

That light which emits through Sun is the light in the cave of my heart. I am that light. I am verily that light. Verily, verily it is that light which is in the sanctuary of my being. I am no different from it. I am verily THAT. THAT only exists as I AM. My existence is no other than the existence of THAT. That light is eternal. I am but a ray of THAT. I emerge from THAT, play around and eventually merge into THAT. THAT I AM shall be my contemplation and attainment.

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SUN – THAT I AM

Dr. K. Parvathi Kumar



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THAT I AM



Dr. K. Parvathi Kumar

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Dr. K. Parvathi Kumar

SUN
THAT I AM



Dhanishta

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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



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Foreword

Hearty fraternal greetings and good wishes to the brothers and sisters who travelled from South America and Europe to experience the presence of the East. Travelling to the East is symbolic of travelling towards the light of wisdom.

The depth of your aspiration is clearly visible by the distant travel that you all have undertaken. May this group life enable inner travel from West to East, from muladhara to ajna, through the prayers done thrice, through the teachings done twice and through the group life which is continuous. Group life is fulfilled when we see the One in each other as we look to each other.

I express my grateful thanks to Dr. M. Gopala Krishna Reddy, the Vice Chancellor of Andhra University, who demonstrated friendliness of uncommon nature in offering the Vice Chancellor's Lodge and also the garden for our group life.

Dr. Gopala Krishna Reddy himself is a great aspirant of light, and a good friend that went an extra mile to arrange the facility, wherein, there is likely criticism. He was bold enough to tell me on phone, "Criticism is welcome in respect of acts of goodwill." Criticism is common in society with respect to every noticeable action whether of goodwill or evil. Many

well-meaning persons out of fear of criticism do not initiate acts of goodwill. Fear of social opinion must be overcome when one is convinced of the general good. Just goodness is not enough, one requires courage to demonstrate that which one believes to be good. The Vice Chancellor sets an example for many an aspirant. He has not only the will but also the courage. Will, courage, knowledge and silence are but the four essential qualities of a true aspirant.

To be grateful, even for the little acts of cooperation extended, is also a quality of a true aspirant. If we are not thankful for what is given, we tend to be ingrates. To be thankful and to be grateful is but a fundamental quality that lays the foundation to a life of goodwill. Let us commence our group life on this very healthy and congenial note of thankfulness and gratefulness towards the Vice Chancellor, Dr. Gopala Krishna Reddy. His is a life of fulfilment. Let it remain so.

This university has been a mother institution for enlightenment of young ones. The motto of this university is “*Tejaswinam Avadhitamastu*”. This is from Katha Upanishad and means, “Let there be no hindrance to light and may learning illuminate us, both teacher and the taught.”

This institution in which I studied for five years, afforded me many dimensions of life, which had a multiplier effect on my aspirations for light. To

teach wisdom in the Vice Chancellor's garden of this institution is an added splendour to this group life.

K. Parvathi Kumar





Introduction

In this group life it is willed that I speak of the energy of Sun, the Solar Angel, who is the basis of our solar system. When we think of Sun we need to think of the very consciousness, which is the basis of our solar system. Each one of us is but a unit of consciousness. Each one of us is a micro Sun. The other name for this consciousness is 'I AM'. When we speak of Sun we speak of I Am consciousness. In other words we are speaking of ourselves. The self in you and in me is no different from the self of the Solar Angel. It is but the same consciousness manifested in different dimensions and magnitudes. The essence of the Sun and us is but one and the same. We are no different from our Sun.

Let us learn to see the Sun as no different from I Am. The Veda says, "The Sun I see and I Am are but one."

A study and comprehension of the Sun causes the related adjustments to one's consciousness and concurrently results in self-realisation.

Many are the discoveries of the seers of wisdom about the hidden secrets of the Sun God. It is impossible for one to describe and divulge their significance through a teaching such as this. Man attempting to interpret the wisdom of Sun through teachings, is like the part trying to interpret the whole. Part is but a part. It is carved

out of the whole and it carries essentially the whole. In its comprehending the whole it gets absorbed into the whole. Efforts of comprehension and interpretation are but fragments of it. Hence the old dictum that a part can never comprehend the whole.

Let the sincere student carefully meditate upon the given concepts and dwell in them through his intuition rather than intellect, for, it is realization he seeks after and not only knowledge. *Remember, essentially we are seekers of Truth. Knowledge is the means.*



CHAPTER 1

Orientation to Sun God

Believers all around the globe worship God through many names and many forms. There are multitudes of names and forms attributed to that energy called God. In recent times, there are many religions, cults and sects that throw out thousands of concepts to benefit the seeker to find the Truth, whose other name is the God. All these practices are secondary practices. While concepts help, they also cause the related blindness.

A concept hides the very truth which it intends explaining and revealing. There are too many theologies, ideologies, schools of thought the aspirants keep toying with like kids. What is obvious, visible and clear is clouded by mystical concepts which make Truth seeking much more complicated than what it is. In the plethora of concepts, the seeker drowns himself. Consequently he denies a simple clean vision. He gets shrouded by his own thoughts of grey mysticism.

Many of the seekers in their hunt for the mystical Truth overlook the Truth itself. How many seekers really orient to the Sun God, the deity of the sky, and contemplate upon the mystery relating to him always

remains a question. When there is a visible God in the firmament, a visible Truth, why should the seekers substitute that with lesser truth, lesser concepts and lesser forms of God?

Seekers contemplate on colours, chant mantras and meditate upon symbols, while there is the daily presence of the symbol, the colour and the form of God available in the sky namely the Sun God.

Sun presents himself as a circle, with colours such as brilliant white, golden yellow, orange, etc., relative to Earth. He is the very basis of life. He is the foundation for the solar system. In us too, he is the foundation as I AM. Worshipping the Sun can be traced through the entire recorded history of humans. Sun worship was picked up to regain the lost brilliance of consciousness. Sun worship was also found to be helpful in gaining vitality of life and to hold vibrant life – a life that resists disease, decay and death. Worship of Sun and stars was gradually replaced by worship of forms and other symbols. Behind all forms of worship, the solar energy stands out as the background.

There are today fewer temples of Sun while there are many relating to others. The worshippers on the planet have digressed from the bull's eye and are on the circles around it, which do not hit the Truth. The central theme among the esoteric writings has always

been the practices relating to the realization of the Sun energy in oneself and in one's surroundings.

In appreciation of basic Truth, the solar path need not be over-emphasized. This book is but a humble effort to reorient the seekers to the very foundation of the system which is human and solar.



Missing Sun

In many themes, cultures and theologies, one finds the story of the missing Sun, his exile, his imprisonment and his death. The common story behind the missing Sun is man's self-forgetfulness. Man lives by the substituted truth. Due to separated identity, he recognizes himself by his name, form, gender, race, nationality, language etc. He forgets that, essentially, he is a unit of pulsating consciousness and that his name is 'I AM'.

Men live by their personalities, but do not live as souls that they are, which is represented by the stories of the missing Sun.

Likewise, the stories of imprisonment of Sun relate to the souls in bondage. The human souls are bounded by the matter. Lack of knowledge of relating to nature attracts and binds the soul.

Man entangles himself and gets bound by inappropriately relating to nature, when the knowledge of relating disappears. The act of relating unwittingly develops the bondage. When one relates to nature he should hold this truth in conscience and relate. This is what is called working with gloves. As one works in fields the hands remain clean in spite of the hands indulging in matter, when gloves are held. Similarly a part of him consciously should stand detached while a part is involved in the material world. For this the seers

have given a concept as a facility, “Imagine a tree of life. Further imagine that on the branch of the tree a bird exists. Within the bird there is yet another bird. The outer bird rejoices eating the fruits of the tree, while the inner bird rejoices witnessing the joy of the outer.”

The inner and the outer bird are but one in two. Likewise man can also develop an inner man and remain a witness to the actions of the outer man. The outer man is like the glove of the hand while the inner man is the hand as such.

Lack of knowhow tended man to unconsciously relate with nature and get bound. Thus humans have become prisoners of the planet, while they were supposed to be pilgrims on the planet. Thus man’s identity shifted from being an immortal soul to that of a mortal human. Consequently he believes in death and the related fear.



The Sun Festivals

Apparent Movement of Sun in the Sky

In relation to Earth, the Sun in the sky seems to be moving around and moving sideways from North to South and South to North in a solar year.

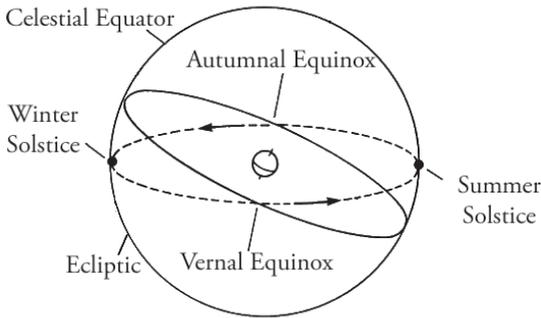
The Sun apparently moves around the zodiac, while it is the Earth that actually moves around the Sun. This apparent movement in relation to Earth was utilized by seers to unleash vistas of wisdom.

Sun seemingly travels from the Tropic of Cancer to the Tropic of Capricorn in a southward direction from June to December. Again from Tropic of Capricorn, he travels northwards towards the Tropic of Cancer from December to June.

The apparent descent of the Sun is related to involution and the apparent ascent is related to the evolution of the beings on Earth.

In his northern and southern journeys, he cuts across equator twice in a solar year while he ascends and descends. The periods of northernmost point during ascent, the southernmost point during descent and the two cuts across the equator were all celebrated as festivals in all ancient theologies. Even today the celebrations do happen in their distorted versions. An aspirant shall do well to relate to the original import of the festivals and relate to the four cardinal aspects of

apparent movement of Sun. These four cardinal points are the Summer Solstice (21st-22nd June), the Winter Solstice (22nd-23rd December), the Spring Equinox (20th-21st March) and the Autumn Equinox (22nd-23rd September).

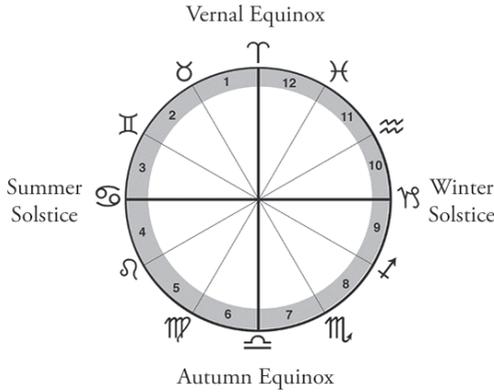


The Four Cardinal Points

In a solar year the four cardinal points are of great importance. They represent the fourfold aspect of creation. That the creation is fourfold is a cardinal key. They are represented by the four states of existence, namely:

- Pure existence
- Existence-awareness
- Existence, awareness and thought
- Existence, awareness, thought and action

These four aspects of Existence are represented by the four cardinal points of the solar year namely the two solstices and the two equinoxes. The equinoxes enable one to experience the yogic state, wherein spirit and matter are balanced. The summer solstice enables experiencing the optimum light. The winter solstice enables death and resurrection. The play of spirit and matter in a solar year is interesting to note. When the spirit dominates there is increasing light and when the matter dominates there is decreasing light. From winter solstice to summer solstice the spirit dominates resulting in increasing light, this is called the Divine Arc, from Capricorn to Cancer. From Cancer, there is once again growth of matter enveloping spirit by which decreasing light is experienced to its apparent obscurity. This part of the solar year from Cancer to Capricorn is called the Royal Arc. The beings go through these two arches of the circle experiencing light and darkness. In this cyclical play of spirit and matter (light and darkness), there are two points of time where spirit and matter stand balanced. These are the times when Sun apparently cuts across the equator. The related days are noted as equinoxes. On these days there is neither domination of spirit nor of matter, pure consciousness is experienced blissfully. The four festivals of cardinal points enable the humans to experience the four dimensions of light.



In man the story of interplay of spirit and matter can be related to the apparent upward and downward movement of Sun, thereby experiencing the fields of light, the events of death and resurrection and the eternal balanced state of a yogi.

The knowers at all times relate to the four cardinal days of the solar year and direct their followers to implicitly follow the equinoxes and the solstices. The equinoxes and solstices constitute the four cardinal points of the year, dividing the year into four quarters of 90 days with one or two cusp days.

In recent times the Aquarian Master, namely Master CVV, re-emphasized the rituals of the four festivals through related alignments and meditations. It is but necessary for a student of light to attune to the solstices and equinoxes through meditation upon the solar light in the related centres.

The Pyramids

Sun temples and pyramids were built in ancient times to orient to the apparent movement of the Sun and the four festivals. The ancients noticed the northernmost point from which Sun returns in the month of Cancer, and marked that point on the land. Similarly they noticed the southernmost point and marked that point too. With these two points of Cancer and Capricorn marked by the morning sunrays, a square was drawn and a pyramid was built with 91 steps. When such a pyramid is built, invariably on the day of summer solstice at the dawn hours, the rays touch the related corner and during the dusk touch the diagonally opposite corner. Similarly during winter solstice, the other two diagonally opposite corners are touched by the sunrays. On the equinox days during the dawn, the eastern staircase gets lightened. And during the dusk hour the western staircase gets lighted. The 90 gradation of steps in the pyramidal form, when lighted on the festive days, looked like a shining snake appearing for a while in the dawn and the dusk hours, which was worshipped during its duration of appearance. Rituals were conducted at the top of the pyramid during the day and during the night. On the four festive days pilgrims used to visit in large numbers to experience the characteristic of each cardinal day,

establish it in them. The temple is invariably visited four times in a year to establish in oneself the impact of the characteristics of the four cardinal days. In each quarter of 90 days, the nature and characteristic of the related zodiacal sign is assimilated into their daily routine. During the forenoon hours the pyramid was ascended by the East and descended by the West. During the afternoon hours the pyramid was ascended by the West and descended by the East. For specific rituals relating to death and immortality the southern steps were ascended. The very path leading to pyramids was from south to north, it was called 'the path of death and immortality'. To the right of such path there were smaller pyramids dedicated to Venus (who regarded as the teacher of death and immortality), Mercury and Moon. Cluster of pyramids constituted a city of pyramids. The glory of life was weaved around the pyramids. Even today in the city of Mexico, as well as 'El Tajin' of Columbia, one finds these pyramids that remind the visitors the knowledge of the past. Pyramids existed not only in South America but also in other parts of the globe. Today people mostly speak of the pyramids of Egypt and pyramids of Mexico. But wherever the knowledge of the solar year and the Sun prevailed, pyramids were there. Such pyramids were there in Europe as well, though not known yet.

Varieties of initiations were conceived with varied rituals conducted in or on a pyramid.

Every pyramid has the principle of the cardinal cross, the right angle of 90 degrees, the Sun's numerical potency of 7 and Moon's numerical potency of 13. In Mayan culture apart from the solar year, the year of Venus was also respected. The Venusian year consisted of 226 days. The year of Venus was utilized for unfolding the secrets of death by the ritualists. The rituals relating to Venus were all associated with the key number 18.

Many are the secrets of sun temples and pyramids which are lost when man digressed from Sun worship to other lesser forms of worship.

Man himself is a pyramid with the 4 cardinal points in him at sahasrara (head centre), ajna (brow centre), anahata (heart centre) and muladhara (base centre). The four centres can be related to the four directions in the following way - sahasrara with North, ajna with East, anahata with South and muladhara with West.

The movement of Sun in a solar year can be traced with the help of the science of astrology in the column of sushumna from sahasrara to muladhara.

The whole human body with 12 sun signs can be seen as the sun temple, in which the solar energy moves upwards and downwards as per human awareness.

When the human relates to Sun and coordinates his activity with that of the Sun, he transforms himself into a Solar God on Earth. In truth, he is no different from the Sun, he realizes thus. In ancient times the foremost worship was recognized as Sun worship. Such worship was meant to align with the Sun. By such alignment one gets straightaway enlightened. The will, the love and the light express at their optimum when such an arrangement happens.

The wisdom of pyramids is not our theme. It demands yet another teaching. Since the pyramids are inextricably linked with the apparent movement of Sun around Earth, it is inevitable to draw the attention of the listeners to the significance of pyramids.



Sun Worship

The divine will, love and activity are but the triple qualities of the solar energy. Worshipping Sun enables one to refill oneself with the three qualities. As much as one is able to receive these three qualities, so much he is enabled to perform and get fulfilled.

The twilight hours as also the mid-noon and midnight hours were perceived as advisable times for worship, since they constitute the four cardinal points of the day. Similarly in the monthly cycles, the new moon, the full moon, the eighth ascending and descending moon phases are also considered propitious. They are relatable to the equinoxes and solstices. The solar energy is the soul energy. As much as the individual soul is reinforced from the universal soul, via the Sun, so much the individual soul fulfils its plan on Earth through the mediumship of the personality.

The prayers enable infusing the personality with the soul energy, so that, there is desirable cooperation and coordination between the soul and personality of an individual. In fact the difficulty and the inability of a student to worship daily at the desired times is due to non-cooperative personality. When prayers are done without attuning to these cardinal points of the day the reception of light into oneself cannot be adequate. When the receptor is not in tune with the transmitter there is

failure of reception. Many find the prayers ineffective due to this reason. But when prayers become the top priority of life, when enlightening oneself becomes the primary urge, the twilight hours, the meridian and even the nadir (midnight) gain paramount importance in a student's life. Due to non-attunement, thoughts received are not in tune with the plan. When thoughts are out of tune the speeches and actions also tend to be out of tune. The distortions that happen digress one from light leading him to a life of fate. One continues to be spinning much karma around oneself until one learns to realign with the soul through the help of guides and teachers.

All occult practices are meant for evolution of soul and in so far as the dominance of personality prevails over the soul, the evolution gets suspended.

The spirallitic movement is reduced to a cyclical movement and thereby soul gets imprisoned. Worship is always seen as a means to enforce the soul, so that it gradually reigns over personality. *Vibrant worship is the need of the hour for humans to move forward.* Worship enables reception of noble thoughts, thoughts of service to surrounding life and that would enable moulding personality when translated into action. The direct import of worship can tangibly be seen as improved expression in speeches and actions.



When one worships the solar energy (the soul energy) one is worshipping cosmic will, love, knowledge and activity. The related alignment with the solar energy happens with such worship and there will be an influx of will, love and light. The ancients knew the time of worship. They also knew the sound, the colour, and the number key relating to the Sun.



Emergence of Sun

Each one of us utter 'I Am', when we refer to ourselves. The name of the self is 'I Am'. There is no other name. When we suffix to 'I Am' any other name it is but a worldly facility. I am Kumar, is a facility, but the truth is 'I AM'. He is 'Jesus Diaz', it is a facility, but his true name is also 'I AM'.

So it is with every other form of consciousness. 'I AM' exists with different forms and different names. We see names and forms and forget the basis of such forms and names. "She is Maria," we say. But the truth is 'I AM' formed into a female person and is named as Maria. Similarly there are animals, trees and minerals.

'I AM' is surrounded by the triangular qualities namely – will, knowledge and activity. From out of these three qualities emerge further the five senses, the five sensations, the five elements and the fivefold body. When such layers happen with 'I AM' as background, it is but normal that the background gets obscured and the layers become predominant.

For example look at a lady's handkerchief, it has a shape with colourful pictures painted on it and with lacing around. We are attracted more to the embroidery, to the colourful figures and tend to perceive the handkerchief more than the cloth. And we

almost do not recollect the cotton which is the basis for the cloth. The very foundation for the handkerchief is in the cotton, the rest is but a built-up. Likewise in the human, the consciousness that he is, enters into the field of nature which is eightfold (threefold qualities and the fivefold elements).

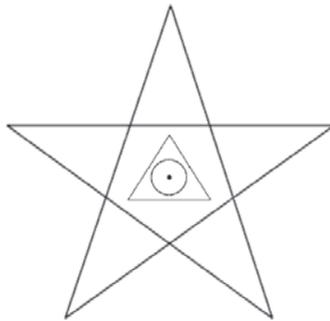
The formations happen on account of the modifications done by nature and further each formation is named. In the world of name and form that we are in, we forget the original and live by the substituted truth.

For example we say we are at the Bay of Bengal. The Europeans say that they are at the Mediterranean Sea or the Atlantic Sea or the Northern Sea and so on. We cognize many seas by the names we give. Essentially it is one seawater on the globe. In our minds there are many seas due to the names that we give. Seawater is seawater everywhere. There cannot be a demarcation of waters. We cannot demarcate Pacific Ocean, Indian Ocean, Atlantic Ocean and other oceans. These demarcations are for facility. They do not exist with the waters of the sea. Form itself is a great illusion that divides the One as many. Naming the form we get further trapped into substituted truths.

We see Argentinian, Spanish, Belgian, German, Austrian, Danish, Swiss and Indian citizens in this group. We say that it is an international group, an

aggregate of different nationals. But behind this there is a common factor. We are a group of humans. To see human first, to see the gender next, to see the nationalities later is an occult way of seeing. When we tend to see what is common between all of us, we see the pulsating consciousness which is the self. This is the only common factor. The play of qualities in us is different. The perceptions of the mind and the senses are different. Our tendencies are different. Our forms are different. They are varied and many. In this variety to perceive that which is common, enables us to walk towards the truth of the self.

The self is a pulsating unit of consciousness. This is the common ground where we find the self, 'I AM' consciousness. This can be presented pictorially as under:



The soul represented by a circle with a centre point permeates into the three qualities and fivefold form of senses, sense organs, sensations, elements and pulsations. The soul is the ninth one. It is surrounded by eight layers - five gradations of matter and three qualities. When one gazes the soul beyond the layers of nature, one sees the Sun in the other. When one gazes within transcending the eight layers of nature, one sees the Sun within. That the Sun and the self are no different is realized through inner contemplations and outer gazing.

Learning to know Sun is learning to know our essential base, the Self. The Self itself is but a projection from the Absolute, called Brahman. From Brahman to Sun, Self to personality, personality to form is a successive formation. Broadly speaking, retracing oneself from one's own projection of personality into the very source is the path of return. This path of return is also called the 'Path to the Light' or 'Path to the Truth'.

We are uttered forth from one light or one consciousness as many units. So is the Sun. The Sun is also uttered forth. The true consciousness from whom the Sun emerged is the basis for our emergence also, though we came through Sun. The source of all that is, is 'pure consciousness' and the 'pure consciousness'

itself is an emergence from Pure Existence, which is called God Absolute or Parabrahman.

That Absolute God is unspeakable, indefinable, indescribable and incomprehensible. Naught may be said of Him. It is from Him there is the emergence of impulse. This impulse through time expresses as consciousness in a phased manner. This consciousness is called the light.

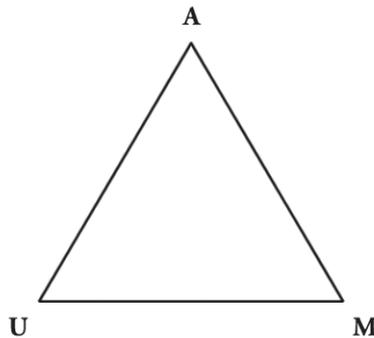
There are many processes through which this light happens from the Absolute. It is a topic by itself. According to masters of wisdom, there are thirteen preceding steps, to the light which we call the light of consciousness. This light of consciousness should not be seen already as the sunlight. From the universal light to the sunlight, there are again gradations.

Suffice to say that the consciousness itself is an emergence from the Absolute and it is from this consciousness there is a phased development of cosmic, solar and planetary systems.

Madame H.P. Blavatsky speaks of this in Secret Doctrine as, "The second springs from the first and develops the third." The first refers to Absolute Existence. The second refers to emergence of consciousness and the third refers to development of creation, which is the work of the pure consciousness. The creation is but the utterance of this consciousness and the consciousness as such is an utterance from the

Absolute. The spring-up of consciousness is due to the utterance (spur, impulse) which is called the ‘The Word’ in the scriptures. Due to this spur there is the emergence of consciousness and from it the emergence of creation in successive gradations.

The Holy Bible says, “In the beginning there was ‘The Word’, ‘The Word’ was with God and ‘The Word’ was God.” In the Eastern scriptures, ‘The Word’ is called the emerging impulse (Pranava) from the Absolute.



Understanding of ‘The Word’ and its work is but understanding of the creational process, the creational continuity and its conclusion.

- These three parts of ‘The Word’ are expressed by the seers as A U M.
- The three syllables in this word represent the commencement, the continuity and

the conclusion. AUM is thus regarded as 'The Word' in the Veda.

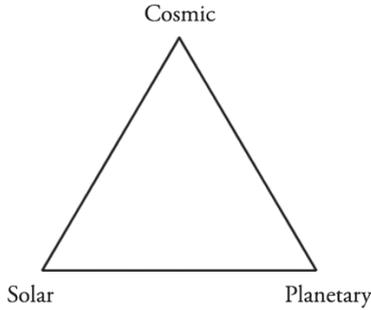
- The seers further say that AUM is not yet concluded. It has commenced and is continuing. Therefore two parts of 'The Word' are at work while the third is not. When AUM concludes the creation concludes into the very source from which it came through.
- The Sun that we know is thus an uttered-forth being of illumination. It is uttered forth from the solar centre.
- According to wisdom 12 solar systems emerge from a solar centre. The solar centre is called Savitru (central Sun). The Sun we know is but a member of a group of 12 Suns.
- Our Sun is called Surya. He has a name in the Vedas as Vivaswata. Vivaswata means the weaver. The Sun weaves the solar system of 7 chief planets, with himself as the centre. It is his family. There are many other minor planetary bodies within the solar system.
- Master Djwhal Khul says that there are as many as 72 minor and major members in our solar system, while chiefly 7 are counted. The Sun weaved them with the help of the consciousness that is transmitted to him, of which in reality he is made up of.

When we speak of our Sun, we are speaking of our father; since he is the father of our system. But he himself is uttered forth from his father, whom we call the Savitru, the solar centre. But the Savitru itself is uttered forth from his father represented by the cosmic centre, Bhargo Deva. And this cosmic centre is the birth of a centre in Cosmic Consciousness.

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

Thus there is a fourfold existence:

1. Cosmic Consciousness
2. Cosmic Sun Centre
3. Solar Sun Centre
4. Planetary Sun Centre



The very triangle is but upon the background of white paper which should be visualized as Cosmic Consciousness, which is the background. It is generally known as the background awareness.

According to Vedic understanding, “That which we know and we see is the great grandson.” He received the threefold light from his father, Savitru (solar centre). The latter received from his father namely the Bhargo Deva or Aditya (cosmic centre/sun). The Aditya himself received from his father, i.e. the Cosmic Consciousness, Aditi. This fourfold manifestation is given out in Vedas as under:

“He got it from his father, He got it from his father and He got it from his father.”

In the 4th state we have the visible Sun. The three others are invisible, but as we understand our Sun in his ascent, we understand the three invisibles also. Since we are a representation of the Sun, in us also there are three invisible Suns.

Nature of Sun

Birth of a Sun is the birth of a centre. The birth of a centre is like our daily awakening. Where from have we awakened? As if from nowhere we wake up. No one can say, from where one has awakened. It is an awakening from the background, which is unknown to us. As we awaken, the background itself functions through our awakening. Meditating upon the background of our awakening is true meditation. It takes long years for oneself to realise that we are awakened.

*“We **are** awakened, we have not awakened.”*

Awakening happens and motors the will, the knowledge and the activity, with us (with the self) as the centre. Thus there is background awareness, an awakening and a triangular functioning of will, knowledge and activity, until we slip once again into the background. The triangular activity conducts itself, with the ‘I AM’ as centre. Each one of us, as a unit of ‘I AM’, is conducted by the triangular forces of awareness. But each one of us lives in the illusion that one is conducting the activity. Little we realise that the activity is conducted through us.

Similar is the situation with the Sun. The Sun is the centre through which the plan of creation works out itself. Sun is a ‘being’ like us. The beings cannot fancy that they are the doers.

Even before we came to 'be', there is already background awareness with its triple nature. As long as the beings understand this and remain neutral, they can experience and even enjoy the plan. The knowers, staying neutral, observe the working of the plan through them and through the surroundings. They extol the beauty and the intricacies of the plan.

Ability to observe is the fundamental step to knowledge. Be an observer, be a witness and be an onlooker of the activity within you and surrounding you. This ability 'to be' enables one to experience the activity of the background consciousness.

Humans, falling into illusion of doing, lose their ability to witness and to observe. Humans are beings and they should learn 'to be'. They cannot be lost to the illusion of doing. Yoga practice is but 'to be', 'to witness' and 'to experience', while one is engaged in action.

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

*Karmani akarma yah pasyeda
Akarmani cha karmayaha
Sa buddhiman manushyeshu
Sa yuktaha krutsna karmatrut*

It means, “*Whosoever perceives inaction in action and action in inaction is the knower. He is the yogi that enables the plan.*”

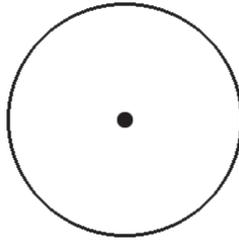
The activity within the Sun and the activity within us is essentially threefold. Namely – the will to do, the knowledge to do and doing. This triangular force runs throughout a Sun’s life, as also one’s life. This can be realized when we realize that we are just a centre for the plan to express. As self, one should know that he is a centre to enable the plan to express with its triangular force. According to Master CVV all are centres or mediums for the plan to express itself. As much as the plan expresses through a centre (self), so much the centre is fulfilled. It is therefore necessary that we stay oriented to the higher centre and let the plan flow through us. This becomes possible when we stay put, when we tend to *be*.

The birth of a centre also gives birth to its circumference. Every activity has its permeation up to a point. Each one of us has one’s circumference of activity and influence. So has the Sun. The moment there is a centre, there is also the circumference around it. Every birth of a centre of consciousness has its sphere of conscious activity. A villager may have his sphere of activity influencing the village, if he happens to be a village head. Likewise the head of a city has his sphere.

Similarly the state head and the national head also have their spheres of activities into which they permeate.

A louse in the hair has its own field of activity. A man has his own. The planets are also 'beings' and they have their own spheres of influence. So is the Sun, whose field of influence is his solar system.

Every being is but a centre with a circumference of activity. "Every being is a memory and its circumference is its memorandum," says a Master. Every point of consciousness has its circumference around it. Symbolically speaking this understanding is presented by a centre with a circumference.



In the science of astrology, Sun is symbolized by a centre, surrounded by the circumference. It is the symbol of a unit of consciousness. In occultism one is required to regularly meditate upon this symbol. It enables us to recollect that each one of us is a unit of consciousness with a defined field of activity and that we as units of consciousness are but projections from the background consciousness.

As we make a symbol of a circumference with a centre, normally we see the two while there are three in it. The very centre and the circumference are upon the background. The background is generally forgotten. The projected centre and its activity are only seen. Without the background of a blackboard, a paper, or a slate, the symbol cannot be made. Without the background consciousness functioning in us, we cannot make the symbol from time to time. The symbol emerges as a unit of consciousness upon the background. The symbol is no different from us. Thus the Sun symbol gives us the message that Sun shines forth in the solar system on the background of central Sun and that he has his ring-pass-not as the solar system. This principle is equally true with an atom, with a person, with a planet and with all systems such as planetary, solar and cosmic. The way to relate to the background is through the centre. The centre is seen in Vedic understanding more as an aperture than a localized point. Through this aperture the plan descends from the higher circles and conducts with the aid of the triangular force. All this becomes possible when the centre does not totter and stays firmly oriented to the background.

The Sun is but a projection. We too are projections of the one universal consciousness. Therefore we need to meditate daily upon that background consciousness from which we emerge as a self. But in meditation

we generally slip into the details of our activity. Our activity predominantly figures in our meditation. It engulfs us and we get submerged in it. But without a centre there is no related activity. The activity is dependent upon the centre. The centre is dependent upon the background. Therefore the meditation has to be a practice of aligning with one's own background through one's own centre.

The name of the centre of consciousness is 'I AM'. The name of the background is 'THAT'. Background projects as the centre. 'THAT' projects as 'I AM'. The meditation therefore is aligning 'I AM' with 'THAT' and experiencing 'THAT I AM'. 'THAT I AM' is the means for realization. Verily 'THAT' exists as 'I AM', and verily 'THAT' conducts the plan of work through 'I AM'.



Utterance and Utterer

Our Sun is an uttered forth being. He in turn utters forth the solar system.

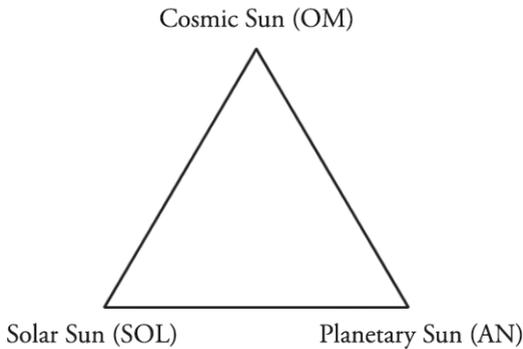
The utterance that was uttered forth by the Sun is beyond the Sun. Utterance utters forth its medium and proceeds to utter forth further through the medium. This requires to be understood. For example, a teacher prepares a student through the teaching, and later works through the student. A father prepares the son with tender care and later works through the son. The plan prepares its successive centres and expresses itself. A tree prepares its own seeds and lives successively. Likewise, the universal consciousness prepares successive centres and accomplishes a grand plan to fulfil beings that traverse through various planes.

‘THAT’ prepares ‘I AM’ and expresses through ‘I AM’. The Vedas call ‘THAT’ as Brahman and ‘I AM’ as Atman. Brahman and Atman should be distinctly understood. The two terms are gullibly used even by scholars and the like. Utterance and utterer are but necessary for further flow of utterance.

‘The Word’ needs a vehicle to flow out. This mike which we use to speak enables amplification of my voice, while my voice itself is uttered forth through my throat. Throat utters forth with the help of exhalation. Exhalation itself is based upon inhalation and

respiration. Respiration again is based upon pulsation. Pulsation is based upon 'me' the 'I AM'. 'I AM' is again based upon 'THAT'. Everything proceeds from 'THAT'. The rest are vehicles or mediums.

'THAT' functions through 'I AM'. 'I AM' is the visible functionary. So is the Sun of our solar system. He is the visible functionary and he himself is based upon the higher principles which uttered him forth. As said earlier the Sun we see has two preceding centres, namely the central Sun and cosmic Sun. These three Suns are called in the Veda as Aditya, Savitru and Surya. They are called in Chaldean and Assyrian theologies as OM, SOL and AN. These three terms are jumbled to bring out the word 'SOL OM AN'. 'SOL OM AN' is a mythical expression of the threefold Sun, is no different from the Islamic version of Sulayman.



In the human being there are three centres relating to the three suns. They are the heart, the ajna and the sahasrara. When these three centres fall into alignment, one is said to have formed the Solomon's Temple in oneself. When the Solomon's Temple is formed, the Divine Plan can be worked out upon Earth. The utterance which is beyond, finds its expression through the three Suns. The other name for this utterance is 'The Word' or the God. That is why it is said that 'The Word' was God, and it is uttered forth through cosmic, solar and planetary systems.

When one utters forth, it is but necessary to observe that which is uttering itself out. The utterer is but an instrument through which the utterance happens. Even the creator utters forth, but the truth is that the utterance utters forth the creator and through the creator again the utterance utters forth. The utterance itself prepares the utterer and permeates further. It is true with the creator and it is equally true with us and with every other unit of consciousness.

The seers of ancient times contemplated upon that background from which everything issues forth. They tried to find out what it could be. With the help of their localised consciousness, they tried to approach the source of their consciousness. As they approached the source, their localised consciousness ceased to be. It is like the wave trying to know the ocean, approached the

ocean and merged itself. When localised consciousness merges in the oceanic consciousness, the former ceases to be, the observer ceases to be, the inquirer ceases to be. Hence it was not found possible to know how it is, before one's own conscious existence. For this reason, all world scriptures uniformly claim that 'It' is unspeakable, unthinkable, incomprehensible and naught. At the same time it is not 'nothing'. If it is nothing, something cannot come out of it. Therefore it is said to be 'seeming nothingness'.

As one touches the realm of this, one ceases to be. Thus the creator, who is a created being, is seen as the secondary state, while the basis of the creator and his creation is seen as the primary state. The primary state is given the numerical potency of 0 (zero), which indicates a state that is seemingly nil, but truly full. In Sanskrit we have two different terms for nilness and fullness. Nilness is called 'Soonyam', fullness is called 'Poornam'. Both of them are symbolized as 0. What emerges from 0, is given numerical potency 1 (one). The story of the wisdom is the story of 0 and 1. It is also the story of 10.

When we see the Sun, we see the visible dimension of the invisible. The invisible functions through the visible. Hence when we learn about Sun, we learn the invisible through the visible. We experience the invisible through the visible. Trying to experience the

invisible directly is difficult. Experiencing the invisible through visible is easier. The visible is a facility through which the invisible can be experienced.

Electricity is invisible. We see electricity through sound amplification, illumination, movement of machines and so on. We cannot experience electricity directly. When we look for a direct experience we cease to be.

There was a villager in India, who came to a town. He saw lights without fuel. He saw fans moving on their own. He saw images in television. He listened to sounds and songs through radio. It was a wonder to him. He asked the relatives about the science behind each and every one of the appliances. They said it is electricity. For every question he asked the answer was electricity. He was enchanted by electricity. He asked one of his relatives in whose house he was, “What exactly is electricity?” The relative said it is omnipresent and is not visible. If one wants to experience, the experiencer gets absorbed and ceases to be. The villager was enthusiastic. He insisted upon his relative that he may be given a glimpse of the experience of electricity. The relative brought the villager to a plug point and suggested him to put two fingers in the two holes of the socket. The villager received a shock and fainted for a while. He regained his consciousness and enquired as to what happened to him. The relative said that he had

the touch of electricity and therefore ceased to be for a while. The villager was jubilant that he could experience the invisible electricity through a visible socket, at the same time he never sought a second experience.

So is the Truth. When you touch upon the Truth, it would be like touching an electric wire. It would be as shocking as the electric shock, one loses oneself for a while but returns electrified. One does not get electrocuted provided one's approach is in due and ancient form and not a hasty, inquisitive experiment. It appears, if one is lucky, one will recover experiencing the glimpse of the Truth. After the touch of the Truth, one is not the same.

So let us learn the substituted truth, namely the Sun, who is but a representation of the original. The original is too shocking. The substitute is a facility to understand the original. Wisdom always leads us through the substitute to the original.

Cosmic Sun

Every awakening gives birth to a centre and its field of activity. Before that awakening Naught exists. The field of activity is spherical with a centre in it. To give an example, when a little lamp is lit in a dark open place, the light of the lamp illumines all around up to a distance. The rays of light permeate from the lamp like a globe. In that field of light, activity can be carried out. Before such lamp is lit, there is space unbound and limitless. But when lamp is lit, the space around it takes to a global (spherical) form and tends to be active.

The seers perceived an active space of globe in a limitless and boundless space. The space globe which is called the '*cosmic egg*' in the scriptures is but the birth of a space globe with a centre to it. The centre is called the cosmic Sun. The globe around him is called the cosmic globe or egg or field of activity. The cosmic field of activity that runs in the shape of a globe is the memorandum for the memory of cosmic Sun. The cosmic Sun's activity permeates all over the cosmos.

Similarly there is the birth of a solar centre and a solar egg within the cosmos and a planetary centre and the planetary egg within the solar sphere.

CHAPTER 2

Form and Name

The created world has a form and name. It is subtle and gross. The subtle also further details itself into causal and subtle. There is a causal world of diamond light, a subtle world of golden light and a gross world of mundane light. All that is created has a form and a name. As the creation emerged forms and names concurrently emerged. When there is no form, there cannot be a name. The un-manifest thus neither has a form nor a name. For facility, we humans, call it as God. In different languages and in different places this un-manifest energy is called by different names. We the humans are stuck with the multitudes of names and have lost sight of the very essence. All theologians today are stuck in the jungle of names and forms.

This is like - water being called by different names at different places in different languages. In Hindi and Sanskrit we call it 'jal'. In English it is called water. In German it is called wasser. In Spanish it is called agua. We may utter different sounds. But all of us mean water only. Spanish say it is agua, but not water. The Germans say it is wasser. Indians, say jal. In Telugu (our

local language) we say neeru. Each one tries to fight that his understanding is correct. Thus the one energy which is the basis of all, is given different names in different theologies. We fight to establish the names we are familiar with. That energy is called 'Tat' in Vedas, in English it is 'THAT', in Hebrew it is 'El', in Arabic it is 'Allah'. Each one is possessive of the name with which he is familiar and is repulsive of another name. But one thing should be known that all are referring to the same essence though through different names, just like all are referring to water though through different sounds. As long as we are stuck with names and forms, the basis of such names and forms remains hidden. The patterns through which the creation happens remain the same. Today the humans are generally not with the essence and its periodical, geometrical patterns of manifestation and de-manifestation. We distanced from the basic laws of alternation, pulsation, periodicity, involution and evolution. We do not see any more the grand geometrician, the very architect and his classical tools in bringing about the gradations of spirit and matter. Occultism is meant to reorient to this grand knowledge, which the ancients expressed through symbol, colour, sound and number.

We see here Germans, Spanish, Argentineans, Belgians, Austrians, Danish, Swiss and Indians. Essentially we all are humans. By and large our

constitution is the same. We think alike in matters of food, drink, body care, personal growth, family etc. Yet, we humans are lost in the differences we notice. To prevent such loss of unity, we need to see that which is common between us. Our frames are common in the sense, that all of us have two eyes, one nose, a mouth, two ears, two hands, upper torso, lower torso, legs and feet. Even the fingers of the feet or hands are same in number. The teeth that we are originally given are also the same unless we have lost some of them due to our behaviour. The five senses, the five sensations are common. The five pulsations and the life principle are also common. The awareness that functions in us through the 7 chief centres of the body is common as well.

What is uncommon is our behaviour. That which is common in us is times more than that which is uncommon in us. To notice the uncommon and the related difference is ordinary. To notice that which is common, and thereby feel the unity is more than ordinary. Wisdom shows what is common between all and ignorance drives one to distinguish, to be separative and to be different.

The essential common base to all of us is our existence, in which there is a spring-up of awareness. Awareness is also common to all of us. Existence and awareness are common. With awareness as basis, each

one engages in a triple activity of will, knowledge and action. It is here, each one is different from the other.

To will, to know and to act are different in us due to different states of attunement of the self to its background. When the alignment with the background is disturbed, the ability to will, to know and to act suffers disturbance. This is what is explained through the story of the prodigal son. A prodigal son is one who distanced from his father. It is due to the state of our non-alignment, men step out of the plan. The occult work is to regain the alignment. Humanity digressed from the plan and therefore lost the related will, knowledge and action that would have rested them in harmony. Conflict is the result of this digression. To correct this digression the seers recommended re-alignment through prayer.

Prayer was originally seen as a means to realign with the higher centres of Sun in oneself. But unfortunately prayers also fell in their quality and purpose and are today reduced to glorified begging, begging different things at different times on priority basis. Besides begging from the world, humans have developed a system to beg from God, even. “Beg you shall be given,” is but a poor status of human. Men have learnt to strike deals with God, by which prayers have become commercial. Most of these prayers are prayers of personality to seek for the personality. Such prayers

do not transform. They only create a greater illusion than what is already in existence. Prayer is but a form of meditation. It is meant to align with the divine centres in oneself. That is to align with heart, ajna and sahasrara. As one stably stays in such alignment, he invariably receives impulses regarding what to do, when to do, how to do and the strength to do.

Today we stand disoriented in different degrees, and are making efforts to reorient. The effort to reorient would slowly enable reorientation. As much as we reorient we are tending to get back to evolution. As much as we stand disoriented, so much the evolution ceases and we stand stagnated. This is the stage where humanity is in. The differences in the state of evolution are on account of different exposures, experiences and experiments relating to personality. They settle in us different understandings. As we tend to align the three qualities tend to balance as between them and form into an equilateral triangle. When the three qualities find their balance the rest falls into order. "As above so below," is an age old dictum. All learning is but a progress from disorder to order and that order enables realignment with the higher self (higher Sun centre in us). Some are ahead in their learning, some are behind. But all of us are learning and we continue to learn. We receive some solace when we know that our Sun is also said to be learning under the guidance of his

seniors, namely the Suns of the Great Bear, and his superiors, namely Savitru (solar centre) and Aditya (cosmic centre).

Yet our Sun is the best role model and an example available to us. On one hand, he nourishes the solar system with the cooperation of other planetary regents. On the other hand he attunes to the plan, as it descends into him from higher circles. By doing so, he is shining forth in the firmament.

We too should fall in line with him, while learning to cooperate with the surrounding beings, serving those who are dependent on us and on the other hand attuning to the higher centres in us, namely the anahata, the ajna and the sahasrara.

All prayers are meant for attunement with the higher circles so that one is reinforced and strengthened to perform better in the surrounding. This dimension is perpetually demonstrated by the Sun and we need to imitate this principle of our Sun.

Remember that each one of us is a Sun centre. We too have the cooperation of the planetary energies in us and we also have the facility to align with the higher centres in us.

The work of a wisdom worker is to align with the higher and to perform in the surrounding. The inflow of energies from higher circles shall have to be appropriately distributed into the surroundings and

by this we discharge our duty. As we discharge all our Earthly obligations we stand fulfilled on Earth.

Coming back to our theme of blackboard which represents that which is beyond, the background, any number of points can emerge on this blackboard. The background has innumerable possibilities of emergence. Emergence of a point, upon the boundless space creates a space globe, which forms the basis for a creation to happen. May this be clear. May this be meditated to know/realize the birth of a Sun or birth of a soul, an atman.

As the three Suns (cosmic, solar and planetary) have their respective areas of operation; similarly the humans have their area of operation and influence. The rest of the area remains passive in relation to them. There is passive space beyond the cosmic globe which is boundless and limitless. We need to meditate upon the self and its effulgence to start with.

The Sun's centre in us is the heart. Its light is golden. The exalted Sun centre in us is at ajna. Its light is silver or diamantine. The seers meditated either in the heart to realize the golden light or at ajna to realize the diamantine light. The former is called the subtle, and the latter is called the causal. Our awareness is generally posited in the objective mind. Therefore we look out to experience the objective world.

But the objective world itself is a product of successive causal and subtle manifestations. To experience the subtle and the causal we need to turn from objective awareness to subjective awareness.

Turning the mind inward is the fundamental step for any occult understanding. As one turns subjective and contemplates upon the heart centre, one finds a world of golden light which is times more beautiful and engaging, with oneself as the centre. Likewise as one contemplates upon ajna, one finds the beauty of the diamantine world with oneself as the centre. Finally as we meditate upon the crown centre we experience the cosmic Sun centre. Beyond is the eighth plane where the background exists. Entering that background or beyond is called Samadhi. There the self disappears into THAT.

Thus in us at crown there is the cosmic existence, at ajna there is solar existence, at heart there is planetary Sun centre and in manipuraka we exist as mind oriented beings on the planet. For all these the symbol is the centre with circumference and the sound is AUM.

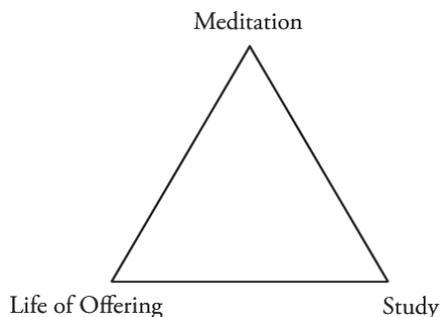
All the Sun centres in us are realizable in the sushumna of one's own column. The column is pervaded by the related energies in the three higher centres namely heart centre, ajna centre and crown centre.

Relating to one after the other successively from heart centre to crown centre, one gains the related wisdom. It is again threefold and is called 'Trayee Vidya'. In these higher centres namely heart, ajna and crown, we find the related subtle matter, which are given the names of subtle, causal and primordial.

The seers of the ancient times stayed within and successively ascended these centres and realized the related fields of activity of the threefold light. Out of joy and ecstasy and pure love they expressed for the benefit of fellow beings. These expressions eventually became the scriptures. These scriptures inspire beings. Therefore studying the scriptures has become a tradition. It is to follow those who precede us on the path of light. They constitute the forerunners. They form the path. We too follow the path. Even Buddha followed it. For that reason he is called 'Tathagata'. Tathagata means one who treaded the same path. We are also Tathagatas in so far as we follow the same path. It is a path of alignment with the higher centres of solar light. We take their experience as guidance and move forward. On the way they form the directional posts. We accept the direction and move forward.

But engaging in scriptures does not enable one to realize the threefold Sun. To realize, one needs to do what the seers did. Reading their experience does not straight away lead to the related states of being and

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



Today many try to read books. As they read, they make their own understanding and they fall into the illusion that they are illumined by their own understanding. They fall prey to the pride of having studied and learnt. They tend to be haughty.

By nature it is normal for one to have some pride. But those who enter into the prime of learning through books tend to display arrogant superiority and disdain

on those with lesser understanding. For such ones, service is the only way to turn normal.

The wisdom books are as harmful as helpful. Too much reading of books is undesirable. One develops insurmountable hurdles by such reading. The hurdle is a super ego. Frequently the students are advised not to be book worms. They walk unwittingly into a loophole and they do not realize it either. They delude themselves.

To retreat from this delusion three fundamental practices are needed.

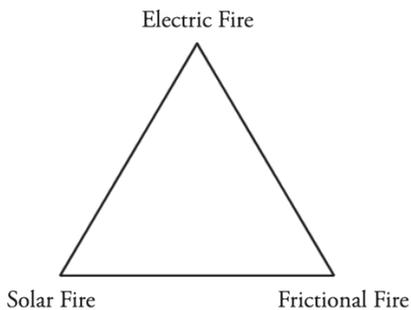
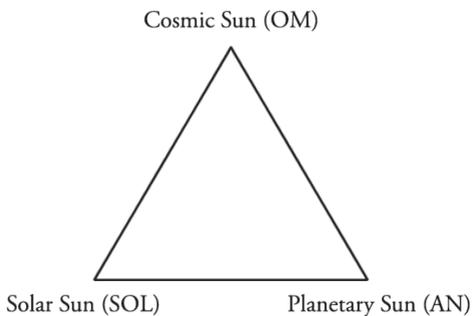
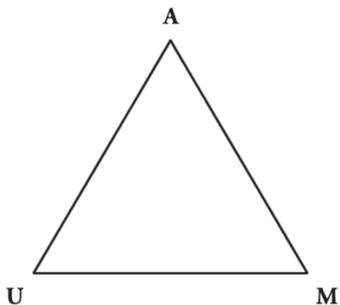
1. Practicing simple steps of wisdom and remaining silent is a fundamental step.
2. Gradually transforming one's life into a life of offering is the second step.
3. Meditating regularly to turn inward and align with the higher centres is the third and final step.

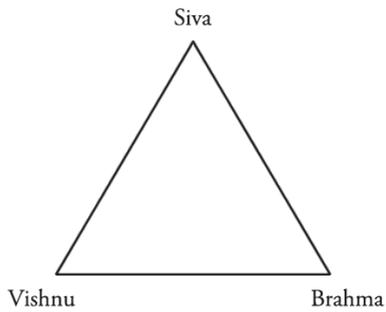
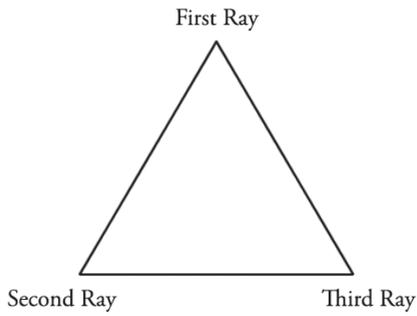
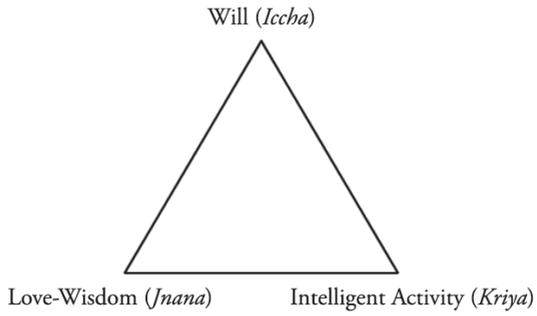
If one can turn the awareness posited in the objective mind into the subjective side of the mind, he finds the Holy in himself. As the subjective mind engages upon the golden light of the heart it finds the Holy. As one enters the heart, one enters the Holy or the divine side of oneself. One enters the temple. Thereafter one is led into deeper chambers of temple, to experience the threefold solar energy. Such is the work contemplated by Sun worship.

Threefold Wisdom – Trayee Vidya

The cosmic Sun centre, the solar Sun centre and the planetary Sun centre constitute a triangle of solar energy. The cosmic is electrical, while the planetary is frictional; the solar which is the middle one is the balance between the two. The first represents electrical or cosmic fire, the third represents the frictional fire and the second represents the balancing fire. Again the first represents the spirit, the third represents the matter and the second represents the consciousness. In Hindu theological parlance, the first represents Siva (the cosmic Will), the third represents Brahma (the cosmic Intelligence) and the second represents Vishnu (cosmic Love-Wisdom). Likewise, they are also called Aditya, Surya and Savitru respectively.

First	Second	Third
Cosmic Sun Centre	Solar Sun Centre	Planetary Sun Centre
Electrical or Cosmic Fire	Solar Fire (Balancing the 1 st and 3 rd .)	Frictional Fire
Spirit	Consciousness	Matter
Siva (Cosmic Will)	Vishnu (Cosmic Love-Knowledge)	Brahma (Cosmic Intelligence)
Aditya	Savitru	Surya





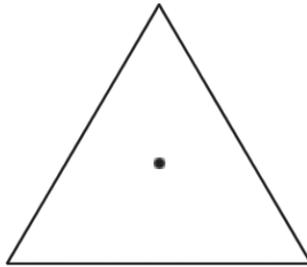
Remember that the three emerge from the background, which is the fourth one. Each time a triangle is presented, try to see four aspects, and not just three. The three are but projections from the background which is the fourth.

Remembering the unseen along with the seen, is an occult practice. Comprehending only the visible and not the basis of the visible, causes incomplete comprehension. When there are three Suns at three levels, there is already the background of the three.

“One becomes three. The three are in One. The One is in three. The three are in One. The One can descend through the three as the fourth one.”

It is from this understanding, the Lord is said to be the four-armed one and also as the fourth one.

The three vertices of triangle have their synthesis in fourth one which is realized through their common centre.



The three representing spirit, matter and consciousness, find their synthesis in the fourth. In the science of triangles (*Trayee Vidya*) the most important aspect is to synthesize the three upon the background of One.

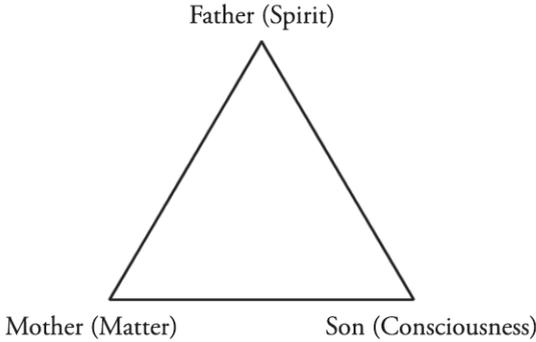
‘*Trayee Vidya*’ of the East is the *Trinosophia* of the Greeks. *Trayee* is *Trino*, *Vidya* is *Sophia*. *Trayee* and *Trino* mean three. *Vidya* or *Sophia* means wisdom. Thus ‘*Trayee Vidya*’ of the East is the *Trinosophia* of the West.

The whole creation is but the expression of the three centres namely spirit, matter and consciousness. Consciousness is but a composite state of spirit and matter. When either of the two (spirit or matter) is absent, consciousness is naught. There cannot be spiritual consciousness. Consciousness itself means a state of two, the observer and the object of observation. In the state of spirit there is no observer to observe. Thus only when spirit exists, naught can be comprehended. Emergence of consciousness is the basis to comprehend. Consciousness does not emerge until there is emergence of primordial matter or ‘*mula prakriti*’. Thus consciousness is seen as the child, spirit is seen as the father and matter is seen as the mother.

Each one of us in our awakened state is a unit of consciousness. It is the product of the spirit in us and

the matter in us. Its glow depends upon the grossness or the subtleness of the matter.

This triangle of father, mother and son is no doubt popular, but its significance is seldom realized.



Each one of us is but a son. So is the Sun of our solar system. When we know the son that we are, we also know the Sun in the firmament. The self – ‘I AM’ (Asmi), is the son as well as the sun.

“Man! Know thyself,” is an age-old saying. Every master of wisdom pronounces it. Man is but the ‘self’ that went through many modifications through many incarnations predominantly in mind as mind. Since man functions predominantly with mind, he is called man. The word ‘man’ in English came through the Sanskrit word *man* (*mind*), *manava*, *manushya*. Each one of us, though a conscious entity, is predominantly driven by mind. Ascending from mind to self is the

path of return suggested. Self descended through modifications as mind. To re-modify the mind, to realize the self is understood as the occult path or the path of the discipleship or the path of yoga. From mind to buddhi, the initial modification has to happen. From buddhi to atma are the final modifications.

The atma or the soul is beyond the three qualities. The soul, when it finds its identity with the Super Soul, the final realization happens. The universal self itself is a modification according to Vedas. Universal self emanates from the Absolute (Brahman) through multiple modifications. As soul enters into the triangular qualities, it modifies itself into an ego. An egoic state is a separated state.



Pythagoras and the Symbol of Tetractys

A self-conscious one distinguishes himself from the surroundings. He tends to be different from others according to the qualities he has. Thus the unqualified self becomes a qualified self.

From unitary existence, unit existence happens. The unit existence is surrounded by the qualities. Balancing the qualities, one can function harmoniously. The balanced state of the qualities is called *buddhi*. In the buddhic state one can live in harmony, while in the world.

The buddhi relates to the world through the medium-ship of the mind. The mind has five channels as five senses, through which energies flow out and flow in. Effected by the flowing in energy (information), mind gets mutated.

If one stays in buddhi he can observe the ever modifying mind. But if one is absorbed by the mind, one loses the harmony of life and lives in conflict due to unending modifications that the mind suffers from.

Man by habit lives in mind. By practice he should stay in buddhi and handle mind, senses and the body. Buddhi is the light of the soul or the self. The soul or the self can be within the triangular qualities or beyond. When it is within it tends to be separative. When

it is beyond, it is in its normal state of non-separate existence.

Thus the self which is non-separate, tends to be separate, further tends to be into buddhi and finally posits itself in mind, in a human being. These are the four states of the self, of which men are at the fourth state.

At the fourth state, man is not only with the world but also within it. He is engulfed by the world. Man submerges into it. He sinks into it and loses his original identity. He gets limited by the name, the form and its quality. The fourth state is a state of conditioning. The self thus stands conditioned and loses its identity. To regain it, one is to recollect the three higher aspects of oneself.

- The three higher aspects are presented by a triangle.
- The fourth aspect is presented by a square.
- The triangle within the square is a conditioned state.
- A triangle above the square is an unconditioned state.
- The latter is called the temple. The former is called a prison. The self can suffer imprisonment or it can stay free as the master.
- The knowledge and the related practices enable a man to turn into a master.

The great adept Pythagoras was deeply fond of the symbol of Tetractys or Tetragrammaton (triangle in a square).

- Pythagoras explains man's inversion by inverse triangle within the square. (Fig.1)
- He explains man's relation to the world with a triangle in the square.(Fig.2)
- He further explains man's triumph over the world by a triangle upon the square.(Fig.3)
- He explains the heavenly man with the double triangle of one triangle juxtaposing the other. (Fig.4)

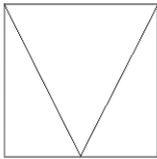


Fig. 1

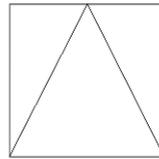


Fig. 2

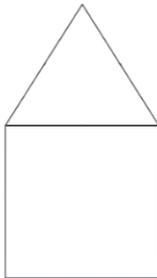


Fig. 3

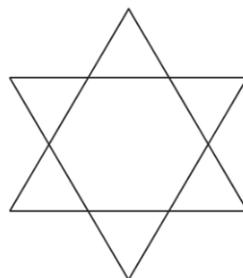


Fig. 4

- In the first state man is a slave.
- In the second state, man lives in harmony within the creation.
- In the third state, he masters the world. The world does not bind him anymore.
- The fourth state is the state where the divine is, functioning at all levels unconditioned.
- The symbolism used by Pythagoras speaks out volumes. Symbols explain much more than the commentaries. He explains the third step as the temple.

Our work through the seminar is to recollect the three higher aspects in us (buddhi, separate self and non-separate self) with our normal fourth state of mind as the basis.

The basis, as is evident from the description, is mind. Mind has two faces. It can be objective and subjective. We develop only the objective face. We need to develop the subjective face. We should be able to see, listen and smell within. We should also be able to feel the inner touch and taste.

Just as we developed the objective mind since childhood, we need to develop the subjective mind through related education. Objective mind has been developed through our application to objectivity. Similarly subjective mind can be developed through education and application to the inner world.

Until we turn inward and practice to see or listen, not much can be gained through seminars like these. There is a need for allocating 2 to 3 hours a day for subjective listening or seeing, by this we develop through time the subjective mind. The subjective mind finds within oneself a humming sound and the related light emerging from the heart. Associating with the light enables one to reach the first Sun centre in the heart. The Sun is but three in one. He has two higher aspects – central Sun and cosmic Sun. Staying in heart further contemplations can be made to experience the central Sun. By this one reaches ajna. Thereafter the contemplation is upon the centre at the crown, which is the cosmic Sun. Thus from objective mind to subjective mind, and subjective mind to anahata and from anahata to ajna, ajna to the crown the ascensions happen. In the process the three Suns are realized.

The Vedic literature named the planetary Sun as Surya (meaning the weaver, like a spider the Sun weaves the solar system). He functions around our Earth weaving the 4 cardinal points manifesting 12 qualities. The threefold Sun interacting with the 4 cardinal points bring in 12 qualities through the 12 months of a solar year. Sun himself is a sevenfold principle as is explained before. Thus the numbers 3, 4, 7 and 12 as also the related symbols are meditated as the means to experience the Sun energy.

Pythagoras says:

$$3 + 4 = 7$$

$$3 \times 4 = 12$$

7 are the gradations of Sun's light leading to 7 states of awareness, 7 colours, 7 planes and 7 planets etc.

12 are the qualities of the Sun represented by the energies of the 12 zodiacal signs. Man the principle of 7 (septennate) relates to the 12 qualities and gains his own experience.

The numbers 3 and 4 applied in different ways culls out different vistas of wisdom. Therefore 3, 4, 7 and 12 shall have to be understood in relation to their potential by every occult student.

The Platonic solids are also relatable to these numbers ($2 \times 3 = 6$, $2 \times 4 = 8$, $3 \times 4 = 12$). One finds the related formations of particles (building blocks) which unveil profound wisdom. The Platonic solids are but the nature, quality and potency of the basic numerals that are at work in building the particles that form the creation.

Pythagoras claims the basic importance of the threefold manifestation of Sun, through the 4 cardinal points, through his most favoured symbol 'Tetractys'.

The threefold cosmic man manifests through fourfold cardinal points with his sevenfold principles into twelfefold qualities.

“The Tetractys [also known as the decad] is an equilateral triangle formed from the sequence of the first ten numbers aligned in four rows. It is both a mathematical idea and a metaphysical symbol that embraces within itself- in seed like form- the principles of the natural world, the harmony of the cosmos, the ascent to the divine, and the mysteries of the divine realm. So revered was this ancient symbol that it inspired ancient philosophers to swear by the name of the one who brought this gift to humanity.”

[source: www.wikipedia.com]



To understand the cosmic plan, the only way is to study him in his image, vertical micro-form, which is man. Man is seven layered with seven nodal points, which are called the seven centres. He expresses in quality, like the 12 signs of the zodiac. Pythagoras further says, “The sevenfold cosmic person

enters into the twelfold qualities to prepare the creation whose number is 5.”

The 7 principles sacrifice themselves into the 12 qualities. When 7 is absorbed into 12, it results in 5.

$$12 - 7 = 5$$

The cosmic person enters into all, sacrifices himself, and through his 12 qualities, prepares this creation whose number is 5.

Number 5 is a key by itself. Numerology attributes number 5 to son of God and number 10 to God. Even in astrology, the 5th sun sign gives clue in relating to sons, while the 10th sun sign gives clue to the son joining the father. The man in creation can join with the cosmic man by decoding the mystery relating to him. For such decoding, 5 is the key number. In fact it is also interesting to know that 5 is the middle number, 4 numbers precede it and 4 numbers succeed it.

1 2 3 4 5 6 7 8 9

5

4 ——— 6

3 ————— 7

2 ————— 8

1 ————— 9

Number 5 can rearrange the other numbers into four sets and sum of each set is 10.

$$(1 + 9) = (2 + 8) = (3 + 7) = (4 + 6) = 10$$

Thus there can be fulfilment and realization in all the four states of existence as one knows the mystery of number 5.

The chief mystery of number 5 is – opposing energies of spirit and matter agree in their middle principle. Number 5 is such a middle principle. The planes of existence happen with different gradations of matter and spirit. The equation at every plane can be worked out when we trace the middle principle. It stays equidistant to left and the right, to the matter and the spirit. It is the point of divergence of spirit and matter and therefore is as well the point of convergence. In every plane such point exists. That point is referred to as number 5.

In a triangle of father, mother and son, in the son there is the quality of father and the quality of mother held harmoniously. The number of son is 5 and that of the father is 10. In 5 you hold the father as also the mother, since the son is a product of the two. To make it a little more clear, 10 only is reflected through nature as 5. Father only is reflected through mother as son. With the help of the son, the father can be understood. Number 5 is therefore taken as the number of son of God, who gives understanding of ninefold nature and

tenfold God. The son of God is called Kumara in Sanskrit.

In the Vedic cosmology five Kumaras are chiefly mentioned, who run their ashrams for teaching in all the three planes (planetary, solar and cosmic). These five Kumaras are known as Sanatana, Sanaka, Sanandana, Sanat Kumara and Narada. One such Kumara is present on our planet, whom we call Sanat Kumara. It is this teacher, with a hierarchy of teachers, who presides over the wisdom schools of all ages on Earth. He is the key to operate the schools of wisdom, into which aspirants are admitted on the basis of the quality of their energy. The seven schools of wisdom are operated on the planet in relation to seven rays by the seven seers under his guidance. He is the hierophant through whom evolutions beyond the planet can be reached. He stands as the bridge between earthly existence and higher existences. He presides over the seventh sub-plane of the seventh plane (earthly plane). He is referred to as the cosmic physical permanent atom. He is called the 'King of the Earth', 'The Lord of the Earth', as also 'The Ruler of the Earth'. The World Teacher, Lord Maitreya (Christ) functions directly in tune with him.

Tracing the Path of the Sun

The Sun we see, is the chief luminary in the sky, is the Sun principle objectified. He is the visible globe of the Sun principle. The source of the Sun is the Sun principle which exists on the cosmic and solar planes as well.

The cosmic Sun is attributed the sound potency 'A'. The central Sun is attributed the sound potency of 'U'. The planetary Sun is attributed the sound potency 'M'. These three states of the solar principle are represented by the sound 'AUM'.

The cosmic, the solar and the planetary Suns put together constitute the supra-cosmic man, Purusha. Each of these principles is sevenfold in nature and together they are three times seven (3 x 7). For this reason the Purusha is said to be 21+ distributed by 7. The Veda says, "7 are the layers, and thrice 7 are the sticks of fuel for Purusha."

- The cosmic Sun is invisible and incomprehensible to man.
- Solar Sun is the soul of the Sun which can be comprehended, but is not visible to the naked eye.
- The planetary sun-globe is the physical body of the Sun.

- The physical body of the Sun has seven layers represented by the seven planetary bodies (excluding Sun and including Earth. i.e. Mercury, Venus, Moon, Mars, Jupiter, Saturn and Earth).
- These seven planets are born out of the 7 principles of the planetary Sun, who is considered to be their source.
- The Sun we see is the 8th one from whom the 7 emerge. Beyond the seven, the Sun is a luminous globe.
- This luminous globe itself is in 7 gradations whose luminosity is based upon the central Sun (Savitru).
- Savitru is the 8th one from whom 7 gradations of light happen. The 7 gradations of the Sun are known as the 7 solar flames.
- Savitru himself is a product of 7 cosmic radiations, whose origin is the cosmic Sun, the 9th one.
- Thus three Suns at three levels representing matter, force and consciousness, represent one cosmic form, called the Cosmic Purusha (Cosmic Person).
- The cosmic person is thus said to be beyond 21 and is not attributed a number, since he

is beyond numerical potency. He is said to be $(3 \times 7)_+$, or 21_+ .

- It is in relation to this cosmic person, the great initiate Pythagoras uses Pi. From planetary Sun to the cosmic person, the path is represented by Pi. Pi as we know is the relation between the centre and circumference as radii.
- The wisdom is to travel from planetary Sun centre to the cosmic Sun centre and move beyond to be annihilated or absorbed. This absorption or annihilation is referred to as Nirvana.
- Nirvana again is in three steps. The first Nirvana happens as one joins the Sun. The second Nirvana happens as one joins the central Sun. The third Nirvana happens as one joins the cosmic Sun. Nirvana means death. In the first step there would be death of personality and birth of soul. In the second step there is death of the soul and birth of spirit. In the third step there is spirit joining its pool. These three stages of Nirvana are called Nirvana, Para Nirvana and Maha Paranirvana. In the human context, in the cosmic physical plane, this can be seen as reaching anahata, ajna and sahasrara.

CHAPTER 3

Man and Cosmic Man

The man on the planet is formed in likeness to the cosmic form and is referred to as an image of the cosmic person. In the image of the human form, correspondences are found by seers in relation to the three Suns and the One beyond. To trace the origin of the cosmos and man, one can relate to the three solar centres in him. All wisdom practices are in relation to this.

- Cosmic person has cosmic centre, solar centre and planetary centre. Man also has these three centres – crown, ajna and anahata.
- Man is visible through his body. The cosmic Sun is visible through his body represented by the solar globe.
- The soul of the solar globe is the central Sun. The soul of man is in the ajna.
- The spirit of the solar globe is the cosmic Sun. The spirit of man is in the crown.
- The cosmic person permeates through the three Suns as the fourth one. Man too permeates through his crown, ajna and anahata.

Mundane man requires turning in and reaching the heart centre and ascending thereafter to the crown centre to experience his origin.

In this path he also experiences the origin of cosmos. It is for this reason worshipping the Sun in its threefold aspect is given by the seers of all times in all theologies.

Worshipping these three Suns represent worshipping:

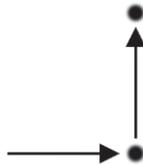
- Spirit, Soul and Matter.
- Consciousness, Force and Matter.
- 1st, 2nd and 3rd Logos.
- The Holy Trinity or Triad.

Beyond this triad, is the God unspeakable, all-permeating and all-potential. Upon this background, the fourth one, there is the play of the trinity.

An occultist is therefore recommended to withdraw himself from the objectivity into the heart.

Having returned to the heart, he needs to ascend through contemplation up to the forehead and thereafter contemplate upon that which is beyond.

The path is thus retracing from the horizontal (the objectivity) to the point where the awareness moves vertical and ascending the vertical thereafter.



Horizontal to vertical and vertical to origin is the path that every teacher formulates for the students.

The human awareness moves in the horizontal path in pursuit of objectivity. Withdrawing the awareness is like reversing the flow, which is not possible, unless one exercises a strong will.

Having reversed the flow of awareness, one reaches the point where he finds the way to the vertical. The point where the vertical is, there, one has to stay. That point in us is the heart. At the heart, there is a vertical silver line through which one may ascend with the guidance of a teacher of Raja Yoga path. This vertical line is referred to as sushumna. It is also referred to as Mukhya Prana. It is further referred to as the Chief Life. Teachers of Raja Yoga familiarize this path to enable the ascent.

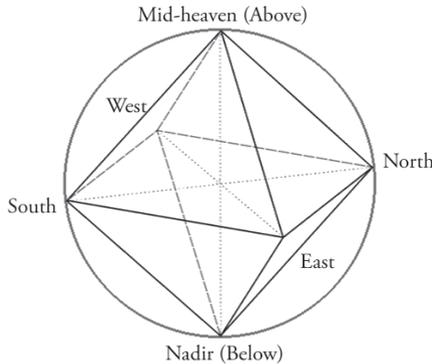
The ascent is for those, who are fairly detached from the objective life. It is not for those who are sunk in the objective life nor for those who are averse to it. It is neither aversion nor attachment but a natural release due to fulfilment of obligations of life through a life of offering. The path of the Sun is the straight path to those who follow their awareness and retrace it to its origin.

Sun Ritual

The four positions of the Sun relative to our Earth cause forth the downpour of different solar energies. The four cardinal points are East, Mid-heaven, West and Nadir.

They also cause the second set of four cardinal points as East, South, West and North on the horizontal plane. It is this sixfold energy emerging from the six cardinal points that constitutes into a deity of six dimensions.

The energy touching the Earth in two sets of four at six places with two vertices being common in the two sets of four can be pictured as under:



There are four around, one above and one below as can be seen from the diagram. Within this diagram one can find the energies of a sphere, a binary, a triangle

and a square. Thus the potencies of 4, 3, 2 and 0 are made available on Earth. Number 432 is a master-key to explain the cycles of time, the ninefold nature, the fourfold existence, the threefold involutory and evolutionary forces and the twofold division of above and below, left and right.

The interplay of these numbers brings forth variety of numerical potencies, geometrical patterns and the related powers, sounds and colours ($2 \times 3 = 6$, $2 \times 4 = 8$, $3 \times 4 = 12$). The deity thus formed carries all these potentials. The solar God in relation to the Earth brings about an ascending arch of light from December to June which is called the Divine Arch, and a descending arch of light which is called the Royal Arch from June to December. He brings forth 6 seasons of 2 months each and a solar year of 12 months. He also brings forth 4 quarters of 3 months each. He further brings forth 3 divisions of 4 months each with 3 sets of 4 elements (3 earthy signs, 3 watery signs, 3 fiery signs and 3 airy signs). The Earth and the beings on the Earth get fulfilled with the patterns, potencies, sounds and colours that Sun brings forth.

There are oppositions within the symbol which are complementary. The circle speaks of the Law of Periodicity. The successive sectors speak of the Law of Alternation. The point and the circle represent the Law of Pulsation. Tracing the 4 sectors in clockwise

direction, the Law of Involution is revealed. Tracing them on the reverse wheel, the Law of Evolution is revealed.

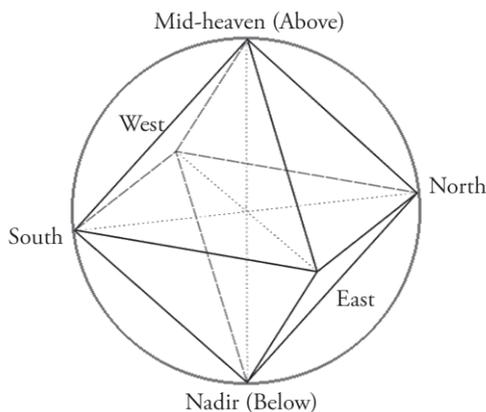
- From the ever hidden background, the one (point) is born. Around the 1, the 0 (the globe) is born.
- From these 2 the threefold being comes.
- From 3, the 4.
- The 3 and 4 unite (to become 7) and multiply (to become 12).

Meditating upon the symbol enables inner revelation of wisdom. The hidden wisdom is thus revealed.

In recent times Madam HPB was shown this symbol. Thereby she gained subjective consciousness through contemplation and revealed the mysteries of creation.

A student of occultism is recommended to stand in the centre of the symbol and contemplate upon a sphere around him with the 2 sets of 4 cardinal points mentioned here before.

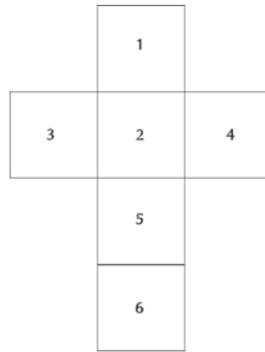
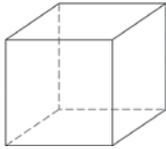
This is conceived as a ritual by Vedic seers and is given out for practice during morning and evening hours. Those who are introduced to Sun worship are basically given this ritual. It is also called a ritual of building a double pyramid around oneself with one's own heart as the centre. Around the pyramid the sphere is also visualized.



The ritualist is recommended to face the East, salute the East and visualize that the angel of the East is reaching him into his heart. He thereafter is recommended to turn to face South and visualize the arrival of the angel of South, reaching him up to the heart. Likewise he turns to West and to North as well and invokes the related energies. Thereafter, there would be invocation of energies from Mid-heaven and from the Nadir. From all the 6 directions the 6 angels join the ritualist at the heart, by which a double pyramid is built.

Around the double pyramid, the sphere is visualized. In fact the 6 directions bring in primordial energies and construct a cube. Cube enables manifestation of magical work.

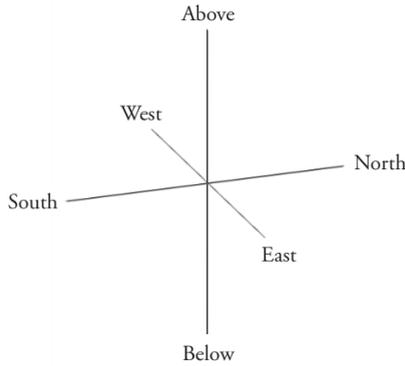
The cube has 6 sides (4 around, 1 above and 1 below) and this cube unfolds into the sevenfold man. The six-dimensional cube when unfolded becomes a cross of 7 squares. 6 dimensions of the cube thus bring out the sevenfold man as the cosmic cross, which has truly speaking 6 sides, but appears as the sevenfold one.



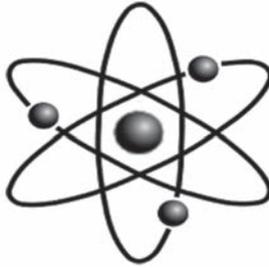
In the cross of 6 squares one sees 7. Since square 2 is common in horizontal and vertical, it has to be counted twice. It is the common point for the two sets of cardinal points.

The sixfold solar energy is also worshipped as a three-dimensional cross.

The two sets of 4 cardinal points result in a three-dimensional cross with 4 horizontal points in a square and with Mid-heaven and Nadir as a vertical descending therein.



The same three dimensional is now being presented in the modern world as under:



This symbol has been visualised in Vedic times as a four-armed deity with his head and legs forming the other two vertices.

Worshipping this deity in a miniature form in one's own heart was conceived within and given in Vishnu Purana and subsequently in Bhagavata Purana. The



students may realize that the threefold Sun descends upon Earth as a six-faced deity and guards the Earth and the earthy beings. They would do well to worship this form of energy. It is the form of the cosmic person whose other names are Virat Purusha, Vishnu, Cosmic Christ, Adam Kardmon and so on.

I leave it to students to enlarge upon the subject to envision the profundity of Sun's work on Earth. Sun therefore stands as the most worshipful deity for all the beings of the Earth.

Manifold Divisions of the Solar Year

The three-dimensional cross has hexagonal properties in it bringing forth the six dimensions of a solar year.

- The year is divided into 6 seasons of 2 months each. 6 seasons prevail in the tropics while only 4 are experienced beyond them. The 6 seasons are spring, summer, rain, bloom, winter and fall. Each season is of 60 days. In 60 hours, moon transits a sun sign. 60 minutes constitute an hour and 60 seconds constitute a minute. Number 6 is a formidable number and a key to unveil the dimensions of the Sun cycle. 3 and 9 are other numbers.
- The 6 seasons are worked out successively in the 6 centres of the human body from ajna to muladhara, which enables experiencing the solar deity in oneself and as oneself. This is what is called as realizing oneself as the son of God.
- The year is divided into 6 months of ascending Sun (Uttarayana) and 6 months of descending Sun (Dakshinayana).
- It is again divided into 3 parts of 4 months each giving birth to 3 airy signs, 3 fiery signs, 3 watery signs and the 3 earthy signs.

- In each $\frac{1}{3}$ rd part of the year, 4 of them repeat in a sequence of fire, matter, air and water.
- Their rearrangement in oneself would bring in the synthesis of 4 as the 5th one, namely Akasa.
- Akasa can be experienced 3 times through the threefold division of the solar year.
- The Vedic scriptures speak of 3 akasas namely, akasa, mahadakasa and parakasa. They are the basis for the three aspects of the Sun. Unless the 4 elements, which are seemingly opposite (water-fire, earth-air) are synthesized, the 5th element, the origin of the 4 elements cannot be experienced. Synthesis results when the two pairs of opposites are worked out to be complementary. By such work, the opposites disappear resulting in air and fire. Air and fire are but complementary to each other. As they fuse the result is akasa. The science of alchemy is a sublime science by itself. Initiates from time to time synthesise the elements in them and consequently they could also synthesise elements outside. By this they have been able to cause appearance and disappearance of things and articles. They also appeared and disappeared, with the help of this science. In the ordinary humans these four elements are at loggerheads with each other. Hence bodily existence is not

a very comfortable state. The body that is given shall have to be reorganised to find the related harmony. When a horoscope is examined the proportions in which the four elements are can be verified. If fire and water are predominant there is the consequent fight within one's body causing disturbances in health. If fiery planets are in water, earthy planets are in air and vice-a-versa, an astrologer should make sure to suggest ways and means to turn the opposites into complementary. For example, if Moon is in fire, like in Aries, Leo or Sagittarius, the native is not comfortable with his mind. It is a burning mind. If it is in waters or in air, it is comfortable. Occultism or yoga practice is to rearrange and to synthesise. By this the yogis experience the akasa at the heart, mahadakasa at the top of the forehead and parakasa above the sahasrara.

- The solar year of 12 sun signs, in its threefold division reveals many secrets of wisdom when meditated upon.
- The solar year is likewise divided into 4 equal parts of 3 months or 90 days each. In such division every set of 3 months conclude successively with air, matter, fire and water. For example in the first quarter, 3 elements are present namely, fire in Aries, matter in

Taurus and air in Gemini. Their synthesis can be found in water. Likewise, the synthesis of Cancer (water), Leo (fire) and Virgo (earth) can be found in air. In this quarterly synthesis the four elements gain their individual synthesis. By relating to their opposites (fire-water and air-matter), akasa can be realized. The fourfold division enables 90 days contemplation upon triangular elements by which the synthesis of each element is gained culminating in air.

- To experience the 4th element (air) of the 4th dimension (buddhi), the occultist carries out 90 days of contemplation and awaits initiation for a day and odd, thus fulfilling the 4 cycles in 365 days.
- The solar year is also divided into 5 divisions of 72 days each. This is called the 'order of the star', which is carried out in the cave temples of mountain ranges by advanced initiates to experience the magic of creation as a series of concurrent manifestations and de-manifestations.
- A son of God is represented by the threefold cross with 6 hands, while God himself is represented by a cross with 4 hands. In the Vedic wisdom, the threefold cross with 6 hands is called Kumara. Kumara literally means a son

of God, who descends from God and moves on Earth to show the way to earthy beings. Every time God manifests into a human form, he is said to be a Kumara.

- Poetically it is said that the four-armed fourth one descends mounting on an eagle to stand amidst the humans as the six-faced Kumara. He is well supported by the eagle, a bird.
- Symbolically the bird represents the principle of pulsation.
- The man in God ascends with the help of the ascending pulsating principle.
- The God in man descends by means of the descending pulsating principle.
- The ascent of man and the descent of God is a drama conducted in sushumna with the support of the pulsating principle. Thereby God joins man and man turns out to be the son of God. This work of transforming oneself into Kumara is guided by the hexagonal principle.

Sun Temple

Observe the cube carefully, which has 6 sides. Each side is a square. Each square is but 4 right angles.

- The 6 sides of the cube carry 24 right angles.
- 24 are the hours of the day.
- 24 are the lunations of the year.
- The 24 lunations are but the upward and reverse energies of 12 months.
- The 12 months are but a 6 pairs of 2 months.
- The 6 pairs are but essentially 3.
- The 3 are but 1. It is 1 in 3 and 3 in 1, namely the consciousness, force and matter, the trinity.
- The cube is but 6 pyramids converged with their apexes. The 6 sides of the cube are but the 6 bases. Each base is but a square of a pyramid. The 6 cubes converged, make one perfect unit. A cube is a perfect figure. It does not suffer inversion. Base it on any one of the 6 sides, it looks the same.
- The other perfect figure is a sphere or a globe or a ball. Even the sphere does not suffer inversion. There is no other figure as perfect as the sphere or the cube. Mathematically the properties of the sphere and the properties of the cube are the same.
- A sphere is perfection un-manifested.

- A cube is perfection in manifestation.
- In all rituals of magic and mystery the sphere is placed upon a cube to enable un-manifest energy to manifest.

To enable manifestation from subtle to gross, in a ritual, a cube is used. Likewise, whenever a sphere is used it enables de-manifestation. For transforming to subtle plane, spheres and circles are used. To enable manifestation of subtle energy and to invoke blessings and benedictions cubes are used. In all ritualistic temples cubes and spheres are common. In temples of lesser order squares and circles are used. Within the cube 6 pyramids are hidden. Each pyramid has 4 triangles. Thus the 6 pyramids in the cube contain 24 triangles. 24 triangles are but 24 petals. These 24 petals are ascribed 24 syllables that constitute Gayatri Mantra.

The Vedic seers believed that there is no mantra higher than Gayatri and that there is no deity higher than Gayatri. Gayatri is poetically depicted as carrying 6 faces and each face carrying 3 eyes. The secret behind this picture's presentation are the properties of the cube or sphere. Meditating with the mantra of Gayatri upon a crystal sphere has been an ancient practice. Such meditation enables realization.

The Vedic seers believe that one attains perfection as one contemplates Gayatri and visualizes its energy.

One would gain all round perfection as one meditates upon the solar energy in the form of a cube, the sphere or the picture of Gayatri. In the picture of Gayatri, one would only see 5 faces, the 6th face is hidden. With the cube also it is so.

It is interesting to note that in all pictures available of Gayatri, one would see only 5 faces and even while one sees a cube, one would only see the 4 sides around and the 5th side on the top. One cannot see the side which is hidden in the base.

The Indians speak of five-faced Gayatri, which is exoteric. The truth is that Gayatri is six-faced, with a face hidden. It is the case of many other deities in India that are referred with five-faces, as one ignores the hidden face.

Without ajna centre man is not complete with the other five centres, namely – visudhi, anahata, manipuraka, swadhistana (sacral) and the muladhara (base).

There is a five-faced Hanuman, a five-faced Ganesha and so on. In all such cases an esoteric student should also have the vision of the unseen dimension. *To envision the unseen through the seen is occultism.*

In a picture of Gayatri 3 faces are set between the extreme right and extreme left. The extreme right face represents the solar energy and the extreme left face represents the lunar energy. In between these two the

three faces represent the first, the second and the third Logos.

The solar face has the colour of solar light (brilliant light/diamond ray). The lunar face is coloured with moon light (soothing milk-white ray of pearl). The 3 faces in between representing the first, second and third Logos are coloured red, blue and golden yellow respectively.

The 6th face which is behind is beyond number, colour and sound.

For the present it will suffice to say that the essential energy which forms the basis of creation comes down as soli-lunar energy to cosmic, solar and planetary Suns. An intelligent student requires to correlate these energies to one's own system and thereby gain cosmic consciousness.

A master of wisdom is symbolically presented as a cube, as in him all these dimensions are equally present. He functions with equal felicity with all the five elements and their basis. He functions in all the three worlds relating to us.

A disciple is represented by a brick, wherein the opposites are equal. The brick also has 6 faces like a cube. But all its dimensions are not equal, only the opposites are equal. In a brick of 6 sides, when the opposites are equal they tend to be 3 pairs. Thus the brick tends to be a triangular energy, but in such a triangle the 3 angles

are not equal. In the case of a cube, the 3 angles of the triangle are equal. That accounts for the difference between a master and a disciple. In the cube all 6 sides are equal. In the brick the width is different from the length. The height is still different from the other two. It is not the case with the cube. A disciple no doubt presents triangular energy, but not the energy of an equilateral triangle. At least in a disciple, the opposites are equal in the sense that he accepts the duality of life. He is not affected by comfort or discomfort, pain or pleasure, profit or loss, success or failure, adversities or happy times. When one is poised in all situations of life he is a disciple. He is a brick, symbolically speaking.

The aspirants are those who are tending to be disciples. They have the potential to be a disciple, provided they are willing to shape themselves up. Shaping an irregular stone into a brick is discipleship. Within a stone, a brick can be visualized and unnecessary oblique structures of the stone can be eliminated. It is only from an irregular stone that a regular brick emerges and such bricks are useful in building a temple of God. Bricks are brought together and set into a pattern to realize a temple.

Thus a master of wisdom gathers around him a group of stones, cuts and shapes those stones into bricks and gathers the bricks and builds the temple according to a design. It is always easy to build temples with bricks

of stone but it is not easy to build a temple made up of human bricks. Irregular humans need to be brought to regularity, shaped-up, grooved-up to constitute a brotherhood. Such has been the work of great masters like Pythagoras who established Pythagorean brotherhood/community. Communion of the disciples is the basis for realization of brotherhood.

A brick sticks with another brick while building a temple. But in a group of odd aspirants, who are divergent and disagreeable with each other, much is desired in terms of self-transposition and transformation. Stone to brick and cube to sphere are the steps to enter into the realm of the Sun.



Sun – The Initiator

The threefold Sun represented by our visible Sun is the cause of the four cardinal points on the Earth, as said earlier. The threefold Sun through the four cardinal points comes down as seven principles.

- The seven gradations of the light cosmic, solar and planetary, manifest as the seven principles through the seven rays upon Earth.
- Thus on Earth, one finds seven gradations of matter.
- Our body also contains seven tissues of different gradation from the sperm to the bone.
- The seven rays of the Sun cause sevenfold manifestation of light and also sound in scales of seven, for the seven different gradations of light emerge from the seven sounds.
- All the minerals of this Earth are of seven groups.
- Matter is of seven densities.
- In seven steps a planet appears and disappears. The consistency of the sevenfold manifestation throughout the universe is due to the activity of the Sun.
- Sun is also the gateway from our solar system into higher systems.

- On our Earth there is a Sun centre called Shamballa, which provides the way-out from the Earth.
- In man, the highest centre of the Sun is the sahasrara. At that point man can experience the highest illumination of his Sun.
- When man stands vertically on Earth, the path of his head orients to his meridian. When Sun is at its meridian during the midday, he stands a chance to get aligned to the Sun. When the link is established, the initiation takes place.
- The highest point of illumination is said to be in the sign Aries, for Aries represents the top of the head of the man.
- For every man his meridian is the place of his initiation. This gives a clue for every individual to find out the mid-heaven in his or her horoscope. The days during which the Sun transits the mid-heaven constitute the time for initiation.
- For a person whose ascendant is in Capricorn, he experiences mid-heaven in Libra. When Sun is in mid-heaven, if such one meditates he receives best results.
- Similarly if one's ascendant is in Cancer, his 10th house (mid-heaven) is in Aries. If one is aware of his 10th house and meditates during

the noon-time during that entire month, such meditations are most beneficial.

- The degree of your ascendant decides *the* day in the 10th sun sign for an initiation. When one's ascendant is at 15 degrees Capricorn, and when Sun transits the 15th degree in Libra, meditation during that time enables initiation. At least it would give an enlightenment of some degree.
- Every illumination is but an initiation. When Sun is at your meridian you get the chance to get the link with the hierarchy. A day before the mid-heaven (or MC), and a day after are also important. Thus three days shall have to be set apart for the likely link to the hierarchy and the related illumination and initiation.
- The individual Sun centre and the Sun centre in the universe correspond to each other. They are like the two legs of a compass. They are concealed in the square that connects the four cardinal points starting from one's meridian.
- As soon as a being is born, there is this square. Man stands at the centre of the square and neutralizes the square as he stands in the Sun centre.
- The drama of this universe is revealed by the Sun as the wisdom of creation, the moment one gains the connection to the Sun centre in him.

- For this reason, it is said that, a yogi has to pass through the Sun centre to unfold the wisdom of higher levels, which hitherto remained concealed.
- From ancient times there are rituals abound in the world in relation to the solar symbolism. When the individual Sun centre is illumined by a link to the universal Sun, the latter institutes in the former. The substituted truth that man is, regains the original truth and the related patterns. The square that he is born with aligns with the Sun's square as it exists on Earth. The square of Sun on Earth is again seen in threefold manner, namely – the mutable, the fixed and the cardinal cross. The cardinal cross is the celestial cross, it is the celestial square. When this is established in man he tends to align with the plan and function in tune with it.
- By this, ego disappears and the soul shines forth. It is called the '*ritual of head cut*'. After such a ritual, man functions for the divine plan and ceases functioning for oneself. The individual plan is dissolved and the divine plan runs thereafter.
- A man himself has three squares, a square of the past based on the moon, a square of the present based on the ascendant and a square

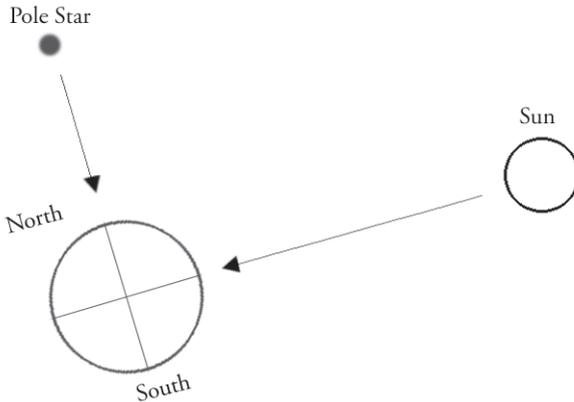
of the future that he builds based on the Sun. Consistent meditations on the days of meridian relating to these three squares, enables one to square up his squares and stand in the square of light of the Sun. Indeed the keys that astrology unfolds are too sublime to be elaborated in the present context. A key to initiation is presented in the few lines stated here before.



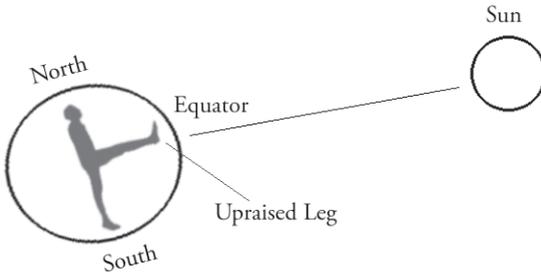
Sun – The Life Giver

Earth turns out to be a magnet due to the work of the solar energy.

- Two different vibrations of solar energy are received by Earth through the North Pole and through the Equator.
- The North Pole receives the energies via the Pole Star, while Equator receives it from the Sun.
- Earth receives solar energy vertically through the North Pole and horizontally through the Equator.
- The two streams of energy due to their different entry points develop different vibrations. They meet at right angles at the geometric centre of our Earth.



- This point of meeting gives birth to the magnetic currents which emerge from the centre to the circumference of the planet.
- The vertical currents are said to be presided by Dhruva, the Pole Star. The horizontal currents are said to be presided by Sun. The hidden right angle formed on Earth is referred to as Uttanapaada (means upraised leg) in Puranaas.



- The former energies that descend via Pole Star through the North Pole are the means for the Jivas (eternal egos) to descend, to be the souls on Earth.
- The latter energies that enter through the Equator constitute the life energy that surrounds the soul to enable formation of a vital body. It is with the help of this vital body, the beings on Earth gain their body drawing from the five elements of Earth.

- When the Earth rotates on its own axis, the apparent circle of Sun's daily motion serves as a charged coil of light. This makes Earth a magnet. The rotation of the Earth also serves the purpose of a magnet to induce electrical charge in the etheric currents around the Earth touching the poles.
- All these etheric currents emerge from the geo centre of our Earth and raise to surround the Earth. This process is called emergence of upraised current. Uttaanapaada means upraised leg. The upraised etheric current runs around the Earth touching the two poles.
- The electrical charge thus produced and circulated through the induction coil of the etheric currents, manifests as the vital body of the Earth.
- Verily, it is this vital body that is distributed to the incoming Jivas, who visit the Earth.
- The whole work happens under the supervision of the solar deity, the Sun. He is the supervisor, he is the observer. He is the one that objectifies the plan on Earth.

CHAPTER 4

The 5th House

Among the 12 signs of the zodiac, Sun is said to be exalted in Aries. His place of residence is said to be in Leo where he is called the ruler. His place of birth is said to be in Capricorn while his place of descent is said to be in Cancer. Sun is also said to have the chamber of death in Scorpio, the 8th house. The transit of Sun through the 12 sun signs is a story of great interest.

The 5th sign of the Zodiac namely Leo corresponds to the centre above the diaphragm and it is referred to as the cave of lion. An aspirant must necessarily be noble, loving, protective and straight forward in his behaviour so that he stands a chance to experience the energy of the Sun in the cave of the lion, namely Leo. This is the fundamental step. Then only he is said to be residing in his original residence. Living in the heart is considered as living in the residence. Other residences are not so important to a student of light. Looking for better and comfortable residences is an unending game, until one learns and proceeds to reside in one's own cave of lion, which is his heart centre. Man who is born on Earth is required to be reborn in his own lion-

cave, which would enable him to experience himself as son of God and also enable him to experience the mysteries of caves. Entering one's own heart centre is but gaining the key related to number 5. Once this key is gained through the ardent practices, the teachers are available in the cave to help appropriate application of the key.

At this stage, man's life itself becomes a book and he reads his own life, chapter by chapter. Each chapter reveals a little more of his own nature. There are 5 such chapters or volumes which one reads in a reverse order to experience the Sun as 'I AM'. As much as the 5 volumes reveal to him so much he ascends from the cave of heart to ajna, which is the throne (Aries) one is to occupy. Enthroning himself, he rules his life and protects the surrounding life. This is how he stands exalted in his own being, just as Sun is exalted in Aries.

The world of fivefold elements around him is connected to man through the fivefold senses that man holds. Through the 5 senses man extends into the world to the point of entanglement. He develops roots into the world and consequently misses the centre of residence that is within. The permeation of man through the 5 senses shall have to be reversed. It is like drawing back the 5 fingers of the hand to grip. Instead of gripping the world one should draw back the fingers to grip the centre within him. Until this

happens one can never enter into the kingdom of light. The 5th house Leo, is the very first house of initiation which holds mysteries. To demystify, one should first necessarily get into the house of mystery. Therefore universally all scriptures speak of entering into heart, the 5th house.

When one enters into the 5th house, he is said to be born again. He would think, speak and act afresh. He learns afresh to receive a new set of thoughts that translates into speeches and actions. He is no more the same, he is different. The one that enters into the cave, is different from the one who resides for a considerable duration of time in the cave and comes back. He brings with him the touch of the light of the cave. Staying in cave is more important than returning from it into objectivity. Students are too quick to get back into objectivity from the cave. But if one stays in the cave, dwells in it, he realises many things in the cave. He finds secret ways. He also finds a vertical way of light. If one stays at home he knows more details of his home condition. If one does not, there is no way to know the facilities/difficulties of one's own home.

Many are the mysteries of the 5th house Leo, which can be experienced as one strives to enter the cave within oneself.

Aspirants are interested in mysteries of creation. No mystery reveals itself, until and unless one in-vests

himself to experiment upon self. By the word in-vest, please note that you need to develop a vestitute within. This vestitute is initially of golden colour. Until this is prepared one requires to stay for long hours in meditation. This investiture is frequently called the robe.

An aspirant of light encounters 5 ruffians on his way back to the house (the heart centre). As he overcomes each ruffian a volume in the book of creation is revealed to him. The 5 volumes aforesaid are gradually revealed, when the 5 ruffians are overcome. Volume one reveals the first ruffian – desire. When desire is transformed into will, it leads towards fulfilment of purpose of life. Desire defuses from the purpose. This is the first ruffian. Understanding of life is different when will replaces desire.

The second ruffian is aversion. Aversion is but the negative aspect of desire and it veils the second volume. When aversion is overcome one tends to be neutral. In this state of neutrality the second volume of creation reveals its beauty.

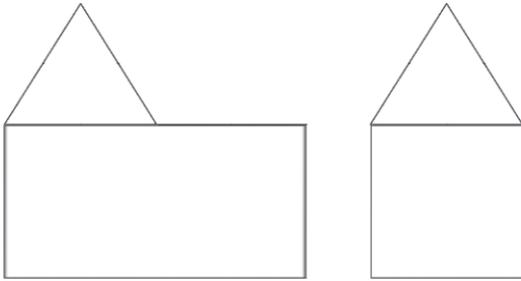
The third ruffian is egoism. When egoism is high, one tends to be separative developing pride for oneself and prejudice towards others. When this ruffian is overcome through seeing the One in all, the third volume reveals the mysteries of creation.

As revelations happen one after the other the fourth ruffian of ignorance disappears and knowledge appears. Finally one ruffian remains. He represents the wish to live in the body and on Earth. As knowledge prevails the student realises the law of nature that everything that is born has to die. He also realises that he does not die, while all that is grown around him dies. When this ruffian is overcome the student stands in golden light and the web of golden light becomes his vestitute. He thus gets initiated in the 5th house to transcend further into higher initiations. The 5th house transforms a son of man to be a son of God, by enabling the needed transformation which is a fivefold one. To such a one the 5 senses, the 5 elements and the 5 organs function with much greater felicity.



Building of Houses, Temples and Pyramids

If one carefully observes any place of worship, one finds the structure with a triangle on a square or a rectangle.



Man enters from the world of diversity and prays in a temple or a church to find the unity of life. Invariably a temple or church or a place of worship is built as a triangular dome over a rectangular or square hall.

Even houses are built with a triangular roof over a square or a rectangle base. In tune with the disappearance and degeneration of knowledge through time, humans today build houses as blocks or boxes. The triangular dome is missing. Only the square or the rectangle remains. A boxlike roof does not let unifying energy into the house, as a triangular roof does. When there is no triangle over a square, it represents body without the head, a personality without a soul. The

triangle is the head with the triple qualities of the soul. And the body is the square where the triple qualities are reflected bringing forth the personality. The square of the personality must be presided over by the triangle of the soul. Just mind, senses and body do not enable any knowledge, unless there is a relation established with the light of the soul and the soul. Without head, there is neither light nor soul, but a body that animates to eat, to mate and to sleep. The human body itself is a potential temple in which the triple Sun shines forth through the triangle into the square of personality, enabling the 12 aspects of solar energy functioning in entire human system.

People move with much enthusiasm to pyramids of Egypt, of Mexico and of Peru. They also move to the ancient temples of India and eastern islands in Pacific. They try to study the grandeur of their structures. The inner consciousness leads them to visit and study these structures which are basically in the form of a triangle over the square. They feel impelled and are drawn towards these structures due to the urge of the soul to build the energy system in the body with its seven principles (3 + 4, triangle and square). Today there is also a movement to build a pyramid-like hut, enter therein and meditate. They call themselves as pyramid societies. Least, people realize that the pyramid is within them. One can relate to the 4 cardinal points

of East, West, North and South with oneself as centre and join all the points at the top of one's own head and meditate. In this way one can build a pyramid around oneself and meditate. The pyramid that one builds around oneself through thought matter is much more effective than getting into a pyramid of mud and mortar.

The Pyramid of thought matter is much more magnetic and electrical than the pyramid of dense matter. Building thus, a pyramid around oneself during sun-rise hour and sitting therein, to receive the energy of the threefold Sun is a ritual by itself. Every true Aryan does this contemplation during the hours of dawn, dusk and mid-noon. Having thus contemplated to experience the influx of light the mantra of Gayatri is sung. Sitting within a triangular dome with a square base is much more effective than sitting in a rectangular or a square hall.

A temple is one where there is triangular energy manifesting into the quadrilateral structure. Temple enables continuous manifestation of subtle energy into the grosser world. The square enables manifestation. The triangle enables influx of energies.

Moses who was initiated in the Egyptian temples was organizing tents for meditation with four poles in four corners with a central vertical pole rising the roof to be like a pyramid.



In the humans there is unity from the buddhic plane upwards and diversity from the mental plane downwards. When buddhi and mind are aligned, the temple gets formed. The essential synthesizing and unifying energy manifests via buddhic plane to the mental plane; mind enables their manifestation onto the physical plane. The whole occult work commences from that point where there is alignment of mind and buddhi. Buddhi represents the light of the soul while mind represents the light of the personality. When the two are united, the kingdom of God can be brought onto the Earth. God walks as the son of God upon the Earth.

Only when buddhi and mind are aligned, the beauty of diversity is realized. Until such realization the diversity presents complex situations and complicated life. Mind enables perception of diversity. Mind has the ability to analyse. Buddhi has the ability to synthesise and perceive unity. Buddhi in relation with the triple Sun can bring down the plan and with the help of mind

manifest it on Earth. This is the theme of the masters of wisdom when they speak of the kingdom of God upon Earth. In olden times, humans were thinking of individual salvation. They were withdrawing from the world. The withdrawal from the world can be seen as reduction of the rectangular hall into a square. They were also dissolving the personality through ascension. They ascended into the triangle and reached its pinnacle and were annihilating themselves into the omnipresent.

They also descend as per the divine plan rebuilding the temple. The emphasis today is to stay in the heart which is the meeting point of buddhi and manas and concurrently conduct ascension into the higher world and expansion into the surrounding through a life of offering. In the Aquarian age this is what the Aquarian Master refers to when he says, “Concurrent expansion into all planes of existence and also simultaneous existence in all planes.” Please note that when we speak of all planes we are only speaking of the seven sub-planes of the cosmic physical.

Three Suns through 12 Sun Signs

The triple aspect of the Sun should be realized through inner contemplation. The trinity represented by the triangle is unity. Its manifestation through the four cardinal points is its diversity. The cosmic, solar and planetary sun energy functions as 12 sun signs in the zodiac. Understanding the zodiac of 12 sun signs and 3 Suns cannot be complete, unless their unity in their triple aspect is realized through contemplation. The triangular energies bring forth through number 4, a manifestation of diverse universe.

The 3 Suns are present through the 4 elements to form 12 Sun qualities in a zodiac. The zodiac is arranged as 3 sets of 4 elements (of air, fire, water and matter) as mentioned earlier. There are 3 airy signs through which the 3 Suns are present. Likewise the 3 Suns are present through the 3 fiery signs, 3 watery signs and the 3 earthy signs. For an easy understanding of the arrangement of the 3 Suns through the 4 elements, the following table is helpful.

Suns	Air	Fire	Water	Matter
Cosmic	Aquarius	Aries	Pisces	Capricorn
Solar	Gemini	Leo	Scorpio	Virgo
Planetary	Libra	Sagittarius	Cancer	Taurus

In the arrangement of zodiac we find Aries of cosmic fire followed by Taurus of planetary matter. The planetary matter of Taurus is followed by the solar air of Gemini etc., as follows:

1. Aries – Cosmic Fire
2. Taurus – Planetary Matter
3. Gemini – Solar Air
4. Cancer – Planetary Water
5. Leo – Solar Fire
6. Virgo – Solar Matter
7. Libra – Planetary Air
8. Scorpio – Solar Water
9. Sagittarius – Planetary Fire
10. Capricorn – Cosmic Matter
11. Aquarius – Cosmic Air
12. Pisces – Cosmic Water

In this arrangement of zodiac there are profound secrets, which a student is required to ponder, to dwell therein and find the pearls of wisdom. One needs to relate the 3 Sun centres in oneself with the 12 zodiacal parts in oneself. By this work a student can realize in oneself, the micro cosmos. The micro reveals the macro. Man the micro cosmos, when realized, experiences the macro cosmos, namely the cosmic man.

There are varieties of meditations that can be done in relation to the zodiac. For example the triple fire can be meditated relating it to head, heart and the higher

muladhara. The triple air can be meditated relating it to the forehead, the throat and the navel. Likewise the 3 signs of water and matter as they are located through the science of correspondence in the body at different centres, can also be meditated upon. One can work out sextiles, trines, oppositions and squares, thereby arranging a free flow of the triple energy in the entire body of 12 sun signs. This requires the guidance of a teacher.

Every sun sign in the zodiac contains the energies of the triple Sun. For this reason astrology recognises the 3 decanates of the sun sign. The first 10 degrees of the sun sign are related to the planetary Sun, the second decanate to the central Sun and the third decanate to the spiritual Sun. By this division of a sun sign astrology affords tools to know the evolution of a native with reference to the planets posited in the respective sun signs. If a planet is posited in the first decade, the planet in relation to that sign offers baser energies. If the planet is posited in the second decanate, the planet offers refined energies. And if it is in the third decanate it offers the finest energies representing the cosmic Sun. The three decanates with respect to every sun sign indicate the planetary, solar and cosmic levels and the planets in those decanates indicate the evolutionary level of the native. The 3 Suns thus function through at 3 levels in each of the



zodiacal sign. Spiritual astrology thus makes a threefold division of a sun sign, similarly a ninefold division and a tenfold division of three degrees each to gain greater detail of the solar energy presented through the zodiac. Astrology indeed is an eye opener and is an essential tool to unfold the profound ancient wisdom.



The 12 Adityas

Aditya means the son of Adithi. Adithi is the primordial light. From the primordial light a centre emerges, which is called Aditya, the cosmic Sun. Aditya gives birth to Savitru, the solar deity, who is of $\frac{1}{7}$ th effulgence of Aditya. The Savitru in turn gives birth to Surya, the planetary Sun centre who is of $\frac{1}{7}$ th effulgence of Savitru. Thus the effulgence varies from the planetary Sun to cosmic Sun in a gradation of 7 times 7.

- Adityas are beings of illumination or light.
- The Vedas describe them as bright, pure as streams of space water, free from guile and falsehood, blameless and perfect.
- They are said to be the guards of light and of sight.
- They overview with many eyes, as many as the rays of the Sun.
- They move in the thin ether, akasha and manifest through the 4 elements namely air, fire, water and matter.
- They are considered 12 in number on account of the interplay of the threefold Sun with the fourfold elements as explained before.
- They are considered to be the upholders of the laws of the universe.

- They are the rulers of all beings.
- They uphold the universe, upholding that which moves and that which moves not.
- They are the protectors, life givers, nourishers and guardians.
- They even guard the world of spirits under the ones, who guard the law.
- They are considered as the best exactors, they illuminate the world driving away the darkness.
- They nourish beings and regulate relationships.
- They do not slumber nor do they close their eyelids.
- The law and the righteousness emerge from them.
- They work as creators, preservers and even destroyers.
- The 12 of them are given 12 names in the Vedic system, which are copied in other theologies like Zoroastrian and Greek.

Rulers of the 12 sun signs, the Dwadasadityas and their associates are given here under:

	The 12 Adityas	Sun Sign	Lunar Month
1	Dhata	Aries	Chaitra
2	Aryama	Taurus	Vaisakha
3	Mitra	Gemini	Jyeshtha
4	Varuna	Cancer	Ashadha
5	Indra	Leo	Shravana

6	Vivasvan	Virgo	Bhadrapada
7	Tvashta	Libra	Ashvina
8	Vishnu	Scorpio	Kartika
9	Amshuman	Sagittarius	Margasirsha
10	Bhaga	Capricorn	Pushya
11	Pusha	Aquarius	Magha
12	Parjanja	Pisces	Phalguna

Functions of 12 Adityas:

In each month of the year, it is a different Aditya who shines.

1. As Dhata, he creates living beings.
2. As Aryama, he is in the wind.
3. As Mitra, he is in the moon and in the oceans.
4. As Varuna, he is in the waters.
5. As Indra, he destroys the enemies of the gods.
6. As Vivasvaan, he is in fire and helps to cook food.
7. As Tvashta, he lives in the trees and herbs.
8. As Vishnu, he restores balance between divine and the diabolic.
9. As Amshumana, he is again in the wind.
10. As Bhaga, he is in the body of all living beings.
11. As Pusha, he makes food grains grow.
12. As Parjanya, he showers down rain.

The Prajapatis

To perpetuate seven races and the seven sub-races of human beings, our Sun is assisted by Prajapati, the Patriarch. The Prajapatis are 10 in number (also said to be 21 in some other context). The work of Prajapatis is to procreate and perpetuate beings, thus releasing the latter into the creation, for their needed fulfilment. These are born out of third Logos, Brahma, whose work is to create. Creating the platform such as cosmic, solar and planetary system is one work. Releasing beings to dwell in these systems is another work. The creation is made for the beings to experience and evolve. To enable the beings, who slumber during pralaya, to come into creation, the creator himself multiplied into 10 Prajapatis, who are again instructed to create and procreate.

These Prajapatis come under the category of fiery intelligences called Barhishads. They cooperate with the creator to geometrically bring forth multitudes of beings into creation in multiple ways. 10 of them multiply in 10 rounds and 10 times to bring forth the creation. “10 times 10 the wheel rotates” is an occult statement that indicates the tenfold creation of Brahma with the help of 10 Prajapatis.

These Prajapatis exist in the universe as brilliant Suns, with their relative solar systems. As Suns, they are

far more advanced than our Sun. 7 of them constitute the 'Great Bear', while 3 others conduct from different angles through our Sun. They guide our Sun. They enable our Sun to manifest the tenfold creation within his solar system. Through the sunrays of our Sun, they even descend onto our planet and help the creational activity. Their energy is represented on this planet, by way of seers, who do move on the planet. These seers are but representative energies of the 10 patriarchs. They guide many solar systems including ours.

They not only bring down the beings, they also bring them down in graded qualities. Depending upon the evolution of the beings, they bring down beings of 10 different qualities. They are as under:

1. Beings of effulgence.
2. Beings that dwell beyond the triangular force of dynamism, inertia and poise.
3. Beings of will.
4. Beings of knowledge, love and wisdom.
5. Beings of intelligent activity.
6. Beings of harmony and conflict.
7. Beings of concrete mind and intellect.
8. Beings of emotion / devotion
9. Beings of daily labour and work.
10. Beings of base mundane nature.

In all these gradations humans exist on the planet, who are transmitted unto our planet, through our Sun,

by the Prajapatis who exist as super Sun centres in the universe.

Our Sun is also aided by the Sun of Sirius, through whom hierarchies of teachers descend on the planet to guide the humans for their evolution. Besides, Pleiades also aids by playing the role of the mother to our solar system and to the beings therein.

The universe is an intricate network. No intelligence functions independent of other. There is inter-dependence between the hierarchies and brotherhood among all the various systems and intelligences. From the cosmic centre up to us, there are hierarchical relations, parental relations and fraternal relations.

To think that our Sun is the monarch is true and is also not true. To us he is the monarch. But he too has his guides and parents. He is a member of great fraternity of other Suns in whom there are many, who are very senior to him and a few who are junior to him. He has his place in the universe. He too is evolving with the help of his guides.

So are we, who came through him. To feel that each one of us is very independent is ignorance. To act independently of surrounding energy and beings leads one to bondage. One needs to know that he is a unit of light and his life and activity is intertwined, horizontally and vertically. To establish right relation

in the surroundings one has to align vertically and function horizontally.

It may not be out of place to mention that, a very advanced Sun energy (far more advanced than our Sun) arrived on our planet even during the second race (hyperborean times) to help the humanity which is in its nebulous state on the planet. The energy visited from supra cosmic plane via the hierarchy of Venus and it resides today in Shambala. It is this, which is referred to as Sanat Kumara. Sanat Kumara is supra cosmic Kumara whose ray is posited on this Earth to rule, to guide, to teach and to help humanity on this planet. It is him to whom the hierarchy refers to as the Lord of our planet. Imagine a Sun of the highest order condescending to be on such an un-evolved planet of our solar system. Our Sun himself is but a student to him. He in turn stays on the most un-evolved planet of our sun system. The ones who are most high reach out to most insignificant and ignorant. This is the true act of love of cosmic nature.

CHAPTER 5

The Glory of Sun's Chariot

Throughout the twelve months, the Sun God travels in all directions with his six types of associates, disseminating among the inhabitants of the Earth purity of consciousness. These six associates are:

Sages: The sages glorify the Sun God with the hymns of the Sama, Rig and Yajur Vedas, which reveal his identity.

Yakshas: The powerful Yakshas harness the horses to the chariot. They constitute the benevolent energy of the sunray.

Gandharvas: The Gandharvas also sing his praise.

Apsaras: The Apsaras dance before his chariot.

Rakshasas: The Rakshasas push the chariot from behind.

Nagas: The Nagas arrange the chariot ropes. They constitute the imperceptible movement that speed up the velocity of the horses (sunrays).

The Sun releases the white ray which descends as blood-red colour, orange, golden yellow, blue, indigo, violet and green.

These 7 colours coming from one white ray are said to be the 7 horses of the Sun, which transmit again, the qualities of the 7 planes.

Master D K (Djwhal Khul) aptly translated them in terms of their qualities as:

1. Will or Power
2. Love-Wisdom
3. Active Intelligence (Intelligence Activity)
4. Harmony through Conflict
5. Concrete Science
6. Devotion, Idealism
7. Ceremonial Order (Ritual)

Their original names in Sanskrit are given as follows:

1. Sushumna
2. Harikesa
3. Viswakarma
4. Viswastrayarchas
5. Sannadha
6. Sarvavasu
7. Swaraj

The 7 principles reach the Earth through the 7 rays, which are but 1 white ray. It is but 1 horse that appears as 7 horses.

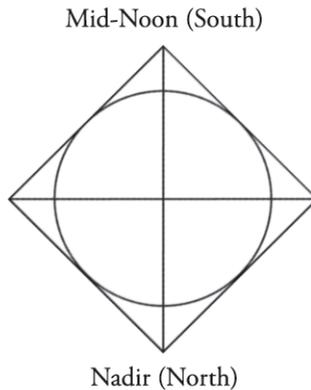
It is but 1 charioteer that manifests as 7. It is Him that one worships in all the 3 planes, namely planetary, solar and comic.

The ray wisdom was for the first time revealed to the West by the hierarchy through Madam Alice A. Bailey.

The 7 rays are relatable to the 7 centres of the planet with their respective ashrams and adepts.

They can also be related to the 7 centres of the human body. It is a magic wand of 7 that is at work in all 7 planes of existence. This is poetically expressed as the flute of Lord Krishna who plays through the 6 holes blowing through the 7th.

Imagine the 4 cardinal points of Earth joining each other as a square standing on the point of Nadir.



This square stands on its corner (the point of Nadir) but not on its side. This position of the square around the Earth is called the chariot of the Sun, in one plane. This chariot is drawn on 1 wheel by 7 horses.

“7 horses move a car of 7 wheels and 7 wise-men mount it along with 7 fecund nymphs of water. The wheel is never wearing. The wheel has 3 limbs (3 centres). It is not only unweary but also undying. Meditating upon this wheel one attains immortality.”

This is how Veda describes the threefold Sun moving around the 4 cardinal points through wheel of time with its 7 rays.



Sun's Grandeur

The rays of Sun are presided over by many deities. Great seers come down to Earth through the rays of Sun in a head-down position. Their gaze is ever fixed on the Sun, even though they descend on Earth to uphold life. They reside on the branches of the high pippala trees in an upside down position similar to bats, though comparing them with the bats is most inappropriate. They keep blessing the surroundings for the day. For this reason knowers look for right tree to rest and to meditate. They are called Valakhilyas. They are considered to be 60,000 in number. The 60,000 hermits were said to have been born to Kratu (the 7th of the 7 seers) and his wife Santati. Each one of them is said to be of the size of half of thumb, but they are as bright as the blazing Sun and had attained control over their senses. Their abode is the Sun himself. They travel in front of the Sun in the shape of flying birds. They are sinless and fulfil the divine plan in between the 7 planes from Sun to Earth. They are the foremost worshippers of Sun. They are the strength for the world to stand firm. They are very ardent in doing the works of devas (Gods). Valakhilyas learned the Vedas and Sastras (scriptures) sitting in the chariot of the Sun.

These 60,000 Valakhilyas permeate the day dividing the whole day into 60,000 units. They continuously

supply the energies of Sun unto the Earth. They stand head downwards, invoke the Sun God through all meters and transmit the related light upon Earth.

The Sun's chariot is said to be drawn by 7 horses representing the 7 rays. Through these rays the Valakhilyas, the Sages (rays of wisdom), Yakshas, Gandharvas (supra cosmic intelligences) who govern the art of colour and sound, Apsaras (who are described as the fecund nymphs of water) and Nagas descend.

We take the sunray for granted and engage ourselves in our petty, selfish, mundane activity. We pay least attention to the grand drama of descent of sunrays with so many intelligences descending on Earth from cosmos through our Sun. Imagine 60,000 units of Sun, daily descending, followed by the 7 seers of wisdom, Yakshas, Gandharvas, Apsaras and Nagas.

This imagination was sculptured a thousand years ago on the east coast of India on one huge mass of rock. It is called the temple of Konark. It means an angle of the Sun. Arka means the Sun and kona is the angle. Thousand years ago a king attempted to give this dimension of Sun (stated above) in the form of a huge rock temple. It is in ruins now, yet it is one of the most popularly visited places in India by tourists from all over the globe.

The descent of the sunray is far more in grandeur than the procession of any king or emperor on any festive occasion and it happens on a daily basis.

The daily movement of Sun's chariot is conceived as a grand ritual by a sage called Dheerga Tamas, which is enacted on the midnight hours of 22nd December in tune with the winter solstice. Today this ritual is conducted in a different fashion as 'the birth of the saviour'. As explained in the earlier chapters the Sun God is the true saviour and the rays of the Sun emerging from him on the first day of the Capricorn (23rd December morning) are seen as the blood of the saviour that saves the world. During the hours preceding the dawn the ritual given by Dheerga Tamas is enacted in the ashrams. Madame H. P. Blavatsky presented in English, this ritual in her epochal work 'Isis Unveiled'. It is reproduced in the appendix for the benefit of the readers.

The story relating to Dheerga Tamas is the story relating to the longest night from which point the night recedes and the day progresses.

This ritual of solar initiation, speaks of the unity of God and his countless manifestations. The hymn explains that the Lord who is present, is the original sacrificer. He exists in 3 states and has 7 rays. He is the master of men and of the universe.

The hymn of Dheerga Tamas, is popularly known as Suparna Suktam. It has 52 hymns in it. It is posited in Suktam : 164 of Mandala :1 of Rig Veda. One of the hymns out of this suktam is taken up by Madame Blavatsky and placed in the book 'Isis Unveiled'.

That hymn runs as under:

*Sapta yunganti radham eka chakram
Eko ashyo vahati saptanama
Trinabhi chakram ajaram anarvam
Yatrema vishva bhuvanadhi tastuvu*

Meaning:

Seven horses are arranged to a car of one wheel.

It is one horse with seven names that pulls the car.

The car has but three wheels (one within the other). The wheel is never wearing and is eternal.

It presides over the seven planes.

He is but one (wheel) acting as three (wheels) meaning cosmic, solar and planetary (wheels). He has one horse which shines as seven horses, meaning one light detailing into 7 rays and colours. All the worlds hang around him, his chariot and his horses.

He has three forms of double nature. Double nature means androgynous nature.

The Sun God is male-female. He is the synthesis of Solar and Lunar energies.

It is him, the exalted men of wisdom, the seers worship through Agni.

Agni is the foremost of cosmic intelligences. The Adityas are descendants of Agni via Rudras.

A student is recommended to visualize the whole drama of Sun, his rays, and the varieties of devas that descend, within himself, during the morning hours.

That is why the ritual further says that the Lord, the Master of Universe, has entered into me.....etc.

The fruit which is as sweet as ambrosia is identified with pippala (peepul) fruit (the fruit of *Ficus religiosa*). The tree of *Ficus religiosa* is particularly worshipped in the Vedic tradition. Its roots are soaked in water and that water is daily drunk. Its fruits and leaves are eaten. Penances are conducted under its shade. It is daily circumambulated to realize the energies of Sun within oneself, as self. The energies of pippala abundantly assist in one's practice of wisdom. The tree is also called Aswatha meaning the tree that embodies the fire of life.



Sun –The Savior

The charioteer (driver) of the wheel is called Aruna, who is red in colour. It is his red colour that initially inaugurates the day on Earth. The Earth is filled with this red during the morning hours which vitalizes the Earth and the beings on the Earth. This red colour is symbolically called the saviour's blood, the saviour being the Sun. The four cardinal points are seen as the four points of the cross, therefore the saviour is said to be on the cross.

The saviour, through the cross, transmits seven rays of which the blood-red ray is one. The blood-red ray is the ray of will and also the ray of life. It is therefore said that the blood of the saviour raises the dead to life, nourishes life, protects it and causes the growth. Attributing this eternal solar activity to Jesus Christ is but a religious fancy, if not fanaticism.

Ever since the beginning of creation, the Sun energy is seen as giver of life, of light, of love, of intelligent activity and so on. At a micro level, every teacher who is into the solar initiation also functions as a localized Sun. It is the blood-red ray of Sun that saves life on Earth. Without that sunray, life is not possible on this planet. Religions try to glorify their prophets and mislead the gullibles into a sect, thereby undermining the grand universal principles that are at play.

When the annual Sun transits through Capricorn, he is said to rise from the Nadir and take to the northern course. This coursing of Sun distributes ambrosia, during the sun rise hour, to all living beings on this Earth. For want of better expression, it is said to be the spiritual wine. It is called Amrita in Sanskrit, meaning the drink of immortality, which is considered to be the sweetest of the drinks. Drinking sweet red wine is but a poor substitute to assimilate the red ray of the Sun during the morning hours of Capricorn. Drinking the red wine in the evening is still more meaningless, for the red ray is associated with the dawn.



The Play of Light and Darkness

Upon Earth, there is the eternal play of light and darkness on account of rotation of Earth on its own axis, and also on account of its revolution around the Sun. There are times of increasing light (day) and increasing darkness (night).

We notice the longest day around 21st June and the longest night around 22nd December. We also notice the days where night and day are equal (21st March and 22nd September).

These four points in a solar year are considered as nodal points. Around them Vedic seers conceived many rituals and initiations relating to the Sun. These four days divide the circle of a year into four equal divisions. Each division has 90 days. Including the 4 nodal days, the 365 days are appropriately utilized to experience increased light, equal light and least light. Light is but the consciousness which gradually increases to its zenith and later decreases to its nadir.

There are points of birth of consciousness, its growth to heights and its gradual reduction to reach once again to the point of death for resurrection. This drama regularly happens around the Earth in every solar year. Rituals and initiations are conceived on this basis and are enacted to experience not only

highest point of illumination but also apparent birth of consciousness and resurrection after death.

The quarter beginning from Capricorn to Aries is relatable to the birth of consciousness and its growth to zenith. It is followed by the second quarter from Aries to Cancer, where the enlightened being retreats from the highest point of illumination to his eternal abode at the heart centre. The third quarter commencing from Cancer to Libra is related to birth of souls into matter, whereby through gradual growth of matter around the soul, the light of consciousness is obscured.

By the time one reaches Libra, it is almost obscured to be seen as death of consciousness due to predominance of material. The month following Libra is Scorpio, where consciousness experiences seeming death for a rebirth during the fourth quarter from Libra to Capricorn. It is only after such rebirth, one is said to be twice born. The incarnating soul enters into realms of matter in Cancer and experiences the darkness of ignorance that leads him to death.

All these stories relating to descent of souls into matter, decaying and dying are attributed to that quarter of the year, which is between Cancer and Libra.

Death experience is attributed to Scorpio. Rebirth is experienced in Capricorn while the preparation for rebirth is attributed to Sagittarius. From Capricorn,

there is gradual growth of light to reach the heights of knowledge. In Aries, it is posited at mid-heaven.

The four quarters offer four initiations. Each quarter has its own significance in the cyclic year. A ritualist travels through all the four quarters of the year, consciously attuning to the increasing, decreasing and equalizing light and darkness.

For a mundane man, who turns into an aspirant, experiencing the light within is of paramount importance. To such a one, the months of Sagittarius and Capricorn are of great consequence. In Sagittarius there is the pre-dawn of light, while in Capricorn there is the birth of light, called the dawn of light.

In a year, from 23rd November till 21st January, the 60 days are full of rhythm and ritual for release of light from the matter. Matter imprisons consciousness and the consciousness through rhythm and ritual gains its own strength to enable a release from imprisonment of matter.

Having gained the experience of light in Capricorn, an aspirant proceeds further with ritualistic practices to enable increase of light in the months of Aquarius and Pisces, whereby, he reaches the mid-heaven, the highest point of illumination. At that point he is exposed to a second set of initiations, which would enable him to join the plan of work, the plan that is eternal and divine.

Having assimilated such plan of work at the highest point of illumination, he returns from Aries to Cancer, settles in the heart centre and conducts the plan upon Earth.

Thus the discipleship commences at the end of Scorpio at muladhara, finds ascension on its way through Sagittarius, Capricorn, Aquarius, Pieces and Aries; experiences planetary initiation and returns via Taurus and Gemini to Cancer and eternally works for the plan helping the humanity and the planet.

This coursing of the mundane man to be a son of God is filled with understanding of the ever descending energies of Sun on a month to month basis with related full moons and half-moons.

The journey from Cancer to Libra is the most difficult path for the uninitiated. It is the story of descent of soul into matter. Through Leo, Virgo and Libra, the soul energy descends deep into matter. Thereafter, the imprisoned soul lives for his belly, meaning self-propitiation. Symbolically it is said that the serpent descended down the tree, touched the Earth and thereafter has been crawling on the Earth by its belly.

It is also said in Masonic parlance that the verticals turn into horizontals; that the pole has fallen; that the man has become animal; that the vertical being has become a horizontal beast. Acquisition of matter

and material wealth has been the eternal pursuit of the mundane man, which is but a horizontal activity. Man, being a vertical, regains his original status when he retreats from being horizontal.

Pythagoras speaks that it only takes 6 hours for man to be vertical from being horizontal. It is very cryptic. Horizontal to vertical is a quarter of a circle. When the duration of the circle is 24 hours, a quarter of it is 6 hours. Therefore he says six hours are enough for a man to regain his status as son of God. The work of every occult student is basically located between Capricorn to Aries, the fourth quarter of the year. The preparation is in Sagittarius. Sagittarius provides the needed thrust and fire to aspire for light. Therefore the journey has its prelude in Sagittarius. The rays of Sun in Sagittarius give the needed aspiration. The ray of Sun in Capricorn purifies and gives birth to light. Aquarius leads vertically, while Pisces gives experience of subtle light and Aries illumines.

In Sagittarius, one is advised to awaken two hours before dawn and carry out ardent worship, besides serving the fellow beings. In Capricorn, receiving the blood of Sun into the four layers of the body, the aspirant is required to purify the body, standing in the form of a five pointed star. As one purifies the five layers in oneself, the consciousness ascends from the matter. Transmutation happens in Sagittarius.

Ascendance happens in Capricorn. And in Aquarius there is the transformation of man from gross to subtle. Only the subtle one is fit to receive impressions from higher circles in Pisces, which enable him to reach the needed illumination in Aries.

Be it pyramids or temples, cave temples or ashrams, the inhabiting students are given the knowledge of the incoming solar ray and are given rituals to assimilate those rays, to elevate themselves and thereafter to alleviate beings from ignorance.

Let the light prevail. Let not the darkness of matter engulf the light of knowledge. For due prevalence of light, the apparent path of Sun is found to be the eternal supporting pole. Until one holds on to the pole of solar light, one cannot reach the solar pole. Hold the pole and experience the soul.



Preparation Preceding Meditation

The four cardinal points help us to hold on to the pole. Students think that, if they meditate during the hours of solstice and hours of equinox, they get the hold of the light. But unfortunately it is not so. There is a preparation preceding such meditation.

The preparation is for the preceding 90 days. 90 days of sincere preparation enable a couple of days of initiation. One cannot just dump himself at the hour of God and claim the enlightenment. It is said in the ashrams of the masters, “90 days preparation, for a three day initiation.” When time offers a particular slot for enlightenment, students have to prepare for it during the preceding period.

An astronaut cannot just arrive from market places, for getting into the rocket, when it is being launched. He is prepared over months before such launching of the rocket. Even after his return he is not allowed to get into market places at once. By market places, I mean the mundane daily routine. He is put to quarantine for a period after he returns to Earth. Similarly there is a preparation and orientation for a likely enlightenment. There is also a quarantine period after every meditation.

There was a colleague of mine who was following the path of yoga imparted by my master, 30 years

before I commenced. He had a deep longing to teach and to heal. After my master's departure he continued with me, meditating daily in the morning and in the evening. One day he questioned me, "I had been with yoga, far earlier than you. How is it that healing and teaching happen through you with much ease, while nothing happens through me?"

This old colleague used to chat until the hour of meditation and continued to chat immediately after the hour of meditation. He used to chat of politics and of real estate, up to invocation of the sacred word and re-engaged himself immediately, after two hours of meditation and contemplation. I told him several times to prepare an hour before, orienting the mind, senses and body for meditation. I also advised him gently to maintain silence for a while after the meditation and contemplation. After a few years, he felt the difference in impact. He experienced peace in meditation. A year ago he passed away. He stated, before he left, that he should have practiced the preparation and orientation for meditation much earlier and that he would do so in the next life.

Group members arrive for meditation either two minutes after invocation of sacred word, or just at the time, or two minutes before. It is not enough if you mark attendance on meditation. You cannot just drop at the moment like a hot potato. If you do so, you

would be gasping for breath and your mind would be tottering.

There is the need for preparing the body, senses and mind to be quiet. In exceedingly quiet and comfortable mood, one can gently invoke the sacred word, open up oneself and wait to receive the divine energy.

While daily meditation requires such preparation, to experience solstices and equinoxes, one needs 90 days of such preparation.

To experience the dawn of Capricorn the preparation commences in Libra.

To experience the festival of Passover in Aries the preparation starts in Capricorn.

To enable conscious descent into matter in Cancer, the preparation likewise commences from Pentecost or Gemini festival.

To stand free while surrounded by matter, the preparation is from Cancer to Libra.

A student of occultism is one, who lives two parallel lives. One is mundane, the other is subtle. The student should make sure that the mundane does not interfere with the activity of the subtle. Let not the subtle practices be interrupted by mundane events. When the activity of subtle, namely, meditation, self-study and silent service gains strength, it overflows into mundane life and makes the mundane life easier. The other way is avoidable. Subtle life can expand into mundane

slowly and gradually, but if the contrary happens, one ceases to be a student of occultism. In subtle life, one is proximate to soul light; the soul slowly takes an active position while the personality concedes gradually to the soul.



CHAPTER 6

The Duality

Sun is the cause of day and night. The light and shadow are caused due to Earth's rotation around itself as it rotates around the Sun. Duality therefore exists on the Earth but not to the Sun. The night and day on Earth are seen in the scriptures as the two ladies of the Sun, namely queen of the night, Diti and the queen of the day, Aditi. In truth there are no two. It is the same sky that is bright at one time and dark at another time, in relation to Earth. Therefore the Puranas say, "Diti is but Aditi and Aditi is but Diti."

The Puranas speak of many aspects of sky, in relation to sunrays. Sun is considered as the onlooker. His rays impact the surrounding space. The movement of Earth around itself and around the Sun gives birth to variety of colours upon the sky, which is naturally blue. The colour impact on the sky is due to the sunrays and Earth's movement. From dawn to dusk the sky seems to be displaying variety of colours which are relevant to the ones on the Earth. The Sun is seen as the onlooker of this phenomenon. Onlooker in Sanskrit is Kasyapa. The ones who are on Earth that witness the play of

colours on the sky are called Pasyakas, meaning the ones who look from within to without. The Earth in its rotation is impacted by the variety of colours that surround it at different times in different parts. Earth gets impregnated by these colours. Beings that incarnate on Earth carry the quality of the colours that are present at that particular time at that particular place. Different colours have different impact on incarnating beings. The Vedic seers named these colour aspects of the sky with different names.

- When the sky is dark, it is called Diti.
- When the sky is of full of light, it is called Aditi.
- When the sky is red and fiery, it is called Kadruva.
- When the sky is pleasing and soft, it is called Vinatha.

It is one blue sky which is apparently seen in different colours by those on Earth. It is relative to the Pasyakas. Though sky is one with its characteristic blue colour, from the angle of Earth they see different colours. Different races also emerged on account of different impregnations on Earth of different colours. The Secret Doctrine explains the Red Race, the Yellow Race, the Brown Race, the White Race and so on. The Earth is impregnated by the colours, stars and constellations in different ways and different times giving birth to different races, different species of different dimensions. It is a topic by itself.

The seers gave different names to the sky from the standpoint of Earth, indicating the colour and its nature. In Puranas, therefore, Sun is attributed many wives meaning many aspects of the sky from the standpoint of the Earth. It is in this context that the Puranas speak of the wives of Sun as Sangna (Symbol), Sandhya (Twilight) and Chaaya (shadow). Even one's spouse is sometimes hard, sometimes soft, sometimes dynamic and sometimes dull. We cannot say that one has four wives. It is one wife who has many moods. Thanks to Madam Blavatsky, she cleared many misconceptions especially to the West.

Sun in relation to Sangna brings out beings of variety of forms and lights. Sun in relation to Sandhya brings out beings of light and darkness. Sun in relation with Chaaya, causes shadow on beings which is called Saturn. Saturn clouds from time to time the comprehension of the beings.

When Saturn visits one's Sun or Moon, he casts a veil of shadow on consciousness and comprehension. A man's consciousness is guided by Sun and comprehension is guided by Moon.

When Saturn, the planet of shadow transits Sun, consciousness gets shrouded. It results in debilitation and loss of health. It can also cause death.

When Saturn transits Moon, comprehension gets clouded and one does not make right understanding, right decisions or right plan of work.

Imagine the Lord of light and life, giving birth to energy of shadow (Saturn). You can also face such situation and give birth to children. Note this nature in seriousness.

Through Sandhya (Twilight) Sun gave birth to Lord Yama (Pluto).

He is the demarcater. He marks the end of the day and the beginning of the night. He also marks the end of night and beginning of the day. He is the demarcater who marks the end of life too. He also marks its beginning. He is the regulator of the ring-pass-not.

All beings within the system are regulated by the duality of birth and death. For the one who is born, death is a sure prophecy. Likewise for the one who dies, rebirth is a prophecy.

For acts of goodwill, expansion of consciousness is a prophecy. For acts of evil, contraction of consciousness is a prophecy.

Pluto sets limit even to the effulgence of Sun. The Sun's sphere of influence is circumscribed and limited to this solar system. Circumscribing and limiting the activity of every being is done by a cosmic principle Vritra. He limits even the activity of cosmic intelligences. He builds boundaries for all, the ring-pass-not (the

ring that cannot be trespassed). For the solar system it is Yama. For the beings on the planet it is Saturn. There is a hierarchy of lords that mark the end. A lot can be spoken of Pluto (Lord Yama), but it cannot be in this seminar. As Sun gives birth to Saturn through shadow and to Pluto through twilight, he gives birth to Mars through his red ray.

Three sons are said to have been born according to Puranas.

1. The first son, Yama or Pluto, causes demarcation.
2. The second, Sani or Saturn causes limitation.
3. The third, Kuja or Mars causes the force.

Pluto is the ring-pass-not for the light of the solar system. Beyond that ring, the darkness of sky prevails.

Saturn causes shadow to the light, thus causing a veil on comprehension.

Mars enables overcoming the shadow of Saturn and also overcoming the demarcating line of Pluto, when appropriately used. In this function, Mars is related to Lord Subrahmanya, the cosmic son of Shiva. Lessons on Mars, Saturn and Pluto are separately dealt with.

The Number 7

The grand geometrician who is called Viswakarma in Vedic terminology and Pymander in the Greek system, proportionately reduces the brilliance of cosmic Sun to bring down the solar and planetary Suns and the related 7 planes.

- There are 7 planes of existence on Earth.
- There are 7 planes at the level of planetary Sun.
- Likewise, there are 7 planes at the central Sun and as well at the cosmic Sun.
- From one to the other, the brilliance is increased or decreased by the geometrician by 7 times. ‘7 times 7’ is the brilliance of Sun in his descending and ascending order.
- Our Earth is at the 7th plane from above. It is the densest of the seven planes. The dense matter that we experience is but the 7th sub-plane of the 7th plane, the last plane with least light. We as humans are in this 7th sub-plane of 7th plane, when we are mundane. Through yoga practice, when we raise our awareness 7 times, we reach our sahasrara, which is but the 1st sub-plane of the 7th plane.
- Our scope of work is to expand our consciousness from the 7th sub-plane of the 7th plane to the 1st sub-plane of the 7th plane, where

we can experience the touch of the feet of the Cosmic Lord. For further details in this regard, please refer to the commentary given by Master Djwhal Khul in the preliminary pages of 'The Treatise on Cosmic Fire'.

When we reach our sahasrara, we reach the 1st sub-plane of the 7th plane. Our work is limited to that. When we speak of heart lotus, ajna lotus, we are only speaking of those lotuses relating to the 7th plane, the physical. Ajna is at the 2nd sub-plane of the 7th plane. Heart lotus is at the 4th sub-plane of the 7th plane, while the mundane man is at the 7th sub-plane of the 7th plane.

The systematized reduction in brilliance is attributed in Puranas to the grand geometrician Viswakarma. It is said that Viswakarma shaved the head of our Sun and left only seven sprouts of hair, lest the Earth may not be able to stand by the Sun's light.

Matter and spirit are but opposites and their agreement is concealed in Sun. Matter is the starting point for ascent of consciousness into spirit. Spirit is the starting point for the descent of consciousness into matter. But the emergence of matter and spirit lie in the spiritual Sun. The Sun is symbolically the 'zero of the space' through which, passage of spirit into matter and matter into spirit is conducted.

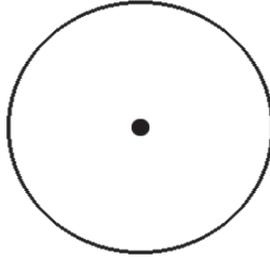
Sun is the neutral point through which matter and spirit emerge and take to different directions. It is but interesting to note that Sun stands at the middle while the male and female planets are in different orbits around him.

Saturn, Jupiter and Mars on one side, Mercury, Venus and Moon on other side bring in the related chemistry for the manifestation of Earth. This arrangement of solar system with Sun at centre is metrical and musical, giving rise to 7 spheres, 7 scales of music, sound and colour. The initiate Pythagoras to whom the number 7 was of particular interest explained in his teachings the music of the spheres relating to the planets whose source and resource is in the Sun.

It is amazing when one dwells in the perfect symphony with which the creation is built; the symphony vibrates as much in an atom as it does in the cosmos. When man adapts to the symphony of Sun, he realizes in him, the musical and geometrical beauty of sound and colour in regular manifestation as Sun's creation.

This blackboard that we have for our class is comparable to God Absolute, God Beyond. As I make a dot with a chalk piece, your attention is drawn to it. A dot or a point is by itself a circle with a centre therein. As the centre emerges, its sphere of influence also emerges.

Just as you wake up, your field of activity emerges, as if from nowhere, with you as its centre. As you wake up, your sphere of awareness concurrently happens and this awakening is symbolized as Sun's symbol.



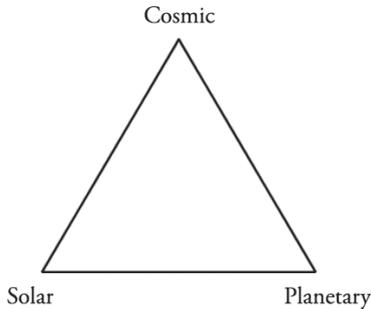
Each time you see a circle with a central point, it is an emergence from the background, with a centre and its circumference. If there is no centre, there is no circumference. There cannot be a circumference without a centre. Without you, your activity is naught. You and your activity concurrently emerge, as you are awakening from sleep.

When we speak of circumference, it is in all 360 directions and should therefore be seen as a globe, but not a circle. Thus in space, globular light emerges and from one globe to another globe, there would be a methodic multiplication. The Veda says, "*The unseen swan lays eggs and from each egg, emerges another egg in a series.*" How many original eggs are there was a question initially for the seers. The answer was,

“As many as one can visualize.” A cosmic egg gives birth to a creation. How many cosmic eggs were laid, remains unknown. The Puranas speak that in the active space there can be any number of cosmic eggs.

A cosmic egg gives birth to a series of cosmic centres called Adityas (cosmic Suns). Each of these Adityas gives birth to 12 Savitru centres and each Savitru centre gives birth to 12 Sun centres. And each Sun centre has chiefly seven planets around it. This is how the seers have seen and recorded.

Thus there is a hierarchy of the solar energy which is also called the awareness or consciousness.



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

is darkness. Aditi is the light that shines upon the darkness. It is the basis for all creations to happen.

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

- 7 are the musical sounds that emerge from it.
- 7 are the planes of existence that emerge from it.
- 7 is the key to the creation.
- 7 are the creative gods.
- 7 is the key to allegories.
- 7 are the chief principles.
- 7 are the rays.
- 7 are the seers.
- 7 are the tattvas.
- 7 are the senses.
- 7 is the mystical number of creation.
- 7 are the winds.
- 7 are the fires.

All that is 7, emerges from the background, which is the 8th one, with metrical/musical manifestation. In all the 3 planes, namely cosmic, solar and planetary, 8 are at work. $3 \times 8 = 24$. 24 are the syllables relating to Gayatri Maha Mantra. We get back to Gayatri in the future classes. For the moment understand that Aditi is but Gayatri.

Gayatri is also called Saraswathi. It is called Saraswathi since the pure awareness in its flow creates

various planes of existence. The flowing nature of consciousness is referred to as Saraswathi. Saraswathi is but flowing consciousness.

In us too, the awareness flows through nadis and therefore we feel the touch even up to the tip of the toe, starting from the top of the head. The awareness flows in all directions. It also retreats in sleep hours only to reflow in wakeful hours. Its retreating nature is called Savitri. It retreats but does not disappear. It retreats to reflow.

Every sunset is a promise of the next sunrise. The message of Savitri is that the light does not die, but withdraws to reappear. That withdrawal should not be seen as death. Death is but a withdrawal of consciousness for a reappearance.

The pure consciousness expresses and withdraws in defined periodicities in metrical and musical sounds. It ever exists as the 8th one. It projects in 7 steps and retraces itself from the 7 steps once again to be the 8th one. The number of eternity is 8 according to one system of cosmology. When creation is explained with the key number 7, number 8 becomes the number of eternity. When creation is explained with key number 9, number 10 or 0 takes the place of eternity.

When we speak of sun energy, we do so with the number key 7. Therefore 8 becomes the number of eternity.

The Indians speak of Krishna as the 8th child, meaning the eternal One.

Likewise in the West, the Christ is referred to with number 8.

In the Veda, Aditi, Gayatri, Saraswathi and Savitri are all referred to with the number potency 8. Many are the names given to the World Mother in the Vedas; every specific function coming from this eternal consciousness is given a name and a number. Seers have given 1008 names to the Mother. All these names are popularly sung in India, though their profound import is generally not comprehended.



The Double Life of the Disciple

The triple aspect of the Sun can also be presented in the following manner applying the law of correspondence. The physical Sun represents the personality. The central Sun represents the soul consciousness. The cosmic Sun represents the spirit. They are regulated by the triangle of Sun, Uranus and Neptune.

The physical Sun represents the multiplicity of the universe. The central Sun represents the duality of soul and spirit. The cosmic or the spiritual Sun represents unity. Unity, duality and multiplicity are but the three dimensions of the one. The Sun we see, veils the other two and until we contact the heart of the Sun within our heart centre, we can never understand the path of the Sun in its true sense.

Occultly speaking, man has to contact within the heart, the heart of the Sun. Within the cave of the heart, the real Sun under whom our planetary light eventually functions shall have to be contacted. When such contact happens man lives a dual life simultaneously. It is at this point, the spiritual life emerges from the personality life. Personality life, guided by the physical Sun, engages in the world of mundane activity. When the central Sun emerges within the heart, another subtle life emerges within the busy personality life.

This dual life consists of outer and inner experiences and situations. Gradually the outer life becomes an apparent life, while the inner life becomes a reality (even this is relative reality, until one ascends into the cosmic Sun).

When the Sun in the heart is active, an aspirant turns into a disciple. His outer life slowly coordinates with the inner life and even gets regulated by the inner light. This state is so to say, a dual life of soul and of personality. The personality life tends to be slowly subservient to the soul as the disciple gets into advanced states of awareness. Initially it gives birth to the conflict of duality. The personality life pulls one into the objective life and the soul pulls into subjective living. One influences the other until the personality falls in line with the soul. The bull of personality, influenced by Taurus, pulls the student into the world, while the soul draws one into the depths of life to revert the coursing of the personality.

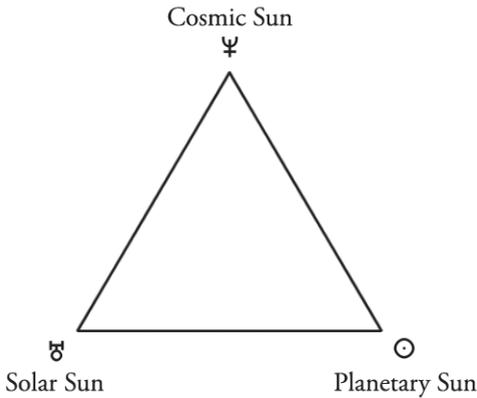
The reversing of the life happens within the depth of one's own heart and this depth is symbolically called the depth in Scorpio, the opposite sign of Taurus. Scorpio is the fifth house in the reverse wheel, where there is initiation for birth of soul. When the birth of soul happens, the life goes in reverse direction. It is for this reason Master DK in his book 'Esoteric Astrology' speaks of reversing of the wheel in Scorpio. But before

that, there would be much testing on the related points of practice.

Every point of practice must be seen as moment for reorientation. A great struggle happens as between the soul and the personality, and Scorpio being the sign of triumph, one eventually overcomes personality and stands in the light of the soul. The key note of Scorpio is triumph.

The students begin to live in the occult way of life. They translate the divine knowledge into daily life, through thought, speech and action. It is in this context, the planetary Sun is replaced by Uranus. To the occult student, at this stage, Uranus functions through Sun breaking the barriers of personality and letting him into the light of soul. Concurrently since the personality ceases from its limiting influence, the light of the soul transmits abundantly into the surroundings. The personality tends to be a soul infused personality and therefore helps abundantly the surrounding life. In still advanced stages, Neptune takes the place to conduct a magnetic, artistic work, the details of which can be found in 'Esoteric Astrology' and can be realized through meditation upon the following triangle.

As the soul takes birth in the heart it develops its activity, while the personality continues to do its activity. The personality life activity is not interfered



with. The soul activity is initiated when the personality is in sleep hours. When the personality is at sleep soul is at work and when personality is awake the soul activity recedes and waits for an opportune moment. Normally in a disciple, the day is utilized for personality life activity such as family, vocation and society while in the night hours, when the personality is at sleep, the soul guided by the teacher moves out of the body retaining link to the body with the thread of life. The soul is under the guidance of the teacher and thus works as per the instructions of the teacher. It also learns along with the other disciples of the teacher in the ashram of the teacher. Organising the sleep hours is of consequence to the students of occultism. One should regard approach to sleep as an approach to a temple of wisdom in the subtle plane or as an approach

into the subtle divine kingdom, where one stands the possibility of meeting spiritual colleagues, teachers and angels. A student is required to offer himself when he tends to sleep to such a subtle activity. He is also advised to invoke the assistance of the teacher. Under the able guidance of the teacher, the student learns many dimensions of light and also impresses himself with the actions relating to the subtle life.

Just as man has a body developed for his personality life, soul also gradually develops a body for soul life. That body is generally a body of golden light. For long years the student has a double life, one during the night hours, one during the day hours. The student prepares consciously for the subtle life as he prepares for the gross life. In advanced states the soul life overtakes the personality life, consequently one program runs in the subtle and the gross. In other words the personality life falls in tune with the soul life. By this the dual life culminates into one life of light.

Uranus, the new age planet, is hastening this work in humanity ever since its presence is recognized by humanity. Uranus being a representative of central sun system, he facilitates for the birth of Sun, within the heart centre. The birth and the growth gradually happen to the student. It is a planet of unusual speed and therefore forms the body of light faster, when it is meditated upon the heart centre. A sound key for

such birth of Sun in the heart is given by the Master of Aquarian age as CVV, which may be uttered forth and listened to in the cave of the heart. By uttering forth and listening to the sound, a process gets initiated which is required to be observed for at least 15 minutes. When this practice is regularly done twice daily, the students would in due course of time develop the twofold life. They would inaugurate a life of eternity within the terminable life of personality. This is the immediate step for the humanity and is therefore of great importance to the students who would like to walk the path of light through the practices of occultism. (Refer to the author's work titled 'Aquarian Master' and 'Uranus')

Neptune causes muse of the soul and gives experience of unity. Lord Krishna transmitted such experience of unity through the Neptunian music which is produced through his flute. Lord Maitreya conducts the Neptunian energies on the planet for musing the souls into the unity of existence. Lord Dattatreya is yet another great being that has been conducting this work on the planet, ever since the Lemurian times. The path of Dattatreya is even today active. It is a path of absorption of self into super-self and super-self into spirit, through the initiation by a Guru of that system. The path remains mystical and active in India. The one who follows the path given by the Guru, goes through transformations beyond his

own comprehension. But with Lord Maitreya the work of Neptune is associated with the science of Uranus. The work of Neptune emerges after the work of Uranus. Every science at its zenith tends to be artistic. The art form of science is represented by Neptune. Lord Maitreya and the celestial sage Narada preside over this path. The Neptunian muse enables bliss and ecstasy. Events happen through the disciples in a very glorious manner. Beauty, glory and instant wisdom, instant actions are some of the characteristics of Neptunian work. The touch of Neptune was received by Lord Maitreya as an initiation from Lord Krishna, when the latter was departing from the planet. Those who get the touch, the muse of Neptune, are lifted up into the eighth plane beyond the seven sub-planes of the seventh plane of cosmic physical existence. They are engrossed in music and dance on account of such muse. Lord Krishna was lifting up the beings surrounding him into this eighth plane through his flute music. It is called Go-Loka.

The Story of Savitri

Mahabharata contains very many profound allegories relating to this annual drama of light and night. There are stories relating to Aditi and Diti, the story of Savitri, the story of Garuda, the story of Udanka and so on. The first canto of Mahabharata is full of allegories relating to cosmogenesis and anthropogenesis.

The story of Savitri is of particular interest. It contains in it the birth and the resurrection of the solar light with the support of the light, called Savitri. The story of Savitri is contained in the 9th Canto of Devi Bhagavata and in Vana Parva, Chapter 293 of Mahabharata. The story is briefly presented here and its import is explained.

In the country of Madra, famous in the Puranas, there was a king named Aswapati. His wife was Malati. Though the couple grew old they were childless. They were worshippers of Goddess Savitri. After vows and prayers for eighteen years the Goddess appeared before them and granted a boon that a daughter would be born. The couple returned to the palace and Malati conceived and delivered a daughter whom they named Savitri. The Goddess Savitri is the light one sees after the sunset, which promises the return of the Sun in the

morning. She is also the light that emerges in the East before the sunrise announcing the arrival of the Sun.

Savitri grew up as though Lakshmi (the Goddess of splendour) had taken an incarnation and bloomed into a beautiful damsel. But nobody came forward to marry her on account of her extraordinary brilliance and beauty. On a new moon day she bathed and purified herself and after getting the blessings of Brahmins, approached her father. The king looking at his daughter was delighted and in the very next moment felt depressed that there was no prince fit to marry her. He advised her to travel around the world at large and to select a husband by herself. As per her father's advice she took the aged ministers of the king and travelled through the forests in which hermits lived.

She returned back to the palace having gone through the hermitages. At that moment the king, her father, was conversing with the celestial sage Narada. She bowed before her father and Narada. As soon as Narada saw her, he asked with curiosity about her marriage. The father replied that he had sent her in search of a husband.

Savitri said, "I have selected the prince Satyavan as my husband. He is the son of king Dyumatsena of Salva. Dyumatsena became blind in his old age, and taking this opportunity his enemies captured his

country. Dyumatsena with his wife and son left to the forest and are presently living there.”

The king enquired Narada of the qualities of Satyavan.

Narada replied, “Satyavan is as radiant as the Sun, as intelligent as Brihaspati, as valiant as Indra and as patient as the Earth.” Aswapati was immensely pleased at hearing about the good qualities of Satyavan, and asked Narada, if there was anything to say against him. Narada said that he had nothing to say against Satyavan except that he would die within one year from this date.

The king felt miserable when he heard this. Savitri said that she had accepted Satyavan as her husband and that nothing could make her change her decision even if he is not going to live more than a year. The king conceded to the wish of his daughter and preparations for the marriage were begun. The king went with Savitri to the forest and saw Dyumatsena who gladly consented to the marriage. Aswapati performed the marriage and returned to his palace leaving Savitri with Satyavan and his parents. As soon as Aswapati had returned, Savitri discarded her ornaments and assumed the dress suitable to the life in the forest and lived with them.

It was nearly a year and the day of death of Satyavan was fast approaching. There were only four

days more. Savitri had taken a vow of fasting for three days. Dyumatsena dissuaded her from taking to fast. But Savitri persisted and obtained permission from Dyumatsena. She completed the fasting. There was only one more night remaining for the completion of her vow. She kept awake for the whole night. The next day, though she ended her vow she had not taken any food. Dyumatsena wanted to know the reason. She humbly said that she would eat only after sunset. As usual Satyavan took his axe and started for fetching the wood in the forest. Savitri also followed him.

Satyavan : “You have never accompanied me before. Moreover you are very weak on account of the vow and the fast. Given this situation, how can you come with me?”

Savitri: “I am not at all weak by the fast and vow. I want to come with you. I pray, don't hinder me.”

At last Satyavan consented after getting the permission of his parents. Both went to the forest to gather fruits and roots. After gathering some fruits and roots, when Satyavan began to cut some wood, he felt exhausted and was sweating all over. He even experienced severe headache.

“Let me lie down,” he said.

The axe fell from his hand. Savitri caught her husband by her hands, who was falling down, and laid him on her lap. Savitri saw a person clad in

blood-coloured garments, with red eyes and a noose in hand, coming towards them. He came to the spot and stood there looking at the body of Satyavan. Realizing the person to be Kala (God of Death), Savitri stood up instantly and bowed before him.

Savitri: “Lord, who are you? What is your object in coming here?”

Yama: “Hey, Savitri. As you are a hermitess of chastity, I may converse with you. I am Yama. I have come to take away the life of your husband.”

Savitri: “Lord, I have heard that your messengers come and take away the souls. How is it that you have come in person today?”

Yama: “This Satyavan is a righteous man who is an ocean of good qualities. Messengers are not sent, in the cases of persons like him.”

Saying thus Yama cast his noose and fetched the soul of Satyavan. Savitri saw the body of her husband lying without life and soul. Savitri followed Yama who had gone to the South with the soul of Satyavan.

Yama: “Child, you go back and conduct the funeral for the body of Satyavan. You have followed your husband as far as you can.”

Savitri: “I accompany my husband wherever he is being taken. That is the duty of a wife. What impediment is there on my way to follow you, when I have the merits of vow, fasting, devotion to my elders,

love and regard for my husband and the goodwill of yourself, my Lord.”

When Yama realized that it was difficult to send Savitri back, he asked Savitri to ask for any boon. Yama was prepared to give anything except the life of Satyavan.

She requested for the recovery of sight for Dyumatsena (Savitri’s father-in-law). Yama granted it. Still Savitri did not turn back. In order to dissuade Savitri from accompanying Satyavan, Yama was pleased to grant one more boon to Savitri. She requested for the recovery of the lost kingdom of Dyumatsena.

Yama sanctioned that request also. Still she followed Yama, who was ready to grant her a third boon.

She requested: “My father may please be given a hundred sons who would continue the family chain.” Yama granted that too. But she did not turn back. Yama was deeply pleased with Savitri’s pursuance and commitment and therefore granted the fourth and the final boon.

She said: “I may be given a hundred sons of righteousness.” Yama granted this fourth boon as well. Then Savitri smiled and said, “O! Lord of Death, how would I beget hundred sons of righteousness without my husband Satyavan.”

Yama was pleased with her at her love and devotion for her husband and returned the life of Satyavan.

Yama blessed her that she and Satyavan would live for hundred years.

Yama disappeared. Savitri returned and sat there taking the body of Satyavan on her lap. Satyavan came back to life. Both of them rose up. Night came on. It was dark. They could not find the way. Satyavan wanted to reach their hermitage somehow. Savitri took the axe and supporting her husband in the dim light of the night, walked to the hermitage.

Dyumatsena got back his sight. He started with his wife in search of his children and walked around in the forest. At last all of them found each other and returned to the hermitage together.

Then Savitri narrated them all that had happened. Everyone was delighted. In the meanwhile soldiers came from the kingdom of Salva to the hermitage. They informed that a coup took place and the king that dethroned Dyumatsena, was killed and his clan ran away. They also informed that the ministers awaited the return of Dyumatsena to re-coronate him. Accordingly all of them returned to Salva. Dyumatsena was anointed as the king of Salva.

This is a very popular story in India in relation to transcending death and resurrection. There are chiefly three characters in the story. One is Savitri, another is Satyavan and the third one is Yama, the Lord of Death (Pluto).

Satyavan represents the Sun, who is but an embodiment of the primordial light, Savitri. The primordial light is all pervading light. It is omnipresent and omnipotent. It is beyond duality. It is boundless eternal light. Satyavan is but a Sun born out of it. In other words, Satyavan is birth of a centre in the unlimited space of light.

When there is a birth of a centre, there is a natural separation of the centre and the consequent creation of circumference. It gains an identity upon the background. It separates from the whole. It develops into a solar system, which is but a projection of the primordial light through the Sun as seven (or seventy ?) planets. Satyavan represented separative consciousness distinct from universal consciousness.

When there is birth of Sun, there is a sure prophecy that marks its death. Upon the background of eternity, when there is a birth, there is a death too. When there is an emergence the merger eventually follows. When a wave rises in the ocean it is but for sure that the wave eventually merges into the ocean.

Satyavan being a centre, it grows, stays for a while and merges back into the source from which it emerged. The birth, the growth, the bloom and the death are but a cycle. There is time duration for everything that is born. All that is born must die.

It is therefore prophesied that Satyavan dies within a year, meaning within the duration of a time cycle. When there is the birth of a centre, there is a circumscription concurrently born. The circumference is but a circumscription. It is the field of activity of the centre. When a Sun is born, he has his field of activity of light, which is but limited. The limitation exists in all the 360 directions. It exists only when there is a centre. It exists not, when there is no such distinct, separated centre. The circumference thus becomes the ring-pass-not, beyond which the light of Sun does not travel. The ring-pass-not is a demarcation. This demarcation is Pluto. As duration of life concludes, Satyavan, who is but an emergence, must necessarily merge. Every emergence suffers duality. Therefore at the appointed hour the death must happen. It is the law.

But Savitri, the unlimited, unconditional, primordial light is associated with Satyavan. Satyavan is likewise associated with Savitri. When the limited consciousness is in ever continuous association with the unlimited consciousness, the duality of birth and death does not apply. Yama, Pluto cannot step in, when Savitri is in association with Satyavan. If Satyavan is disassociated with Savitri, he remains limited and suffers death. Knowing this universal principle, Savitri herself associates with Satyavan. She decides to marry

him knowing fully well that Satyavan is destined to die in one year. She accompanies him day and night; she even accompanies him on the day of death to the forest to ensure that he would not die. Eventually Savitri wins over Yama. This is but natural. She is omnipresent, omnipotent, unconditional light, which cannot be circumscribed. The circumscribing principle applies not to her. It also applies not to those who are in association with such light.

The essence of ancient wisdom, the myth of birth and death are well depicted in the story of Savitri. When the beings emerge in creation, they have a way to remain eternal by relating to eternity, relating to the boundless, causeless light. That is how the Kumaras, the 7 seers, the 14 Manus, attained eternity. The 9th chapter of Bhagavad Gita gives this key, “Whosoever lives in eternal link with the divine, remains immortal. To such ones death is not, it is but changing the vestitures.”

The Sun of our solar system, thus is in link with the central Sun called Savitru, whose other name is Savitri. The central Sun in turn is in link with cosmic Sun. The cosmic Sun is an emergence from the primordial light, with which he stays connected. Hence none of the three Suns suffer death.

We, the humans are but Suns, as units of ‘I AM’ consciousness. As we relate to the triple Sun and the

primordial light, we too stand eternal and suffer not death. We consciously witness our departure from this body of flesh. Science of yoga is meant for such conscious departure.

Those who consciously depart, stand as guides to those who wish to transcend death. It requires self-imposition of a rhythm and submission to certain procedures. By following the procedures, one disassociates oneself from one's body of flesh and blood, and yet stays in it, just like the peanut in the shell, which is dissociated with the shell and yet stays in it. Even if the shell is broke open, the peanut stays intact. It is like the chick in the egg that gradually forms itself within the egg and separates from the egg shell. This knowledge, its practice and its accomplishment is the immediate initiation intended for humanity.



CHAPTER 7

Sun – Triangles

It is also pertinent to note that in the cosmic 10th house, Capricorn, Sun commences northern journey, which is but a symbolic ascendance of the soul. In this sun sign, the first decanate is ruled by Saturn, the second decanate is ruled by Uranus, the third decanate is ruled by Neptune. Uranus and Neptune have significant roles to play in Capricorn, and therefore the sign of Capricorn tends to be a sign of initiation. It must be noted that Capricorn is again the 3rd house in the reverse wheel and is therefore a sign for initiation of the humanity. Capricorn consists of the potentials of Aquarius and Pisces, whose rulers are Uranus and Neptune. In the month of Capricorn, energies of initiation are available from Uranus via Saturn. Saturn is the dweller at the threshold. Saturnian discipline shall have to be accepted by every student. As long as there is resistance to the discipline of Saturn, entry into the temple is not possible. Saturn is regarded as the grand old Master, who tests the students in terms of their patience, forbearance, tolerance, endurance of injustice, waiting, absence of sense of disappointment

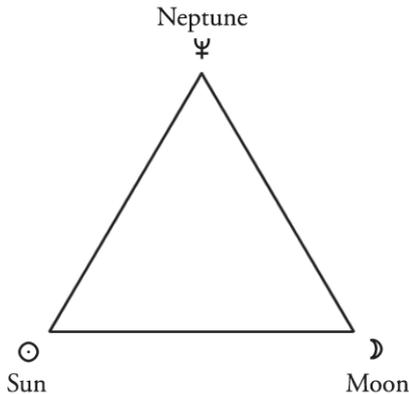
and delay and such others. There is no entry into the temple for the impatient and irritating ones. Saturn is at the threshold of the temple and sends back the students until the students have learnt the Saturnian qualities and have fulfilled their personality karma appropriately. Students cannot approach the temple without doing the needed homework. For this reason, every master of wisdom sets a Saturnian program for his followers to begin with. When the trials of Saturn are withstood, entry is given into the hall of learning, later into the hall of wisdom. Fulfilling the requirements of Saturn leads the student to the energy of Uranus, which inaugurates the life of discipleship. Capricorn has in it all the three steps for realizing the Truth, namely – cleaning the personality through Saturn, expansion of soul through Uranus, musing of the soul into universal soul through Neptune. After all, it is the 10th house. Number 10 is the number of fulfilment. Availing Capricornian energies presented annually for 30 days is very strongly recommended to every student of wisdom.

One can enter from personality life into soul life, by appropriately utilizing the offered energies. For this reason Master CVV utilized Capricorn as well for initiation besides Gemini. His main work is to lead the human souls into their antahkarana.

To sum up, it is necessary for a student to find the Sun within one's own heart, which would be the beginning for opening the door to eternal light. External worship of Sun has not much meaning. Realizing the three Suns in oneself is the true work relating to the Sun.

Apart from the triangle of Sun, Uranus and Neptune mentioned previously, there are other triangles one can work with in relation to Sun energy. One such triangle is that of Sun, Moon and Neptune.

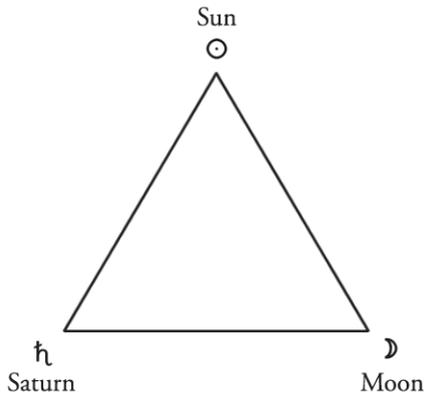
Sun, Neptune and Moon



This triangle opens doors into the holy energies. Sun Trine, Moon Trine, Neptune enables experiencing the beauty of the Neptunian splendour via Moon. The Neptunian splendour is one of bliss, love, permeation and of cool, and of ecstasy. Once one is into it, he is

unmindful of the surroundings and their impact on him. It does not mean that one is lost from the world, one remains in the world yet does not relate significantly to the world. He transmits vibrations of love, peace, poise, bliss etc., Beings long to visit him and be in his presence. The one with these triangular energies involves not into any activity in the world, including the activity of teaching, healing, or conducting acts of goodwill/service. Such ones remain where they are. Beings come, receive inspiration and find their way to the next step of progress. At times they may indulge into music to lift up the surrounding beings.

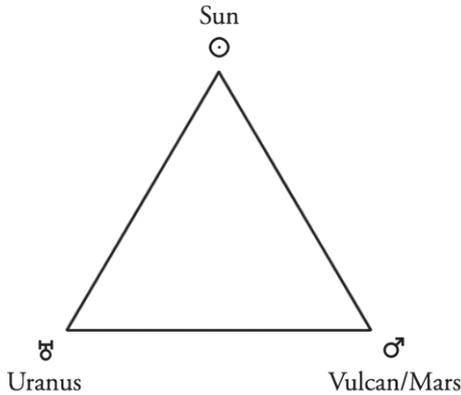
Saturn, Sun and Moon



This is a triangle for discipleship. It has Saturn, Sun and Moon. When Moon relates to Saturn, deeper

understanding, accuracy and even intuition develop. It would enable seeing and listening in depth and stabilizing Moon, which is a major step in yoga. Moon is wavering and fickle. Association of Saturn fixes Moon and enables experiencing the light of consciousness (Sun). This is a very fundamental triangle relating to Sun.

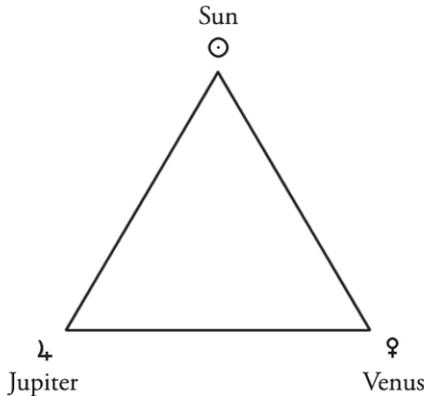
Uranus, Sun and Vulcan/Mars



There is yet another triangle that can be worked out as per Master Djwhal Khul. He calls it the triangle of synthesis. It is Uranus, Sun, and Vulcan. Uranus is the energy of this age (Aquarian age). Vulcan/Mars stimulates it for man to experience the self and the related synthesis. The work of Mars/Vulcun is the work of action. It is called karma yoga. This is very

relevant in the present day world where the belief in action is at its height. Mars stimulates action; Uranus multiplies its speed by hundreds of times. In so far as the action is for unconditional service, the student is bound to realize the Sun energy, the soul. The secret of the triangle is that Uranus pushes the action of Mars/Vulcan incessantly. The mass of mind gets exhausted and tends to be transparent or translucent to enable experiencing of the soul. This triangle is referred to by Master CVV, as “*Miller form centre.*” A miller transforms every input of seeds into fine powder. Likewise, the force of Uranus joining hands with the force of Mars quickly transforms the personality to be a translucent personality. The student experiences a total ‘washout’ of all undesirables in him.

Jupiter, Sun and Venus



There is yet another triangle, which would enable experiencing the splendour of the soul. It is Jupiter, Sun and Venus triangle.

Jupiter gives expansion of consciousness, while Venus gives the splendid experience of expansiveness. The ones who realize this triangle in themselves, can experience a transcendental state.

When within this triangle Neptune is visualized in the centre, it tends to be the highest state of muse. This triangle is referred to as Gopala. Whenever Lord Krishna played music, the combination of energies relating to Neptune, Jupiter, Venus and Sun mused the surroundings into an ecstatic state of joy, whose other name is bliss. The triangle is aptly called Gopala, for, Jupiter stands for the sound 'GA', Sun stands for the sound 'O', Venus stands for the sound 'PA' and Neptune stands for the sound 'LA'. Meditating upon this triangle enables one to delink from the surroundings and to link up to the music of the soul.

Working with the planetary energies, building the related triangles is but an occult practice, which the student needs to adopt, to realize the inner potential.

The student is required to intuitionally work out as many triangles with the Sun as would enable him to rearrange himself. Regular contemplations and building triangles with the Sun elevates a student of meditation and occult practices.

Remember that all the 7 planetary energies are hidden in the 7 centres of human constitution. The related correspondence is given hereunder:

	Centre	Sanskrit Name	Planet
1	Head Centre	Sahasrara	Jupiter
2	Brow Centre	Ajna	Sun
3	Throat Centre	Visuddhi	Mercury
4	Heart Centre	Anahata	Venus
5	Solar Plexus	Manipuraka	Moon
6	Sacral	Swadhistana	Mars
7	Base of the Spine	Muladhara	Saturn



Favourable Days to Realise I AM Consciousness

In a solar year, certain days are more favourable for realizing 'I AM' consciousness than others. These are all related to Sun's apparent movement around our Earth. They are as under:

1. The 52 Sundays.
2. The two days of solstices.
3. The two days of equinoxes.
4. The twelve days of Sun's transit from one sun sign to the other.
5. The 24 ascending and descending 11th moon phases.
6. The 4 Sundays of the month of Aquarius.
7. The 7th ascending moon phase in Aquarius.
8. The 13 days beginning from Sagittarius.
9. The dawn hours of every day, with particular emphasis on the 30 days of Capricorn.

Visualizing the golden light in one's own heart centre, during the above days, would help the students in stepping into the golden light of the Sun, which is called the buddhic plane. An ardent and fiery aspirant may arrange his timetable in such a manner, that he would make himself available for deeper contemplations on the days stated above.

Bhagavad Gita

In Bhagavad Gita, Lord Krishna presents this dimension in the fourth chapter saying, *“I initiated the Sun God. Sun God initiated Manu. Manu initiated Ikshvaku. The yoga thus reached the Earth. In due course it got diluted and was lost.”*

There are four aspects he presents, I, ‘Sun God’, Manu and Ikshvaku. ‘I’ stands for ‘I AM’ consciousness, which is relatable to central Sun. Sun God relates to the planetary Sun, Manu relates to the light of the Sun, Ikshvaku relates to the one on the Earth. Ikshvaku is the king of Earth (the mind). He was initiated by Manu (buddhi). Manu in turn was initiated by the Sun, the planetary Sun. The planetary Sun was initiated by the central Sun, I AM. Thus from central Sun to Sun and from Sun to Manu and from Manu to Manushyas (humans) the descent of yoga is given in Gita. Contemplation on this would enable to relate the I AM consciousness in one’s ajna centre. The place of human or Ikshvaku corresponds to solar plexus, that of Manu corresponds to the cave of heart, that of Sun corresponds to the Sun in the heart and that of central Sun corresponds to ajna. This hymn is chanted and the related lineage is recollected before effort for alignment in Himalayas. Even when people light a lamp this

hymn is recollected. For those who are keen to know the hymn it is given here under.

*“Imam vivasvate yogam
Proktavaan aham avyayam
Visvasvaan mnave praha
Manur Ikshvaka ve abraveet”*

Meaning:

*“I, the eternal one initiated the Sun God, Vivasvata.
Vivasvata initiated Manu Vaivasvata.
Vaivasvata initiated Ikshvaku.”*

Regular meditation associating with ‘SO HAM’ is the practice. The practice has to be as continuous as possible. May not the activity hinder your association with the activity of pulsation happening in you. Let ‘SO HAM’ be related to respiration and pulsation.



SOHAM

SOHAM has been an age old practice to realize the triple Sun in us. Respiration and pulsation are its wings. Each one can find within oneself five pulsations (pranas), namely – inhalation (Prana), exhalation (Apana), poised pulsation (Samana), up-thrusting pulsation (Udana) and permeating pulsation (Vyana). These pulsations conduct prana, the life force, in the entire system. Inhalation functions from nostrils via brow centre up to the lungs and the heart. It enables inflow of prana. Exhalation functions from navel down below and it receives the pranic energy from inhalation and distributes in the lower parts of the body. It also functions to expel the carbons from the body. Appropriate functioning of this prana (pulsation) keeps the vital body strong and resists disease and decay. In fact digestive system and excretory system are under its governance. Apana, the exhalation is the counter part of Prana, the inhalation. When the two counteractive forces of Prana are equalized, one can feel Samana Prana, the pulsating principle, which resides between the navel and the heart. As one associates with this prana, one gains the poise. Gaining this poise is the main work in the fourth step of Yoga, Pranayama. When man associates with and daily resides in Samana Prana, he gains a stable and comfortable mind. Samana

Prana is the basis for Prana and Apana (inhalation and exhalation).

One has to associate with inhalation and exhalation to start with. As one consciously travels from the nostrils via the bridge of the nose, tracing the path of inhalation, he listens to the sound SO, which is naturally happening in him. As one exhales slowly and consciously, he listens to the humming sound of HAM. The respiration thus regularly sings the song of SO – HAM. As one regularly associates with inhalation and exhalation for a while, breathing in and breathing out, in slow, soft, deep and uniform manner, one not only listens to the song of SOHAM, but also develops a good vital body that resists sicknesses. Further it enables him to gain a stable and comfortable mind.

When the practise is regularly carried out, one feels not the need to breathe in, for a while. In that interlude he experiences the resonance of pulsation which also subtly sings the subtle song of SOHAM. Pulsation itself is a centripetal and a centrifugal action, which subtly sings the song of SOHAM. As one associates with it one enters the subtle side of oneself. As one enters into the subtle side of one's being, one experiences the golden light of the planetary Sun. Prolonged years of practice relating to residing in the subtle pulsation enables experiencing the first of the three Suns in the heart centre.

Further practice connects the third pulsation of Samana to the fourth pulsation of Udana, which is an upward moving pulsation. It leads the practitioner with its upward thrust towards the throat, larynx and to the bridge of the nose. The practitioner associating with the upward moving resonance reaches the brow centre. On the way, he experiences variety of lights from golden yellow to sky blue via aquamarine-green at the throat. From aquamarine-green he further experiences the aquamarine-blue and the sky-blue. When the resonance of pulsation is at the brow, the practitioner feels the body very light and tends to experience a feather like body during the meditation. From the brow centre to ajna a bridge is required to be built with the help of the resonance of pulsation. This happens through very long years of practice coupled with neutralization of one's karma. When the bridge is built, one lands in ajna centre, which is a representation of the second, the central Sun. Even at ajna, the pulsating principle continues to be and it associates with the fifth and final pulsation, Vyana.

Vyana is permeating pulsation. It moves all around and moves up to the seventh plane in oneself, where one can experience the cosmic consciousness. Thus the pulsating principle is seen as a great means for realizing all the three Suns in oneself. It is this pulsating principle which is symbolised by the great bird Garuda in

Mahabharata, who soars high to the seventh plane and beyond to bring down the drink of immortality, the elixir of life. Throughout the journey from planetary to solar and solar to cosmic, one is associated with the bird. The bird is the means to reach the Truth. The Truth comes down from higher circles to the lower mounting on the bird whenever it is needed. The practitioner, when he returns from sahasrara, returns with the Truth along with the return of pulsation from sahasrara to anahata. He transmits the Truth thereafter.

The science of Pranayama is a profound science by itself and would be separately dealt with in detail. Remember that the song of pranic pulsation, SOHAM, literally means Saha Aham. Saha meaning THAT, Aham meaning I AM. The continuous song of SOHAM sung by pulsation and respiration is a constant reminder that each one of us is not just I AM. We are THAT I AM. Verily THAT exists as I AM, that's the truth.

Let the trumpeting truth, 'THAT I AM' be associated with, in one's times of leisure, rest, sleep or meditation. Relate to the trumpeting truth in the heart. Do not deviate into the complexity of the concepts of wisdom. Listen to the song, swing with it like a swan in the ocean of light. May you be a 'Hamsa' (Swan).

Thank you.

Conclusion

Much has been deliberated upon Sun, in varieties of dimensions. His placement, his purpose and work are also given. Pondering over the Sun and all that relates to him is to educate ourselves and thereby gain right relation to the Sun. Each one of us is required to relate to the Sun in our hearts daily.

A Prayer: *“That light which emits through Sun is the light in the cave of my heart. I am that light. I am verily that light. Verily, verily it is that light which is in the sanctuary of my being. I am no different from it. I AM verily THAT. THAT only exists as I AM. My existence is no other than the existence of THAT. THAT light is eternal. I AM but a ray of THAT. I emerge from THAT, play around and eventually merge into THAT. THAT I AM shall be my contemplation and attainment.”*

Flow of thoughts in the above direction before every meditation is useful.

‘THAT I AM’ is the truth that our heart trumpets. When we listen to the sound of respiration, or to that of pulsation, we listen to the voice of silence, that voice sings a song. That song is SOHAM. It means, ‘THAT I AM’. ‘THAT I AM’ is the eternal song that the heart beat sings. The pulsation sings it. Relating to the resonance of pulsation enables us to join the song, which is happening. Join the song. The song has

a swing. It swings with its double movement, which is centripetal and centrifugal. The pulsating sounds of 'SO' and 'HAM' which are heard by and associated with in the depths of one's own chamber, is what we are. It links us to the triple Sun in us. As we relate to the Sun in the heart, he leads us to the central Sun in the forehead and eventually leads us to cosmic Sun at crown. We need to join our Sun, and thereby realize the three divine states of his existence in us, we being the fourth state relating to him.



APPENDIX – 1

Solar Initiations – Hymn of Deerghatamas

Initiations are conceived through the triple aspect of the Sun and are called the solar initiations. One such initiation is given by Madam H P Blavatsky in her epochal work namely, ‘Isis Unveiled’. Since she already brought into public notice, I venture to reproduce the initiation which helps a student of wisdom when regularly studied and contemplated.

It is a fragment from the hymn of Deerghatamas, Isis Unveiled [Volume 2, page 379].

The hymn by Deerghatamas:

“TO HIM WHO REPRESENTS ALL THE GODS.”

“The *God* here present, our blessed patron, our sacrificer, has a brother who spreads himself in mid-air. There exists a *third* Brother whom we sprinkle with our libations. . . . It is he whom I have seen master of men and armed with seven rays.”

And again:

“*Seven* Bridles aid in guiding a car which has but ONE wheel, and which is drawn by a single horse that shines with *seven* rays. The wheel has *three* limbs, an immortal wheel, never-wearing, whence hang all the worlds.”

“Sometimes *seven* horses drag a car of *seven* wheels, and *seven* personages mount it, accompanied by *seven* fecund nymphs of the water.”

And the following again, in honour of the fire-god — *Agni*, who is so clearly shown but a spirit subordinate to the ONE God.

“Ever ONE, although having three forms of double nature (androgynous) — he rises! and the priests offer to *God*, in the act of sacrifice, their prayers which reach the heavens, borne aloft by *Agni*.”

“The Lord, Master of the universe and full of wisdom, has entered with me (into me) — weak and ignorant — and has formed me of *himself* in that place (*the sanctuary of the initiation*) where the spirits obtain, by the help of *Science*, the peaceful enjoyment of the *fruit*, as sweet as ambrosia.”

“*Pippala*, the sweet fruit of that tree upon which come spirits who love the *science* and where the *gods* produce all marvels. This is a mystery for him *who knows not the Father* of the world.”

“These stanzas bear at their head a title which announces that they are consecrated to the *Viswadevas* (that is to say, to all the gods). He who knows not the Being whom I sing *in all his manifestations*, will comprehend nothing of my verses; those who do know HIM are not strangers to this reunion.”

This refers to the reunion and parting of the immortal and mortal parts of man. “The immortal Being,” says the preceding stanza, “is in the cradle of the mortal Being. The two eternal spirits go and come everywhere; only some men know the one without knowing the other” (*Dirghatamas*).



APPENDIX – 2

References From Secret Doctrine

References from The Secret Doctrine of Madam H.P. Blavatsky relating to the Sun.

1. “The Sun is a central star and not a planet.” (S.D.I 126. Note) (Therefore when it is included among the planets, as it is, simply because it stands for or veils a hidden planet.)
2. The Sun is merely one of those Suns which.....” are sunflowers of a higher light”. It is “dwelling in the vehicle of God or of a host of Gods, like milliards of other Suns.”(S.D.I 319.)
3. “The Sun is the store house of vital force which is the noumenon of electricity.” (S.D.I 579.)
4. “The Sun has its growth, changes, development and gradual evolution.” (S.D.I 667.)
5. “The Sun is matter and the Sun is spirit.” (S.D.I 820.)
6. “The Sun is a great magnet.” (S.D.I 541.)
7. “The solar substance is immaterial.” (S.D.I 542.)

8. "The Sun (i.e. the solar system) has Alcyone in the Pleiades for the centre of its orbit." (S.D.I 545.)
9. "The Logos with the seven hierarchies form one power, so in the world of form, the Sun and the seven chief planets constitute one active potency." (S.D.II 27.)
10. "The Sun, Moon and the Mercury were the earliest trinity of the Egyptians (Osiris, Isis and Hermes.)" (S.D.II 640.)
11. "The seven rays of the Sun are made parallel to the seven worlds on every planetary chain, and to the seven rivers of heaven and earth." (S.D.II 640.)
12. "The seven rays of the Sun will expand at the final pralaya into seven Suns and absorb the material of the whole universe." (S.D.II 647.)
13. "The Moon is the mind and the Sun is the understanding." (S.D.II 675.)
14. The Trinity is symbolized by the Sun.
 - a. The central spiritual Sun — God the Father
 - b. The heart of the Sun — God the son.
 - c. The physical Sun — God the Holy Spirit.
15. "It is in the Sun, more than in any heavenly body (i.e., in our solar system) that the unknown Power placed the seat of its habitation." (S.D.III. 213.)
16. "The central spiritual Sun is mirrored by me.... Sun." (S.D.III. 214.)

17. “The Sun is one of the nine deities that witness all human action.” (S.D.III. 271 Note.)
18. “The Sun was the image of the divine intelligence or wisdom..... The word ‘sol’ (Sun was derived from ‘solus,’ the One or He alone, and the Greek name ‘Helios’ meant Most High.” (S.D.III. 279.)
19. “The visible Sun is only the central star but not the central spiritual Sun.” (S.D.III. 280.)
20. “The Sun was the life-giving and the death-giving luminary.” (S.D.III. 288.)
21. “The Sun is the substitute for the invisible inter-Mercurial planet.” (S.D.III. 459.)
22. “The pure energy of solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of the heavens, that pure energy being the Logos of our system.” (S.D.III. 213.)
23. There is “the Sun of initiation in a triple form – two of which are the ‘Day-Sun’ and one the ‘Night-Sun’.” (S.D.III. 212.)
24. “All initiates are ‘epitomizers of the history of the Sun’ which epitome is another mystery within the mystery.” (S.D.III. 140)
25. “The mystery of the Sun is the grandest of all the innumerable mysteries of occultism.” (S.D.III. 212.)
26. The Sun used to be called the ‘eye of Jupiter.’ (S.D.III. 278.)

27. Plato mentioned Jupiter-Logos, the Word or Sun. (S.D.III. 279.)
28. The true colour of Sun is blue. (S.D.III. 461.)
29. The Sun was adopted as a planet by the Post-Christian Astrologers who had not been initiated. (S.D.III. 461.)
30. "This Self, the highest, the one and the universal was symbolized on 'the plane of mortals by the Sun, its life giving effulgence being in its turn the emblem of the soul – killing the terrestrial passions which have ever been an impediment to the reunion of the unit self (the spirit) with the ALL-SELF. Hence the allegorical mystery..... It was enacted by the Sons of the Fire-Mist and of Light." (S.D.III. 271.)



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