularly relating to the thousand names of Vishnu – Vishnu Sahasra Nama – on a daily basis. Adapting to the regulations of worship, worshippers cleansed of their sins, shine forth in many dimensions of life. Their family, vocation, social repute, spiritual pursuit, all grow gradually, fulfilling the worshippers.

Worship is the Sixth Ray activity. Rhythmic worship is Seventh Ray activity. When Sixth and Seventh Ray function together, conflict dies in the personality and harmony prevails. Thereafter the worshipper can relate to any of the three primary rays, namely Will, Love-Wisdom and Intelligent Activity. Such worship gives expansion of consciousness. Blind worship does not help.

SUKTAM 7

*Vaṣaṭ te viṣṇavāsa ākr̥ṇomi
Tan me juṣasva śipiviṣṭa havyam |
Vardhantu tvā suṣṭutayo ghirome
Yūyam pāta svastibhiḥ sadā naḥ ||*

Word Meaning

| | |
|--------------|--------------------------|
| Vishno Anaha | - uttering “O Vishnu” |
| Te | - by you |
| Ashat | - enabling residence |
| Krunomi | - I do so |
| Tat | - by that |
| Sipivista | - the indweller of yagna |
| Me | - for me |
| Avyam | - the essence of yagna |
| Jusasva | - cause experience |
| Me | - for me |
| Tva | - for you |
| Sustutayaha | - well uttered |
| Giraha | - words |
| Vardhantu | - may grow |
| Yuyam | - both of you |

| | |
|------------|--------------|
| Naha | - us |
| Sada | - always |
| Swastibihi | - by welfare |
| Pata | - protect |

Meaning

By uttering O Vishnu, may Vishnu reside in us. By such utterance may Indra Vishnu enter into our acts of welfare (yagna) and give us the remainder fruits of yagna. We worship you with well uttered words that would please you to respond to our call. May we ever be set in the activity of welfare and be protected.

Commentary

Vishnu is the cosmic permeating principle while Indra is his executive principle. When a devotee calls forth 'O Vishnu', at once Vishnu permeates in and around him. May such Vishnu's presence enable carrying out acts of goodwill with much effectiveness. Worship is seen as a means of supplementing one's energies with the divine energies to enable fulfillment of the acts of goodwill. The fruits relating to the acts of goodwill are meant for the beings at large, while its remainder is gratefully accepted by the devotee as prasada.

The seers know this phenomenon of Vishnu's assistance to the acts of goodwill and therefore

worship Vishnu with as many hymns as possible, so that Vishnu may permeate them and enable them to fulfill the purposes of life. Therefore, worship is seen as a means for general upliftment and also upliftment of the devotee. The hymns relating to Vishnu are ever chanted in all ashrams of the seers, at all times.

Uttering the names of Vishnu enables Vishnu's entry into our personality and having thus entered, he permeates within. As the light permeates, the darkness disappears. When regularly invoked the worshipper enables a residence for Vishnu in himself. Vishnu thus gets the worshipper anointed all over. Such anointed ones stay inspired to carry out acts of goodwill. They ever engage in increasing activity of goodwill. It is but natural that the worshipper grows in all dimensions, as the worshipped one is an ever growing one. May this be well understood and adopted to. When this is established, the growth of the worshipper is ever ensured.

SUKTAM 8

*Pravaḥ pāntamandhaso dhiyāyate
Mahe śūrāya viṣṇave chārchata |
Yā sānuni parvetānāmadābhyā
Mahastasthatu ravateva sādhunā ||*

Word Meaning

| | |
|-------------|-------------------------------|
| Vaha | - of you |
| Prapantam | - protecting |
| Anthasaha | - food |
| Dhiyayate | - enabling to know |
| Suraya | - valorous |
| Vishnavecha | - for Vishnu |
| Mahe | - glorifying |
| Archata | - be worshipped |
| Ya | - the two |
| Parvatanaam | - the frontiers |
| Sanuni | - the slopes |
| Adabhya | - non destructive |
| Maha | - effulgent |
| Sadhana | - gentle natured |
| Parvataiva | - like the reins of the horse |

Tatastuhu - settled ones

Meaning

You two Indra Vishnu, reside in the beings, bestowing on them the knowledge to fulfill hunger and thirst. For this we worship you. You do not disturb the frontiers and the slopes of various planes of existence, while you permeate and conduct the beings. You function as the reins of the horse that enable the movement of the horses (the beings).

Commentary

Vishnu is all permeating knowledge while Indra is the executive ability. Vishnu permeates the beings, while Indra functions through buddhi, the mind, senses and the body. With the knowledge coming from Vishnu and the executive ability coming from Indra the beings conduct to prepare food from the surrounding nature and collect water to sustain themselves. The beings are able to sustain themselves with the knowledge of Vishnu and the executive ability of Indra. Without knowledge, executive ability is nothing and without the ability to execute, knowledge fetches nothing. The two are together to enable the beings to have the necessary knowledge and the ability to execute. By this they fulfill themselves.

The beauty of Vishnu, who permeates in all planes of awareness from head to foot, does not disturb the planes which are also called parvas or frontiers. Likewise Indra, who permeates the buddhic, the mental, the vital and the physical planes, does not disturb the planes. The two intelligences function together like the reins that conduct the journey of the horse. The beings are thus reined over by these two intelligences, who shine forth throughout the journey of the being. The importance of sankhya and yoga are deeply emphasized in these hymns.

Knowledge when expressed into action causes expansion. Such expansion creates hunger for further knowledge. Thus they promote each other to fulfill. Such a combination is called sankhya. Sankhya means knowledgeable action. Knowledge by itself is useless. Action by itself is also useless. Either way consequences take place to bind the beings. Action with knowledge enables right experience. It creates no consequences. Life has to be sequential, in the sense that it is progressive. When it is full of consequences the growth is stunted with trials and errors.

Knowledgeable action looks not for results, since it is not for oneself but for others. Such action does not manipulate since it is dispassionate of results. Such action also does not cling to the success or to the products of success. It keeps on moving forward.

To such a one life is a journey, which tends to be effortless as he gains familiarity. Let Vishnu and Indra be well established in the soul and personality of the worshipper through regular invocation of them.

SUKTAM 9

*Tveṣhamitthā samaraṇaṃ śimīvato
Rindrāviṣṇū sutapā vāmurūṣyati |
Yā martyāya pratidhīyamānamit
Kṛśāno rastu rasanā murūṣyathaḥ ||*

Word Meaning

| | |
|-----------------|-----------------------|
| Tveṣham | - illumination |
| Ittha | - in this manner |
| Samaranam | - synthesizing act |
| Simivato | - constructors |
| Indra Vishnu | - O Indra and Vishnu |
| Sutapa | - drinkers of nectar |
| Vam | - both of you |
| Urusyati | - causing the growth |
| Ya | - the two |
| Martyaya | - mortals |
| Pratidhiyamanam | - standing ahead |
| Ith Krisanoh | - the electrical fire |
| Rasanam | - of the tongue |
| Urusvathaha | - strengthen by food |
| Astu | - may it happen |

Meaning

O Indra Vishnu! Your streams of illumination blend to construct the energy of synthesis. The mortals that eat and drink the Earth's products experience your energy through their faculty of taste and resistance of tongues. With tongues as means you do transmit the sublime dimensions of Earth's herbs.

Commentary

Water from natural streams produce yield on Earth according to the place and according to season. Water holds the secret of health, longevity and immortality. Humans and animals that are born and raised in a particular latitude and longitude should necessarily adapt to the produce of Earth of that latitude and longitude. The fruits, the vegetables, the cereals and the pulses as are available in different seasons hold the health. Orientation to natural and seasonal foods enables integration with the energies of nature surrounding the mortals.

All that is naturally produced on earth as per seasons (which is edible) carries its own variety of taste and that taste shall have to be inculcated to nourish all the tissues of the body. It also enables appropriate flow of glandular secretion. Orientation to food and drink by itself is seen as a branch of wisdom. When to eat, where to eat, what to eat, how much to eat, the order of

eating and when to drink, was of common knowledge for the ancients. When these simple rules are followed, the body flourishes and grows to its optimum natural health. Longevity is ensured. The mortal can turn out to be a ripened fruit, where the link to the body also ripens to enable easy and conscious departure leading to immortality.

The way of life is of greatest importance and should be given priority to the glamorous life of the world. Transgressing the laws of nature due to false understanding of freedom makes immortals slaves of their body. Today many moderns are but slaves of their bodies for they have ignored the local traditional values of food, drink and daily rhythm.

Indra Vishnu ensure through their transmission of blended energies, an adequate knowledge and ability to execute. And that knowledge and executive ability stay hidden in the food that is produced by the Earth. This is the occult dimension which one should relate to whenever food is consumed.

Indra is the frictional fire and Vishnu is the solar fire. Together they function as Vyswanara fire, which assimilates food and distributes energy appropriately to all the devas functioning in the body. Vyswanara is the fire that has synthesis of solar and frictional fire. Wisdom relating to food, health and longevity shall

have to be learned during the very early stages of life, namely between 7 to 14 years.

SUKTAM 10

*Tā īm vardhanti mahyasya paum̐syam̐
Ni mātārā nayati retase bhuje |
Dadhāti putro avaram̐ param̐ pitur
Nāma tṛtīyamadhi rochane divaḥ ||*

Word Meaning

| | |
|----------------|---|
| Taah | - the beings who eat and drink |
| Im | - thus |
| Mahi vardhanti | - nourish themselves on earth |
| Asya | - on account of the two (Indra Vishnu) |
| Poushyam | - nourishing |
| Mataraah | - drink and water that construct and nourish |
| Bhuje | -to experience |
| Retase | - for purpose of reproduction |
| Ninayati | - obtaining |
| Putraha | - progeny |
| Aparam | - named as later |
| Pituhu nama | - in the name of father |
| Param | - the former |

| | |
|------------|------------------------------|
| Triteeyam | - the third one |
| Divaha adi | - shining forth in the world |
| Rochane | - the world of light |
| Adhi | - residing over |
| Pousyam | - fertility |
| Dadhathi | - wearing |

Meaning

The beings that drink and eat the nourishing food arranged on Earth by Indra Vishnu are living generations after generations. The power of the waters enables them to gain the ability to procreate. They are able to beget children on account of such waters and food. The former one is called the father, while the latter being his reproduction is called the junior. Thus generations flourish. As father, son and grandson, thus three generations survive concurrently within the sky and the Earth.

Commentary

Water is considered to be the essence of life. In fact the Veda says, all is water: “Apova idam sarvam...” In all planes the water exists. The ultimate Lord is said to rest over the waters and preside over the descent and the ascent of the waters. The life in all the seven planes is on account of the water. Even for food material, water is the essential base. Where there is no water, there is

no life and growth. Even in a desert where there is a little source of water (an oasis), there beings emerge. Water enables growth of beings.

Water and food form the basis for gaining the ability to reproduce. Through reproduction generations emerge, which again survive essentially by water and secondarily by food. Father, son, grandson happen in a family, while in some exceptional cases great-grandson also happens. The flourishing of generations of a family is essentially due to the intake of water. Water is truly the other name for nectar (soma).

Between the sky and the Earth a minimum of three generations flourish, for which water is the basis.

Water should be known as the sprouting principle within the seed. Unless there is the stimulation by the water, the seed does not sprout

“Bheejam maam vidhi paartha”, says Bhagavad Gita.

The reproductive principle in the entire creation should thus be known as water. Water should be respected, be carefully used, not be wasted. Water may not be polluted, for water is nara and the Lord is Narayana.

SUKTAM 11

*Tattadidasya paum̐syam̐ ghr̐ṇīmasī
Nasya tratu rav̐rikasya meeḷhuṣaḥ |
Yaḥ p̐rthivāni tribhīri dvighāmabhi
Ruru kramiṣṭorughāyāya jīvase ||*

Word Meaning

| | |
|-----------------|--------------------------------|
| Tattadith | - that descended thus |
| Asya | - of |
| Vishoh | - Vishnu and Indra |
| Paum̐syam̐ | - fertility |
| Grinimasi | - conceived as the conceivable |
| Tratuhu | - savior |
| Inasya | - in us |
| Avakrasya | - undistorted path of the ray |
| Paum̐syam̐ | - the fertilizing power |
| Meelhusaha | - worship |
| Yaha | - by whom |
| Parthivani | - the atoms of earth |
| Tribhihi | - in three ways |
| Ithvighamabhihi | - varied movements |
| Urukramista | - speedy and noble paths |

| | |
|------------|---|
| Urughayaya | - the one who has musical speedy movement |
| Jeevase | - for light |

Meaning

Indra Vishnu are the saviors of the beings. Their fertilizing ability is received by the beings from the sun, who conceals them and transmits them as its rays. The rays of the sun thus also constitute the savior. In three different ways the rays of the sun come down to the beings along with three different notes of music.

Commentary

Indra, the Lord of the senses, and Vishnu, the Lord of the beings, synthesize their energy to bring down the beings in whom again their fertilizing power is posited. Their power is received (conceived) by the sun, who distributes them in three undistorted, straight rays. At the primary state Indra Vishnu are the savior, while at the perceptible state, the rays of the sun constitute the savior. The rays thus reach from Indra Vishnu to the sun and from the sun to the beings in three regular steps, which have three different speeds. They are daily noticed on Earth as three basic notes of music.

The sun and the planets move in circles around themselves and yet give undistorted straight rays to the Earth which also moves around itself. Due to different

speeds of movement of the planets, different speeds of transmissions happen, which are essentially seven. While the descent of the energy is in three steps, its transmission through the sun is in seven speeds, due to seven speeds of the movement of the planets around Earth. Three times seven are the quality of the rays that build the Purusha (person) on Earth.

SUKTAM 12

*Dve idasya kramane swardrśo
Abhikhyāya martyo bhuraṇyati |
Tṛtīya masya nakirā dadharṣati
Vayaśchana patayantaḥ patatrinah ||*

Word Meaning

| | |
|---------------|-----------------------------|
| Asya ith | - the souls |
| Dve Kramane | - moving in two directions |
| Svardrusaha | - the planes of light |
| Abhikhyaya | - expand to |
| Martyaha | - the plane of mortality |
| Bhuranyati | - move |
| Asya | - of Vishnu |
| Tritiyam | - the third dimension |
| Nakira | - no one |
| Dadharsati | - hold not |
| Patatrinaha | - the winged beings |
| Vayasya | - the ones that move in sky |
| Napatayantaha | - cannot fly |

Meaning

The beings that exist between the sky and the earth have two dimensions. They can either be immortals, living in the planes of light or mortals, moving on the plane of earth. They cannot have the third dimension of Vishnu, who has omnipresence. Not even the best of the winged beings can rise to that third dimension.

Commentary

Vishnu being the all permeating energy carries with him omniscience, omnipotence and omnipresence. It is the state of being the Lord, the Master of the universe. He can be on Earth, he can be in the field of light and he can be even beyond. All other beings have only two dimensions. Either being mortal or immortal, they cannot have the state of omnipresence and omniscience. Even the best of the winged beings like Garuda could not attain the third state of being beyond. It is the ultimate state where no other can be.

Vishnu is universal consciousness. It is all pervading. It has omnipresence, omnipotence and omniscience. This is what distinguishes the Lord from the rest of the beings. The beings may tend to be immortal. The beings may gain much knowledge and comprehension. But they cannot be gaining such presence, potency and science as Vishnu has. At best in their attempt to

align with Vishnu they may be one with him. In such cases they lose their individual identity. It is like ice block on water joining the water. The block is no more seen nor can it carry its identity. Men of wisdom stay connected and conduct work. They from time to time merge and emerge, retaining their identity. There are others who annihilate themselves into the One. The option is always is with the being, while grace remains as the option of the One. Options are either way in the kingdom of God.

SUKTAM 13

*Chaturbhiḥ sākam navatiṃ cha nāmabhihi
Chakram na vṛttam vyatīm ravīvipat |
Bṛhaccharīro vimimāna ṛkvabhihi
Yuvā kumāraḥ pratyetyāhavam ||*

Word Meaning

| | |
|------------------|---------------------------------------|
| Chaturbhiḥ Sakam | - the fourfold will |
| Navatincha | - with 90 angles within each fold |
| Namabihi | - holds |
| Navrittham | - rimless |
| Chakram | - the wheel |
| Vyateen | - different forms |
| Abhivipat | - move |
| Bruhat sareera | - the grand body |
| Rukvabihi | - by the rays |
| Vimimana | - different or special dimension |
| Yuva kumaraḥ | - the eternal and the beautiful youth |
| Aahavam | - comprehensive ritual of fire |
| Pratyeti | - moving face to face |

Meaning

A wheel which is rimless (without circumference), with four divisions and with 90 subdivisions in each division, is moving the beings in the clockwise direction. The eternal handsome youth beyond the dimensions moves the wheel creating different speeds with its rays standing face to face with it while he seems to be moving in the anti-clockwise direction.

Commentary

In the space, a point by itself is a circle, while it is also a centre. The point is never seen as a point by the seer. It is an aperture, a circular aperture, from which everything emerges in all 360 directions, which constitutes the circumference. It transforms into a three-dimensional wheel like a globe, which is considered to be a perfect symbol, which eventually manifests as cube which again is a perfect symbol. A sphere or a cube suffers no inversions. Such is the emergence of the point. As the point emerges it builds all around in all ten dimensions and is essentially fourfold. This sphere is seen at the two-dimensional level as a wheel with no limitation around, which is called rimless wheel. It is ever youthful and is never wearing. It is eternal, emerging from eternity. Such a wheel moves in clockwise direction while for the onlooker it looks to be anti-clockwise.

The wheel is essentially of four spokes representing the fourfold nature of the wheel. In accordance with this fourfold nature time tends to be fourfold as Krita, Treta, Dwapara and Kali. Life tends to be fourfold as infancy, youth, adult and aged. Existence tends to be fourfold as pure existence, as existence-awareness, existence-awareness and thought, existence-awareness, thought and action.

The Word tends to be fourfold as para (beyond), paschyanti (perceptual), madyama (conceptional), vykari (expression). The Veda is fourfold, thus all is fourfold represented by the point which is essentially circular in its original expression.

This wheel is said to be un-wearing, immortal and eternal. All that emerges from it has circumferences, meaning limitations. Every being in creation has a field of activity with its limits. The ant has its field, the man has his field, Abraham or Adam or the original man has its field, every animal has its field, the Earth itself has its limited field, all planets have their fields, but limited. Even the sun has its field limited to the solar system. The central sun has also a circumference. The cosmic sun too has its circumference and circumscription. None in the wheel has an unlimited field, except the original wheel from which all subsidiary wheels emerge. Even the best of the seers cannot permeate beyond the universe. Only the one who runs this wheel is the all

permeating Vishnu, who is called the Kumara, the eternal handsome youth.

Each wheel in its four divisions has 90 subdivisions carrying different characteristics in a circle of 360 degrees. Every angle is an angel and has its distinct character. Experiencing these angels in all planes of existence has been engaging the best of the knowers. In such romantic engagement with the wheel little importance is given for food and drink which is the major activity of the mortal beings. The mortal and the immortal beings are thus engaged relating to the activity of the wheel which is conducted by the youthful Kumara who is called Vishnu in the Veda. He rotates the wheel.

Those who see the moving wheel, see that Vishnu is moving in the opposite direction. When we move towards the west, we see things on either side moving towards east. It is an illusion that the beings in the wheel suffer from. They need to reverse the wheel to make a proper understanding. Everything is turned upside down, the left appears to be right, the right appears to be left, the high appears to be the low, and a straight line appears to be curved, while the curve appears to be a straight line.

Thus those who do not reverse the wheel suffer from different illusions. The seers who reverse the wheel are amazed at the beauty of the circle that is being

conducted by Vishnu, the eternal being, who conducts the whole wheel as an all-offering (sarvahuta). It is this all-offering ritual of fire, which is originally called holocaust. From this 'firework' emerge the beings. They grow, they reach their optimum and they recede, and once again merge into the source which again is fourfold.

Man is the fourth dimension of creation among the seven dimensions of creation with three kingdoms below and three kingdoms above. (Mineral, plant, animal are the three below dimensions. Planetary devas, solar devas and cosmic devas are the three above dimensions.) Man is in the junction. In man also there are seven centers from sahasrara to muladhara. Man is positioning himself in the fourth dimension of buddhi, he realizes this wisdom.

It is in tune with the 90 dimensions within a quarter. That brings in the equinox, the summer solstice, the vernal equinox, the winter solstice, again four dimensions. In these four dimensions the wisdom is hidden and one can experience them. From Aries to Cancer, from Cancer to Libra, from Libra to Capricorn and from Capricorn to Aries, there are 90 days, each constituting the 360 angels whom the solar year enables experiencing. These angels are also experienced in a lunar month of 30 phases with a fourfold division, again from new moon to eighth ascending moon phase,

from eighth ascending moon phase to full moon, from full moon to eighth descending moon phase and from eighth descending moon phase to new moon. The lunar month thus has seven phases in each quarter, which are originally known as the weekdays. The week is never understood to be seven solar days. In this the clue relating to wheel of 360 degrees is hidden and is revealed through initiations.

This hymn is by far the grandest of the hymns in Vishnu Suktam and shall have to be regularly pondered over for it contains the knowledge of Alpha and Omega of the creation.

SUKTAM 14

*Ato devā avantu no
Yato viṣṇurvichakrame |
Pṛthivyāḥ sapta dhāmabhiḥ ||*

Word Meaning

| | |
|-----------------|-------------------|
| Prithivyah | - of the earth |
| Saptadhamabhihi | - by seven lights |
| Vishnu | - Vishnu |
| Yataha | - from where |
| Vichakrame | - expanded |
| Ataha | - from there |
| Naha | - us |
| Devah | - the angels |
| Avantuhu | - protect |

Meaning

The place from where Vishnu extended seven spheres of light up to Earth, from there the devas may protect us.

Commentary

From sun to Earth there are seven spheres of light in which the seven planets keep moving. Each sphere of light has different speed, different sound note and different color note. From sun to Earth through these spheres variety of light reaches the beings on Earth due to the expansive principle of Vishnu, who functions through the sun.

The Earth is blessed for all the seven dimensions of light are received onto it which, when experienced fulfills man.

Vishnu, the cosmic Lord, descends through these seven spheres to Earth and lifts up the beings through the seven spheres unto himself. Man the replica of cosmic man Vishnu, has the seven centers in him which can be contemplated and connected to, to experience the seven states of light within.

Relating to the light from sahasrara to muladhara and forming a rod of light vertically, enables man to cause ascent and descent from Earth to Vishnu and from Vishnu to Earth, which in turns fulfills him. Such fulfillment concurrently also protects the man. Relating to the seven spheres of light within is the way to relate to the path to Vishnu, and experience his presence and his protection.

SUKTAM 15

*Idaṃ viṣṇur vicakrame
Tredhā ni dadhe padam |
Samūlhamasya pāṃsure ||*

Word Meaning

| | |
|------------|--|
| Idam | - In these three times seven planes of creation |
| Visnur | - Vishnu |
| Vichakrame | - permeated |
| Tredha | - three |
| Padam | - steps |
| Vidhadhe | - established |
| Asya | - of this |
| Samulham | - ascent |
| Pamsure | - of dust particles |

Meaning

In these three times seven planes of creation Vishnu permeated himself in three steps and established the ascent of dust particles unto himself.

Commentary

In three steps Vishnu descends into seven planes. The three are consciousness, force and matter. They are called in theology as cosmic sun, solar sun and planetary sun. Each of the suns has seven planes of light creating seven planes at the planetary level, solar level and cosmic level. Thus, Vishnu permeates all the seven planes in all the three states. The touchdown is the Earth with the dust particles of Earth, which are seen as belonging to the seventh of the planetary plane.

The atoms shall find their ascent eventually from the plane of Earth to that of planetary sun which is in seven gradations, and to solar sun which again is of seven gradations of force. The further ascent is to cosmic sun which again is of seven gradations of consciousness. Such is the permeation of Vishnu as consciousness, force and matter from beyond. Visualization of these within the man enabled seers to experience a glimpse of the universe and a dimension of Vishnu.

SUKTAM 16

*Trīṇi padā vi chakrame
viṣṇurgopā adābhyah |
Ato dharmāṇi dhārayan ||*

Word Meaning

| | |
|------------|------------------|
| Gopa | - the savior |
| Vishnuhu | - Vishnu |
| Adabhayaha | - by offering |
| Trinipada | - in three steps |
| Vichakrame | - he permeates |
| Atah | - thereafter |
| Dharmani | - the law |
| Dharayan | - holds it |

Meaning

Vishnu the savior offered himself completely to create the three states of consciousness, force and matter. Each of these states again has seven sub-states. All these twenty-one states are held by Vishnu by virtue of the law that he has set forth.

Commentary

The creation is the result of “all-sacrifice of the original essence conducted by the intelligences”. The Veda says that, the intelligences born out of Vishnu, bound him at his volition as the sacrificial beast for preparing the creation of three times seven planes of existence. Consequently Vishnu permeates the whole creation. The secret of his omniscience, omnipresence and omnipotence is in his total self-offering which is called man sacrifice (Purushameda yagna).

Having formed the creation out of himself he has set forth laws of matter, force and consciousness in all the planes. The men on Earth shall have to follow the law, and find the ascent and the related joy of expanded consciousness, for which Vishnu is the ultimate. He is the true savior as per the Vedas. He protects the creation and he also protects those who follow the laws of creation. The word gopa means, the protector and the savior.

The word Gopala is a combination of the energies of Jupiter, Sun and Venus, which is seen as a holy triangle. Meditating upon this triangle enables one to relate to the savior dimension of the Lord.

SUKTAM 17

*Viṣṇoḥ karmāṇi paśyata
yato vratāni vaspāśe |
Indrasya yujyaḥ sakhā ||*

Word Meaning

| | |
|----------|-------------------------|
| Indrasya | - of Indra |
| Yujyaha | - associate with |
| Sakha | - as friend |
| Vishnoh | - of Vishnu |
| Karmani | - the deeds of goodwill |
| Pasyatha | - perceive |
| Yataha | - from where |
| Vratani | - the rhythm and ritual |
| Vaspase | - express |

Meaning

Associate with Indra and his friendliness. By this you would know the rhythm and ritual of the creation through which Vishnu expresses his acts of goodwill.

Commentary

Indra means Idam+dra, the protector of this, meaning the creation. He protects the creation and works for its maintenance and upkeep. Since he is in association with Vishnu, if a student of wisdom understands the rhythm and ritual with which Indra conducts the whole creation, he too can join the theme of creation. For this he needs to associate with Indra, who in turn is associated with Vishnu. The plan of action emerging from Vishnu is one of goodwill and love. Indra perceives it and intelligently conducts it for its manifestation. By closely observing the work of Indra a student of wisdom can perceive the goodwill emerging from Vishnu, as also the love and Indra's ability to manifest.

Indra implicitly follows the laws of creation and conducts in extreme rhythm. He is an embodiment of ritual. Comprehending the ritual, gaining the rhythm, the student of wisdom can gradually experience the will and the love of creation. Non-doers cannot experience any. This is because neither they comprehend the value of the ritual nor do they conduct their life in rhythm. The students of wisdom move step by step from ignorance to wisdom by adapting to the ritual and the rhythm. It is through intelligent activity, the knowledge and the will of God is realized. The hymn therefore strongly suggests following the rhythm and

ritual as is present in nature and slowly find one's own ascent.

The equinoxes, the solstices, the seasons, sun signs, the full moons, the new moons, the half moons as also the various moon phases have their rhythmic functioning, so also the constellations. How these intelligences are functioning through time shall have to be observed. Attune one's own activity in tune with those rhythms and gain the needed expansion.

The key to Vishnu is thus through Indra. The key to associate with Indra is, one should associate with the activity of the Seventh Ray of rhythm and ritual. Observe nature, adapt to the ritual of nature. Conduct life in rhythm, gain familiarity of Indra and finally the familiarity of Vishnu. There is an orderly way of growth which should be picked up from a teacher of wisdom. Haphazard way of relating to wisdom is waste of time. One has to unlearn, approach a teacher, learn the regular steps through wisdom and follow implicitly. Discipleship is not a wayward functioning.

SUKTAM 18

*Tad viṣṇoḥ paramaṃ padaṃ
Sadā paśyanti sūrayaḥ |
Divīva chakṣhurātataṃ ||*

Word Meaning

| | |
|---------------|-------------------------------|
| Tat | - that |
| Vishoh | - of Vishnu |
| Paramam padam | - the state of para or beyond |
| Divi | - the plane of light |
| Atatam | - permeates |
| Chakshuriva | - like the eye |
| Surayaha | - seers |
| Sada | - always |
| Pasyanti | - keep looking |

Meaning

The state of Vishnu is beyond the light. It is called para state. Like an all seeing eye it oversees and permeates the entire plane of light. The seers would like to look to that state of Vishnu.

Commentary

The hymn speaks of the light of Vishnu as distinct from the light of the sun. The light of the sun can be seen by the eye while, by themselves the eye cannot see. In darkness the eye cannot see. In light only it can see. The eye is only an instrument for the seer, who is himself light. The light of the seer sees through the eye during the daytime. The seer himself even without eye envisions with his own light of comprehension. That light of comprehension in him is Vishnu's light. Without that light one cannot comprehend. The background of that light is Vishnu who is beyond. The seers would like to see the One beyond the light. It is their engagement. They long for seeing the One beyond the light. In that attempt they merge into him.

The light of Vishnu is not just the light of the eye, it is the light of awareness. It is that awareness which permeates and overviews all planes of light. The seers would like to attain that state of awareness where they too can perceive the planes of light and not limit themselves to the sight of the mortal eye.

The mortal eye is a facility to see around during the daylight. During the night it sees not. Thus, the sunlight helps beings to see. But the light of awareness, which is the background of the light of the sun can be perceived with or without sunlight. It is a perception emerging from awareness. Eyesight is a limited facility.

Where perception is, seeing is not limited. One sees as much as one perceives regardless one's eyesight. But the background of perception cannot be seen. That background is Vishnu. Vishnu is beyond. Hence his perception is beyond the perception of all the seers. This is because he is himself beyond the plane of light. But the seers ever engage to perceive him.

Lord Krishna bestowed for a few movements the divine eye upon Arjuna. Arjuna could perceive as much as Krishna or Vishnu. He could not bear such a perception. He prayed Krishna to restore his perception only to the extent he could see. Wisdom exercises are meant for increasing gradually one's own ability to perceive. If perceptions are bestowed by Masters, disciples cannot bear. Disciples shall have to improve their perception with the support of the Masters. Self-effort only results in self-transformation. The goal set for all perceivers is to see that which is beyond.

SUKTAM 19

*Tad viprāso vipanyavo
Jāghrvāṃsaḥ samindhate |
Viṣṇorya tparamaṃ padam ||*

Word Meaning

| | |
|---------------|--|
| Tat | - that |
| Viprasaha | - the men of knowledge |
| Vipanyavaha | - value as the most invaluable |
| Jaghrvamsaha | - they orient and duly awaken to that |
| Samindhate | - try to stay enlightened |
| Yat | - that which |
| Vishnuh | - of Vishnu |
| Paramam padam | - the state of beyond |

Meaning

That state of beyond of which is said to be the state of Vishnu, the seers are engaged to relate to. They try to awaken to that and live in the secondary state of awareness.

Commentary

The true aspirants are ever engaged with the issues of light and not with issues of gross matter. Matter is but light in different gradations. The higher gradations are subtle and hence lightened, while the lower gradations are gross. They hide the light. The aspirants always try to orient to the light, which is the basis of the material worlds. They stay awakened to that light and further make effort to relate to that state which is beyond light. To them to associate to the origin of light which is beyond, is much more engaging and deeply interesting. They give minimum importance to other lower planes of matter which obscure the light. Their life is dedicated to stay in that perception at all times and in all situations. They try to see the light beyond its gross formations. They also try to see the origin of such light.

Vishnu has such a state of all-seeing perception, while the seers make their very best effort to reach up to that state. From time to time they merge into that state. As they merge, they cease to exist. So therefore they see not. But as they emerge once again from that state of unity, they perceive that they cannot see as much as Vishnu does. Yet it is their engagement, which is ever amusing and even romantic.

Beings such as Narada, Kumaras, Prajapatis and Manus ever engage in attunement to Vishnu to

experience the boundless light, love and wisdom. They extol him in all that is happening in the world. To them all is divine play and hence all is in divine order. They decipher the harmony behind the apparent conflict. Many times they also feel lost in trying to understand the intriguing world conflicts. At such times they wait to see how Vishnu resolves them.

SUKTAM 20

*Nū martodayate saniṣhyan
Yo viṣṇava urugāyāya dāśat |
Praya satrāchā manasā yajāta
Etāvantaṃ naryamāvivāsāt ||*

Word Meaning

| | |
|------------|---|
| Martyaha | - the dying men |
| Nu | - at once |
| Saniṣyan | - in devotion and dedication |
| Yaha | - whosoever |
| Urughayaya | - speedily ever moving musical light |
| Vishnave | - of Vishnu |
| Dayate | - donates |
| Yaha | - whosoever |
| Manasa | - with mind |
| Satracha | - the sacrifice of Satra |
| etavantam | - the immeasurable one |
| naryama | - with human austerities |
| vivasat | - without deviation |
| prajajata | - does with veneration |

dasat

- surrenders

Meaning

Among the ever-dying mortals, whosoever engages in readily donating all that he has in favor of Vishnu, whose light is ever moving speedily producing music and whosoever does so with truthful mind, observing the human austerities and without deviating into other concepts of God, surrendering himself to the all permeating One, is a top-grade devotee.

Commentary

This hymn suggests donating and dedicating all that one has to the source of light called Vishnu. Vishnu is all permeating light. The permeation is full of speed. The velocity of light is well known. It is speedier than sound. It carries the sound along with it. The waves of light along with sound create the music of sound and light (urugayaya). Whosoever dedicates and even donates all that he has in favor of such origin of light, Vishnu, is considered the best.

Man has properties, family with wife and children, social status, profession and many other possessions. All these are recommended to be donated or dedicated to Vishnu. An aspirant grows when he dedicates gradually all that he has, including himself to the service of Vishnu. He tends to get closer to the light of Vishnu

and eventually merges in Vishnu. The key to divinity is service. The other name of service is offering. As much as one offers himself to the surrounding life, so much he grows. As much as he preserves himself and his possessions, so much he gets bound.

There are ample stories in Puranas where disciples donated all that was considered 'theirs'. They donated according to the need unhesitatingly, readily and many times at once. They even donated themselves to fulfill.

What men have, is not only what is stated above. Men also have life, intellect, mind, senses and body. There are instances where high initiates dedicated and even donated life, intellect, mind, senses and body. Such donation in dedication to light is seen as the sublime sacrifice. It is in this category, we find initiates like Jesus Christ who offered all that is given to the source from which he received. He did not even hesitate to offer even his life for the sake of light. So were Socrates, Pythagoras, Apollonius and a host of others who attained eternity. This is called 'all-offering' (holocaust or sarvahuta)

Offering to light means, offering for the upliftment of life on the planet. It includes health and education and charity in all dimensions.

The essence of the hymn is, "All is given to the individual soul and all is to be given back to join the source of the soul."

SUKTAM 21

*Tvaṃ viṣṇo sumatiṃ viśhvajanyā
Maprayutāmevayāvo matim dāḥ |
Parcho yathā naḥ suvitasya bhūrey
Raśvāvataḥ puru śchandrasya rāyaḥ ||*

Word Meaning

| | |
|-------------------|---|
| Vishno Tvam | - O you Lord Vishnu! |
| Matim dah | - give me a mind |
| Sumatim | - (which is) a good mind |
| Evayavaha | - that thinks of |
| Visvajanyam | - welfare of all beings |
| Yatha | - just as |
| Naha | - for us |
| Suvasitya | - auspicious knowledge (white magic) |
| Bhurey | - ever expanding |
| Aswavataha | - life energies |
| Punahachandrascha | - ever unfolding pleasant thoughts |
| Rayah | - resources of wealth |
| parchaha | - association |

Meaning

O you Lord Vishnu! Give us a mind, a mind of goodwill that ever desires the welfare of all beings. And a mind that aspires for auspicious knowledge, ever expanding knowledge, abundant healthy life and ever unfolding, elevating thoughts as also the wealth of resources and associations.

Commentary

The Veda contains innumerable hymns where goodwill is propounded. The whole creation weaves itself through the thread of goodwill, where one is for many. This is called yagna, offering, sacrifice. This fundamental tenet is set upside down by the religions. Religions transform beings into seekers and even beggars of the energy called God. Veda (ancient wisdom) emphasizes upon offering, sharing, distributing, giving and the like. This difference between ancient wisdom and the religious practices, when clearly realized and when the value of living for others is gained, man stands liberated. As long as he seeks he remains a beggar.

Offering what little one has to the benefit of others, aligning with Vishnu through prayers transforms a man into a Master. Mastery is in giving, not in grabbing and amassing. A Master of wisdom gives at all levels. He distributes material, he tenderly caresses emotions, he

mentally uplifts persons, distributes not only material wealth, but also the wealth of wisdom. To him the solar God is an example, who gives all in favor of the solar system.

In this hymn the student is seeking a mind, which is essentially a goodwill oriented mind. When mind is goodwill oriented, one thinks of the welfare of all beings and does not stay sectarian. The student further sees the related wisdom which is white magic. White magic is but manifestation of thoughts of goodwill into action. “Love is but goodwill in action”, says a Master of wisdom. The student seeks ever expanding wisdom for endless ability to serve, to care and to love fellow beings.

The student also seeks a healthy life to enable effective functioning. The horses in Veda are symbolic of life energy. Seeking horses means seeking life, seeking cows means seeking the unfoldment of chakras (wheels) into padmas (lotuses).

The student further seeks unfoldment of ever elevating thoughts in a repeated manner so that he is engaged forever in goodwill at thought and at action plane.

Lastly the student seeks the wealth of nature as also association with men of goodwill. Wealth is of two kinds. A wealth that binds is ill-gotten wealth. A wealth earned through right means is a wealth that does not

bind and helps the work of goodwill. The student seeks the latter category of wealth. Associations are also of two types. Associations that bind us and those that do not. Seeking association of the men of goodwill is wiser than seeking any and every association.

The hymn is a prayer for gaining a mind of goodwill, good wealth and good associations. Best is the student who gains these three gifts. Such student surges into light of Vishnu unimpeded. The hymn reminds the student to seek that which enables his progress and not to foolishly seek other things.

SUKTAM 22

*Trirdevaḥ pṛthivīmeṣha yetāṃ
Vichakrame śatarchasam mahitvā |
Pra viṣṇurastu tavasastavīyān
Tveṣhaṃ hyasya stavirasya nāma ||*

Word Meaning

| | |
|------------------|--|
| Esha devaha | - the Lord, who |
| Etam pridivih | - this planet Earth |
| Satarchasam | - hundredfold |
| Mahitva | - made splendidous |
| Trihi vichakrame | - permeated in three steps |
| Vishnu | - this Lord Vishnu |
| Tavasahataviyan | - more ancient than the ancients in worship |
| Asya Stavirasya | - of this stabled ones |
| Nama | - name |
| Pra tvesham astu | - be most brilliant |

Meaning

This Lord Vishnu gave birth and growth to this planet and permeated it in all its three dimensions. He

is the most ancient one, more ancient than the ancients. Therefore, he is the foremost among the worshipped ones. May his very name Vishnu be realized in us as the brilliance beyond all the brilliant ones.

Commentary

The Lord is beyond the creator. The creator is seen as the most ancient one. But, he is created by THAT which preceded the creator. THAT is male-female, from whom the creator emerged. THAT emerges as male-female and the creator emerges thereafter. After the creator emerged, all that is, emerged. Creator is the channel through which THAT expresses as many and permeates. It is THAT that permeates through the creator as cosmic, solar and planetary systems and resides in them stably. THAT creates, permeates and resides in all this. It is in THAT, all beings emerge, live and move and even have their being.

His name is Vishnu, meaning 'the all permeating One'. May his light shine forth as we utter his name. His name manifests the brilliance beyond all brilliant ones. When a disciple utters the name of Vishnu, at once light prevails and the disciple can experience that it is all light.

The light of the Lord multiplies hundredfold from plane to plane. In the lower planes where matter is predominant, it shines forth hidden. In higher planes

it shines forth predominantly. From physical to astral, from astral to mental and from mental to buddhic, the light of the Lord unfolds in multiples of hundred. At the plane of truth (satya) it is most brilliant. Its brilliance cannot be gazed. As matter steps down towards the physical, it tends to be the light that the eye can bear. In contemplation one should move through plane after plane until one gazes at the sunlight. Thereafter one can further visualize the light of the central sun, which is thousand times more brilliant. And thereafter think of the cosmic sun, which is much more brilliant. Finally think of that light, which is the basis for cosmic, solar and planetary suns. Visualizing light at the brow-centre and enhancing its brilliance through contemplation enables one to move into the sphere of light which is beyond. Such is the purpose of the hymn.

The names of Vishnu need to be uttered visualizing light at the forehead. That is the key.

SUKTAM 23

*Vi chakrame pṛthivī meṣha yetāṃ
Kṣhetrāya viṣṇu rmanuṣhe daśasyan |
Dhruvāso asya kīrayo janāsa
Urukṣhitim sujanimā chakāra ||*

Word Meaning

| | |
|----------------|-----------------------------|
| Vishnuhu | - the Lord Vishnu |
| Etam Prithivim | - all this Earth (planet) |
| Vi chakrame | - occupied |
| Kshetraya | - cultivable land |
| Manushey | - for the progeny of Manu |
| Dasasyam | - in all ten directions |
| Asya | - of his |
| Jansaha | - beings |
| Keem yaha | - like groups of parrots |
| Dhruvasaha | - reside in groups |
| Urukshitim | - on the vast planet |
| Sujanim | - excellent birth (human) |
| Aa chakara | - he formatted from himself |

Meaning

The Lord Vishnu, having created this Earth occupied it all over. He even made lands on Earth cultivable in all ten directions for the benefit of the progeny of Manu. The beings having come out of him gathered here and there on Earth like clusters of parrots gathering on selective trees. He even gave his form to the beings as humans.

Commentary

The all permeating principle of universal consciousness is called Vishnu. He caused the birth of this planet Earth and permeated it. He ensured that the Earth is cultivable to enable beings to reside and nourish themselves through cultivation of land. In all ten directions he actively prevailed – birth of beings, their residence, their cultivation, nourishment and enjoyment. It is common knowledge that parrots move in clusters (groups) and also land on trees together, enjoy the fruits together, make agreeable noise and move away together. It is an attractive sight and a feast to the eye, to witness the activity of the parrots. So are the beings as birds, as animals and even as humans. They live together, move together, work together, eat together, enjoy together and even progress together. That is how the beings are placed, though not on the entire Earth, but in certain centers which form into

villages, towns and cities. A large part of the Earth still remains un-occupied.

The Earth is called Urukshiti, meaning it gives birth, growth, expansion, contraction, retreat and death. The beings are eternal. They gather around them the form of the body, the senses and the mind. And they also gather earthly wealth. They suffer birth, growth, recession and death. Yet, since the beings are eternal, they cyclically get back the forms and again engage in enjoying the Earth. It is an eternal story.

In that story, birth of man is a great event. The Lord has given to some beings his very form, which is human form. “God made man in his own image and likeness.” Therefore man stands a chance to move out of the cyclical happening. He is the one species that is self-conscious. He can relate to Vishnu and move beyond the cycles of birth and death. Hence, gaining a human form is a great privilege for the being. It has to be appropriately utilized.

The hymn speaks of keem, meaning group of parrots. Keem also means groups of sunrays. The beings are but the sunrays that landed on Earth, got interested in Earth, decided to stay on Earth gathering earthy forms. Thus the beings who are essentially solar, take form on Earth. The earthy part of the being dies from time to time and again takes birth with the being as the seed. Thus, on Earth there is birth and death of

that which is earthy, but the being remains. He can as well choose to return, when such decision happens in the being. Human form enables such great escape from Earth, while other forms cannot facilitate such departure.

Those who decide to depart from Earth, gather around their spinal column just like the Earth itself gathers around its axis. The axis enables ascent into the planes of Vishnu.

It should be noted that parrots do not gather on all trees in a forest or garden. They gather on fruit-bearing trees. So also humans build villages, towns and cities on the banks of great rivers where there is plenty of water and cultivable land. They do not gather in deserts or on dry mountain peaks. The Earth can still be occupied with humans, if humans know how to gather and reside and where to gather and reside.

The ancients developed their civilizations only on river banks such as Indus, Ganges, Nile, Jordan, Mississippi, Missouri, Amazon, Parana, Rhine and Rhone and the like. Much of the river banks remains unoccupied till date. But humans due to their herd nature, gather in one place, increase its density, causing restrictive habitation, suffering varieties of diseases. The hymn hints at man's ignorance. Man does not seem to carry as much wisdom as a parrot that knows where to reside and how long to reside.

SUKTAM 24

*Pra tattey adya śipiviṣṭa nāmā
Ryaḥ śaṃsāmi vayunāni vidvān |
Taṃ tvā grṇāmi tavasa matavyān
Kṣhayantamasya rajasaḥ parāke ||*

Word Meaning

| | |
|----------------|---|
| Vidvan | - O all knowing One |
| Pra tat te | - we worship you |
| Sipivista | - the one that enters and permeates |
| Adya Namaryaha | - and such other names |
| Prasansani | - I worship you |
| Vayunani | - through hymns |
| Tamtva | - such a one |
| Tavasam | - the grandest one |
| Ghrnami | - I invoke |
| Parake | - in that centre in me which is beyond |
| Asya rajasya | - the hyperactive nature |
| Kshayantam | - destroy them |
| Atavyam | - which are of low quality |

Meaning

O Lord Vishnu, you are the all-knowing One. You are worshipped with hymns as the One that enters and permeates the universe and such other sublime names. I invoke you to eliminate the inferior qualities in me and the related hyperactivity and set me in that centre which is the centre of God in me.

Commentary

There is God in man and man in God within the human frame. The former is called Narayana and the latter is called nara. When they function together, divine splendor manifests through human life. The God in man and the man in God are connected by the sacred word OM. It is called the bow (pranava dhanu). One should invoke OM to build the bridge between oneself and the centre of the God in oneself. The will, the knowledge and intelligent activity emerge from the centre of God which can be gained by the man by building the bridge with God in man. The hymn Guru Brahma... is meant for it.

Having built the bridge with the God in man, one may do well to worship him as the all knowing One and the One that dwells and permeates within oneself and such other names, which are more than a thousand. By doing so, the undesirable qualities, the inferior qualities within man get eliminated. The Vishnu

Sahasra Nama is meant for this, uttered forth by a great initiate Bhishma and recorded by another great initiate Veda Vyasa in the very presence of the omniscient, omnipotent and omnipresent Lord Vishnu in the form of Lord Krishna, who stood before Bhishma with four arms. In each of the arms he held the wheel, the conch, the mace and the lotus.

The hymn suggests first establishing the link between the centers of man in God and God in man through OM and later utter forth the worship hymns to eliminate the undesirables. Such is the procedure.

The centre of God in man is the eight-petalled lotus existing as the higher heart centre. This is located in Capricorn in the reverse direction. The centre of man in God is located in the heart centre, which is a twelve-petalled lotus. This is located in Cancer. Cancer – Capricorn is the axis between the two centers. Cancer stands for birth and growth of the beings, Capricorn stands for ascent of the beings. By uttering OM the two centers can be linked. The twelve-petalled lotus is golden in color, the eight-petalled lotus is deep blue in color. Link up the two with the help of sacred word OM which is ever sounding forth, even without our uttering. Stay connected thus and chant the names of Vishnu as are given in the worship hymns.

Such worship enables flow of energy from Narayana (the Lord of synthesis) to nara (the man). Gradually

man gains the vibrations of the Lord. The vibrations of the Lord destroy the disorder as exists in man by way of hyperactivity and hypoactivity. When man's activity is thus adjusted, man tends to be an image of God. Such a man transmits the triple energy of God which is will, knowledge and intelligent activity.

One should know how to worship before he starts worshipping. Mechanical worshipping without methodology is labor with no fruition.

SUKTAM 25

*Kimit tey viṣṇo parichakṣyam bhūt
Praya dvavakṣhe śipiviṣṭo asmi |
Mā varpo asmadapa ghūha eta
Dyadanyarūpaḥ samithe babhūtha ||*

Word Meaning

| | |
|------------------|--|
| Vishno | - O Lord Vishnu |
| Kim it | - in one way or the other |
| Pravavakshe asmi | - we utter forth |
| Te Parichakṣyam | - your names |
| Sipivistaha | - the indwelling dimension |
| Yetat | - the dimension of your indwelling nature |
| Asmat Apaguha | - when obscured |
| Yad anyarupaha | - the other form |
| Samithe | - in conflict |
| Babhutha | - merge |

Meaning

O Lord Vishnu! In one way or the other we utter forth your name. I decided to address you with the

name Sipivista. It means the indwelling God of all forms. When this dimension of you gets obscured, we see only forms and get into conflict with them. When Sipivista is obscured, conflict inevitably emerges.

Commentary

The quintessence of worship of the Lord is given in this hymn. The Lord has many names. They are in thousands, but one name dispels illusion. That name is Sipivista. It means the Lord as the indweller of all forms. When we see the Lord in all forms, we feel not the conflict, we feel not the difference. We feel the One as two and as many. It establishes that all are brothers, there are no others. When this Sipivista dimension obscures, we only see others. Human brotherhood or universal brotherhood is a reality only when the truth of the indwelling deity of forms is witnessed. The word *parichaksyam* not only means uttering forth in devotion, but also means entertaining the insight, which is deeper than normal sight. When one entertains insight, one knows that behind the forms it is one consciousness functioning through another form. As we hold this insight, the vision reveals Vishnu in all. By this we feel the brotherliness and the related love and friendliness. When such insight prevails conflict ends. Conflict is when there is something other than oneself.

When one sees the brother in others, the projection of 'others' dies. Harmony prevails.

Therefore, the hymn recommends to hold on to the name of the Lord Sipivista, meaning the indwelling Lord of all forms, animate or inanimate. When Sipivista is established in the consciousness of the student, he starts respecting the forms around. He handles animate and inanimate forms with much care and friendliness. He develops love for them. Right relationship establishes itself when Vishnu is seen as the indweller of the forms. Such right relationship dissolves conflict and establishes harmony.

This key is good enough to open doors into vistas of wisdom and the related expanded consciousness. Veda always suggests simplest keys for practice. But man is not simple enough to pick them up. As much as man's mind is complicated, so much he picks up complex practices. He complicates himself and settles himself in conflict. Truth is simple, but man is not simple. Therefore, multiplicity of practices in the name of discipleship prevails. Spiritual businesses develop for sale. There are many shops that tend to sell truth. But truth cannot be bought. May the readers be aware of this.

SUKTAM 26

*Viṣṇorṇu kaṃ vīryāṇi pra vochaṃ
Yaḥ pārthivāni vimame rajāṃsi |
Yo askabhāyaduttaraṃ sadhasthaṃ
Vichakramāṇa stedhorugāyah ||*

Word Meaning

| | |
|------------|---------------------------------------|
| Kam Nu | - some of the |
| Viryani | - valorous acts |
| Vishnoh | - of Vishnu |
| Pravochoam | - I express |
| Yaha | - by whom |
| Vimame | - formatted |
| Rajamsi | - the particles |
| Parthivani | - of matter |
| Yaha | - by whom |
| Uttaram | - vertical moving path |
| Sadhastham | - arranged as residence |
| Tredha | - in threefold manner |
| Askabhayat | - formatted as pillar |
| Urugayah | - he one with speedy musical movement |

Meaning

I further express with devotion the valorous acts of Vishnu. He is the One who is responsible for the particles of Earth and for formation of Earth. He is the One who formatted a vertical path of the particles in the form of a pillar in a threefold manner with graded light. He is the One who moves with utmost velocity producing the symphony of music.

Commentary

“Worshipping the virtues of the divine enable us to align with him, I therefore prefer to do so”, says the student. It is Vishnu who created the particles of matter and formatted the Earth. It is he who formatted a pillar of vertical light as an ascending path in threefold manner. It is he who moves at the speed of light creating the symphony of sound which is sung by the sun and the solar system.

The hymn speaks in an inverse order. It is the movement of Vishnu that creates sound and the related music into seven sounds and seven lights (colors), which enable formation of the septenary creation with clusters of solar systems, ruled again by Vishnu with the principle of number seven – seven sounds and seven lights. There is a vertical order to the formation of the seven lights and seven sounds, which constitute the threefold pillar of light, which is like a vertical through

which one can ascend. The pillar is threefold with matter at its base, force at its centre and consciousness at the top. Matter, force, consciousness constitute this pillar. At the bottom the matter is formed through the force as particles of matter, which settle down as Earth. Such is the valor of Vishnu. Thus, the hymn worships.

In this hymn two names have to be made note of by the student. One is Urugaya. OM Urugayaya Namaha is the mantra. It means the speed and the velocity of Vishnu that produce and transmit sound and light in musical waves, which again detail into a band of seven. Another name is Askabhaya. The threefold pillar of matter, force and consciousness is set up vertically. It is the vertical column in the humans. OM Askabhaya Namaha is the mantra. Thus two more dimensions are mentioned relating to Vishnu besides Sipivista, meaning the One that enters and permeates. The related mantra is OM Sipivistaya Namaha.

When names are uttered, their significance should necessarily be known. Otherwise it looks like uttering some foreign language. The import of the name impacts us, when utterances are made with the knowledge of the names.

SUKTAM 27

*Pra tadviṣṭhṇu stavate vīryeṇa
Mṛigo na bhīmaḥ kucharo giriṣṭhāḥ |
Yasyoruṣhu triṣhu vikramaṇe
ṣhvadhikṣhiyanti bhuvanāni viśhvā ||*

Word Meaning

| | |
|---------------------|--------------------------------------|
| Pra | - further |
| Tad Vishnu | - that Vishnu |
| Viryena | - by will |
| Mrighaha | - be searched |
| Kucharaha | - moves in devious ways |
| Na bhimaha | - but un-frightening |
| Girishtah | - hidden in the cave |
| Yurushu | - speedy |
| Viswa bhuvanani | - the entire universe |
| Trisu vikrameshu | - in three dimensions he pervades |
| Adhi kshiyanti | - he presides and absorbs |
| Tad | - for that reason |
| Prastavate Vishnuhu | - Vishnu is being worshipped |

Meaning

For the following reasons Vishnu needs to be worshipped. He can be realized through indomitable will. He moves in unexpected ways and yet he is not to be feared. He is hidden like an animal in the cave, like the word in the beings. He is speedy and resides in the entire universe in three dimensions. He presides over the universe and even absorbs the universe into him.

Commentary

The hymn assures that the Lord can be searched and found. Indomitable will is what is needed by the student. If the student has strong will, he can search until the Lord is found.

The Lord is compared to a deer, which is to be searched (hunted to fetch). The deer has no set pattern of movement, it runs, it jumps hither and thither, it appears and escapes, it can run far, it can also hide in the caves of the mountains, it can be within the word spoken out by men. Its movement is akin to time in terms of unpredictability. It emerges from the cave just like the word which can be soft, fulfilling, sudden and yet un-frightening. His ways are devious in the sense that, he is unpredictable and has no set patterns and precedence. He is thus beyond the universe. While he resides in the entire creation and presides over it, he can even absorb the creation into himself.

Since he is beyond the universe, the basis of the universe and since he also resides within the universe and is available for fiery aspirants who exercise the will to know him, he is worthy of worship, for he is “all in all”.

The names attributed to Vishnu in this hymn are Mriga (unpredictable but capable of being found), Kuchara (inconsistent and fickle), Nabhima (not frightening), Girishtah (hidden by layers of matter and force), Urusu (speedy), Trivikrama (occupant of the three worlds), Adhi (the president), Kshayanti (the destroyer).

SUKTAM 28

*Pra viṣṇave śūṣhametu manma
Girikṣhita urugāyāya vṛṣṇe |
Ya idam dīrgham prayataṃ sadhastha
Meko vimame tribhirit padebhiḥ ||*

Word Meaning

| | |
|---------------|---|
| Manma | - we contemplate |
| Vishnave | - Lord Vishnu |
| Yaha | - who |
| Girikshite | - is hidden in the word |
| Urugayaya | - who moves in great speed creating septenary music in symphony |
| Vrishne | - the one who showers down as rain |
| Sadhastam | - to be in be-ness |
| Ekam | - alone |
| Idam dhiraham | - prolonged effort |
| Tripadebhihi | - in three steps |
| Ith vimame | - formatted |
| Sushametu | - strengthen the be-ness |

Meaning

We contemplate upon Lord Vishnu who is hidden in the word, who moves speedily producing the sound of music in all seven planes, who showers down as rain, who carries out a prolonged effort to help beings to be in be-ness and who, having formatted the three worlds, enables be-ness in all the three worlds effectively. Our worship and contemplation may consolidate such be-ness in us as-well.

Commentary

In the word we speak, there is the sound that conveys meaning. Such word is uttered forth with the cooperation of vocal chords and exhalation. Without exhalation, uttering forth is not possible. Exhalation is supported by inhalation. Inhalation and exhalation are but respiration. Respiration originates from pulsation. The divine word resides over the pulsation, reaches respiration, further reaches the vocal chords and expresses itself. Thus, Vishnu is the beauty of the hidden word. He permeates from within to without through every speech. This is seldom seen by people. For this he is called Girikshita. It is another important name of Vishnu.

He is also called Urugaya. This was explained before. It means expression of the Lord as velocity of light and vibration of sound which form the basis for

all phenomenal and material worlds. Velocity, speed, vibration, waves of sound, light and permeation are the constituents of Urugaya.

Vishnu is also worshipped as Vrishni. The Lord causes the rotation of planets, creation of seasons of which the rainy season enables birth, growth and splendid bloom of nature. For this, the rainy season is of utmost importance. Where there is timely rain and plentiful water there, there is natural splendor. Water synthesizes the matter, air and fire. Where there is no water, there is no life, there is no growth of fauna and flora. Everything remains dry like a desert. Vishnu through the planetary rotation enables timely rains and the successive growth of life on the planet. Civilizations settle in areas where there are ever flowing rivers like Indus, Ganges, Nile, Rhine, Rhone, Mississippi, Missouri and the like. People living in deserts and dry mountains eventually move to a water source to pursue their life. Vrishni is but a great dimension of Lord.

Vishnu. In Mayan system this aspect of the Lord is called *Chaac*. Another name in Mayan system for Vishnu is “Dios Descendente”, the descending God.



Continuous effort is yet another characteristic of Lord Vishnu called Dhira. To enable the creation being

in existence, there is a prolonged effort of Vishnu. To set things in order, the triple systemic existence (namely planetary, solar and cosmic) is due to the continuing effort of the Second Logos Vishnu who makes sure that all is well set in manifestation. To retain the creation in manifestation it is but essential that there is continuous effort. Therefore he is truly the valorous one, Dhira.

It is said, “Doing is living, done is death.” The creation is a field of action – Kurukshetra. One cannot continue to be in life without doing anything. Even to be in the body, one has to enable breathing to happen. The breathing in you is but Vishnu, who presides over pulsation and respiration.

Once a student asked a teacher, “To stay on the bicycle, how long should I pedal?” The teacher said, “As long as you wish to be on bicycle.” The fundamental key to live well in creation is, to be ever engaged in effort (but not in results). Vishnu is the cosmic model of such effort. The devotees of Vishnu do not believe in retirement. They ever engage in work until the last breath.

Vishnu formatted the three worlds all by himself. He permeates the three worlds all by himself. He advises the beings to stay and stay stable in all the three worlds. To stay relaxed and to rejoice the splendor of creation, is his advice to the beings in creation.

For these dimensions of Vishnu I prefer to contemplate upon him and even worship him, says the hymn.

SUKTAM 29

*Yasya trī pūrṇā madhunā padā
Vyakṣhīyamāṇā svadhayā madanti |
Ya vu tridhātu pṛidhivīmuta dya
Meko dādhāra bhuvanāni viśhvā ||*

Word Meaning

| | |
|----------------|------------------------------|
| Yasya | - whose |
| Tri | - three |
| Purnah | - fulfilling |
| Padani | - steps (strides) |
| Akshiyamana | - ever shining without decay |
| Swadhaya | - self-reliant |
| Madhuna | - tasteful |
| Madanti | - joyful |
| Yaha+vu | - by whom |
| Tridhatu | - in threefold manner |
| Pridhivi | - the Earth |
| Dyam | - the heaven |
| Viswabhuvanani | - the universe |
| Eka | - all by oneself |
| Dadhara | - held |

Meaning

By whose ever shining, fulfilling, undecaying three strides all is held, who is self-reliant, tasty and self-rejoicing and by whom the Earth, the heaven and the universe are held in a threefold manner as consciousness, force and matter, such One we worship.

Commentary

The threefold dimension of the fourth one is repeatedly extolled in these hymns. The Lord is four-dimensional. In three dimensions, he holds the Earth, the heaven and the universe. He builds the universe, again permeating himself as consciousness, force and matter. The created beings can experience the force and matter with consciousness and existence as basis. The saints and sages experience consciousness as the basis of force and matter. Seldom, the fourth dimension of the Lord is experienced. It is the state of pure existence where no other exists.

Existence only permeates as consciousness, force and matter according to set patterns for a cycle of time. The beings in creation according to their state of evolution experience the universe as matter, as matter and force, as matter, force and consciousness. Only the great initiates experience the existence, which is the unseen, incomprehensible, indescribable fourth state, which is the original state of the Lord. The Lord as the

background, the threefold dimension unfolds gradually and folds back into the fourth dimension.

The four dimensions in number potency:

| | |
|---------------|---|
| Existence | 1 |
| Consciousness | 2 |
| Force | 3 |
| Matter | 4 |

“ $1+2+3+4 = 10$ ”, says Pythagoras. Pythagoras based his threefold wisdom upon the square, which is called tetraktys. It is also called Tetragrammaton. It is the triangular buildup upon a fourfold base. Pyramids are built with this understanding. Ancient temples in Asia were built in accordance with this understanding. The churches and mosques are but replicas of the tetraktys.

Human being himself is a tetraktys. He exists, he tends to be self-conscious, he functions with force and deals with matter. Human being is a self-conscious one, unlike other beings. He can be self-reliant also. The divine plan intends that every man should be as self-reliant as the divine. The divine is omnipresent. A totally self-reliant individual can experience omnipresence by relating to the original. He has a choice either to stay self-reliant only or to stay aligned with the omniscient One. It is for this reason the scriptures say that, God made man in his own image and likeness.

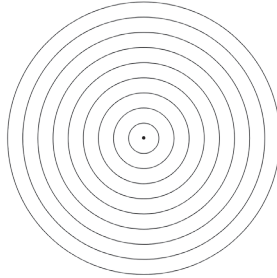
Man can be divine and yet cannot equate himself with divine. Divine is omniscient, omnipresent and omnipotent at all times. It cannot be the case with man, however potent he may be in all three dimensions.

This fourfold dimension is expressed in the Vedic wisdom as Dattatreya, the three-headed Lord. One as three and three as one, is the fundamental divinity upon which the universe is built. Dattatreya is one in three and three in one, and he himself is the fourth one.

The number relating to this dimension of Vishnu is thus 10 (1+2+3+4). It is also said that, ten times the Lord comes down to establish the law in a Kalpa of four Yugas. In tune with this, the Puranas speak of ten avatars. 10 is but 1 (one) supporting the creation 0 (zero). Into the creation in one Kalpa it descends ten times only to support the creation. The Second Logos is at work at all times supported by the First and Third Logos.

Number 10 is symbolically presented in Veda as a circle with a central point. It is called mandala. All creation happens within the mandala. The Veda says, the creation is but a circle within a circle. In all there are nine circles around the central point. The central point is the emergence.

9 are the unfoldments from 1 and the 9 keep rotating (4+3+2 = 9). 1 is eternal and 9 are periodical. They express, grow, decay and disappear into the One.



Pythagoras, the great initiate, depicts number 10 as under.

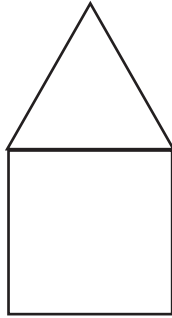


This symbol is called Pythagorean Decade.

“ $1+2+3+4 = 10$ ”, is a favorite expression of Pythagoras. In a Kalpa there are 10 Yugas (Krita 4, Treta 3, Dwapara 2 and Kali 1). The Kalpas repeat (72 x 14 times) 1008 times or 1000 times, considering the cusps. Pythagoras also says, “10 x 10 (ten times ten) the wheel rotates.” With number 10, Pythagoras explains many dimensions of creation.

When the extreme points of the decade are bracketed, there would be a sevenfold creation. The

sevenfold creation is presided over by the trinity, which is three in number. He explains the sevenfold creation again with tetraktys, the symbol of a triangle over a square.



The cosmology is explained by seers in varieties of ways basing on the Veda. Let us get back to the topic.

The three steps (strides) happen from the One. They fulfill the beings (purna). They give joy to the beings (madhuna). They eternally happen and are therefore undecaying (aksheyamanah). They cause bliss to the beings (madanti).

The three steps of the fourth one are extolled repeatedly in the Vedic hymns. The three steps of the Lord also gained another name for the Lord as Trivikrama, meaning the One that permeated in three strides.

SUKTAM 30

*Tadasya priyamabhi pātho asyāṃ
Naro yatra devayavo madanti |
Urukramasya sa hi bandhuritthā
Viṣṇoḥ pade parame madhva utsaḥa ||*

Word Meaning

| | |
|-------------|--|
| Tat | - for that reason |
| Asya | - for men |
| Abhipriyam | - favorably disposed |
| Adhaha | - waters |
| Asyam | - drinking with love |
| Nara | - men |
| Yatra | - from whom |
| Devayavaha | - being lighted by devas |
| Madanti | - get contented |
| Urukramasya | - the speedily moving steps of Vishnu |
| Samahi | - he himself |
| Bandu | - get related |
| Ittha | - in this manner |
| Vishnoh | - of Vishnu |

| | |
|-------------|---------------------|
| Parame pade | - beyond all planes |
| Madhva | - the nectar |
| Utsaha | - birth place |

Meaning

When the men carry out acts of self-reliance (swadha), the heavenly waters get favorably disposed. Such waters are well received on Earth by the fauna and flora. By this the humans become lovable by the devas. By such self-reliant acts even Vishnu is pleased. He approaches men along with the devas and gets related to them. When men gain the right relation with Vishnu, the latter sets the men beyond (para), where the nectar of life originates.

Commentary

Men can be relying on surrounding resources and surrounding men. Slowly they should grow in their awareness and ability to be self-reliant. When men tend to be self-reliant and reduce reliance on the surrounding resources and beings, the pitris are pleased. When the pitris are pleased, they arrange for timely and seasonal rains by which the crops and other food material grow on Earth and satiate hunger and thirst of all beings (including men). Along with the pitris other devas also get pleased. The work of the devas is to nourish the

created beings impersonally. A self-reliant person joins this program. Consequently the devas are pleased.

Vishnu is the deva of the devas. He himself makes strides towards such men of goodwill to further fulfill them. The men are thus fulfilled in all the three planes. Such ones are set beyond the three planes (of matter, force and consciousness). Beyond consciousness is the state of para from where the nectar of life originates. Men enjoy such nectar by their commitment to work with as little reliance to the surroundings as possible. A self-dependent one is thus cherished not only by the devas but also by the deva of the devas, Vishnu. When such state is gained through selfless work man grows beyond his awareness into universal awareness. He further grows even beyond from universal awareness into universal existence, where one tends to be eternal, experiencing the nectar of life.

The emphasis of the hymn is upon the ritual of swadha. Dha means to hold, swadha means self-holding, self-bearing, self-relying. Disciples must learn to orient to self and depend upon self only. Self-will can accomplish upon Earth and in heaven. It can also accomplish that which is beyond. Self-will and self-help is seen as the way for human upliftment.

Lord Krishna in the sixth chapter of Bhagavad Gita speaks of it. Self can be relied upon for self-upliftment. It is a popular saying, "God helps those, who help

themselves.” Self-will is the best form of the will. It opens doors into innumerable possibilities for self-growth. May this be noted.

Another dimension of the hymn is in relation to the waters of creation. Vishnu in his absolute state is called Narayana. Narayana signifies the cyclical movement of life waters that cause involution and evolution of life. Narayana presides over such movement. During the descent of waters not only creation happens, creation is sustained. All beings live by waters. Life tends to be tasty. Taste of life comes from the taste of waters. Where waters are tasty, life is equally tasty and rich. Lord Vishnu stands for taste of life. As one moves into higher planes, the waters tend to be tastier. Right from the cosmic plane, there is the element of water upon which Vishnu floats, resting upon the coils of time. Vishnu can bestow the taste of life beyond, which is called nectar and which is also said to be ambrosia, the sweetest of the fruits.

Waters synthesize life. Where waters are absent, there life cannot find its synthesis easily. In the Veda Vishnu is considered to be the Lord of waters in its highest sense, while Lord Siva is considered to be fire. Fire causes combustion in creation resulting in constant change. Fire changes the state of any form in creation. It can be used for change for the better, it can also be used for destruction.

SUKTAM 31

*Tāvaam vāstūnyuśmasi gamadhyai
Yatra gāvo bhūriśṛṅghā ayāsaḥa |
Atrāha tadurugāyasya vṛṣhṇaḥ
Paramam padamavabhāti bhūri ||*

Word Meaning

| | |
|------------------|-------------------------------|
| Gavaha | - cows |
| Bhurisringah | - fully grown horns |
| Yatra | - where |
| Ayasaha | - travel |
| Atraha | - there |
| Urugayasya | - speedily moving |
| Vristaha | - like rain |
| Paramam padamiva | - the plane beyond all planes |
| Bhuri | - the expansive |
| Bhuti | - shining forth |
| Ta | - such ones |
| Vaam | - for you |
| Vastuni | - residents |
| Vismasi | - be |
| Ghamadya | - preside over |

Meaning

Where the cows with fully grown horns travel with velocity (move swiftly), where such horns shower with velocity into expansiveness the rains that shine forth, there the residents are arranged for you to preside over.

Commentary

Cow stands for the source of benevolence, of sharing, of distribution and of enlightenment. Cow also means, the rays of light. Fully grown horns mean, fully permeating rays that permeate from beyond into cosmic, solar and planetary planes. The rays are considered the longest. They suffer no break. They are incessant. They pass through the three systems, namely cosmic, solar and planetary. Such rays are referred to as the horns of the cows, which are long enough. The rays, as they pass through the systems, multiply themselves into seven colors, seven sounds, seven musical notes and develop seven states of matter, which constitute the seven tissues. The rays of the cows are but the source of all nourishment, growth and splendor. The rays also cause the movement of waters and such waters emerge also beyond the seven planes. It is said in the scriptures that the waters emerge from the seventh plane of the cosmic plane which is symbolically said to be the feet of the cosmic person. Its replica is in our sahasrara. The waters emerge from the same source

as the rays. Together they fulfill the creation and the beings of creation.

Visualize beyond the cosmic plane, where the rays emerge and where the waters emerge. The rays cause awareness. The waters cause life. (The milk of the cow causes nourishment to life. Such milk is but a secretion that gives life, taste and fulfillment.)

The emerging points of light and life may be visualized and contemplated upon.

The cow on Earth is given utmost importance by Vedic tradition, for simple reason that it sheds the light and life through its swift movement. A healthy cow and any healthy being are swift in nature. There is much light and life in them. When a cow swiftly moves its head, its horns spread light. This is visible to those who have insight. Likewise their eyes reflect deeper planes of light and are considered unfathomable. When a cow looks at a passerby, the person gets blessed. The hump of the cow generates a field of pure energy into the surroundings.

A cow is truly a saint in the surroundings, provided it has fairly long horns, significant hump, glittering eyes and a fulfilled udder. A Vedic student looks to the cow at dawn, pays respect, offering grass and water and later attends to his morning routine and prayers. He feels unfulfilled when he sees not the cow at the dawn. A look by the cow fulfills the day. There is science in it

besides belief, which would be known when man gains insight.

The hymn also says that Vishnu as well as the devas are interested in beings who are self-reliant. The self-reliant ones are supported by the devas and even by Vishnu. In the process they get uplifted. It is in those residences of Vikunṭa, the most sublime bliss is experienced. Vikunṭa is vast and has residential colonies. In those colonies, cows move with much gait. There are as many cows as fulfilled beings. They move around together in great ecstasy. These colonies are called Goloka. This is a poetic dimension of Puranas that speaks of the joyful state of those who are fulfilled by virtue of their self-reliance, coupled with the grace of Krishna (or Vishnu).

SUKTAM 32

*Bhavā mitro na śevyo ghṛtāsuti
Rvibhūtadyumna evayā vu saprathāḥ |
Adhā te viṣhṇo viduṣhā chidardhyaha
Stomo yajñāścha rādhyo haviṣmatā ||*

Word Meaning

| | |
|---------------|--|
| Vishnoh | - O Lord Vishnu |
| Mitraha bhava | - befriend me, be friendly to me |
| Ghrutanutihi | - accept the ghee that I offer you through fire |
| Ya vu | - that which |
| Samprathah | - offered |
| Havismata | - the sacred herbs |
| Vibhutadyamna | - the related splendor of the lights |
| Yagna | - in the ritual |
| Radhyaha cha | - be worshipped by |
| Stomaha | - the hymns |
| Vidhusanchit | - the wise men |
| Ardyaha | - be sought with veneration |

Meaning

O Lord Vishnu! Befriend us. Be friendly towards us. Receive our worship conducted with the help of wise men, seeking favors for the beings. Accept the ghee along with the sacred herbs and the mantras and shine forth in varied ways causing splendor. We conceive you in the form of flames and offer with veneration.

Commentary

The fire ritual called homa or havan is the ancient most ritual. From the most ancient times, the divine is worshipped by fire. The form of the flames of the fire itself is seen as the form of God. Sacred hymns are uttered forth to invoke him. Sacred herbs are offered along with sticks of fuel to enflame the flame. As much the flames are enflamed, they shine forth and shed varied light and vibrations into the surroundings. Pleased by the offerings and by the hymns the Lord's friendship is sought by the beings who seek enlightenment. Unless Vishnu is befriended, the related splendor and fulfillment does not take place. Remember that Vishnu and Indra represent the soul and the personality. When Vishnu is pleased, the soul and personality are set to order. For this reason Lord's friendliness is sought. "Mitrobhava", be our friend, is the essence of this prayer. To befriend the Lord, one has to be friendly with the surroundings. If he only does the fire ritual

and does not practice friendliness to the surrounding beings, befriending the Lord is not possible.

“Have a friend in yourself and be friendly to others,” says Master CVV.

SUKTAM 33

*Yaha pūrvyāya vedase navīyase
Sumajjānaye viṣṇave dadāṣati |
Yo jāatamasya mahato mahi bravat
Sedu śravobhiruyyaṃ chidabhyasat ||*

Word Meaning

| | |
|---------------|---|
| Yaha | - who is |
| Vedase | - the creator |
| Purvyaya | - ancient |
| Naviyase | - to the new one |
| Sumajjanaye | - being known through worshipful hymns |
| Vishnave | - Lord Vishnu |
| Dadasati | - tears open the enemies |
| Yaha | - who |
| Jatam | - to just born beings |
| Mahataha mahi | - elder to elders |
| Bravat | - uttered forth |
| Sahit | - he |
| Sravobhihi | - by the ears |
| Ujyam + chit | - associated with |

Abhi + asat

- manifest ahead

Meaning

Whoever is more ancient than the creator, whoever is the basis for the incarnation of beings, whoever is known by worshipful hymns to Lord Vishnu, whoever offers through fire and listens to the hymns, such ones gain the presence manifested, such ones remain victorious.

Commentary

Lord Vishnu should be known as the source of them. Creator is also created out of that energy which is called Narayana, whose other name is Vishnu. The creator emerges from Vishnu. The omnipresent energy is therefore more ancient than the creator. He should also be known as the basis of the beings that are formed. The beings emerge with him as the background. Therefore he precedes all that which is born. Vishnu can be known as the one who tears apart the enemies. He is the background of the background, he is the background of mahat, the magic.

In this manner, if one knows Vishnu and worships him through fire with appropriate hymns and listens to them as well, offering sacred herbs with sticks of fuel, to such one Vishnu gives his presence. Through such presence one tends to be victorious. Such devotee

may even experience the manifested form of Vishnu, the four-armed One.

Firstly, the hymns suggest that one should know the dimensions of the Lord before one starts worshipping. Having known the dimensions one can offer sacred herbs with ghee and sacred sticks to the fire. Then he stands the chance of experiencing the presence of Vishnu. When hymns are chanted they should also be listened to. Chanting without listening serves no purpose. When all these conditions are fulfilled one gets attuned to Vishnu and experiences the presence. He would even see Vishnu manifested before him face to face. Such has been the experience of truth seekers. The hymn alerts the students to know, to perform and to fulfill.

Secondly, worship of Vishnu enables to destroy the enemies within, who exist in the form of varieties of ignorance. One's ignorance is the greatest enemy to one's own progress into the experience of the omnipresent One. Ignorance exists in the form of ego, desire, aversion, anger, worry, frustration, irritation and so on. As much as one worships the energy, which is perfect in all dimensions, one tends towards perfection. In that effort the imperfections gradually drop off.

The ancient wisdom does not fight with ignorance. It promotes wisdom. The light of wisdom transforms the darkness of ignorance into light. In a dark room,

when a candle is lit the room is filled with light. There is no such thing as dispelling darkness and bringing light as two successive acts. When light sets in, darkness disappears. When wisdom enters, ignorance recedes. If grains are mixed with stones of similar color and size, when grains are picked up, the stones automatically are eliminated.

There are many doctrines ignorantly promoted by the ignorant to fight ignorance. Ancient wisdom does not suggest fighting. There is no killing of dragons or lions in the Indian mythology. There is only befriending and gaining cooperation of personalities of ignorance. A transformed personality is a great facility. Killing is self-destructive and is even counterproductive. Personality is like a vehicle, which requires to be trained through wisdom. A well-trained horse or a dragon or a lion is a great facility to fulfill the purposes of the soul. Thus, Varuna has a dragon as vehicle, the Divine Mother has a lion as vehicle, the Sun God has a horse vehicle. It is symbolic of the transformed personality that one has.

Worshipping Vishnu enables transmutation and transformation of personality, which can be transcended, mounted upon and ridden. Worship of Vishnu is to be, to stay and to get fulfilled. It is not for self-annihilation. Vishnu is the Second Logos who bestows splendid, fulfilling existence. He is not for annihilation. The worshippers of Vishnu continue

to be in one plane or the other fulfilling the plan of creation. They exist as long as the creation is and exist in dissolution within the heart of Vishnu. The abode of the beings in the heart of Vishnu is called Kaustubha.

SUKTAM 34

*Tamu stotāraḥa pūryaṃ yadāvida
Ritasya garbhaṃ januṣhā pipartana |
Asya jānanto nāmachi dvi vaktana
Mahaste viṣhṇo sumatiṃ bhajāmahe ||*

Word Meaning

| | |
|------------------|---|
| Tam U | - him |
| Yadavidaha | - the one who knows the truth |
| Stotraya | - the one who worships |
| Purvyam | - the one who is ancient to the ancients |
| Rutasya | - the unalterable truth |
| Gharbam janushah | - born within the stomach |
| Pivatanaha | - multiplied himself |
| Anyā chit | - of his |
| Nama | - name |
| Janantaha | - knowingly |
| Vivartana | - eloquently expressing |
| Vishno | - O Lord Vishnu |
| Temaha | - your effulgence |
| Sumatim | - goodwill minded |

Bhajamahe

- we sing aloud

Meaning

O Lord Vishnu! We sing aloud eloquently your effulgence, with our minds oriented to goodwill. This is how you were sung by the knowers of the ancient times. You are the ancient of the ancients, you are the truth of the truths. You express from the navel all that is in creation. Your virulence and splendor ever engage the worshipper.

Commentary

The creator is born from the navel of Vishnu. Vishnu is the eternal, all permeating, all knowing and all powerful energy. From this energy a centre emerges. It is poetically said that such a centre is the navel of the creation. From the navel the creator comes. From the creator Vishnu himself expresses once again in graded and detailed manner the whole creation, which is the cosmos. Cosmos contains the solar and planetary systems. Thus, Vishnu himself through various agencies created by him, expresses and fills them.

The emerging point of awareness is always referred to as a navel. It builds a circumference around it. As truth emerges initially the creator happens. The truth again expresses through the creator, thereby series of centers and circumferences happen causing the

creation. “Truth is always an expression from within to without.” Even in us truth expresses itself through our vocal chords with the support of exhalation. Exhalation has the support of inhalation. Exhalation and inhalation emerge from pulsation of prana. Prana emerges from pranava, the Word. The Word is the background of awareness and life. The Word itself emerges from God, whose other name is Vishnu. Pulsation happens from awareness and awareness emerges from the truth (the Lord). It is so with the creator. It is also so with the newly born one. It is further so with every expression we make in terms of thought, speech and action. It is an eternal process. The whole creation is thus considered to be carried out at different levels with the principle of Libra. Libra is the navel from which all is expressed. When we connect the Libra points of various levels, the path of light tends to be visible. The initial point of Libra emerges from the background. That background is eternal. It is ever hidden.

Truth remains hidden and is ever expressing through every utterance or expression. All secondary truths merge in this primary truth, Vishnu.

Visualize how an idea occurs, takes to a thought form, expresses through exhalation via the throat center in a language. This process ever remains hidden. Only the spoken word is listened to. Whatever is spoken is of secondary importance, the process of speech happening

reveals the truth. In great discourses of the wise and in the gossip of the worldly, truth exists. In multiple hidden layers all use the language which is expressed through throat. The up-thrust at the throat is due to exhalation, exhalation is due to inhalation. They both have their basis in pulsation. Pulsation is a product of awareness and awareness is again an expression of the hidden truth. This process is common to the gullible and to the wise. Therefore, truth can be seen in all as an ever expressing principle. What is expressed is for the mind, but the very process of expression is truth itself. The hymn says, relate to the hidden truth which is unaltered. See its beauty of expression through varieties of forms. Such should be the basis to know Lord Vishnu.

SUKTAM 35

*Tamasya rājā varuṇa stamaśvinā
Kratum sachanta mārutasya vedhasaḥ |
Dādhāra dakṣamuttama maharvidam
Vrajaṃcha viṣṇuḥ sakhivā aporṇute ||*

Word Meaning

| | |
|-------------------|--|
| Tamasya Raja | - he is the king |
| Varunastamasvino | - he is the speedy steeds of Varuna |
| Kratum sachanta | - he conducts the ritual through |
| Vedasa | - the creator |
| Marutasya | - the winds |
| Daksham | - through the able one |
| Aharvidam | - as the knower of the ritual |
| Dadhara | - held |
| Vishnuhu sakivaan | - with Vishnu as the friend |
| Vrajancha | - the cowherds |
| Apornute | - open the doors |

Meaning

Lord Vishnu is truly the king who takes to the speedy steeds, called the Ashwins. He associates with the winds and conducts through able ones the whole ritual of creation. He opens doors to the cowherds and remains ever friendly with them.

Commentary

The cowherds are known as those who follow and take care of the cows. The cows are the rays of light, which emerge as the speedy horses. Such cows are followed and also cared by the ones, who are devas. The sunrays are speedy. They are supported by winds. The creator functions with much ability throughout the day, while Vishnu cooperates with friendliness opening doors either way.

The cowherds only know the doors into creation and the doors out of creation. They know the entry and exit doors. These knowers stay beyond the creation. They belong to the plane called Go. This plane is called Vraja. They enter and exit the seven planes with much ease. They are the best among the noble ones. They know the ways of Vishnu and function, and Vishnu functions cooperating with them as a friend.

For this reason it is said that Krishna's best friends have been the cowherd boys of Vraja. Symbolically the cowherds of Vraja are all-knowing seers that reside

beyond the seven planes. They playfully conduct along with Krishna many acts of goodwill. Let not the cowherd be seen as a gullible, illiterate youth that rear the cows in the fields. The Vedic literature presents wisdom through symbols. Unless symbolism of scriptures is studied, one cannot comprehend the message of the Vedic hymns.

The Lord is called the king of kings, Raja. He functions through Varuna, meaning through awareness, which is but the expression of existence. Awareness devolves into various planes of awareness, which are called the three qualities and the five states of matter. The work is done in cooperation with the Maruths, which are but the winds. Their work is dexterous (Daksha) and they have the cooperation and friendliness of Vishnu, who ever associates and permeates through the light and through the winds.

In this hymn the cosmic intelligences of Varuna, Vayu (the wind), Vishnu, the horses, Daksha the Prajapati, Sukra (the reproduction principle), have been spoken of. It is all symbolic. Only when the symbols are decoded, the intended meaning reveals. Otherwise it remains hidden. Vishnu himself forms as all these principles and conducts the creation. Varuna is the Lord of waters, Varuna also represents the germinating principle. The rays of Vishnu cooperate for such germination. The rays of Vishnu are seen as

the horses that move upon the waters of Varuna and enabling the creation to happen through the principle of germination. The waters have upward and downward movement. Vishnu also seeks the cooperation of the Maruths to prepare the seven worlds and function therein as the seven pranic principles. The sunrays, the waters, the air and the germinating principle are successively formed from one omnipotent energy, and they are ably conducted by a Prajapati who is called Daksha, meaning the able one. It is through the Prajapati Daksha, the purpose of day and night is realized and also the male and female forms. In all these, life force is at work. This again is reflected as the horse head Hayagreeva.

Worshipping one's own head as horse head is called the wisdom of Hayagreeva. Know that your head contains the rays of light in your eyes (Vishnu). It also contains the waters in the mouth (Varuna), the air in the nostrils (Maruths), the ability to conduct at the brow centre (Daksha) and so on. The head is full of life force as also of awareness. It is symbolized in Veda as horse. Horse is much alive and is aware. Meditating upon the functioning of the seven orifices of the head as the head of the horse, enables you to realize the fundamental cosmic intelligences that would enable one to be a knower. The right and left eyes represent the sun and moon principles. The third eye represents

the cosmic fire principle. The nostrils that breathe in and breathe out represent the Ashwins and Maruths. The mouth which is ever wet represents the waters of Varuna as also the taste of life. The ears represent the ability to listen from above and from around, Brihaspati (cosmic Jupiter).

In the Veda the head is considered to be the field of electrical light. Knowing the functioning of the various parts of the head and meditating upon it, reveals much wisdom. In this hymn all these principles are referred to, whose work of synthesis shall have to be realized by the student through deep contemplation. This contemplation or worship of the cosmic intelligences in the head is expressed as worship of Hayagreeva, the horse-headed deity, a dimension of Vishnu.

SUKTAM 36

*Ayo vivāya sachadāya daivya
Indrāya viṣṇuḥ sukṛte sukṛttaraḥ |
Vedhā ajinvat triṣhadhastha ārya
Mṛtasya bhāghe yajamāna mā bhajat ||*

Word Meaning

| | |
|--------------|--|
| Sukrute | - those who perform acts of goodwill |
| Sukruttaraha | - the one who conducts acts of goodwill through the goodwill workers |
| Vishnuhu | - such one is called Lord Vishnu |
| Indraya | - for Indra |
| Sachadaya | - who sets an order of doing things |
| Vivaya | - those who build according to an order |
| Yaha | - who |
| Daivya | - the divine one |
| Abhajat | - fully cooperated |

| | |
|---------------|---------------------------------------|
| Vedha | - the creator |
| Trishdhasta | - in three planes |
| Aryaha | - the eldest and the wisest |
| Ajinvat | - worshipped |
| Rutasya bhage | - in the unalterable truth portion |
| Yajamanaha | - the ritualist |
| Abhajat | - unites with |

Meaning

Men of goodwill carry out acts of goodwill. The impulses for such will are presided over by Vishnu. Vishnu cooperates with Indra, the Lord of personality, and Indra in turn sets patterns in creation to carry out acts of goodwill. Through the patterns, Vishnu himself permeates. The creator contemplates upon Vishnu to descend into the threefold personality. May the ritualist relate to the patterns of creation and attune to Indra who is attuned to the creator Brahma. Brahma himself conducts creation attuning to Vishnu who permeates the three planes.

Commentary

The key to realize the truth is through acts of goodwill done. When acts are done in love and for the wellbeing of others they are called acts of goodwill. Such an impulse comes to an aspirant as impulse from

the God centre in him. Then the man of goodwill slowly falls into an orderly living. The celestial king Indra presides over the order in creation. When the aspirant attunes to the natural order of functioning, he gains attunement with Indra. From Indra he learns to be a ritualist. An aspirant thus becomes a ritualistic worker. He gradually becomes a ritualist and gains the related magnetism and radiation, which are the qualities of Indra.

Indra functions to manifest the higher impulses coming to him through the creator. Indra and the creator Brahma thus stay aligned for the creation to be in harmony. The ritualist also receives timely impulses according to time and place and creates activity within his field, like the creator. Thus he gains alignment with the creator.

The creator himself functions in alignment with Vishnu, the all permeating energy. Thus, the ritualist tends to be filled with the energy of Vishnu, which contains in it the truth. Experiencing such truth, which is as sweet as ambrosia, the ritualist gets fulfilled.

This hymn suggests series of alignments. Firstly pickup acts of goodwill, secondly carry them out with love, thirdly tend to be a rhythmic worker of goodwill which turns him to be a ritualist, fourthly gain association with the cosmic Lord of ritual Indra and through him with the creator and latter with Vishnu.

The alignment is complete to experience the truth when Vishnu, Brahma, Indra and the aspirant fall in alignment.

The aspirant is normally placed in his personality. His personality shall have to gain natural order that happens only through continuous acts of goodwill done with love for long duration. Attunement with Indra is the first step. Attunement with the creator is the second step. Attunement with Vishnu is the final step, by which Vishnu functions through the individual soul. Such one is called the anointed one.

SUKTAM 37

*Yatra tatparamam padam
Vishnorloke maheeyate |
Devaih sukruta karmabi
Statra ma mamrutam krudi ||
Indrayendo parisrava ||*

Word Meaning

| | |
|---------------------|---|
| Yatra | - where |
| Vishnorloke | - the plane where Vishnu resides |
| Sukrutha karmabhihi | - by those who perform acts of goodwill |
| Devaih | - by the devas |
| Mahiyate | - tends to be the residence |
| Tatra | - there |
| Maam | - us |
| Amritam | - immortalized |
| Prithi | - be transformed to be |
| Indraya | - for Indra |
| Indoh | - O Lord of Moon |
| Parisrava | - pour down like rain |

Meaning

O you Lord of Moon! For the sake of Indra pour down (shower) on us thoughts of goodwill by performing which, we get immortalized, which enables us to reside in the plane where Vishnu resides, where the men of goodwill reside and where the devas reside.

Commentary

The following six hymns propose to moon to work for Indra, to shower down acts of goodwill so that we get immortalized and join that state where Vishnu resides, where men of goodwill reside and where devas reside.

Vishnu is the all permeating Lord, whose centre exists in each of the beings as the God centre. It is called Eswara, it also means Master. This Master or Eswara is also called Jupiter, the Guru. This centre receives for the beings the plan of Vishnu and it transmits the plan to Indra, which is the centre of the ego (individualized self, separated self). This is the centre of man, while the former is the centre of God. The former centre is called Narayana, the latter centre is called nara. So from Vishnu to centre of God in a being and from the centre of God in a being to the centre of the being (personal self) the plan gets transmitted.

The personal self shall have to conduct the plan with the cooperation of mind, senses and body for which

moon is the presiding angel. If moon cooperates, the plan can be manifested with the help of senses and body upon Earth. Moon has to be goodwill-oriented but not self-oriented. Only when moon showers the acts of goodwill through the senses and body, only then, the personal self gets aligned with Indra and Vishnu. Such alignment gives a state of liberation.

The self receives from time to time thoughts of goodwill from the higher self, which is Eswara or the Master. But, the self being conditioned by the selfish mind cannot carry out the goodwill acts. Many good thoughts remain unmanifest due to mind's disinclination to orient to goodwill. The mind presided over by moon, experiences various moods through different moon phases. To orient the mind to the acts of goodwill which generate within, is the theme of discipleship. The personal self is helpless unless the mind orients to goodwill. Even if the personal self receives good number of thoughts of goodwill from the Master centre in him, he remains helpless until the mind cooperates.

Therefore, the moon is approached to help the mind to orient to acts of goodwill. Thus, moon worship gains its importance for spiritual progress or for progress of man. When the mind cooperates towards acts of goodwill, the personal self gets relieved. Incessant acts of goodwill carried out through mind immortalize the

personal self through its alignment with the Master's centre, which is in turn an eternal alignment with the universal self. Such immortalized beings along with the devas find their residence in the plane of Vishnu.

A goodwill-oriented mind showers forth upon Earth the plan of God and thereby causes immortality to the individual self.

Moon is but a satellite that brings in the energies of Venus, Neptune and Soma and immortalizes the beings. For details please look to the book on moon, which contains many keys for practice.

SUKTAM 38

*Yatra tat paramapyam
Bhutana madhi patim |
Bhaava bhavicha yogischa
Tatra paramamritam krudi ||
Indrayendo parisrava ||*

Word Meaning

| | |
|---------------|---------------------------------------|
| Yatra | - where |
| Param apyam | - the ultimate of attainable state |
| Bhutanam | - beings |
| Adhipatim | - the Lord of |
| Bhavabhavicha | - ideated |
| Yogischa | - yogis as well |
| Tatra | - there |
| Maam | - us |
| Amritam krudi | - immortalize |
| Indoh | - O Lord of Moon |
| Indraya | - for the sake of Indra |
| Parisrava | - shower down |

Meaning

O Lord of Moon! For the sake of Indra shower down acts of goodwill, to enable us to get immortalized and reside in that abode where yogis ideate and stay attuned to the ultimate Lord.

Commentary

The ultimate abode of beings is sought through the acts of goodwill. Such an abode is where the yogis continuously ideate and stay aligned with the Lord.

The liberated yogis are in a state of at-one-ment with the Lord and stay immortal.

Thus, the mind in so far as it engages in acts of goodwill, sets the goal to reach the ultimate abode which is called the abode of liberation. At that abode all the yogis reside in alignment with the Lord of the beings. Reaching such a state is the zenith for the beings, who even move in creation with divine will, fulfilling the plan playfully. They do not shirk from incarnations if necessary. A liberated being is liberated from every state including birth and death. To them to enter into the bodies, fulfill work and to depart from the body is also playful. This is because they are in eternal alignment with Vishnu. No limitation ever touches them.

There are stories of devotees of Vishnu who did not mind to incarnate even in the form of demons.

Chitraketu, Jaya and Vijaya are outstanding examples of yogis of Vikunta, who did not hesitate even for a second to take to diabolic forms to fulfill the purposes of the Lord. This is the state of highest understanding, a state of synthesis which is being sought by this hymn. The Upanishad Ishavasya propounds this truth. It makes no difference for a fulfilled yogi to be in any form and in any plane of existence, if it is God's will. It is truly a liberated state.

SUKTAM 39

*Yatra loka stanustyajaha
Sradhayaa tapasa jitah |
Tejascha yatra brahmacha
Tatra mamrutam krudi | |
Indrayendo parisrava | |*

Word Meaning

| | |
|---------------|--------------------------------|
| Yatra loka | - In those planes where |
| Sraddhaya | - with devotion |
| Tapasa | - through penance |
| stanustyajaha | - delinking from mortal bodies |
| Jitah | - stay fulfilled of penance |
| Tejasya | - as flames of light |
| Yatra | - where |
| Brahmacha | - the creator also resides |
| Tatra | - there |
| Maam | - us |
| Amritam | - immortal |
| Krudhi | - set us |
| Indraya | - for Indra |
| Indoh | - O Lord of Moon |

Parisrava

- pour down like rain

Meaning

Where the penitents stay fulfilled as flames of light, delinking from their mortal bodies, where the creator also resides, there we may be set as immortals. For that purpose, o Lord of Moon, work for Indra.

Commentary

This is the third hymn of the series where mind is reminded that it has to carry out acts of goodwill to fulfill the personality (Indra), by which one can link up to the path of immortality and of light. Through continued acts of goodwill carried out for long years one gains ability to do penance without deviation. Such penance fulfills the disciple. His self stands as an un-flickering flame at the ajna centre. Such a state enables delink from the body. The disciple seeks such a state. He further says to set him in that state of be-ness even, where creator is. For that he seeks the Lord of Moon to orient his mind to speed up acts of goodwill.

The whole theme of ancient wisdom is based upon yagna, meaning working with goodwill. Will is to be exercised only when it helps the surroundings as well. As long as man stands stably in a state of offering, it leads him to a state of all-offering. By such offering

he gets delinked with the surroundings. Penance then becomes possible.

Not all can get into penance. Penance cannot progress in an unimpeded manner unless one is cleared of all his obligations to the surrounding world. Frequently people think of penance. They cannot continue penance until they gain that state of un-flickering state of light, unless they are free of obligatory karma. A not flickering flame is the milestone to know oneself of his success in penance. Such ones who gain the stable flame as themselves, move gradually to that plane where the creator is. The plane where the creator resides is satya loka, the plane of truth. It is the plane of immortals, where only flames of souls exist but not the bodies. Neither causal nor subtle or physical bodies form in that satya loka.

Thus, a life of offering to a life of penance and from penance to a state of un-flickering flame which gradually progresses into the plane of truth, is reiterated as the path of return of the soul.

The worshipper is reminding his mind of the need to devote himself to acts of goodwill. A daily reminder is a good practice, since mind is forgetful. “Forgetfulness is death”, says Lord Sanat Kumara, the immortal One. According to him even men of knowledge could be forgetful and therefore could die. Un-forgetful but forgiving consciousness is desired.

Continuity of consciousness is the quality of adepts. Where there is continuity of consciousness, where there is no forgetfulness, there loopholes do not emerge. A loophole in awareness is death.

For a student of wisdom his daily game should include the effort to be un-forgetful but forgiving. As much as one forgives he also learns to gain ease in his consciousness and such ease helps not to be forgetful. As much as one is tensed, so much he forgets. Ease, like smile, is essential to live life. Practices that lead to penance and fulfillment in penance need to be in ease. Where there is no ease, there is dis-ease.

SUKTAM 40

*Yatra deva mahatmanaha
Sendrascha samarudganah |
Brahmacha yatra Vishnuscha
Tatra maamabhayam krudi ||
Indrayendo parisrava ||*

Word Meaning

| | |
|-------------|------------------------------|
| Yatra | - where |
| Devah | - the angels |
| Mahatmanaha | - the seers |
| Sa+Indra | - along with Indra |
| Marutgana | - the guards of winds |
| Brahmacha | - as also the creator |
| Vishnucha | - the permeating Lord Vishnu |
| Maam | - us |
| Abhayam | - fearless |
| Krudhi | - make |
| Indraya | - for Indra |
| Indoh | - O Lord of Moon |
| Parisrava | - pour down like rain |

Meaning

Let me be in that plane where the angels, the seers, the lords of wind along with the king celestial, the creator Brahma and the preserver Vishnu. By being with them my fears dissolve. Set me in the state of fearlessness. For that reason we worship Indra and Indu.

Commentary

The ultimate state or the original state from which the beings emerge is sought by the hymn. Having come away from the original abode and having experiencing the creation, the beings wish to get back. To experience the creation they enter the personality and gather such experience in the layer of mind.

Every mind is but a storehouse of fulfilled and unfulfilled experiences. When once one is satisfied with experience, he prefers to return. For such return the cooperation of mind is required. The Lord of mind is moon. The cooperation of ego is also required. The Lord of ego is Indra. When the two function in union, penance can be accomplished. After fulfilling acts of love and goodwill when penance is accomplished, the return journey commences to reach up to the original abode. The devas, the seers, the cosmic lords of air and fire, the king of celestials, all function from that state

of awareness which is called the plane of truth. That is where the creator and even Vishnu can be realized.

The order of return shall have to be duly adapted to. If not, one encounters difficulties as also impediments. On the path of return one meets a higher unit of consciousness at every milestone. Such higher souls need to be noticed, respected and even worshipped. By their grace further portals to the ultimate truth open. Therefore, to advance towards the truth all that is encountered shall have to be related to and cleared. Overlooking can cause tumbling over a pebble. It may cause head injuries including loss of consciousness.

SUKTAM 41

Yatra gangacha Yamuna cha

Yatraprachi saraswati||

Yatra someswaro deva

Tatra ma mamrutam krudi||

Indrayendo parisrava||

Word Meaning

| | |
|----------------|----------------------------|
| Yatra | - where |
| Gangacha | - the river Ganga |
| Yamunacha | - the river Yamuna as well |
| Prachi | - the one in the east |
| Saraswati | - the river Saraswati |
| Yatra | - where |
| Someswaro deva | - the moon-headed Lord |
| Tatra | - there |
| Mam | - us |
| Amrutam krudi | - immortalize |
| Indraya | - for Indra |
| Indoh | - O Lord of Moon |
| Parisrava | - pour down like rain |

Meaning

O Moon, the Lord of mind! Enable my being to settle in that abode where the rivers Ganga, Yamuna and the eastern river Saraswati emerge and where the moon-headed Lord Someswara (Lord Siva) resides.

Commentary

The three rivers are but the three types of energy that flow from the absolute state. One is a downward flow called Ganga, another is an upward flow called Yamuna, the third is the central flow which is called eastern flow or Sushumna or Saraswati. These three flows exist in the human also as the left, right and central flow of energies called Ida, Pingala and Sushumna. The first flow causes involution, the second flow causes evolution and the central flow enables upward and downward movements at will. At their origin is the eternal abode where the Lord exists as Siva with moon on the left side of his forehead, which is the highest place for moon (the mind principle).

Soma is the highest state of moon, which is being sought by the student from moon itself. This is the ultimate of moon worships that man should think of.

Someswara means the Lord with his consort (Sa+Uma). It means the Lord with the Mother. Together they preside over the three flows of energy as the threefold world.

The student would do well to think of the downward, the upward and the central flows within him and to move in the central, vertical flow, which leads him from matter to force, from force to consciousness and from consciousness to the state of being in the east (ajna centre). In the process all is experienced. Thereafter one ascends further to stay stable as crescent moon in the highest plane of the Lord, who is male-female (Sa Uma Eswara). He tends to be a decorative piece of the Lord himself. This is what is called the state of “being glorified by God”.

Sa Uma Eswara means, the Master or the Lord of the universe with his consort Uma. Eswara is the Master or the Lord. Sa Uma means, with Uma. Together it stands as ‘SOMESWARA’.

SUKTAM 42

*Yatra tad Vishnur maheyatey
narayana madhipatim |
Yatra sankha chakra gadha dhara
smaranam muktischa Tatra mamarutam krudhi ||
Indrayendo parisrava ||*

Word Meaning

| | |
|-----------|-----------------------|
| Yatra | - where |
| Vishnuhu | - Lord Vishnu |
| Adhipatim | - is presided over by |
| Narayanam | - the Lord Narayana |
| Mahiyate | - expresses himself |
| Yatra | - where |
| Sankha | - the conch |
| Chakra | - the wheel |
| Gada | - the mace |
| Dhara | - the holder |
| Smaranam | - is recollected |
| Muktischa | - liberation is |
| Tatra | - there |
| Krudi | - settle |

| | |
|-----------|-----------------------|
| Mam | - us |
| Amrutam | - immortality |
| Indraya | - for Indra |
| Indoh | - O Lord of Moon |
| Parisrava | - pour down like rain |

Meaning

Where the Lord Narayana presides and expresses as Vishnu, where his conch, wheel and mace are recollected, where liberation is, there settle me as an immortal being. O Lord of Moon, cooperate with Indra.

Commentary

From Vishnu to Narayana the whole path is. Vishnu is the form aspect while Vasudeva is the indweller of the form. Vasudeva is but a descent from Narayana. Therefore Narayana presides over Vasudeva and Vishnu. He is the source for involutory and evolutionary activity of creation. He is the synthesis from whom all emerge. Through him the wheel of time emerges (chakra). Through him the sound emerges (sankha). Through him the mace emerges (gadha). Mace is the symbol of the 'being' with the head and the spine.

Narayana is the source for expression of the creation of which the first is the impulse. As the impulse comes, the wheel of time starts. As the wheel moves,

air emerges and sound happens. As the wheel moves, the rays of light emerge. The rays gather their velocity and form. The forms successively gain denser matter forming the creation. Vishnu, Vasudeva, Narayana is the sum and essence of the fourfold creation of matter, force, consciousness and existence.

The suktams conclude with the omniscient and omnipresent state of God.





A Homage

*This work is perceived in loving memory of
Mother Smt. K. Krishna Kumari Garu
who left to the abode of Krishna on 17th April, 2020.*

- Dhanishta



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3. Amanaskudu. T/K
4. Ambareeshudu. T
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13. Bheeshma T
14. Bhrikta Rahita Taraka Raja Yogamu* T/K
15. Cow. E/S/T/K
16. Devapi Maharshi Bhodalu T/K
17. Dhanakamuni Katha. T
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| 29. | Geetopanishad – Karma Sanyasa Yogamu | T |
| 30. | Geetopanishad – Rajavidhya Rajaguhyam | T |
| 31. | Geetopanishad – Sankhya Yogamu | T |
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| 33. | Geetopanishad – Vignana Yogamu | T |
| 34. | Golden Stairs | E/S |
| 35. | Good Friday* | E/G/S/F/H |
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