

AŚVINS

THE TWIN GODS



Dr. K. Parvathi Kumar

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Dhanishta

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Dhanishta

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

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About the Composer

Dr. K. Parvathi Kumar was 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. Although he left the physical in the year 2022, his teachings continue to inspire and guide the aspirants on the Path.

Dr. K. Parvathi Kumar was 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 worked actively in the economic, social and cultural fields with spirituality as the basis. He used to say that spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar was a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and had composed many books. He denied 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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IAST TRANSLITERATION KEY

In this work, IAST (International Alphabet of Sanskrit Transliteration) is followed as key to present the Devanagari alphabets. The pronunciation may be accordingly done.

Devanagari	IAST letter		Devanagari	IAST letter	
अ	a	a	आ	ā	Ā
इ	i	I	ई	ī	Ī
उ	u	U	ऊ	ū	Ū
ऋ	r̥	Ṛ	ॠ	r̄	Ṝ
ऌ	l̥	Ḍ	ॡ	l̄	Ḍ̄
ए	e	E	ऐ	ai	Ai
ओ	o	O	औ	au	Au
०	ṁ	Ṃ	ः	ḥ	Ḥ
ॠ	~		ऽ	'	

क k K	च c C	ट ṭ Ṭ	त t T	प p P
ख kh Kh	छ ch Ch	ठ ṭh Ṭh	थ th Th	फ ph Ph
ग g G	ज j J	ड ḍ Ḍ	द d D	ब b B
घ gh G	झ jh Jh	ढ ḍh Ḍh	ध dh Dh	भ bh Bh
ङ ṅ Ṇ	ञ ñ Ñ	ण ṇ Ṇ	न n N	म m M

य y Y	र r R	ल l L	व v V	श ś Ś
ष ṣ Ṣ	स s S	ह h H		

अश्विनी सूक्तम्

प्र पूर्वगौ पूर्वजौ चित्रभानू
गिरावाशंसामि तपसाह्यनन्तौ ।
दिव्यौ सुपर्णौ विरजौ विमानौ
अधिक्षिपन्तौ भुवनानि विश्वा ॥१॥

हिरण्मयौ शकुनी साम्परायौ
नासत्यदस्रौ सुनसौ वैजयन्तौ ।
शुक्रं वयन्तौ तरसा सुवेम्ना
अधि व्ययन्तावसितं विवस्वतः ॥२॥

ग्रस्तां सुपर्णस्य बलेन वर्तिकाम्
अमुञ्चतामश्विनौ सौभगाय ।
तावत्सुवृत्तौ अनमन्त मायया;
वसत्तमागा अरुणा उदावहन् ॥३॥

षष्टिश्च गावः त्रिशतश्च धेनवः
एकं वत्सं सुवतीतं दुहन्ति ।
नानागोष्ठा विहिता एक दोहनाः
तावश्विनौ दुहतो घर्ममुक्थ्यम् ॥4॥

एकां नाभिं सप्तशता अराः श्रिताः
प्रधिष्वन्या विंशतिरर्पिता अराः ।
अनेमि चक्रं परिवर्ततेऽजरं
मायाश्विनौ समनक्ति चर्षणी ॥5॥

एकं चक्रं वर्तते द्वादशारं
षण्णाभि एकाक्षमृतस्य धारम् ।
यस्मिन्देवा अधि विश्वे विषक्तास्ता
वश्विनौ मुञ्चतो मा विषीदतम् ॥6॥

अश्विनाविन्दु ममृतं वृत्तभूयो
तिरोधत्तामश्विनौ दा सपत्नी ।
हित्वा गिरिमश्विनौ गा मुदाचरन्तौ
तद् वृष्टि मद्वा प्रस्थितौ बलस्य ॥7॥

युवां दिशो जनयथो दशाग्रे
समानं मूर्ध्नि रथयानं वियन्ति ।
तासां यातमृषयोऽनुप्रयान्ति
देवा मनुष्याः क्षितिमाचरन्ति ॥8॥

युवां वर्णान्विकुरुथो विश्वरूपान्
ते अधिक्षिपन्ते भुवनानि विश्वा ।
ते भानवोऽप्यनुसृताश्चरन्ति
देवा मनुष्याः क्षितिमाचरन्ति ॥9॥

तौ नासत्यावश्विनौ महेम
स्रजं च या बिब्रुधः पुष्करस्य ।
तौ नासत्या अमृता वृथावृते
देवास्तत्प्रपदेन सूते ॥10॥

मुखेन गर्भं लभेतां युवानौ
गतासुरेतत्प्रपदेन सूते ।
सद्यो जातो मातरमत्ति गर्भः
तावश्विनौ मुञ्चथो जीवसे गाः ॥11॥

स्तोतुं न शक्नोमि गुणैर्भवन्तौ
छक्षुर्विहीनः पथि संप्रमोहः
दुर्गेहमस्मिन् पतितोस्मिकूपे
युवां शरण्यौ शरणम् प्रपद्ये ॥12॥

AŚVINĪ SUKTAM

pra pūrvagau pūrvajau citrabhānū
girā vā śaṃsāmi tapasāhyaanantau
divyau superṇau virajau vimānau
adhikṣipantau bhuvanāni viśvā ||1||

hiraṇmayau śakunī sāmparāyau
nāsatyadasrau Sunasau vaijayantau |
śukraṃ vayantau tarasā suvemnā
adhi vyāyantāvasitaṃ vivasvatah ||2||

grastāṃ superṇasya balena vartikām
amuñcatāmaśvinau saubhagāya |
tāvatsuvṛttāu anamanta māyayā
vasattamā gā aruṇā udāvahan ||3||

ṣaṣṭiśca gāvaḥ triśataśca dhenavaḥ
ekaṃ vatsaṃ suvatī taṃ duhanti |
nānāgoṣṭhā vihitā eka dohanāḥ
tāvaśvinau duhato gharmamukthyam ||4||

ekāṃ nābhiṃ saptaśatā arāḥ śritāḥ
pradhiṣvanyā viṃśati arpitā arāḥ |
anemi cakram parivartate ajaram
māyāśvinau samanakti carṣaṇī ||5||

ekam cakram vartate dvādaśāram
ṣaṇṇābhi ekākṣamṛtasya dhāram |
yasmindevā adhi viśve viṣaktāstā
vaśvinau muñcato mā viṣīdatam ||6||

aśvināvindu mamṛtaṃ vṛttabhūyo
tirodhattā aśvinau dā sapatnī |
hitvā girimaśvinau gā mudācarantau
tad vṛṣṭi mahnā prasthitau balasya ||7||

yuvāṃ diśo janayatho daśāgre
samānaṃ mūrdhni rathayānaṃ viyanti |
tāsāṃ yātamṛṣayo'nuprayānti
devā manuṣyāḥ kṣitimācaranti ||8||

yuvāṃ varṇān vikurutho viśvarūpān
te adhikṣipante bhuvanāni viśvā |
te bhānavo'pyanusṛtāścaranti
devā manuṣyāḥ kṣitimācaranti ||9||

tau nāsatyāvaśvinau mahema
srajaṃ ca yā bibrudhaḥ puṣkarasya |
tau nāsatyāvamṛtāvṛtā vṛte
devāstatprapadena sūte ||10||

mukhena garbhaṃ labhetāṃ yuvānau
gatāsure tat prapadena sūte |
sadyo jāto mātaramatti garbhaḥ
stāvaśvinau muñcatho jīvase gāḥ ||11||

stotuṃ naśaknomi guṇairbhavantau
chakṣurvihīnaḥ padhi saṃpramohaḥ
durgehamasmin patitosmikūpe
yuvāṃ śaraṇyau śaraṇam prapadye ||12||

1 – HYMN TO THE AŚVINS – AN INTRODUCTION

*(This book has been composed from teachings on
Asvins delivered by Master KPK in January 2019 at
Radhamadhavam, Visakhapatnam.)*

Hearty fraternal greetings and good wishes to all the brothers and the sisters and the children who are here!

First of all, I once again welcome you all heartily to this land of ancient wisdom. Wisdom is usually hidden and not very explicit. India, as we see outside is different from the India in the occult dimension. Since this is known to us, thanks to the teachings of Masters of Hierarchy, you all gather here every year to relate to the wisdom. Wisdom is always hidden, and not available in markets! Unless there is enough hunger for wisdom, you cannot find wisdom. Since you are all very hungry for wisdom, this teaching programme is continuing for decades.

As long as the hunger is there, there has to be a feed coming from the nature. That is how from ages, there is the teacher-student relation by which wisdom is not only informed but is also transmitted for

transformation. Wisdom does two jobs. One, there is the peripheral part of information and secondly, there is the deeper and more profound form of transformation which happens when you relate to the teacher or to the wisdom because the wisdom and the teacher are but one and the same!

The predominance of the 'Being' over the personality leads the beings towards wisdom because that is where the ultimate comfort is. There is no doubt there is comfort in a variety of things, but the ultimate comfort is in wisdom. Therefore, we gather and we dwell in wisdom and insofar as the wisdom is beyond the sectarian dimension, beyond the religious dimension, beyond the dimensions of tradition and superstition, such wisdom is unfettered, and unconditioned. That is the wisdom, the Masters stand for and we are relating to such a wisdom, which is neither eastern nor western but global, solar and even cosmic. That is the beauty of wisdom!

I will introduce the story relating to the theme of Ásvins. There are about 12 hymns relating to the Ásvins, given in Mahābhārata (ādi parva) which I try to present to you as a capsule.

Ásvins are the fiery breaths of the Cosmos. To put it in the language of Mme. Blavatsky, one inhalation, and one exhalation, in its detail, is the whole universe and its duration. According to the Veda, it is presided over

by the Ásvins, the not-untrue-beings. Meaning, they are there, at every dimension, but they are not visible unless we orient to them. Orient to their presence in both the micro and the macro. Ásvins preside over the atom, and over the entire creation. They are there but they are unseen. So, they are said to be Nāsatya(s).

‘Nāsatya’ is translated by Mme. Blavatsky as ‘Not-Untrue-Beings’. Not-untrue means, unless you take an occult dimension, you cannot find their presence. All occult wisdom is like that. When one orients, it is there, and when one does not, it is not there. When you are in the periphery, only peripheral things appear. Peripheral things are all apparent and transitory. Behind the peripheral things, is what is to be seen, by lifting up the veil. That is where Mme. Blavatsky inaugurated a new cycle with the concept of unveiling the veil of wisdom as, ‘Isis Unveiled’.

The full form of these ‘Nāsatya(s)’ is presented in Rig Veda in the form of ‘Suparna Suktam’. They are 52 in number. They are also called “Asya vamasya suktam”. Master EK was an adept with respect to those suktams. Master EK learnt from his father who was considered to be an authority on Vedas in his times. He taught it to his son, Master EK who in turn gave it out in Telugu. The 52 hymns represent the 52 weeks of the year. The suktam relating to the Ásvins is conceived by Vedavyasa and given in the ādi parva of Mahabharata.

Vedavyasa

Vedavyasa, is the Master for the Kali Age. But for him, there would have been no light on the planet in the dark times of Kali Yuga. Anything said anywhere on the globe in relation to wisdom has its basis in the writings of Vedavyasa.

Vedavyasa is the embodiment of Lord Krishna. There were three Krishnas during Krishna's time. One Krishna is the Lord Krishna, whom we are familiar with. He is a complete being in manifestation. Another Krishna is Vedavyasa. He lived on an island, and he is said to be the Krishna of the White Island, 'Krishna Dwaipayana'. Then there is another Krishna, whom we call the Lady of the five sons of Light. Her name is also Krishna!

It is one Krishna, that has come down into these three forms. Vedavyasa, is one of the three Krishnas. He deliberated upon the Veda and classified it into four Vedas. He deliberated upon the Purāṇa and grouped them into eighteen Purāṇas. It is he, who gave out Mahabharata, of which Bhagavad Gita is also a part. Again, it is Vedavyasa, who gave out the aphorisms on Brahman, "the beyond". He is considered to be the grand seer of wisdom amidst all the seers in Dwapara Yuga.

Vedavyasa thought fit, that these 52 hymns contained in Veda with respect to the Ásvins (Suparna Suktam), be given out in a worshipful form. It is thus presented in Mahabharata as 12 stotrams. These 12 stotrams are very simple to utter yet very profound and beneficial to the students. They contain a lot of wisdom, and they are arranged in a manner, suitable for worship. Through this suktam, you are relating to Ásvins, in a mode of worship which in turn would bestow the related blessings.

We relate to this sublime wisdom of Ásvins through the 12 stotrams that are described here.



2 – STORY OF DHAUMYA & UPAMANYU

There is a story in Mahabharata about the Aśvins.

There was a teacher by name, Dhaumya. He was well versed in the Vedas, and was a wealthy person, living in a family system. He had no need to work for money. He taught wisdom to those who were inclined, and he was teaching in a very disciplined way. We all know about the Grand Master, Pythagoras and how disciplined he was with his students. Only to the really disciplined students, the wisdom was imparted. It was not for all!

Dhaumya was a teacher, and a seer. He gained the title of an iron toothed teacher, meaning, he puts the students to such a discipline, that the student is completely smashed! Meaning, the student's personality is put to discipline in such a manner that the student cannot but transform! If you have iron teeth, you can crush anything! That is the kind of teacher Dhaumya was and he had an excellent reputation! Knowing this, people were interested to join his school. One would like to join an institute, where there is very high discipline, so that

when one comes out of that institute, they are already something! Just like the one who had been through the Pythagorean school and had become a member of the Pythagorean group was well respected by the society for the wisdom they held, and for the acts that did. Likewise, many were trying to join the school, to learn from Dhaumya, but there was a preliminary test. Unless the students stand the test, he would not admit them to teach the esoteric dimensions!

The students were tested for their ability to fall in tune with the discipline. Thereby, he used to have students who were willing to take up the required discipline. The willingness for seventh ray discipline, sixth ray devotion and then the first ray will, were tested. Does the student have enough will, is the student willing for discipline, and does one have the urge to realise, were the parameters that were tested. Devotion is a constant and consistent urge to associate with the Master consciousness in oneself. With such devotion as the fundamental, one needs to pick up the rhythm which is called the seventh ray. In the olden days, it was called śikṣaṇa, meaning 'training'. If these three traits, namely - the seventh ray rhythm, extra-ordinary devotion and the will to reach, were adequately present in a student or not was tested in depth by the Master for about 30 months. 30 months is the duration of Saturn to transit one sun sign. In the case of Pythagoras, he

would test the student for three years and then admit only those who succeeded in the test into his school. That is how admissions into the Gurukulas were in the past. Post admission, everything about the student was taken care of by the teacher. The student's food, shelter, clothing and all other requirements, was the responsibility of the teacher.

The teacher would decide on the food, dress and the work to be entrusted to the student. He would entrust different works to different students which required saturnian effort. He would see, what kind of work enables the student to transform, and then accordingly would entrust that kind of work. The Saturn dimension relating to the student is put to test as a part of fundamental training.

There was a student whose name was Upamanyu. He succeeded in the preliminary training that was imposed by the teacher and therefore he was admitted for the esoteric training. Later Upamanyu, himself became a great seer. But initially, he too had to go through his due share of saturnian training. When Upamanyu was given entry into the esoteric school, the Master suggested that he should collect the cows of the residents of the nearby village, take them to the forest for grazing and should later entrust every cow to the respective house on returning back. The task entrusted had both social and service dimension. The villagers felt very confident

when it was a student of Dhaumya, who was entrusted such a work of service at their house.

On the first day, Upamanyu collected the cows, took them to the forest for grazing and then entrusted all the cows to the respective households and returned by the sunset hour. Then the teacher asked Upamanyu, “What did you eat today?” The teacher did not provide Upamanyu with a packed breakfast, as he departed for his duty. The fear of insecurity relating to food, is common to an average man. But this teacher, did not even think of giving any food to the student! But when he returned home, he asked the student, what did you eat today? Were you not hungry? The student answered, when I felt hungry, I milked some cows, partook the milk, and I could satisfy my hunger. The teacher said, “That is called thieving. How could you drink milk from the cows which were not yours. The cows belonged to the villagers. And without their permission, how could you drink milk, and if you drink away their milk, what confidence and trust would the villagers have on you. So, please don’t do that tomorrow.”

The next day, Upamanyu again went out, completed the assigned duties and came back. The teacher again asked, “What did you eat today?”

Then Upamanyu replied, “I took the foam generated out of the milk.”

The teacher again said, “How could you do that? Unless there is milk coming, how could the foam come!”

Upamanyu replied, “When the calves were taking the milk, I took the foam.”

“Calves are allowed. They have the right to drink from their mother. You taking the foam is thieving. Don’t try to thief anything. Because the cows belong to the villagers.” said the teacher.

Next day again, Upamanyu, went with the cows, and then again, naturally, he was very hungry. But he cannot take anything from the cow or the cow milk or even the foam. He thought, let me eat some leaves from the forest. He did not know which leaf to eat, and which leaf not to eat. He was plucking out leaves, and it so happened, that when he was plucking the leaf of a White Calotropis, the milk of White Calotropis spilled and fell into his eyes. He lost his eyes!

Upamanyu lost his sight, but he is duty bound to ensure that the cows reach their respective places. In spite, of losing sight, he makes sure that all cows are restored to their respective houses, and in darkness, while he was walking back towards the ashram, he fell into a well in which there was no water.

When Upamanyu did not return back to the ashram, the teacher and other students started looking for him. Dhaumya along with other students went to the village in search of him. When the villagers confirmed that

he had restored all the cows to the respective houses, Dhaumya realized that Upamanyu must have been lost somewhere on the way to the ashram and continued searching. Eventually, Dhaumya found the boy in a well. He then asked the boy what had happened. The student Upamanyu explained all that had happened. The teacher said, “You should not have eaten leaves without knowing what is edible and what is not. You were unable to overcome your hunger and now that you are blind, what is it that you can do!” Upamanyu replied, “I am only interested in fulfilling the command given to me, by my teacher. In doing so, having lost my eyesight I fell into this well. As long as my teacher is favourable to me, it does not matter even if I have lost my sight. It is good enough if my teacher is favourable to me, and I do not mind even falling into the well.”

The teacher was pleased! In such circumstances, normally one would help the boy to come out of the well and arrange treatment for his eyes. But this teacher is totally different! To this student Upamanyu, he taught the twelve hymns of Aśvins and said, “Keep chanting them, and everything will be set to order.” Having instructed so, Dhaumya along with the rest of the students returned to the Ashram leaving Upamanyu behind.

In the utter darkness deep down in the well, having listened to the hymns, Upamanyu went on relating

to the hymns by reciting them. In how many days, he regained his sight, we do not have the detail, but he got back his sight. And along with it, he also gained wisdom and vision.

By virtue of the grace of the Master, and through the energy that Upamanyu received through these hymns, not only did he regain his sight, but he also gained wisdom, and the vision. On account of the thread of consciousness becoming stronger and stronger by recitation, he could even levitate himself from out of the well. Slowly, the golden thread, moved upward and pulled the body of the student out of the well. Upamanyu came out and stood in a resplendent colour. Upamanyu came to his teacher, touched the feet and narrated what had happened. “The Ásvins wanted to bless me,” but I said, “I cannot accept your blessings, without my teacher’s permission.”

The teacher, Dhaumya was thrilled! That is how the story goes! There are so many students, that were present along with Upamanyu in the ashram. But this one, having fallen into a calamity, and into such deep crisis; through his will, his devotion to his teacher, and the discipline he followed in reciting the hymns, he had lifted himself out of the crisis.

That is why for those who wish to gain all these dimensions – firstly, the dimension relating to gaining the favour of the teacher, secondly, the dimension

relating to gaining sight, thirdly, the dimension relating to gaining wisdom, and then the vision, this suktam is recommended. All these dimensions were gained by Upamanyu, through this hymn. In Mahabharata, Vedavyasa recommends to all beings, that for their wellbeing in relation all the above said dimensions, they may recite these twelve hymns regularly. This story relating to the worship of Aśvins and the hymns are presented in Mahabharata. Through the hymns, by gaining the related comprehension, our awareness is lifted up in such a manner that we cannot even imagine!

In fact, there was a member of The World Teacher Trust, in the town of Vijayawada (Andhra Pradesh, India). He was relating very well to the Master EK. Once he came to the Master and said, “Master, I am a lecturer in a college, I need to teach and relate to the students, and I am losing my eyesight very fast. Can you please help me? Then the Master said, recite Aśvinī suktam and for the benefit of the group, Master EK also gave a brief commentary on the Aśvinī suktam. To the member, Master EK also gave a picture of Lord Maitreya and told him to keep looking into the two eyes of the Lord Maitreya, while chanting the hymn. Master said, “There will be no further loss of sight and you will be able to conduct yourself in this manner until your retirement age.” It happened so, with him!

These hymns are recommended even today to people who would like to restore their vision, gain wisdom, and then gain self-realization! The entire discipleship is to gain wisdom, and then the vision relating to the ‘Self’.



3 – STORY OF CHYAVANA & SUKANYA

There are many stories about the Ásvins. This story about Chyavana is also relevant.

Once it so happened, a king went into forest with his family and the army. Normally kings go to forest, not to kill the animals but to confine them to the forest, so that they do not enter into the villages and cause disturbance. When the villagers and the civilians, complain about animals frequently entering into the villages and towns, the king has a duty to ensure that all animals are restored to their jurisdiction, their area of residence, which is the forest.

The king went with his kinsmen and also with his family to be there in the forest on this job. The king's daughter also accompanied him to the forest. She was known to be the most beautiful lady of the kingdom, well versed in knowledge and also exceedingly well behaved. When the king was busy with the hunting and disciplining the animals, the princess was moving around with her friends, in the forest. She saw a huge

heap of mud, just like an anthill. From two holes of the anthill the princess saw unimaginably brilliant light beams coming out. She was curious to know further! She wondered, what could be there in that anthill that so much light is coming out from the holes of the anthill. So, she took a stick and pierced it into the hole to see what kind of light it was.

When she pierced, blood started coming out! She was initially surprised. She pierced the other hole, which too started bleeding. She was perplexed and later frightened, because she realised that she may have hurt a being. As this event happened, the air in the entire area got arrested. With the arrest of air, breathing became difficult. While this was happening, the king started searching for his daughter in the forest. Eventually he found his daughter, who narrated all that had happened. He rightly guessed that this incident must have been the reason for the crisis in this area. Earlier these two holes were transmitting radiant light. On seeing the blood flowing out of the two holes which were earlier transmitting radiant beams of light, the king understood that there must be a seer in penance within the anthill. He further understood that the seer would have been in deep penance, beyond the body consciousness, while the ants had built the mud hill around his body.

The king got the mud removed, and found a seer sitting in a meditative posture with his eyes closed and bleeding! He touched the feet of the seer, and requested him to be favourable to him, to his family and to the people who were suffering on account of the ignorant act of his daughter.

The seer came back into the body with touch of the king. He understood the situation. As he looked at the king, the king said, “I will do any favour that you ask for. Kindly remedy this crisis which occurred on account of the ignorant act of my child.”

The seer was very old. He had been in contemplation for decades. He told the king, “If you wish, that everything should be redressed and you should be blessed, there is only one way. Offer you daughter in marriage to me. By this act, you get the release from the ignorant act that your daughter. The act of repentance and rectitude gets completed, by her serving me.”

“When I am in penance, she will have to take care of me. For that, you may give your daughter in marriage to me!” To the king, it was so disheartening, disappointing and dispiriting, because she was his only daughter. She was a daughter with extra-ordinary talent, a daughter who is exceedingly beautiful, and above all, a dear daughter to the father! It being a very special relation, the king hesitated. The seer said, “It is up to you. I am

not insisting. I am only showing the solution, according to dharma, the law". The daughter said, to the king, "Father, I am in complete agreement with what the seer says. It has all happened because of me, and he has given a solution not only to you, and to me but also for our people. So let me accept it and work it out." Then and there, the marriage was done in the forest, without any reception, and any royal pomp. The daughter was entrusted to the seer after the marriage and the king returned to his palace.

The lady was such an aligned being, and she went on serving the seer. He was not an ordinary person as such! He was a mendicant in penance. It was not known, when he would come out of it once he enters into it. However, he should be given timely bath, food and drink. He should also be dressed according to the seasons. Her daily routine was only to take care of him, without any regard towards herself being a princess. She did it for one year without an iota of complaint. The seer was observing how long the lady could stay with such commitment. She showed extra-ordinary commitment!

Then after one year, the seer spoke to the lady, asking, "What would you like as a favour for having served me for one year. You have become my life partner, I did not even speak to you, I didn't even relate

to you, yet, you have been serving me day and night for one year without entertaining even a single complaint in your mind. So, ask me anything, and I will do it for you. I am pleased with you.” For a lady, the dearest thing is the parental house. To go to the parent’s house once in a while, is the dearest thing. So, the lady said, “Let us go and meet my father. Let me see my parents, and you can also visit them. We will go together, visit the parents and then later whatever you decide, we go ahead and do it.”

He said, “Fair enough! Before we go to your father, let me bathe in the river nearby and you too join me.”

So, they went into the river for a bath. He told the lady, “Let us dip ourselves three times in the river together and come out. By the third time that they dipped and came out, the seer took to a form of a handsome man. He was so completely radiant, so very attractive and had also regained his sight. It was unimaginable! He said, this is my inner form, with which I can build my outer form. Now that you served regardless my form, regardless my idiosyncrasies, regardless all my idiotic behaviour towards you, I must present to you in a form which is unimaginable to others.

He was almost like an angel, shining in a body of resplendent colours and extremely handsome. The lady being an intelligent princess already knew that her man was no ordinary man. Therefore, she said, “While

this is a welcome sight, it is not a complete surprise to me. I knew that you were a being of great light. That is what I was interested in! Unless you carry that light within, how can it be, that such light comes forth from your eyes. I am very glad that you have taken to a form like this. My father will be very happy to see you like this.”

They went to the kingdom. At the entry door, it was informed the princess has come with her husband. The king was all joy, and he invited the two into the royal court. He saw his daughter with a young man who is extraordinarily handsome. The king was disappointed! He said to his daughter, “I gave you in marriage to a seer who was so great, pious and powerful. But you ditched him and married this man and came here.” Then the seer smiled. He then showed himself in the form, which the king had once seen! And again, showed himself in the new present form. The seer said, “I am pleased with your daughter. That is why, I have changed my form. For agreeability, I have come with this form, so that you also would feel happy that your son-in-law is no mere beggar and that he is something, not only in the inner world, but also in the outer world. For that reason, I agreed to come with your daughter, and meet you in this way. So be happy.”

Then the king asked, “What is the secret. How could you realise such a grand light and how did you

get the ability to change form at will.” Then the Seer said, “Ásvins! It is the contemplation upon Ásvins, that enabled me to realise all this. Ásvins are always available and they respond to me, whenever I invoke them. That is the fruit of my penance which I did in the forest. There is nothing that the Ásvins cannot do!”

The seer’s name is Chyavana and the lady’s name is Sukanya. Chyavana - Sukanya story, is one of the important episodes mentioned in Mahabharata to show the benevolence that the Ásvins shower.



4 – AŚVINS – THE TWIN PRINCIPLE

We respectfully and humbly enter into the understanding of, the most sublime, cosmic principle called Aśvins.

Aśvins represent the twin principle in creation. The twin principle is such that when one manifests as two, one remains invisible, while another remains visible. One remains the content, while other remains the container. When it is one, it is incomprehensible. It is pure existence. When it is two, it is existence and awareness.

In the creation, all that happens is on the basis of the two. There is a beautiful statement coming from Madame Blavatsky, which says, “The second springs out of the first and develops the third.” That which we call awareness, or primordial light or the cosmic mother is a periodical emergence from pure existence, of which naught can be said. The pure existence cannot be experienced because it is the very basis of experience. The awareness springing from existence,

is the fundamental aspect of the twin. And all creation is presided over by this twin aspect, which is called, in the West as the Male-Female God. Before it became two, it is neither male, nor female. It is both! The pure spirit cannot be experienced because the experiencer is merged in experience. That is also called the 'Truth'. You can become one with the Truth, but there is no experiencing the Truth. There has to be a subject, and an object for experience. When the two are together, there is no such thing as experience, there is pure existence. It is only in the secondary state of awareness, we are able to feel the existence. "That we exist", we are aware of, only when we have come into awareness. Not before!

Before we step down into awareness, from existence, what remained was existence only and there is no one to observe that existence. Only, when awareness springs from existence, we know that we are existing. It is the mother aspect or the secondary aspect, that enables experiencing the successive states. That awareness is a spring up from pure existence. It is said, Shakti comes out of Siva, and details into a triple, and conducts a fivefold creation.

Awareness, as it springs up from existence details into a triple - the impulse which we call the will, the knowledge and then the activity. This basic triangular activity, is based upon awareness. There is existence

eternal, from which there is a periodical awakening. That which awakens, develops states of awareness. Once again when awareness merges into existence, there is naught. These two primary dimensions of existence and awareness is to be firmly established in us! That is the basic ideation recommended by the Veda.

Early in the morning as we wake up, we are already two. There is existence and awareness. The awareness is like the electron. All female activity is seen as electronic activity. We should be thankful for the prevalence of awareness in us, on the basis of which all our activity happens! We take that background awareness for granted!

From awareness, there is the impulse to do something and then the knowledge related to it, and then the doing. The basis for this triangle is behind, as the Truth. The basis of this triple activity is pure awareness which is not generally perceived. Therefore, the Veda says, we should be thankful to the one, who make us realise that we are existing! The existence-awareness pair, though very much there, is not there for our perception unless we make an effort. Unless, we make an effort, they don't seem to be! This pair or the twins are the foundation. They are not perceivable easily and that is why they are called not-untrue-beings. It is a double-negative. If you are busy in your activities, you do not remember them. Sometimes, they seem to

be there, and sometimes, they do not seem to be there, according to your orientation. It is like, we have the foundations of the building which are not visible, but the building is visible. For the whole creation, there is a foundation, which is called Male-Female God, in the scriptures.

Of the two, the awareness can be perceived. The basis of awareness cannot be perceived. When you reach it, you merge into it, and you are not there to experience any further. Of the two, one is totally imperceptible, but it is always there.

The primary state is existence which is eternal. The secondary state is also eternal in the sense that, sometimes, it is expressive, sometimes it is absorbed into existence. It is ignorant to say that the awareness is not eternal, that, the mother is not eternal, and the father only is eternal.

The truth is, it is two-in-one in the primary state or the original state, and it is one-as-two in the secondary state. 'I Am' is within 'That'. From 'That', this 'I Am' which is existing in 'That' emerges. This is symbolically presented as a circle with a central point.



Circle with central point means, 'That I Am'. Unless there is a centre, there is no circumference. What we call as a centre, itself has a circumference also. If you make a dot, within the dot, again there is a centre! So, centre and circumference, is a simultaneous emergence. Before the centre is formed, it is an undefinable state. When there is emergence of awareness, there is existence seen as the background for awareness. Therefore, from ancient times, we are told to relate to 'That I Am', which is a secondary state, in connection with, the primary state. The secondary state, by itself cannot have existence. Awareness has no independent existence! It is a projection of existence.

In the Eastern scriptures, they say, the awareness is at the heart of the existence. When it emerges, the existence gets into background. With the awareness as the foreground, there is the whole drama of life, and the whole drama of creation. Before that, there is no trinity. When there is awareness emerging, the time emerges. Until then, in eternity, there is no time. Eternity or pure state is beyond time, beyond awareness and beyond anything that we can conceive. Awareness emerges from it, which is its nature. This awakening happens on account of an impulse generating from existence.

Existence, the impulse, the awareness and time are the fundamental four. Awareness and time happen at the same time. Contemplation upon this original state

enables us to de-locate from the hopelessly localised situation of ours. We are localised into a place, into a time, and into a situation. We localise into a thought, into an action, into a place, and successively we localise into all the seven planes of existence. Ultimately, we get into the pit of the Muladhara, which is called the pit of the snake. We must be able to recollect that basis daily, which is on the top of the head. The whole thing is built from the top, to the down under, up to the feet. We enter the womb of the mother and the whole body is developed from the head downward. The cerebro-spinal column is gradually formed and awareness comes down up to the base and then builds the whole structure. Thereafter, we are generally in Muladhara, which is like being at the bottom of the column!

In the story, Upamanyu falling into the well, symbolises, falling into the bottom of the column, in our awareness. We pity him, that he fell into a well. But the truth is, we are all in such a well. It was a story that was given more as an allegory than an actual happening. It relates to all of us!

All humans having entered into, the mother's womb, having built a body of seven tissues and seven layers, and seven planes of existence, from Sahasrara to Muladhara, we reside in the Muladhara, in an upside-down position. The light at the top of Sahasrara, is no more. That is why, we are called blind. We are blind for

the simple reason that we have lost the primordial light which is the basis of our existence and the basis of all our activity. Without that foundation, the Male-Female God or the existence-awareness, nothing can happen. That is the most fundamental aspect, for the creation. Upon that, there can be the trinity, the cosmic plane, the solar plane, the planetary plane, and so much detail. We are generally more with the subsequent details which are bits and pieces, and not with the very foundation. The Ásvins represent that fundamental foundation. In the story, the teacher initiated Upamanyu, into this principle of twin foundation.

It is our own story, and we are required to pick up the essential practices, to relate to the very foundation of our being. The very foundation of our being is existence and awareness. Awareness may be functioning differently with different persons, but in principle, it is the awareness. For want of language, it is called Mother. Broadly speaking, it can function in all the seven planes and each one of us can be in a different plane of awareness. But when it comes to existence, there is no such thing as different states of existence. There is only one existence common to all. A man of knowledge is in existence, and a man of ignorance is also in existence. The difference is in the state of awareness in which they are.

Stone is existing; a plant, an animal, a bird and an insect are also existing; the human is existing; the planetary, solar and cosmic devas are also existing. There is one common platform, with all beings which is 'Existence', which is the 'Brotherhood of Beings'.

According to the state of awareness, there are seniors and there are juniors. Those who exist in the seventh plane, are the senior most ones among the beings. The seventh plane is called Satya loka, meaning, the beings are with the Truth. The sixth plane is called Tapo loka, the beings of this plane are in the contemplation of the truth. The fifth plane is called Jana loka, where enlightened beings reside. The fourth plane is called Mahat, where the beings are up there with the basis of creation and also down here with the creation. That is what is Magic. They are there with the invisible, and they are also there with the visible. Then there is the human, the animal and the plant. Like that, creation happens in different grades, according to the state of awareness. That is how the states of awareness are many for which the awareness is the basis. However, existence is common to all.

Discipleship is trying to stay in the state of awareness where, you are relating to every plane of awareness at will. You can be at Sahasrara, at Ajna, throat, heart, solar plexus, sacral, and you can be at the base. You can even be beyond!

If you make a point on a paper, and make concentric circles around it, the circle nearest to the centre is said to be Tapas. The centre point itself is Satya which is the plane of Truth. The sixth plane of the contemplating ones is the Tapo Loka. The fifth state is of the ones who can relate either way. The fourth state is where you have the magic of visibility and invisibility of the creation. In this manner, we have the centre with six circles around. When you make these circles upon a paper, from the centre to the farthest circle, there is a distance. Again, likewise, there are varying distances from the fifth, fourth and the first, to the centre. From the first circle to the centre, the distance is the shortest. And then the centre point is background itself. But all these circumferences which we make around the centre, are all proximate to the centre in relation to the background (paper). Which circle is more proximate to the paper on which they are drawn? When the paper is seen as existence, all the circles are equally proximate! The centre and the circumferences are like this.

We have to get into this kind of ideation regularly. If we do not do this ideation, we remain without enough knowledge and we live in subsequent states of awareness, which are but the secondary states of awareness. The suktam relating to Ásvins, wants us to relate to this fundamental of the existence-awareness, on a daily basis.

STOTRA 1

प्र पूर्वगौ पूर्वजौ चित्रभानू
गिरा वाशंसामि तपसाह्यनन्तौ ।
दिव्यौ सुपर्णौ विरजौ विमानौ
अधिक्षिपन्तौ भुवनानि विश्वा ॥१॥

*pra pūrvagau pūrvajau citrabhānū
girā vā śamsāmi tapasāhyaanantau /
divyau suparṇau virajau vimānau
adhikṣipantau bhuvanāni viśvā // 1 //*

Word Meaning:

pra pūrvagau	The foremost ones
pūrvajau	The first-born ones
citrabhānū	Magical Sun(s)
anantau	Endless, Eternal ones
divyau	Self-effulgent ones
suparṇau	Ones with the beautiful, and equally well-built wings

virajau	Untouched by matter
vimānau	The flying ones, the ones with varied measures
adhikṣipantau	The presiding and rotating ones
bhuvanāni	Of various planes
viśvā	Of universe
tapasā	Through contemplation
girā vā	And through worship and prayer
aśaṃsāmi	I Invoke!

Meaning:

I worship and contemplate upon the Aśvins who are the foremost ones, the first-born ones, the ones with magical lights, the endless and eternal ones, the self-effulgent ones, the ones with beautiful and strong wings, the ones that are untouched by matter, the flying ones, as also the ones that have different and special measures. They are the ones who preside over and move in all the planes of the Universe!

Commentary:

Eleven dimensions are described in this very first Stotra.

pra pūrvagau - the foremost ones

Pūrva means, the first before the first!

Before the first, is called 'Apūrva' in Sanskrit, meaning never before. 'Pra pūrva' means, especially before. Before everything in creation, these are the ones. When the creation is on, the foremost ones are these two, the existence and awareness.

Existence and awareness are the most ancient things to be remembered. Thereafter come the trinity, and then the time, the cycles of time, sound, colours and all other formations. Existence is a state where there is no sound as we utter. It is a state where there is no light, as yet. We may read the proem relating to 'Secret Doctrine', where, Madame Blavatsky excellently conceived the language to describe this state which is very fundamental to the whole philosophy relating to theosophy. This state referred to as 'pra pūrvagau' is what we have to contemplate upon, in the morning. (In Sanskrit grammar, the syllable 'au' refers to a situation, when there are two persons.) The two Aśvins are there before everything, that came into existence.

Pūrva also means the East. It is the point where we see the light emerging, when night is transforming into day. It marks the beginning of the day. Likewise, for the beginning of the creation also, there is an emergence of the light. Pūrva is the East. Pra Pūrva means, it is the East for the entire creation, from where the light

emerges. So, we have to think of the Sun, from whom we get the light. And to the Sun, the light is coming from the central Sun. To the central Sun, the light comes from the cosmic Sun. To the cosmic Sun itself, the light comes from the primordial light or Aditi, which is an emergence from the background.

When we think of the very first and fundamental state of awareness in us and its basis as existence, we are thinking of the one who is before the East, and the one who is before any emergence. This is because emergence itself, is a happening, on the basis of the two. Contemplation before Sunrise, as to how the darkness is transforming into light becomes the related practice. Likewise, at Sunset, we contemplate how the light is again transforming into darkness. These are the two most important points i.e., when the day and night meet, either in the morning hours or in the evening hours. The Ásvins can be better experienced at these two nodal points of the day.

The esoteric understanding is, “You are the Sun. Your awakening from sleep is your dawn. Your falling into sleep from awareness is your dusk hour.” Each one of us is the Sun in our own right. There is the sunrise and there is also the Sunset for us, which constitute the related time to experience the Ásvins. We can experience the Ásvins, when we are emerging from sleep and when we are merging into sleep. These are the

two most important nodal points of the day. These are the two best times where nothing else exists because the awareness merges into existence during the sleep hours. Again, in the morning hours, awakening is an emergence from existence.

According to Master Morya, that is the time, when we can experience the diamond consciousness. He is so fond of that word, diamond consciousness. The best of the light is the most brilliant white light with its bluish tinge. A diamond is of a very high quality, and it shines so brilliantly white with a streak of Blue mixed in it. The depth comes from Blue. Only then, it is considered to be a very classical diamond. Not all diamonds carry such blue tinge and the shine. Likewise, we can experience that state of diamond consciousness in us, when we are emerging from sleep to awareness. We can also experience it when we are slipping into sleep. These are the two moments of deep contemplation. To experience these times, you need to have a rhythm, without which it does not work. Time and nature cooperate with the one, who adopts to a rhythmic functioning. For example, the intelligences around us should know when we go to bed. We ourselves do not know when we go to bed! We need to have some discipline in life. We should know around what time we get into bed, and at what time we fall into sleep. The time should necessarily fall within a range of 24 minutes. Likewise, at what time we get up

should be known. We cannot say, “I do not know.” There has to be a rhythm. If we establish a rhythm for food, work and rest, the body will get into a rhythm naturally.

Sun and the planets have a rhythm. We can also fix a rhythm for our awakening and slipping into sleep. These are the times where the Ásvins can be best experienced. These are the times of ‘the changing of night into day’ and ‘the changing of day into night’. As the change happens, the ‘in-between’, can be experienced. This ‘in-between’ is a great principle in philosophy. In between the two brains, there is the path of diamond light from Ajna to Sahasrara. It is the bridging point for the left and right parts, of the brain. Likewise, in between the two eyes, there is the third eye. Relating to the brow centre, is to bridge the vision as it expresses through the right and the left eye. The centre for sight, is in the brow centre. If that is functioning, the two eyes function equally well. Likewise, if the highway between the two parts of the brain is active, the two parts function well. Such ones are equally effective on either side of the existence, meaning towards the world and towards the world beyond.

Likewise, in between the two eyes and in between the two breaths (inhalation and exhalation), the Ásvins are at work. In between the two ears (one is sound, another is silence), they are at work, and this is what we call ‘the voice of silence’. We can listen to silence

and noise. But there is a third dimension which is the basis for both, the silence and sound. In between sound and silence there is the voice, which is called the 'voice of silence'. That which speaks to you from most high circles, is called 'The Word' in the scriptures. We can listen to 'The Word', when the sound and silence are equated. Likewise, when the two eyes are equated, you would have the vision. Similarly, we need to equate the functions of the two ears, two eyes and the breath through the two nostrils. When you equate the inhalation and exhalation, you have the pulsating principle. Pulsation is also a dual principle - unfolding and folding. Like that, Aśvins exist everywhere as the double. In Astrology, every mutable sign is a double. They have the challenge to work out the duality and find the truth. Gemini and Sagittarius are therefore considered to be signs of Initiation. Virgo is also a double sign, and it is in between the subtle and the gross worlds. The first half of Virgo is a pure state; the second half is a passionate state. Pisces is also a double sign where the most sublime existence-awareness can be experienced. This is presented as the double sign Yin-Yang, the Male-Female God, Ardhanārī, and as Sivaśakti. Through the double sign, we can experience them at their optimum.

Gemini is one becoming two. When one becomes two, the two can also become one! The game is, when

we find only one, we have to find the other! If there is a coin, there is an obverse and a reverse. Together it is a complete coin. If something is said, there is something that remains unsaid. It is therefore said that truth cannot be spoken of in its completeness, because there is always an unsaid portion when something is said. The expressed and the unexpressed teaching, together is the total knowledge. Something is expressed, and on that basis each student has to ideate to find something more. Not all can be expressed! Only one fourth can be expressed while the three fourths remain unexpressed. With expression as the basis, we have to get into the unexpressed part.

Everywhere, there is the seen part and the unseen part. It is another dimension. There is the Spirit which cannot be seen, and there is the Soul which is its expression. The Soul is the vehicle of the Spirit, and the Soul expresses through the personality. The Soul and the Super-Soul are a double. Likewise, the Soul and the personality are a double. Thereafter, the personality and the body are a double.

The higher becomes the contained one and the lower becomes the container. It is like an ice bowl holding the ice in it or the water in it. One is the higher dimension and the other is a step-down dimension. The seventh plane is a vehicle for that which is beyond. Likewise, the sixth plane is the vehicle for the seventh plane. The

fifth plane is a vehicle for the sixth plane and so on. The higher plane is contained by the lower plane.

The higher plane gives birth to the lower plane and thereafter, starts depending on it. It is like, we prepare a vehicle and then we depend upon it. One holds the other. The content principle is one part of the Áśvins, and the container principle is the second part of the Áśvins. When we say Mitra and Varuṇa, Mitra is the content, and Varuṇa is the container. That is why the scriptures say, when Mitra is in the Supra-Cosmic state, Varuṇa is at the Cosmic state to contain the Supra-Cosmic. In relation to the Super-Soul, the Soul is in the Varuṇa state. But the same Soul becomes Mitra in relation to the personality. The Soul develops the personality and depends on the personality. The personality develops the body and depends on the body. Whatever we prepare as a facility for our functioning can also condition us. That which you depend upon can be a facility or can condition you!

The bodies that we build can condition us when we do not have the required knowledge while they can also help us to fulfil if we know how to relate to them. To illustrate this, in the ancient theology, every deity is said to have a vehicle. For example, the Second Logos (Vishnu), has Garuda the great bird as his vehicle. The principle that descends is Vishnu, the Second Logos. He descends, and he ascends. He is also called Hari,

meaning he manifests. In Mexico, they have a God called Lord Descentis, meaning the one who descends. In fact, the symbol of Descentis is a man coming down, in an upside-down position. For the Lord to descend, the pulsation is the basis, from Sahasrara to Muladhara. For us to ascend, pulsation is the basis. Pulsation is the vehicle for the descending and ascending energies. Likewise, we see Siva who has the sacred bull, Nandi as his vehicle. The bull is the 'Word' in expression. When someone talks very authoritatively, with a very magnetic and radiating voice, he is said to be speaking like a bull. That is the expression of the Word into the lower planes. The ascent into synthesis with the help of the Word is again in four states. The four states are Para, the pure state of the Word; Paśyanti, the perceptible state of the Word; Madhyama, the ideating state and Vaikhari, the Word as speech.

(See the book, Saraswathi – The Word, Dhanishta Publications, Visakhapatnam, India 2003).

For the Lord, the Word or the eagle, is a vehicle. When we reverse the path relating to the Word, it leads us to the Lord. That is why we begin all practices by uttering OM. From vocal sound to the unuttered sound, we can reach via OM. Likewise, another Logos has the lotus as the vehicle. It is an unfolding process, unfolding of our own being into the world and then experiencing the whole world. Like that, different deities and

planetary regents are stated to have different vehicles. Vehicle symbolizes the means for expression, and a facility to function. The human beings also have their vehicles. The body is the vehicle of the personality, to fulfil. Personality is the vehicle for the Soul to fulfil and the Soul is the vehicle for the Super-Soul to fulfil. These successive states are vehicles for the preceding states. That is how in a successive vertical manner the Aśvins function.

The Aśvins also function in an alternating manner. They function as the day and night, and also as the ascending and descending moon phases. There is an alternation as the ascending arc of the Sun for six months and then, the descending arc of the Sun for another six months. This double nature has its source in existence and awareness. This understanding has to be well established in us before we get into other dimensions.

In us, the Aśvins exist in pairs, as the right and left brain; as the right and the left eye; as right ear and the left ear; and as the right nostril and the left nostril. They exist as the upper jaw and the lower jaw. If either jaw is missing, you can neither eat nor speak! The animals do not have the facility to speak because they do not have a strong upper jaw. In beings also, depending upon which jaw is strong, related wisdom was imparted by the ancient teachers. Suppose if we are losing teeth in

the lower jaw; then the teacher is not worried. If we are losing teeth in the upper jaw, the teacher is worried! The upper jaw is the superior side of the jaw principle, and the lower jaw is the inferior side of the teeth principle relating to the mouth.

If you see an animal, the tongue always rests on the lower jaw. In man also, if the tongue rests on the lower jaw, he is more animal than human. If he is an evolved being, his tongue is attached to the upper palate, and not to the lower palate when he is not speaking. This can be a self-observation tool, as to how evolved we are. Whether our tongue rests on our lower jaw or is stuck to the upper jaw, is an indicator of the state of our awareness. Also, when certain sounds are uttered, we know whether the lower jaw is stronger or the upper. The teacher has his own ways of knowing the state of awareness of the student!

The teacher-student aspect is also a principle of Aśvins. Students are the vehicles for the teacher and there is no teacher without a student. The former part is the teacher, and the latter part is the student. Father-son is also an Aśvin principle. Father lives through son. He gives birth to the Son and then the son is supposed to continue the ideals of the father, if the father lived for an ideal! If we take the ancient stories, it is from father to son, and from teacher to student that the ideals lived on.

Aśvins as the double principle has to be known. They emerge at the same time. One becoming two, the two function together. Therefore, they are the ones who are born before all. ‘pra pūrvagau’, means before everything. It is a beautiful dimension that they are there even before they are born. So are we! Whatever is the case with the Aśvins, it is so with us too. We are the unborn ones, because even before we are born, we are there. Even before the creation came, we were there. If we read ‘Puruṣa Sūktam’, we get to know this truth. It is like, we come through an entry door which is opened. The one whom we call the creator, opened the door and all beings who were in non-existence, have come into existence. The creator was told, “Do not think you are creating; and do not fall into the glamour that you are creating the beings. The beings are already there, and you are not creating the beings. All that you have to do is, open the door and they will all come out. You may give the forms. Forms are to be created.” Thus, the creator and his group of Devās prepared the forms. They did not create the beings! Not all theologies speak of it. Beings are also eternal because they are also unborn, and when the creation is made, they get into it. It is comparable to a situation when we build a school. While the outer construction of the school is provided, the school children are not given birth to, the school children who are already there get into it! The

creator built a creation into which all the beings were released. We were there even before this creation and were there even in the previous creation. When the previous creation went into dissolution, we were all taken into pitch darkness, and we were in a sleep state. Thereafter we awakened and wanted to come out. It is only on account of our demand the creation was made. Through nature, the forms were created. But the beings are eternally there!

This dimension of the Aśvins is praised as 'Pra Pūrvagau'.

pūrvajau - the first-born ones

The second dimension is Pūrvajau, meaning the first-born.

First-born means the first emergence from the Absolute. It is from absolute nothingness to the double as existence and awareness. Aśvins therefore are said to be the first-born ones, Pūrvajau. They are there even before the trinity. We were also there even before the beginning of the creation. We are the first ones, and we later took to a form. Our form is supported by us. We are the first ones (Pūrvajau), who later gathered the ovum/egg. Without us, it will not form. It is because of us (the Being with-in), the foetus slowly develops with all its limbs, and thereafter we are born into the form.

We are the eternal beings!

citrabhānū - the magical suns

Citrabhānū, means magical Suns.

The Sun(s) are so full of magic. Before the Sun comes, much drama happens in the East in relation to the varieties of colours. Again, as the Sun sets, so much drama happens in the West. We need to relate to the sunset and sunrise, through which, the varieties of colours can be experienced. It is all in relation to the personal sunrise and personal sunset also, if only, we relate to it! There are so many sundry practices, that we do, but they do not get us to the source.

In this hymn, it is intended that we solely relate to the source. Through the videos, we may have seen, the beauty of the colours appearing as a dance, at the North Pole and at the South Pole. At the poles, almost six months there is night, and for six months there is day. During that period, when there is darkness at the North Pole, there is a beautiful dance of colours. It is an incessant dance that keeps on happening with varieties of colours at the North Pole and South Pole. Likewise, at the top of our head, and at the bottom of our spine, there is a magical work of light that happens. At every nodal point, like the centers which we have from Sahasrara to Muladhara, the colour work happens and there is the related magic, healing, and knowledge. We read in books that a centre is predominately of a certain colour. It is not one single colour, but a range

of colours with a central theme of colour. When we say golden, there is a range to the golden colour. It can get to yellow, it can get to rose, and it can get to a red tinge. Likewise, there is a range around yellow. Every colour has its superior and inferior shades of colour, and they are mixed around the central theme of that colour. Such magical work happens at every junction, and the Ásvins preside over the junctions.

The junctions and thresholds are presided over by the Ásvins. The energy beyond that threshold and the energy after the threshold, are different. Thresholds are recommended, to segregate the quality of energies. When we are stepping into this hall, there is a threshold separating the outer room and the inner room. Likewise, there are thresholds in our body. In the seven centers, there are seven thresholds where the higher transforms into lower and the lower transforms into higher, according to the context.

When examining the in-between state, we must think of all that exists as a pair, or as a double. We have two lungs, two kidneys, two legs, or the two toes. Likewise, anything that is double in the body should be seen as, the one functioning as two. It is like the compass, that functions with two legs. In Masonry, compass is considered as the most sublime symbol. At the top it is one, but in the bottom, there are two legs, one to the left and one to the right. It presents two

different dimensions at the same time. When we are at the heart centre, we can have the experience of the solar plexus and the throat. It is related to both. When we see the threshold, it represents both. The threshold is valid not only to the inner hall but also to the outer hall. Trying to see this double dimension gives us a complete dimension and a vision. Therefore, working with the Aśvins is recommended.

The Veda says, “Whatever you experience and whatever you are yet to experience, together is the total.” If we develop this understanding, we are better off in any situation. We can never know anything in its completeness. What you know and what you do not know, put together is the total knowledge.

There are seven colours is a gross understanding. But there are so many varieties between the seven, and a wide variety of combinations between them. That is why a person who experiences a colour cannot really pinpoint the colour that he experienced. More the light in us, more is realized about the colour. Many times, we experience that when we see a colour on the computer screen and later when we print it, it looks different. When we print it, it has lost its vibration because the matter in the paper is grosser than the matter on the screen.

We have 7×7 (49) gradations of matter in us, and every gradation has its sub-gradations. According to

the state of matter we carry, we have our perception of colours. That is the reason, if one says blue, and another one also says, it is blue, to each one, the experience of blue is different from the other. Unless we reach the ultimate state of Venus, the colours will be very bewildering to us, because colours have a velocity; and they keep on changing. Venus, which presides over colours, leads us to the subtle side of the existence. In the subtle world, the colours change very fast. The quality of colour is velocity, and the quality of sound is vibration. The light moves at a great speed, and according to the difference in speed, it takes to different colours. If the matter is thick, the colours are darker. There is a gradation of deep green colour, a light green colour, and a yellow colour from gross to subtle. If we regularly see a plant, the tender leaf comes with a very tender light green colour. Then slowly, as the tenderness is lost, it becomes a strong leaf, and becomes dark green. When the leaf almost lived its life span, it turns out to be yellow. Especially in Europe and in other parts beyond the tropics, different colours in different seasons in relation to the same tree can be experienced.

All these colours are a magical work relating to the two Ásvins, which are but one as two, and that can be experienced at every junction in us.

anantau - the eternal ones

‘Anantau’ means, they are endless, eternal.

‘Anta’ in Sanskrit means, the end; ‘Ananta’ means, without an end. Since they are seen as two beings of the same principle, we call them ‘Anantau’, the two eternal ones. While in creation, they form the bedrock, of the creation.

Certain things are endless in creation. They temporarily cease to be, but again come back. Ultimately the Veda says, “All that is, is always.” The good, the bad and the ugly, all that is, is there forever. Conflict is eternal, and harmony is also eternal. Disturbance is eternal, and peace is also eternal. Not only the beings, but all the things also, that came to be in creation, have come from the eternal. Therefore, they continue to be eternal. That which comes into creation may get into invisibility for a while and again comes back into visibility. We cannot therefore say, something is not there forever.

The Ásvins are eternally there. Within the creation they are there as the bedrock. With existence as the basis, the awareness also forms a stable awareness. There are two dimensions of awareness. One is the stable part, while the other one mutates on that stable one. The mutating awareness is called the ‘Trinity’ in the West. The trinity is at work connecting to the eternal Male-Female principle. Therefore, they gain a

semi-stable state and a mutable state. The same is the case with us. It is a stable state, when we are just with pure existence or pure awareness. The state of samādhi is a state where the awareness is stable in association with the existence. Both are equally poised. Such a state comes through the seventh step of dhyāna which leads to samādhi. 'Sama+adhi' means, both are in equal state. śiva and śakti are in equal state. The male and female are in an equal state. That is the basis upon which the creation happens, with the trinity and thereafter, it is a fivefold creation.

There are eight dimensions of nature, which are mutable. This mutability is what creates the whole universe. For this mutability, the basis is a stable awareness called 'sthitha prajña' in Sanskrit. Existence is an immutable situation. At a state, the awareness is also stable, while a part of it is in action and mutability. Such stable awareness is what is intended to be gained by all those who wish to experience the state of samādhi. There is a point beyond which, a person cannot be disturbed. There may be little movements here and there, but the basic awareness is stable. Background awareness is the stable awareness. This is what we say in our evening invocation as, "May we live in the awareness of the background." All our agitating, mutating, moving awareness, merges into it (stable

awareness) in samādhi. There you experience yourself as a pulsating consciousness existing in the whole.

For instance, there is a silver screen in a movie theatre and there is no imagery. Only when the screen is lit, there can be a movie! Movie means a moving awareness! Neither the screen, nor the basic light which prevails on the screen is moving. Upon that lighted screen there is lot of activity. Thus, the silver screen has a dual state. It is lit, and it is not lit. When it is not lit, it is pralaya or absence of creation. When it is lit, it is an indication that there is going to be a creation. The screen is lit periodically. The screen has the potential to bring the light, and that light is what Madame Blavatsky calls as 'primordial light'. In Sanskrit, it is called mūla prakṛti, or Aditi. Therefore, this aditi, gāyatrī, sāvitrī, all that we say, is the primordial light emerging from existence, and it is as stable as existence. That is our eternal home. Then, there is the emergence of the will, meaning an impulse to do something which is followed by trying to gather knowledge on how to fulfil that will. And then in fulfilling that will, we are into action. This is the triple work that keeps happening from morning till evening until we sleep again. The whole creation is thus moved by this triangle. It builds its own triangles of will, knowledge and activity, for every activity.

When one activity concludes, another comes up! This triangular activity continues as long as the awareness

is out of the existence. Like that, there are multifarious activities that all beings conduct with the help of this triangle. When you fall asleep, the awareness merges into existence and then there is no activity. The major principle which is at work is the mother principle or the awareness principle. By itself, it cannot work. It draws its strength from existence. Thus, existence and awareness continue to be throughout the creation as endless, immutable principles. They continue to exist, upon which activity keeps happening. The activity has a beginning, a growth, a recession, and it has an end. From morning till evening, there is much activity, it reaches its height, slows down, then it merges into awareness, and awareness merges back into existence. If we are more and more associated with it, we would also realize that we are eternal!

All beings are eternal. We may take to incarnations while, even without incarnations, we are there. This status is generally forgotten. We are eternally there, and we keep taking to various sheaths of nature. We put on a fivefold body with five elements, which has five senses and five sensations, which is operated by five pulsations and by itself it has five limbs, meaning the legs, the hands, the two excretory organs and the speech; and it has five sense organs: the ear, the touch, the eye, the tongue, and then the nose. All is five-fold.

This is a secondary preparation from the primary triangle of will, knowledge and activity.

If the primary triangle is set right, the fivefold body is set right. The true work of the science of healing is to set the triangular energy in its right place, so that there is no over-action or under-action in anything. The action is so very balanced that we stay in poise. When we get an impulse from that poised state, we tend to be dynamic. In fulfilling that dynamic impulse, we act. Hence this balance has to be set between the poise, the dynamism and the inertia. When the balance is well set, the body is well set.

We are constituted with the triangle, and the pentagram. The threefold quality is presided by the trinity. The fivefold body is prepared with the threefold energies. That is what the ancient science of health speaks of. For this eight, there is a basis of two, which is the Male-Female dimension. Together, we are ten, $2 + 3 + 5 = 10$.

Any single thought keeps on working in a triangular manner. After that it disappears and gives place to another thought. It is an unending, mutable process that keeps happening. But it is mutable, and it is terminable and therefore called 'Anta'. What is not terminable is what is called 'Ananta'. It is the existence and awareness which are not terminable.

Awareness merges into existence but ceases not. If it ceases, it cannot re-emerge! It merges to emerge. Last night we went to sleep where the awareness merged into the being, and it came out in the morning. It cannot come out unless it existed during the sleep. If it ceases to exist, we cannot get up in the morning! That awareness has a merging and emerging quality where it merges into existence and emerges from existence, but never ceases is the understanding of the ancient wisdom. It is never given a secondary state in the ancient wisdom. On the contrary, it is given the primary state in the sense, it is this awareness which does all the activity with existence as its basis! śiva stays put and śakti conducts.

Existence 'Is' at all times and in all planes. Awareness has different states of functioning. That is why the entire dance is that of awareness with existence as the support. That is where the ancient theologies respected awareness as much as existence. Between father and mother there is no such thing as one being greater than the other. It is the two together. In fact, they emerge into creation at once. Before that, it is neither existence nor awareness. It is undefinable.

The religious philosophies were mostly conceived by men and therefore they say, God is 'He'. But God is neither 'He' nor 'She'. God is 'It', and God is 'That'. At best, 'It' can be 'She' and 'He'. In creation. 'It' is more

‘She’ than ‘He’. That is why Master CVV said, “She includes he; Madame includes Adam.” That is why Madame Blavatsky was very unhappy with the wrong depiction of male and female principles. She made lots of commentaries about the poor understanding of theosophy when the female principle was described as emerging from the ribs of the male principle, in the ‘Secret Doctrine’.

The female, is not secondary to the male, nor is the male secondary to the female. From the beginning, it is the Male-Female principle, and they are equal from the beginning. It emerges as two and merges into itself where it is neither ‘He’ nor ‘She’. How can ‘He’ come without her? Day and night happen with one as the basis for the other. Conclusion of night becomes day and conclusion of day becomes night. It is valid only to this plane of existence. If we move above Earth, there is neither night nor day; there is only one light. When it is one light, we cannot say if it is night or day. One exists on the basis of the other!

Therefore, here is a situation where we speak of the endless principle, where everything has its emergence, growth, recession, and its termination in creation. Yet, there is something in all this, which is not terminable. The beings are not terminable. We are always there as units of awareness and existence. It is very unfortunate to say that we are sinners and then we look for someone

who can save us from our sins. This is more an approach for the religious games. All this has no impact on us, when we understand that essentially, we are all divine.

Essentially, every being, not only man, even an ant is divine because it is in existence and it has awareness. The awareness can be in different degrees. In a plant and in a stone, there is existence and there is awareness. In a stone, awareness is in a sleeping state, very dormant. In a plant it is in a dream state. In an animal it is much more awakened than in the plant. In man it is even more awakened. In the Devās it is further awakened and in the solar Devās, it is further more. It is a matter of the degree of awakening in awareness. Yet awareness is in every created unit of existence. We are like the sparks of the same energy as God himself. The Male-Female God contains the Male-Female principle. What is created should be differentiated from what is always in existence. We are not created; our forms are created. The beings, only keep changing bodies. Every being changes its body because the body is self-created. We existed in every conceivable form like the insects, the plants, the animals and ultimately, we are now in the human form, and it is expected that we gain subtle bodies to be Devās.

It is the forms around the beings that are created and changing. We thus landed on the runway of the father, the Sahasrara. Then we descended through him,

through his sperm into the womb. In the womb, the form is prepared. Our basic first form is the pulsating fiery principle which takes to the form of the spermatozoa, which is like a snake. The serpentine form is the first form. It is a very resplendent serpentine form that joins the egg of the mother and thereafter it becomes a globe. The globe slowly develops, in the case of a human into a human. In the case of animal, according to the model in which it is, it develops into that model. It is the forms that are created and not of beings. Depending upon the degree of awareness that we developed, the refinement of our form is! A Devā has a more refined form because his awareness is far larger, wider, and more brilliant than that of the human. The difference is awareness and the related comprehension and the ability to think, conceive and act. Better states of awareness enable us to walk into better forms.

The being is eternal and endless, as 'Ananta'. Therefore, we should not confuse ourselves saying that we are born. We are the eternal ones and no one created us. Our stature changes when we know this truth of our being. We are not created; our forms are created on the basis of our state of awareness. To say God created man, is not true!

The Vedic cosmogenesis says that all are there at all times. Periodically they emerge, they grow, they evolve, they experience and then they get back into the whole.

Then again, they come back to fulfil the unfulfilled parts. When a person is out of the body, it is the body that is dead, but not the person. The body disintegrates because the person is not there in it. Person means *puruṣa*, meaning, 'the indweller'. When the indweller leaves, the form falls. When the indweller is inside, the form is at work. What comes, grows, recedes, and then disappears is the form.

When you read the books of Master Djwhal Khul, he repeatedly says that we have to shift our awareness from the form aspect to the life aspect. But the teaching does not sink into our being! As forms we keep changing, only to disappear later. What disappears are the forms and not us as beings. If we gain this understanding and hold on to it, then we slowly realise the life aspect relating to us, more than the form aspect. The form has its infancy, its youth, its middle age, and its old age. If we see someone grows a belly, we cannot say, "Ah, you have grown!" The real growth is in terms of awareness!

There are dimensions to the form. As if from nowhere it appears, takes birth. Then it grows and reaches its optimum. Thereafter it recedes and disappears. At all times we are! The stations are to the form. There are no stations for the being, it is in one continuous eternal journey which is to experience.

That eternity is with us because the Male-Female principle, the *Aśvins*, are the basis of the beings. What

is born is the form and that is the myth of birthday. Even before the date of our birth we are existing in the womb of the mother. If you were not in the womb of the mother, how could we come out? What is not there cannot come out. What is hidden comes out into visibility. From visibility to invisibility, and from invisibility to visibility, beings keep moving. We say, he is there, or he is not there. But for a seer, the being is always there.

In the story of Lord Krishna, there are episodes where he located a departed being in the plane where the being was existing, contacted him and brought him back to fulfil a purpose. It is unimaginable! It was the time, when Krishna was studying in the ashram of Sandeepani. He was a colleague of Vedavyasa and a very wise teacher. In the Gurukuls, it was a tradition that, on completion of the teaching, the student had to offer some gift to the teacher in gratitude. However, the person who played the role of the teacher to Krishna knew that receiving gifts is a problem. He said, “No, I do not need any gift, and especially from you. The fact that you are learning from me, itself is a gift. Your being with me these few years is already a big gift.”

The teacher knew that the student himself was a big gift to him. Because if there are no students, whom will he teach and share his knowledge with? But Krishna insisted, “This is the tradition, and I have to fulfil

it.” Then the teacher said, “Ok, you find out from my lady. Maybe she is in need of something. I don’t need anything.” So, Krishna went to the lady of the teacher and said, “I wish to offer a gift. Kindly express your wish.” The lady of the teacher knew who Krishna is and what his capabilities were. She said, “A few years ago, I lost my son. I would be happy if you can bring him back. I just want to see him.”

It meant that, Krishna had to bring the being from wherever it was! He had to be brought back, dressed in the same form as before, and presented in same looks and appearance. Krishna said, “It is not at all difficult.” He just contemplated and noticed, in which plane the son was, and with the aid of his will he could attract him, give him the form, and present him to the lady. Had the being not been there, it could not have been brought down.

Like that we are there always, at all times, in different forms, and maybe in different planes. Beings are eternal because they constitute this Male-Female principle. By a false habit, that we created for ourselves, we think that we are born and that we die. If someone asks the other, “How old are you?”, we answer, as if we are existing from the day we were born in this form. Likewise, there is a departure date from the form. But to the being itself, there is no birth and there is

no death. When we gain this knowledge, many of our illusions fall.

If we ask a seer, "How old are you?", he smiles. He knows, he has been there for all times. Shirdi Sai Baba was asked by a judge of a court, "How old are you, Baba?" He said, "I cannot answer." Then the judge again asked. Baba said, "I am always there." One day we will all realise that we are always there! Now we are still in that state of secondary awareness where we think we die, and we think we will be reborn.

Since the seed relating to our being is the eternal Male-Female, we carry this dimension of eternity inside of us. The female keeps on building the form with the support of the male. It keeps building and then it works with it. Later the form collapses, but the Male-Female principle remains. 'Anantau' means, 'the two of you are eternal' and the God is essentially a Male-Female.

divyau - the self-effulgent beings

Divyau means self-effulgent.

The light is within, and it is always there. There is no such thing as something has lighted it. 'Divi' means divine. Divine means 'of the light'. It comes from the root word 'divi' in Sanskrit. Essentially, we are all divine, meaning we are units of light. Everyone has the light in some measure. All are self-effulgent. It is that light relating to us which shines through our eyes.

The degree of shine, the degree of magnetism and the radiation that comes out of the eyes speak of the degree of awareness we are holding.

When a bird or a dog looks at us, its eyes carry light. Any being that looks at us carries its light. This is true even with the plants. There are some plants that shine forth even during the night. Light is the inherent characteristic of the being. This is a dimension coming from the Aśvins which exist from atom to Atman. Meaning from the smallest unit of existence to the Cosmic Egg or Cosmic Person, there is light.

For a seer, light always exists, and all is light. All beings are units of light, only enveloped by different gradations of matter. If we have the ability to see through, we see the light of the being. For example, Master Djwhal Khul says in his books, "Once in a year I look to my chela." He looks to the light in the head, to see if it has improved, or diminished, or remained at the same state? The Master is not interested in our belly, not interested in our muscles, complexion, or how beautifully dressed we are. What he sees is the degree of light in the head and the rest, is irrelevant to him. Greater the light in the head, greater is the evolution. There are different lights with different levels of illumination. Light is Male-Female and that illumination in every being, is the presence of the Male-Female principle. For the seer it is there everywhere

to which he relates. That light is the Aśvins; the Male-Female principle.

Light in anyone or in anything is the Aśvins, meaning the twin principle of existence and awareness. The light differs from form to form. For example, the Sun is such a being that illumines the entire solar system. We take it for granted. If we imagine the area of operation of the sunlight, it is not only for the Earth, but it is for the entire solar system. The light that we carry, is not even enough to light the entire room or even a small place just around ourselves! However, the light can grow further in us through the practices. The Aśvins aid us in the process.

To us, the model is the Sun, and not the Moon. The Moon is shining by borrowed light which comes from the Sun. The Sun is shining because he relates to his Sun, the Central Sun, which is much more illumined in his measure of light. That Sun again relates to the Cosmic Sun. There is a triple Sun hierarchy. There is the primordial light which we call aditi or gāyatrī or sāvitrī, through which we relate to the very source of light from which the Cosmic Sun, the Solar Sun, and the planetary Sun are emerging. In us also, there is a Sun in the heart, there is a Sun at the forehead, and there is a Sun at the Sahasrara. We need to orient to them in the morning and in the evening, in an appropriate manner rather than in a very routine and fatigued manner.

If we regularly relate to them ardently, we also shine forth gradually. When we shine forth, there is a magnetic and radiating impact around. This light is inherently with us. The light is not only in the human beings but also in the planets. Our Earth also has its light, which is of Violet colour. Other planets shine better than our Earth. Mercury shines much better than all other planets. So, the hymn says, when we relate to the light in the beings, the path is through the three Suns, and the source is the Ásvins, the Male-Female principle that keeps shining. All the images that shine forth on the silver screen, draw their light from the silver screen itself. It is the light of the screen, which is the light that is projecting into various things. That is the background light, or the background awareness relating to us which emerges from the existence. Always, one is perceptible and the other is in the imperceptible level. That is why they are called visible and invisible.

Normally we are so engrossed in the created world that we do not orient to this very basic pillar of our being. The Ásvins are the source light. This light is not a lighted light. It is self-effulgent, like that of a gem. The divine gems shine forth even in darkness. This is the original self-effulgence principle which functions in different gradations in different planes of awareness. 'divyau' is another attribute relating to the Ásvins.

suparṇau - ones with the beautiful, and equally well-built wings

‘Suparṇau’ means, they are equally strong wings.

The peripheral meaning of Suparṇau is two wings of the bird. ‘parṇau’ means wings. Suparṇau means good wings. They are good because they are equal. One supports the other, and no one is stronger than the other. That is the beauty. For us, our left hand could be weaker or stronger than the right hand. The left eye can be carrying less vision, and the right eye can be carrying more vision. Likewise, the two ears may not be equally capable. The two parts of the brain may not be equally capable, and the two nostrils may not be equally breathing in and breathing out. That is why we keep working to bring them into a balance. When we are active, the right nostril is free. When we are inactive, the left nostril is more open. There is a method to balance the two. The two nostrils should be equally open to allow the air to get in and to get out. Everything in us, that exist as the left and the right should be equal. Only then, we are the good winged one.

Generally, one side is weak while the other side is strong with us. In creation, it is not like that. The two wings are maintained equally strong. The Male-Female principle functions in equanimity. The bird which we call Garuda has the right and the left wings, that are equally strong. In fact, the left and the right wing are

each divided into seven subparts. These subparts of the wings are also equally balanced to the left and to the right. If we look to *suparṇa sūkta*, in every wing and its subpart, the feathers are alternatingly male and female. In every minute detail of the creation the male and the female principles work together to balance each other. The whole Yoga is about balance. Yoga is complete, when we are balanced from the head to *Muladhara*. When all is in balance, we have the da Vinci picture, 'The Vitruvian Man', a picture of a completely balanced ideal being.

The *Aśvins* bestow on us, such state of balance if we regularly meditate. In balance, the left and the right support each other completely. Same is the case with the high and the low. There is a kind of equal distribution of strength between the left and the right, above and below. This is exactly the message of the fourfold cross. The four arms of the cross should be equal. The left arm supports the right and the upper arm supports the lower arm and vice versa. When that happens, it is called a *suparṇa* state, a state of balance.

The Earth is well balanced with these two invisible wings in the space. Every planet has its invisible wings. We have The World Teacher Trust symbol as a flying globe, which is a globe with wings. In fact, the wings are far bigger than the globe itself. Like that, not only every globe, we the humans, also have our wings which

are caged in a calcium cage. The cage is made up of our ribs, and the two wings are the two lungs, which are generally infected! When the lungs are infected, you lose your vitality very fast, because they are the ones who bring in the vital life into you, through breathing. When the lungs are affected, everything is affected.

This dimension of *suparṇa* sets a perfect balance in every aspect relating to our being. In such a poised state, we would be as good with material, as we are with the spirit. It is not a situation where we lean more towards spirit, and less to material or more to the material and less to the spirit. We often say we orient more to the spirit, but the truth is, we are more oriented to the matter. Hence to set the balance, the two wings of the bird are of great consequence.

Suparṇau means the wings that are equal to each other in all its dimensions: in terms of strength, in terms of beauty, and in terms of arrangement. The two wings of left and right are so completely equal that they balance the whole creation. This equality aspect of the two wings is called *Suparṇau*. The left and the right wings are equal in all dimensions, just like we have the day and the night. The day and the night equally do good work. It is not just the day! The night is needed for the fauna and flora to grow on Earth. For the volume to be built, the night energies are extremely essential.

Working with the night hours is equally important as working with the day hours.

This equality aspect is also present in the sixteen days of ascending and sixteen days of descending moon phases. Likewise, there is the northern coursing of the Sun and southern coursing of the Sun at the rate of six months a year. This is how the two principles function alternately in an equal manner. Therefore, everything in creation is set in balance. Spirit and matter are balanced, left and right are balanced, the divine and the diabolic are balanced, and the high and low are balanced. All is in balance, which is called Samatwa, Samana, or Samanatwa, meaning, in that balance all agree. When such a situation prevails, it is called the state of Yoga.

A yogi is neither too high nor too low in his awareness. He resides in the heart centre. Hence, to him the three lower centers and the three higher centers are equidistant. And then he ensures that the three higher centers relate to the three lower centers appropriately. His residence is in the middle of the right and the left, which is in the heart. He is neither left-winged nor right-winged. He is neither too high nor too low, and he moves everywhere with much facility with this kind of equanimity. There is equanimity at every centre, like the equanimity between the two parts of the brain, which is called Sahasrara; the equanimity between the

two eyes, which is called Ajna; the equanimity between the two vocal cords, which is called Visuddhi. Thereby speech is not extremely spiritual oriented nor is it extremely mundane. It is a happy admixture of the two, and equanimity prevails.

Equanimity is the fundamental dimension of the Aśvins, which is explained by the law of alternation, law of pulsation, and then the cosmic principle of Male-Female being equal. At all levels they are equal. In the whole, there is a state where all is equal. Again, vertically in the cerebro-spinal column there are central points at every state. Each plane has its own centre, and all the centers are linked in a yogi. That is why he stands in any plane of existence, at the centre of it which is called the golden middle principle. At work, he is neither hyperactive nor hypo-active. In speech also, he is neither talkative, nor mum, and he appropriately uses his speech. Likewise, with touch, sight, hearing, taste, and so on. In anything it is all just appropriate, which is the golden middle principle. At the middle point, you get the best of the taste relating to any dimension of the creation.

In everything, it is a state of 'Equator equal', and 'Vertical levels'. In any dimension you are at the centre of it. That becomes possible when we have the balance of the opposing currents. That is why the dawn and the dusk are considered most important. All junction

points and thresholds are of great importance. This kind of meeting point of two varied energies which are in agreement at that very point, is important.

In OM, the midpoint is U. A-U-M are the three sounds. U is the cementing factor or the bridge between A and M. The father and mother are bridged by the son, because in the son there is the father as well as the mother. That is why, the son is said to be in the midpoint and he represents the energies of the father and the mother. Son of God is in such a midpoint where he represents both the mother energies and the father energies equally. He is as much with the material as he is with the spirit.

The middle principle is called Suparṇa. There is a very elaborate hymn in the Veda dedicated to the Suparṇa (Su+parṇa), meaning, the well-winged one! In all planes, when balance exists, it is called Yoga. This balance has to be seen in respiration. Inhalation and exhalation, prāṇa and apāna, shall have to be balanced. When prāṇa and apāna are equated, what prevails is samāna. Likewise, there are other two phases of pulsation which are called Vyāna and Udāna; when they are equated, there is again samāna. The samāna prāṇa principle is at the heart, which reconciles prāṇa and apāna, vyāna and udāna. This is the best state.

Likewise, if you take the five sons of light, which we speak of in Mahabharata, the middle principle is Arjuna,

the third one. He is considered to be the optimum of the five in whom all the five agree. In a group also, the person in whom all agree, is the person who balances the group. Not all agree with each other. But if you find a person who has the energies of all, which can reconcile all in him, such a person is the most agreeable person in the group. Same is the case in terms of numbers and of colours. When we take the fundamental colours - red, blue, and yellow, blue is the agreeable colour among them. Red stands for the First Logos, blue stands for the Second Logos, yellow stands for the Third Logos or the creator. Between the three, the reconciling factor is the Second Logos.

In everything, you have to find the midpoint. The most-high placement is not a good placement, as it is contrary to the lowest placement. North Pole is the highest point for the planet; and South Pole is the lowest point for the planet. At either place, it is not very easy to live. The best of life is available in that belt around the planet, which is around the equator, the tropics, where there is adequate light, adequate rain, adequate summer, adequate winter, and all varieties of fruits, vegetables and trees can be found there. They all grow very well in that belt. It represents the golden middle, or the *suparṇa* part of the planet.

For us, the *suparṇa* part of the planet is in the heart and not in the navel. For the Atlanteans, it was the navel.

If we see the old commentaries, they speak of navel as the centre, but now the central point is shifted from the navel to the heart. Therefore, it is not that we are more with the head or with the belly. We are in between, that is in the heart. That is why all the Upanishads mostly speak of the heart. This dimension of supārṇa and the Aśvins holding the two in balance, which is a golden middle principle, should be understood!

Once in Andhra Pradesh, there was a great worshipper of the Mother. He went on worshipping the Mother. Ultimately, the Mother gave her presence and asked, “What do you want?” The devotee answered, “Please give me what is best for me.” She showed him the following, “This is wisdom, the spiritual wealth, and this is material wealth. Which one do you want?” Then, the devotee said, “Can it not be both?” Normally people make a lopsided choice. But here, this devotee asked for both. The Mother was doubly pleased. She said, “You are the right one, to whom both can be given.” He thus had as much spiritual splendour as he had the material splendour.

If a choice had to be made, you need to choose the best of both, which is embedded at the centre. Choosing one over other is not wisdom. Even with the four-armed cross, its centre is very important. Do not relate to the arms of the cross, relate to the centre of the cross

from where there is the emergence of the left and the right, the high and the low.

We have to be aware of the *suparṇa* dimension in every aspect of life. Neither, we should go too far with anything, nor should you neglect any dimension. All dimensions have to be at their optimum. Master CVV calls this as, “All-round development, all round development.” Basically, we were balanced, when we came. Somewhere on the way we lost it. Now, we are trying to regain it. Regaining the balance is our work. That is what we call “Paradise lost to be regained,” or “Return of the prodigal son”.

virajau - untouched by nature

Viraja means untouched by nature.

The *Aśvins* are untouched by the atoms of nature, because it is from them that the nature emerges. The eightfold nature emerges from awareness and awareness emerges from existence. The existence and awareness stand beyond nature. Even when the *Aśvins* enter into nature, they remain untouched and are not mingled with nature. Awareness and existence remain in a very poised state, out of which there is dynamism emerging. It is from that dynamism (*Rajas*) all matter stands balanced. It is supported by inertia (*Tamas*). The fundamental dimension of *rajas* is desire. When

rajas is in activity, we are touched by matter. As long as there is desire, there is the touch of nature.

That is the reason why Buddha says, “Stay beyond desire.” Staying beyond desire enables us to remain in a state which is called liberation, which is but liberation from nature’s conditioning. Nature’s conditioning emerges when there is a desire for something. Desire for wisdom and magic is also a desire! Desire for some powers and some siddhis is also a desire. The desireless state is, ‘To-Be’. It is the Be-ness which is the ultimate state, where there is no play of the qualities. When there is the play of qualities, there is the touch of nature.

We are all touched, drawn and bound by nature. It is said, we are twisted eight times and therefore, we have to unwind these eight twists. At the ninth and tenth state there is Be-ness.

Be-ness is a bliss by itself, and those who realise Be-ness would like ‘To-Be’. Even when they are drawn into action, they complete the work and again tend ‘To-Be’. If we see the story of any initiate, they get into the work with Be-ness as the fundamental, conduct what needs to be done and get back to Be-ness. Every time Jesus did an act of healing or an act of teaching, immediately after that, he used to withdraw. When he was withdrawn, no one knew where he was. He was with himself! He was not always surrounded by people. When there was an

act of healing or teaching to be done, he was getting into activity. When the work was done, he again withdrew. In that Be-ness, he lived as 'That I Am'.

'That I Am' is the fundamental abode of beings who are realised. They do not live in thought, and they do not live in desire. They live as 'That I Am'. 'That I Am' is the sound which the heart trumpets, as SO HAM. Here, the teaching is, to be in a state of 'That I Am' and not with the desire.

Among the three qualities which we speak of, i.e., poise, dynamism, and inertia (sattva, rajas, and tamas), even sattva suffers the vulnerability to be touched by nature. We are proximate to nature's conditioning, when we are at poise because the inherent quality of poise is desire for comfort. The desire for comfort is also a desire! Therefore, eliminate desire and be comfortable! If we propose comfort to ourselves, we are already in comfort. But if we are looking for comfort, there is no end to comfort. Suppose we are offered a chair to sit, then there is always a better chair that offers better comfort to the body. Any chair is comfortable if we have our psyche settled in comfort. If the psyche is settled in comfort, it is at comfort regardless the surroundings. Such persons are at comfort at all times. That is how the seers demonstrate that comfort is a dimension of our psyche, and not the material comfort. It is not the body that gives comfort,

it is your psyche that gives comfort. Psychically if we are at comfort with ourselves, everything around is comfortable, and if we are psychically not at comfort, nothing can give us comfort. The seers are untouched by nature and untouched by desire. To them, 'To Be' is the fundamental quality of the being.

There is a story, where, once a seer visited a king. The seer was known all over for his knowledge. When he visited the king, the king offered best of the comforts, but the seer said, "Comfort is our own attitude, it is not the bed, not in the room, and it is not the weather," and he just slept on the floor. Sleep is not depending on outer comfort but on our psychical comfort. A man who is comfortable with his own psyche, gets into sleep within a split second! There are others who toss from left to right and right to left, but sleep does not come. The hunt for comfort is the quality of poise. That is why we have the statement in the scripture, "If you wish to be comfortable, just propose to be comfortable." Do not adapt things for comfort. Comfort is first of the nine ruffians on the way, according to Master Djwhal Khul.

The first and fundamental triangle he speaks of in terms of the ruffians, is the desire for comfort, money and sex. This is the conditioning on the physical plane. Then the second triangle of ruffians consists of ambition, fear and anxiety, which is the conditioning on the emotional plane. The third triangle of ruffians is

pride, prejudice and jealousy, which is the conditioning on the mental plane. If we wish to be in light, we need to overcome these ruffians on the way. Three times on each plane, we have nine ruffians in total. Only when we overcome these nine ruffians, we are at comfort with ourselves. The Viraja principle means, untouched by these nine ruffians.

Viraja is also the name given to the river Ganges by the seers. Viraja means, it does not give us the sting for desire. It cleanses us of the sting of desire, for anything. But all those who take a dip into the river, when they come out again, they are not free of desire! They are very much like before. The seer Ramakrishna Paramahansa was asked, "It is said by the seers, that if you dip into the river, you are completely washed of all your desires, in all the three planes and you are clean. But how is it that, when we come out of the river, we remain as before?" Then Ramakrishna replied, "When you are in the river, the principle of desire does not touch you. It awaits at the bank. When you go back to the bank of the river, again the desire comes and touches you. Try to be in the river all the time." He then explained, "The river is moving inside." There is a downward flow of energies and there is an upward flow of energies. It is a cyclical process of downward flow and upward flow, and we remain in it.

The downward flow is called 'Ga', and the upward flow is also called 'Ga'. 'Ga' stands for movement. Ganga means, the movement of downward and upward flow of the energies of awareness. The flow of awareness is from head to Muladhara and from Muladhara to head. Be in it, and then you are untouched by the eightfold nature.

As we awaken in the morning, are we touched by desire or are we touched by goodwill? The moment we think what we want, we are touched by nature, because that is where the rajas springs up, and then we are pushed into the eightfold nature. We could also wake up in the morning and think, "What am I to do, not for me but for others? What am I to offer today?" That is one of the quotes given to a student, "Replace self-will by goodwill."

Every day is an opportunity to offer something to the surroundings, and not to gather from the surroundings. If you are trying to offer to the surroundings, you remain in the Viraja state. If you are in a state of receiving all the time from the surroundings, you are in the rajas state.

The word 'raja', meaning the king, also comes from rajas. The king is full of rajas but fortunately, he carries along with him the Guru. In olden times the priests were conducting the kingdoms. A priest means a wise man who does not need anything for himself. He is

only there for others welfare. That is why his name in Sanskrit is also Purohita, meaning the one who cares for the welfare of the 'Pura', which is the city or the kingdom. When we care for the welfare of the beings in our surrounding, our state of being is beyond this triangle of three qualities. That is the simple technique. But all simple things are difficult! They are seemingly simple, but we are trained otherwise. Therefore, it is not anymore simple.

The Ásvins are by nature there for others. They exist only for others and there is nothing for themselves. What a prestigious status! We exist for ourselves, so we cannot join eternity and we keep dying! That is the difference.

The dimension of Viraja is one of the fundamental dimensions of the Male-Female God, or the Ásvins. They do not need anything, but they are the ones from whom everything comes out

A man who is very desirous, there is lot of rajas in him. When we are in rajas, we are involved into nature. We become helpless and then a victim of nature. When we sink into nature, then the game is endless because we always want something, and we are restless. Therefore, we are into hyperactivity, continuously gathering things, and gathering experiences. We have to go everywhere on the planet, if there is a holiday! We have to see everything! If something new comes up in

this town, we have to go and see that. We want to see every new movie, we want to go to every new mall, we have to buy every new brand and so on. This is all due to rajas.

Viraja is the state of pure awareness in which the Aśvins are, and they also supply this state of pure awareness to us, when we regularly relate to them. When we regularly relate to the Aśvins, meaning the existence and awareness in us, our instinct for desire is gradually neutralized. Otherwise, we are into an endless game of desiring one thing or the other, including desiring wisdom. Wisdom unfolds from within; it does not have to be desired. If we stay within, in that state of *suparṇa*, the state of equipoise, then things come to us, teachers come to us, and we do not have to go to teachers. We do not have to run for anything in this world. The entire treasure is within you, and that treasure includes wisdom as well.

This dimension of Be-ness as existence-awareness, is the most ideal situation and the one who is in it, is called a Brahmarṣi.

Those whom we call Vasiṣṭha and Agastya (Master Jupiter) are such Brahmarṣis. Mitra and Varuṇa who are Aśvins are called Vasiṣṭha and Agastya at the solar plane. They are the mediums and they are the channels for the transmission of this energy. If we wish to gain Be-ness which puts us beyond the eightfold nature,

we have to associate with the beings who are in that state of Be-ness at all times. Then, we are no more in rajas. Vasiṣṭha and Agastya at the solar plane have their representatives on Earth. We have the ashram of Lord Maitreya which is in the Himalayas and the ashram of Master Jupiter in the Nilagiris, from where Master CVV emerged. When we know the importance of the Aśvins, we see that there is an energy in the South and there is an energy in the North. Both these energies carry the two dimensions of the Aśvins and that is why, they are complete ashrams.

(See the book, 'The Aquarian Master' - K. Parvathi Kumar, Dhanishta Publications, Visakhapatnam, India 1993)

Aśvins are the ones who lead us To-Be. When we are in that state of Be-ness, the plan flows through us. When we are into a desire to do something, we are not in the neutral state. Even the desire to serve the plan should be replaced with Be-ness. If we stay put in our Be-ness, the plan works out through us. Our doing would limit the work! But if we let the things happen, it tends to be unlimited. We thus become a pipeline to the unlimited reservoir from which the energies flow.

Suparṇa and Viraja are the principles that give us the inspiration to be in that flow of awareness which is happening from our Sahasrara up to Muladhara. When we are in it, it itself functions through us and we can be

a witness. That witnessing is the best part for a student of meditation. As things happen, we witness them. As the speech happens, we also witness it. When we are to give a speech, we do not have to prepare the entire night, make notes, and then look to the notes! It is just like; we open the tap and it keeps on flowing. That is the facility when we are linked up to an unlimited source. To link up to an unlimited source, it is said, “Get away from looking for things for yourself. Just ‘Be’ and it works out through you.” It requires courage to let it happen. Let the fire do its work. We only put our fingers in it, to burn ourselves. The comfort of the Second Ray approach is ‘To-Be’ and let things happen. When we are in such a Be-ness, we are beyond and untouched by Nature.

vimānau - the flying ones, the ones with varied measures

Vimāna means a flying intelligence or the special measures.

Aśvins are the ever-flying ones that fly like the two electrical lines defined in Aquarius. They fly everywhere and permeate everywhere. Also, ‘māna’ in Sanskrit, means a measure. Vimāna means, they have highly complicated measures with them, by which they prepare the whole universe. There are many different measures. They divide the time into seconds,

minutes, hours, quarters of the day, the day, the week, the fortnight, the month, the year; like that there are the divisions of time with different measures. Likewise, they also make different measures in terms of the proportion.

The wings of the birds carry differently proportioned feathers. The feathers of the bird are very well arranged in its wing. It is not that there is a big feather followed by a short or a small feather. When we make garlands, there is a way to make them, with an order from big flowers to small flowers or vice versa. It is like that, in the entire creation, Ásvins are the ones, who give the measures. The Earth has its own rotation, and it has its time and the meter (measures). Upon Earth also, there are different meters for different species. The life span for a man has a meter. The life span for an animal is different. Each tree has a different life span, and it maintains the same life span all the time across generations. The life span for an ant, for a mosquito, or for a snake, or a bull; everything has a measure, and it goes by that measure. It is the Ásvins, who decide the meters.

Even in species, the body proportions are decided by the Ásvins. The proportion of the head vis à vis the trunk and the proportions of the hands, the proportions of the legs, the proportion of the forehead,

the proportion of the ears, the proportion of the eyes, the nose, the mouth and so on are all decided by Aśvins.

We are all given ideal forms. Due to our ignorance, we distorted our forms. When the original image was made, it was very beautiful, and it was completely proportional. That is what is displayed as da Vinci's 'Vitruvian man'. He could visualize and give the proportions. If we are in tune with that proportion, our body is in tune with the architect of the universe. He prepared it in a very proportionate manner. All the species have their proportions. It is like every class of bird has its proportions. A crane has a long beak. A parrot has a different, short, beautiful beak. You do not see any specie, out of proportion. These proportions are decided by the metrical and the cyclical division. The metrical division is called Chandas, and the cyclical division is called Kalpa. These two are the keys to the Veda.

The Earth moves around the Sun in a certain time, which is not the same for Venus, or Mars or any other planet. Every planet has its own cyclical movement, and they do not change. Just for a change, Venus would not move like Earth! To us, our work is boring, and we want to do others' work. Saturn does Saturn's work, Jupiter does its work and so on. Saturn does not say, "Shall I do your work?" Or Jupiter does not say to Venus, "Let me move faster like you, and you take to a slow speed."

Twelve years is a cycle for Jupiter, but for Venus it is less than one year. These rhythms in relation to time, and in relation to the life span of the species, are what are seen as the wings of the bird. It is a very beautiful conception by the vedic seers. They said, “If you wish that these proportions, meters and rhythms in us are to be restored, relating to the Ásvins is the key. They are the ones that preside over all, and even over the Devās, because all are subsequent to them.”

The cosmic, solar, and the planetary systems, are all given different measures, and different meters by the Ásvins. These different meters are called Vimānas. Visista means very special and māna means measures. So, Vimānas means very special measures for very special situations. According to their evolution, the beings receive their forms and different measures. There is tremendous profundity in all this.

There is division of day and night, ascent and descent, growth and recession, expansion and contraction and so on. This way of causing the measures is a dimension relating to the Ásvins which is called Vimāna.

adhikṣipantau bhuvanāni viśvā

The last part of the sloka depicts the beauty of the Ásvins and it says: “Presiding over the universe in all its planes, you run it”.

adhikṣipantau bhuvanāni viśvā

‘kṣīpa’ means the bird, and kṣīpantau means birds. Meaning, it is a double bird. bhuvanāni viśvā means, the Aśvins preside over all that is created. Bhuvana means the universe, and viśva means the whole. bhuvanāni means, with its different planes. Different planes constituting the universe are presided over by the Aśvins. They preside over the creation and conduct the creation.

When we gain mastery over our own being, we too can preside over our creation and not get lost in creation. We cannot be the slaves of the life that we have built. How can we be the slaves to that which we have built? We build a house and get conditioned by the house, we build a body and get conditioned by the body, we build properties and get conditioned by the properties, we build a business and get conditioned by the business, we build professions and get conditioned by professions, and we build relations and get conditioned by them.

We have the technology to preside over everything that has come out of us. That technology comes to us from the Aśvins because we are also a part of them. But the problem is, we lost it somewhere on the way and therefore we are slaves of everything! We are slaves of the body, of the senses, of the mind, meaning the thoughts, and we are slaves of desires. The slavery is on account of lack of knowledge and lack of understanding

of our original status. Each one of us is a Son of God. To say that there is only one Son of God, is only negating ourselves that status. Each one of us is a Son of God. The difference is, some have realised this, and some have not realised it. When you realise this, you preside over your life, and you are a master of your life. When one is a master of one's life, one stays or leaves the body at will and in accordance to the need. Any activity that emerges from such a one, will not enslave the individual, instead the individual will preside over it.

Having created such an intricate creation, the Aśvins preside over it. They are into it and preside over it. Many people follow a wrong philosophy of detachment. In the name of detachment, they run away from what they have created and move to the forests! It is not detachment, it is accepting defeat. We have to stay where we are and preside over it. We can be in the thick of things and yet preside over it. We can be in the thick of the soup and yet float over it! That is how it has to be and such presiding over is what the Aśvins do.

They turn the whole creation just like the giant wheel. It is only one man that runs the giant wheel and there are many who keep on moving up and down, in the wheel. We too can be like the ones who turn the wheel. We can turn our life! That is possible, if we go deep into our own being and contact our Be-ness which exists in the central vertical column. In that central vertical

column, the Master himself is present, the Aśvins are present, or the Male-Female God is present. If we get associated with him, we gain that knowledge. Then we can see what are the things that are conditioning us and how to stay unconditioned. The knowledge will come to us from within!

tapasā girā vā aśaṃsāmi

girā means, I Worship. tapasā means, I Contemplate. aśaṃsāmi means, I Invoke.

The first stotra means, The Aśvins who preside over the universe with all its planes, such ones, I worship, I contemplate upon and I invoke them through contemplation and worship into me!

Every sloka is an invocation, though only in the first sloka, it is uttered, 'I Invoke'.

Thereafter, the last mantra says, "I not only invoke, and worship you, but I surrender to you". (yuvāṃ śaraṇyau śaraṇam prapadye)

That is how, Vedavyasa concludes the hymn to the Aśvins.

Worship is with the voice; contemplation is with the voice of silence. Such ones as the Aśvins, I worship, I contemplate, and thus invoke through contemplation and through worship. I invoke you into me. I invoke the Aśvins with all these qualities.

STOTRA 2

हिरण्मयौ शकुनी साम्परायौ
नासत्यदस्रौ सुनसौ वैजयन्तौ ।
शुक्रं वयन्तौ तरसा सुवेम्ना
अधि व्ययन्तावसितं विवस्वतः ॥२॥

*hiraṇmayau śakunī sāmparāyau
nāsatyadasrau Sunasau vaijayantau /
śukraṃ vayantau tarasā suveṃnā
adhi vyayantāvasitaṃ vivasvataḥ ॥ 2 ॥*

Word Meaning:

hiraṇmayau	The golden ones
śakunī	The twins
sāmparāyau	The unimpeded travelers
Sunasau	The ones with attractive beaks
vaijayantau	The victorious ones
tarasā	The speedy ones

suvemnā	The magical loom
vivasvataha	For the Sun
śukraṃ	The white
asitaṃ	The black
adhi vyayantā	The weavers
nāsatya dasrau	The ones who are called the not untrue ones and the demarcating ones

Meaning:

The Aśvins who are known as Nasatya (The not untrue ones) and dasra (the demarcating ones) are golden in their colour, ever flying together with handsome and attractive beaks. They are the victorious ones, as well as the auspicious ones. With their wings as the magical looms, they weave for the Sun, the white and the black threads.

Commentary:

hiraṇmayau – the golden ones

hiraṇmayau, means the golden ones.

The golden light is the first encounter that we have, as we worship and contemplate the divine within us. As we move from darkness to light, the first impact of the light is that of a golden colour. It is also in relation to the sunrise in the East. When the Sun rises in the horizon, you have the reddish colour, then the golden

colour with a reddish tinge, and thereafter golden colour with a yellow tinge. This is the initial expression of the solar disk. Even within us, when we contemplate the divine, the first touch of the divine or the Male-Female principle within us, is of the golden hue. This golden hue can be with a reddish tinge, or it can be golden hue with yellow tinge. Even when the metal gold is polished, there are two ways in which it can be done, meaning with a reddish tinge or with a yellowish tinge.

The first appearance of the Sun on the horizon is of the golden colour, while, by itself, it is not the colour of the Sun. It is the angle that the Sun makes towards the surface of the Earth that gives us this colour. Sun is shining in the most brilliant diamond white colour. White is his natural colour of which the first encounter to an aspirant is that of golden colour.

When we are in the realms of matter and are submerged in matter, when we close our eyes, turn inward and look for light, it is all darkness. We do not find any light. When we regularly relate, through continuous contemplation, worship and with an ardent and fiery aspiration, one day, there would be the dawn of the golden light in the heart. That is called the initial vision of the divine in us. The initial vision of the divine to anyone within, is the experience of the golden light. When we experience the golden light, we are at the

threshold of the divine realm. That is the reason, when we decorate the thresholds to the houses in India, we try to set the yellow colour for the threshold. Yellow colour is considered to be an auspicious colour. It is the field, from where the divine nature emerges.

The nature is threefold, and each division in turn has three subdivisions. One, there is a very diabolic division of nature; two, there is a normal human mundane nature; and three, there is the divine nature. When we are so much engrossed in matter and our mind is completely filled with thoughts relating to matter, they tend to be very dense, very heavy and hence as we close our eyes, the mind reflects only the mundane things. Therefore, when we are in contemplation for long years on a continuous basis, with a fiery aspiration, the first experience of the divine is the golden hue. Before it becomes golden, the matter appears to be reddish brown.

When we are in fiery aspiration, meaning if our aspiration is full of fire, the matter appears to be brownish red or reddish brown. That indicates the passion for divinity. The passion by itself is red and when the matter in us takes to tremendous aspiration, the red of the aspiration mixes with the brown of matter. At this point, when we close our eyes, we find the reddish-brown colour. That is how, we experience the colours from darkness to reddish-brown, and from

reddish-brown it turns slowly towards the rose, to orange, and from orange, it turns into golden yellow.

We see golden yellow, when we are touching upon the hue of the golden colour. It means that we are at the threshold of the divine side of the same world. Within this world, there is the divine world, and there is also the diabolic world. The diabolic world is dark. In fact, in places such as Misiones, in Argentina, the soil itself is reddish-brown. Also, in Visakhapatnam, in the interior, the soil is reddish-brown. Unlike the dark stone and the dark soil, a reddish-brown soil vibrates with different energies. The earth and our body are comparable. That is why, when a body or atoms with dark colour are put to fire, they gain the reddish-brown colour and slowly the rose colour, then the orange colour, and thereafter the golden yellow colour. This golden yellow colour is considered to be the initial vision of the divine. That is why, in the dark before dawn, when we stand towards the East, slowly we will see how the darkness is transforming into light. The colours displayed in the sky at that time, are the gradual colours mentioned before and ultimately the golden light is brought forth. Similar is the case with us.

From darkness to light, there is an evolution of the vision relating to colours. When we touch upon the golden solar disk, it means it is all gold. When this golden light in its fullness, is consistently prevailing in

us, our atoms are transmuted into the subtle body. It is not until then. Even the śrī sūktam, starts with the colour, as, hiraṇya varṇāṃ. Here the Aśvins are called hiraṇmayau meaning, they are full of golden colour.

When we touch upon this golden colour (hiraṇmaya), it is already considered to be the third initiation according to the teachings coming from Master Djwhal Khul, where the form is transmuted from being diabolic to human, and from human to divine.

We should look for this dimension. That is why, we are strongly recommended to look to the golden light of the Sun in the morning. The golden rays of the Sun not only purify our body, but they also heal, and they lift us up in our awareness. That is the reason, why, humans on this planet, at all times have been crazy after gold! The craze for gold is on account of the urge of the inner being to evolve. Gathering Gold outside will not be very helpful, but to gather the Gold which is hidden within is significant. Gold is also hidden in the earth and people do mining and bring it out. Likewise, this is a process of mining one's own body, cultivating one's own body, dipping deep into one's own being, and with the help of the fire of aspiration, the gold can be brought forth. It is a fiery process that happens, and it is conducted by the frictional fire in us, which is supplied through fiery aspiration. Such fiery aspiration enables us to relate to

respiration and conduct the needed heating activity for the body.

In the prayers that we do in relation to the Yoga of Master CVV, heating happens by virtue of the presence of the Master. When this heating happens, slowly the body tissues transform. When they are transmuted, there is essentially, the golden light within the body cells and in a deeper dimension the diamond light is carried.

The three Initiations (darśanas)

The emphasis in the second mantra is upon the golden light. Deep down in our being, be it at the heart centre or the brow centre, we would find some golden image, or a golden hue. This happens, when the Aśvins are pleased with our attitude of life. In the traditional Indian system, this is expressed as bāla darśana. bāla means ‘the infant’.

The divine first appears as an infant, and then as a eleven year old. This is between the infant stage and the youth. Later the divine appears as a youth of sixteen seasons, which is called Kumāra. In the stories of Avatārs, when they are five years old, they are very playful. When they are up to eleven years, they are already into responsibilities relating to the planet. In the story of Rāma, he moves out in his eleventh year to establish the law along with Lakṣmaṇa. In the story

of Kṛṣṇa also, it is said it is in the eleventh year he moved out with Balarāma to establish the law. Then, it is the youth which is considered to be of sixteen seasons. When we are sixteen years of age, we are almost complete in our formation. The Avatārs and Masters remain beings of sixteen seasons at all times. A Grand Master is always praised as ‘the youth of sixteen seasons’, or as ‘the virgin of sixteen seasons’. For example, Lord Sanat Kumāra is always considered to be the youth of sixteen seasons, meaning ‘full’.

The sixteen seasons represent the sixteen phases of moon by which there is the complete manifestation of light, which is of diamond colour. Starting with golden yellow the transformations keep happening further, from the fifth year to the sixteenth year. It is the age counted in the spiritual realm, and not the age as counted in the mundane realm. A person who has taken the third initiation, is said to be an infant. The person might be of 60 or 70 years old in the incarnation, but that is a different way of counting. In the parlance of the Masters, the one who has the third initiation is an infant. The one with eleven years of accomplishment in the spiritual dimension is called a semi-youth. When he is of sixteen years, he is complete. That is how the third, fourth, and fifth initiations are seen with different connotations in the spiritual world.

An initiate of the third initiation is already something in the world, but in the world of the Hierarchy he is considered an infant! Once there was an initiate of third initiation. He did substantial work in the outer world, and he was feeling big about himself. He heard his Master talking about him, to another Master saying, “He is an infant.” He felt a bit depressed that in spite of all the work he had done in the world, he was seen as an infant in the other world. Now, if the person with the third initiation is an infant, what about the others in the second and first initiations? They are all considered babies.

In the path of worship of the World Mother, three stages are given. Bāla, is the first. There is a tradition of worshipping Bāla Kṛṣṇa, the infant Kṛṣṇa, then the semi-youth Kṛṣṇa, and finally the fully grown Kṛṣṇa. Likewise, there are states where, Rāma is an infant, then a semi-youth Rāma, and thereafter, a fully grown Rāma. So also, with the Mother. ‘Bala’, means the infant child. It is all in relation to the growth of the Soul, and not to the growth of the body. Correspondingly, there are three darśana(s), which are the Bāla darśana, Kumāra darśana and Phrauḍa darśana. That is the growth of the Sun from the heart to the brow and from the brow to Sahasrara. These are the three Suns. When we say, hiraṇmayau, do not fix the Aśvins only to the golden colour. That is their initial appearance, and later, they

take to different dimensions of colour. At the forehead, it is brilliant white and thereafter, at Sahasrara it is bluish white which is the ultimate. That is why the Avatars are always depicted as bluish white.

The dimension, hiraṇmayau, means, “You are the golden ones.” If we encounter this golden light within us, it can be understood that we are already in the blue book of the divine being!

śakuni – The twins; equalising principle

‘śakuni’ means the Male-Female principle, the twins and the equalising principle.

The Aśvins build the whole creation as pairs. śakuni means, the twins. Everything exists in pairs, either vertically or horizontally. For everything, there is the left and the right side, and likewise the upper and the lower part. When you consider the pair as the up and down, for the Super-Soul, the Soul forms the pair. For the Soul, it is the personality and again the personality and the body form a pair. The state of awareness inferior to you associates with you. That is how in the ascending order, and in the descending order, the two remain!

You relate to your teacher; it is a pair. Likewise, your teacher relates to his teacher, which is another pair. Again, His teacher relates to his teacher. Until the Brahman, a teacher relates to his teacher and thus they

bring down the energies from higher circles. So, it is always the two, in function. The student eventually becomes a teacher. Then, he will have his students again forming a pair. Likewise, we are linked to our father, and our son is linked to us. We receive from higher circles to distribute in the lower circles. Thereby the two-way functioning is complete. If we only learn to receive, and not to give, we get lopsided and get stuck. The flow of energies has to be unimpeded from beyond the seventh plane unto and below the densest plane. Thereby the energies of the twins' flow from the most-high circles to the infernal fields via this double functioning.

The whole creation is prepared like a ladder, which is called the Jacob's ladder in the Old Testament. There is always a higher link and a lower link through which all is connected. When we are connected, we have the facility to function in the higher circle and likewise in the lower circle. That is why, it is said in the scriptures that, relating to your teacher or to an angel by itself is not a complete work. Relating to an angel or a teacher should be supported with relating to a co-human or an animal or a plant or mineral. Whatever we receive, we have to give! There is no one way traffic in creation. It is a two-way street. If you give, you receive and if we receive, you give. We inhale, but we cannot go on inhaling unless we exhale.

When receiving and giving are in equal proportions, then there is the balance, and the level is maintained. In a lake, the level is maintained because there is inflow from the springs of the surrounding valleys and the mountain rivers into the lake, and correspondingly, there is an outflow from the lake which is not seen. Thus, we see the lake intact. But there is a flow, an undercurrent. That is how, rivers also keep their water levels when the inflow and the outflow are equal.

The energies in us have to be in an equal flow. There should not be an ebb and flow. That is possible and that is what is ensured in creation by this twin aspect of the creation which is called *śakuni*. *śakuni* is the equalizing principle in any dimension. From left to right, from East to West, and from North to South, the flow is evened out. Likewise, the day is evened out by the night, and the night is evened out by the day. All is evened out so that everything stands in equilibrium.

We keep receiving varieties of things and when we distribute with equal ease, we are intact. Humans generally receive to hold, and do not release. The most common disease amidst humanity is constipation. Animals usually do not suffer from constipation. We do not have the habit of releasing, even that which needs to be released! It is a helpless situation. In civilized societies the constipation is much more, while it is less prevalent in normal simple societies. Where there

is more civilization, more comfort, and more money, there is more holding on to things and persons, and there is more miserliness, and more grip over matter. It is difficult for people to release. Nowadays, there are very few people who defecate daily, in the civilized society. If one is not able to defecate well, it means there is a grip inside. Unless certain release is happening in the lower plane, moving into the higher plane is not possible. When such a tremendous grip on the lower plane is there, even the permeation of energy is not possible. A very good example is Capra, the mountain goat climbing in the mountains. It sets the forelegs first, then joins the rear legs, and then again, moves the two forelegs. When we walk, we also make one step, then take the second step and move forward. If there is no release from the past step, we cannot set the next forward step. You cannot go on holding onto the past, if you want to set the next step to move into the future. People who live in thoughts relating to the past cannot move into the future.

The twins arrange this facility, that, whatever is extracted from nature is replenished by nature. That is the secret of nature. When we draw water, there is more water coming. When we draw petrol, there is again more petrol forming. To think that there is a fixed quantity of petrol in the earth, is a wrong understanding. Everything gets continuously formed

on one side and on the other side it gets expended. Even in us, energy is spent out and energy is replenished on a continuous basis. There is no such thing as a fixed quantity of anything. Everything gets formed as per the need. When we take out gold from the Earth, gold keeps forming afresh in the Earth. But there is a rate at which it forms, and it should also be taken out at that rate. We cannot be hasty to take it! When a fruit comes out of the tree, and is taken, it is not the end of things, as another fruit will come.

This is also the case in terms of globe chains. As one globe is getting expended and getting into termination, another globe is in the formative stage and emerges out. So, there is no such thing as the absence of an Earth globe. This is the case with any species, animal or man. As man progresses there is a son emerging and the son becomes the father, and the father becomes the son. This is an eternal happening because of the twin aspect, śakuni.

According to Astrology the whole game of creation is presided over by Gemini, where one becoming two is the basis for multiplication. Multiplication is also in terms of two all the time. It is always the two together as Male-Female, father-son and so on. Like this we can think any number of examples, where everything has

two dimensions. The two give birth to the third. It is a double functioning of the creation.

Even the heart has a double function. We are given a double sound to relate to, by which we will slowly muse into the single sound. The double sound is three as A-U-M, which becomes OM, and later it becomes only one single sound. Two becoming one, one becoming two and developing the three is the whole game. Thus, the śakuni dimension is the twin dimension.

For example, the two hands work in coordination. When we walk, we do not walk with the two hands and arms hanging down straight. One arm takes to a backward movement, while the other takes to a forward movement, in coordination. The coordination is a dimension emerging from this twin aspect. That is how everything is balanced in creation. Some energy moves down to enable some other energy to move up.

In us, there is the immutable part, which is stable; while the mutable part keeps on moving, doing things and spreading all over. That is also the theory of the atom. The protons in the nucleus tend to be stable, while the electrons are revolving around. They even get released, causing so much activity. More the number of electrons that get released, more is the positive charge that the atom is left with. Likewise, when we take the example of an aeroplane, to take off, there is as much

backward thrust for it to move forward. Likewise, with prāṇāyāma. When we exhale, there is a part of apāna, which continues to keep the body stable to enable us to move up. There is a part which keeps us down, and a part which lifts us up. It is experienced when our kundalini is moving upwards, that there is something that keeps us down. That energy exists in Muladhara. That is why those who levitate are not so very advanced students of meditation, compared to those whose energy levitates, and not the body! The energy moves up, while the body remains.

This dimension functions in a two-way manner, śakuni and we can observe it in every aspect. In the winking of the eye, it can be seen. We do not always keep the eye open, and we wink once in a while. If we wink too frequently, it is a sickness. There is a normal time duration or cycle time for winking. The more we wink, the more our mind is in movement. The less we wink, the better it is. If we do not wink, it is a different situation. Then one is called an angel. For the angel, the mind is not existing, and they do not wink. We do wink at least once in a minute. It is called Nimiṣa. The angels are called Animiṣa.

Always, look for the other! Note that when there is one, there is also the other. When we are in the personality, there is the Soul. When we are in the Soul

consciousness, on one side there is the personality, and on the other side there is the Super-Soul. We should not think that we are always single. We are at least two. Around Kṛṣṇa, there was always Balarāma, and around Rāma there was always Lakṣmaṇa. Normally these are not observed, and they are all taken as stories. It is always the two, that move together. When we take any teacher, there is always an associated student. For Rāmakṛṣṇa paramahaṁsa, there is his disciple Vivekānanda. For Sri Aurobindo, there is the Mother. Likewise, in all complete systems, two are in action. Accordingly, if there is Rāma, there is Hanumān as well. This double functioning is a complete function. That is the reason why the Manu suggested, “Let us live at least as a couple.” He suggested a male and a female to be together, so that they stand a chance to be complete.

This is how, we have the twin principle of śakuni, the equalising principle.

sāmparāyau – unhindered free moving energies

‘sāmparāyau’ means, the free moving energies. From para state (beyond), they flow through into every plane of existence, without hindrance.

From above downwards, and from below upwards, their path of movement is unimpeded, unhindered and unobstructed. It is because they are moving on a path, where there are no obstructions! In us, that path is in

Suṣumna, from Sahasrara to Muladhara, where we do not have any obstructions. The nerve plexuses that we have are outside the Suṣumna. Within the Suṣumna, we have no obstructions. It is the highway, with no crossings. Nothing comes against you, obstructing your speed. That kind of traffic system has been developed over time, where both the path of involution and the path of evolution, are unhindered.

In this two-way path, one does not cause obstruction to the other. This is the beauty of the inner movement in Suṣumna. Suṣumna is the ladder through which, we can keep ascending and descending, from the most-high, to the lowest planes of awareness. This is what the twins do regularly. The Aśvins are available at every plane, and they help us to clear the way of any impediments.

We know about Uranus being an inter-penetrating energy. The energy of Uranus is but the energy of Varuṇa, one of the Aśvins. Mitra and Varuṇa are the two names for the Aśvins. The Varuṇa energy is what we call the Uranus energy, which even opens the atoms. This energy has the ability to permeate through any plane from the most-high to the most-low, meaning from the subtlest planes to the densest planes. There is the free movement of the energy of the Aśvins, which gives them the attribute, *sāmparāyau*, meaning free moving energies. There is no obstruction to their movement.

We find the stories of the most-high beings, and great initiates who performed grand acts entering into infernal world. They also fulfil the tasks, entering into the most-high worlds. In the Purāṇas, we find Garuda as one of those. The great bird Garuda can move to any height without any hindrance. In us, Garuda is the pulsating principle. Likewise, we have another initiate on Earth, whose name is Hanumān. He could permeate into the Earth, into the infernal world, Pātāla, and he could permeate into the heavens also.

In such beings, this energy of the Aśvins is completely realised, and therefore, nothing can obstruct them. There is no act, which is impossible in creation, for these beings to perform. When we worship them, they would enable us to surmount our personality, by overcoming our personality obstructions, which are many! Difficulties of personality, or of the body, can all be overcome with the help of our orientation towards the Aśvins.

sunasau - the ones with attractive beaks

Sunasau means, 'the ones with very attractive beaks'. 'nasa' in Sanskrit, means the nose and in case of the bird, it is the beak. Sunasa means, a good nose.

Aśvins are the good nosed ones, or the good beaked ones. A good nose is a nose, that has no obstruction for the inflow and outflow of air. In fact, the bridge of

the nose, is straight only with a very small percentage of the human beings. In all other cases, there is a kind of twist at the nasal bridge, which does not allow an unimpeded breathing. That is why, an ENT surgeon thinks of correcting the nasal bridge to enable you to breathe better. If you breathe better, it forms a good foundation for vital life. The vitality is based on the ability to breathe. When breathing is unimpeded, it becomes a good nose.

In fact, in the human beings the best way to experience the twins, Aśvins, is via the twin breath, meaning inhalation and exhalation. In all the beings that pulsate, respiration becomes the consequent activity of pulsation. Where there is pulsation, there is respiration. Respiration is identified by the seers as the Aśvins. The twins are the breath, in the Cosmic Person with his fifteen principles (fifteen cosmic intelligences). That is why, relating to the breath, is the best way to relate to the Aśvins.

The inhalation and exhalation are a double activity. By relating to it, and recollecting the Aśvins, we are constantly in touch with the Aśvins during our prāṇāyāma activity. When we do prāṇāyāma, we get extremely benefited by relating to Aśvins, because they are the presiding deities for inhalation and exhalation. Yoga does not generally talk about the Aśvins. We take

breathing for granted, but the cosmic intelligence that presides over breathing is represented by the Aśvins.

Aśvins are also referred to by Madame Blavatsky as the breath of the universe, the two breaths, or the inhalation and exhalation of the universe. The outer air joins the inner air through the nose, and again, the inner air joins the outer air through the nose. Therefore, a good nose (Sunasa) is very important.

Knowers among people, when they relate to another person, they observe, as to what kind of nose the other has. The nose decides the quality of the person. Likewise, the eyes, and ears, the shape of the ear, the shape of the nose, the shape of the eyes, and the shape of the forehead. Through these, a lot of information is collected. This study is called, the science of sāmudrika. Mudras means the impressions. It is impressions that we receive in terms of ears, nose, eyes, forehead, hands, fingers, the shape of fingers, length of fingers, and so on. All this is knowledge. When we have such knowledge, looking at a person we know what energy we are encountering. Since we are completely ignorant of these sciences, we have no understanding of the other person.

There is a small episode relating to this in Rāmāyaṇa. In the fourth canto called Kiṣkinda Kāṇḍa, there is the meeting of Rāma and Hanumān. Rāma meets the beings of the monkey kingdom, and the first among them

whom he meets, is Hanumān. Rāma looks at Hanumān and immediately gets to know Hanumān completely, just by the figure. Likewise, when Hanumān looks at Rāma, Hanumān also gets to know of Rāma completely. Just the frame of the being, is a message to the knowers.

When Hanumān looked at Rāma, he realised that he was looking at the most-high, the Second Logos in incarnation who has come to establish the law. When Rāma looked at Hanumān, it was equally clear to him that Hanumān was an embodiment of Veda, who knew everything. He clearly tells Lakṣmaṇa, “Do not take him to be a monkey. He is not a monkey. This being knows everything and is invincible. There is nothing that this being cannot do. It is our good luck, that he has come to us. Talk to him appropriately.”

Sunasa, a good nose is a big message, by itself. For example, a sharp nose, a protruded nose or a big nose like the Greeks – every shape of the nose has a message. To understand this, you need to get into the science of Physiognomy. Likewise, there is the science of omens, which is called, śakuna śāstra. śakuna means the omens; the good signs and the bad signs that we encounter. We are pre-informed by nature through signs. śakuna is a dimension of śakuni.

An excellent nose enables prāṇāyāma to happen well, and it is helpful for us to reach the pulsating state. It helps us to lift up. For the lift-up to happen, the only

agency is air. Air is enabled to function at its optimum, through the nose together with the windpipe and the lungs.

Therefore, it is fundamental for a disciple to keep the nasal track completely clean, healthy, and strong. There is so much pollution on our planet, causing frequent cold and cough. We should take immediate measures to come out of a nasal sickness, otherwise our life energy will be depleted. The very activity of the two nasal channels through which the inflow and outflow of air is conducted, is presided over by the Aśvins. Therefore, we can relate to the Aśvins in a perceptible manner with the movement of the air into us and the movement of the air out of us. That is how the presence can be gained, through the Sunasa aspect of the Aśvins. When they are the double, the dual becomes, Sunasau, the ones who have good noses.

vyjayantau – the victorious ones

Vyjayanti means, a sign of victory.

For every deity we set a garland. If we look at Rāma's picture, or Kṛṣṇa's picture, there is a garland. It is indicative of victory. Vijaya means victory. That which bestows victory is called Vyjayanti. The Vyjayanti shall have to be worn. That is why, there is a tradition of wearing golden chains, to bestow victory. All people in olden days, be it males or females, had a chain touching

up to the heart. It is not up to the navel. The chain is seen as the symbol of victory, called Vyjayanti.

When we think of the Aśvins, we are already wearing the garland of victory, that they bestow. They preside over the whole creation and hence Vyjayanti is generally considered to be a heavenly garland which is held by the celestial king. We have many stories of Vyjayanti. If a saint honours you with a garland, it means, it is symbolic that the saint wants you to be victorious. Garlanding is a tradition. Garlanding is a process of bestowing victory upon the one whom you are garlanding. In Rāmāyaṇa when the twin monkeys, the brothers, Vāli and Sugrīva, were to fight with each other, Rāma garlands the younger one so that he comes out victorious.

Vyjayanti is automatically held on our shoulders or around our neck when we think of the Aśvins. The very moment we think of, “Sam no Mitra Sam Varuṇaha...”, they are there, and they bestow the garland! Likewise, when we think of the inhalation and exhalation, or of the pulsating principle, they are there with us. The very recollection of the Aśvins in one way or the other during the twilight hours, is recommended. We encounter them anywhere and everywhere. Between sentences, when completing a sentence and before beginning another sentence, there are the Aśvins. Between inhalation and exhalation, there are the Aśvins. Between centripetal

and centrifugal force, there are the Ásvins. They preside and they conduct the double function.

In one way or the other, the Seer wants us to know that the Ásvins are present in so many ways. Unless we are deaf and blind, we cannot forget them! We cannot but perceive them. Therefore, Vyjayanti is suggested as another dimension to relate to the Ásvins. It is the dimension of victory.

tarasa – The speedy ones

tarasā means speed. Ásvins are the speedy ones.

The Ásvins are the speediest ones. Ásvins are as speedy as the electrical lines of Aquarius. That is why we say, Uranus is the speedy one and it is a speedy energy. Of the two, when one moves fast, the other moves stable. The greater the speed of the first, greater is the stability of the other to ensure the speed. That is how, the Ásvins complement each other.

One should to be swift, and not hurry. The swift ones carry out many acts in a short span of time whereas, the hurried ones cannot even carry out an act. Master Koot Hoomi does five acts simultaneously at a time! It is speed without mistakes. Speed does not mean; we cause many accidents here and there. The greater the accuracy, the greater is the speed. That is the dimension of Master Morya. He says, “If you tend to be more and more able, you tend to be faster.” They go

together. Ultimately it is such a speed that one does not feel the speed. When it is semi-speed, we feel the speed. For example, if we go by train, we feel the speed but when we go by flight, we do not feel the speed! Thus, the travel is more felt when the speed is low. When we wish to be fast, we should not cause accidents. A swift driver is one who drives fast and the ones who sit in the car would not feel the speed. They are as comfortable as they are at home!

This planet is moving at very great speed, but we do not even know that we are moving. If we move on the giant wheel, we get a reeling sensation, but we have always been on this moving planet without feeling the speed. It is such a perfect speed, where the speed is not felt. That is how, the Ásvins are conducting all the planets, the solar system and the cosmic system. The understanding of speed takes to different dimensions when you get into higher circles. Ásvins conduct things in such a great speed, and we do not even feel the speed. Therefore, they are the speedy ones! In that speed so many things happen, that we do not perceive they are happening. For example, the time. We do not know when we have become old, but we have.

The speed is so subtle that we cannot gaze it. That kind of speed is tarasā, the dimension of Ásvins.

The weavers

śukraṃ vayantau tarasā suvemnā
adhi vyayantāvasitaṃ vivasvat

These two lines of the second part of the sloka, carry one single meaning. It is all one activity.

Śukra means the white, Śukra also means, the Venus. It also means the spermatozoa. Śukra is the brilliant white, the white spark, or the white ray. All that is Śukra is one aspect. In the second part of the stanza, there is asitaṃ, the black.

Śukram- asitaṃ, means the white and the black. It is said, the white and black rays are woven through a magical loom. The Aśvins are called, adhi vyayantau, meaning the weavers. They weave the black and the white ray through the Sun into the solar system.

There is the loom of creation that weaves threads of white and threads of darkness, and they are woven into a cloth with black and white. This weaving activity is conducted through the Sun by the Aśvins. The Sun is called the weaver. The loom for the Sun is supplied by the Aśvins through which we have the white and dark threads woven and made into the cloth which we call the creation. It is a very profound description.

Vivasvataha means the Sun, who is himself the weaver. Through him the white ray comes as seven rays and there are seven species, seven kingdoms, seven qualities that happen, and there is a combination of

the seven that keeps happening. Thus, the Sun keeps on weaving and he is called the weaver, Vivasvataha. The Sun weaves the entire solar system, and his energy is present in all its sevenfold dimensions in our planet. The Sun's energy is not only present in our planet but is also present in us. We also have the seven rays functioning in us. That is why, man is considered to be a complete being.

The Ásvins are the ones who are weaving through the Sun, the black and the white, and the related rays and colours. This weaving is with the help of suvemna, meaning the magical loom, or a very good loom. adhi vyayantā means, the weavers, or the Ásvins that are weaving. This weaving is happening through the Sun, Vivasvataha. So, the sentence means, the black and the white creation is woven on a very good loom, by you Ásvins, the weavers, through Vivasvata, the Sun. That is how, the whole work is happening in creation.

Śukram- asitaṃ is the white and black creation. The whole creation is but black and white detailed into seven colours. If we look at the VIBGYOR colours (Violet, Indigo, Blue, Green, Yellow, Orange, and Red), the indigo or dark blue emerges from black. People who are familiar with printing books know that, more the black colour, that is mixed in it, darker is the blue. So, blue is not all that blue, but has its bases as black.

From darkness, three colours emerge, and from light three colours emerge. White is the basis for red, yellow and orange. Indigo, blue and violet is another set of colours emerging from black. The combination of the two sets of three is green. That is the chemistry of colours.

From darkness the indigo colour can also be seen. In the midnight hours, when there are no lights around and we look at the sky, it is not really black. It is deep blue. Deep blue turns to become light blue, which in turn becomes violet. Likewise, the red of the sunrise in the morning slowly gives rise to orange and yellow. So, it is two sets of three colours (VIB and ROY) as coming from two different sources. All that is anchored or manifested is green. That is why Saturn is depicted as green!

Light in darkness – subjective experiences

Aśvins, represent the twin aspect of one light. It is absolute darkness which is called light! It is the light beyond darkness that comes through the darkness. So, be it white or black, essentially it is one as two, the Aśvins. Sometimes it looks like black, and sometimes it looks like White. That is why, the Vedic terminology speaks of Aditi and Diti. Aditi is brilliant white, and Diti is brilliant black. There are stories about the queen of

the night (black) and the queen of the day (white). The two are but one!

When we chant the stotras, we say, ‘aditiṃ ca ditiṃ dīptāṃ ...’ (You are the effulgent one that appears as black, and that appears as white.) White has its shine, and black also has its shine. The shine of the black is profound! In the South of India, in all temples they have the images of God in black stone. In the North, the images of God in India are all in white stone.

In the course of a day, the sky slowly becomes very brilliant, and brilliant white by mid-day. The same sky at midnight is completely dark, pitch-dark. The Veda says, what is called Aditi is also Diti, and that which we call Diti is also Aditi. Darkness leads to light and light leads to darkness. In the western theologies, especially the Christian theology, rejecting darkness and embracing light has become the norm. That is the reason why they can never find truth. They divide and then accept one part and reject the other part. By that you cannot have the complete truth! Both are together. This togetherness is the synthesis given by the Vedas.

In fact, all experiences relating to the subtle world are not during the broad daylight. They are all during the night. Whoever experiences the subjective light, the light in the subtle world, the light in the causal world, and the light beyond, has these experiences in the night

hours and not during the day hours. Night holds in it the light, and in the day, it is expressed.

We have a stanza for meditation, “From sleep to darkness, from darkness to no colour, from no colour to brilliant blue, from brilliant blue to brilliance pure, from brilliance pure to one colour, from one colour to three colours, from three colours to four, from four and three to seven, from three times four to twelve, from twelve to twenty-four, to forty-eight, forty-nine, to ninety-eight, to one hundred, to one thousand and series of zeros, to lead again into the great zero. The world goes to sleep.”

(Occult Meditations, Dhanishta, Visakhapatnam, India 2006, Meditation 21).

We come from sleep, and we go back into sleep. In between we experience so many things from darkness to light and again get back into darkness, meaning into the great zero. It is the work of bringing things from darkness to light and again taking the things back from light to darkness.

In this Stotra, it is said that through the Sun all is woven. The night and the day are woven. Therefore, on earth full moon and new moon are experienced. There is a gradual increase of moonlight from new moon to full moon and a gradual decrease of light towards the new moon. New moon is very profound and new moon consciousness is very deep, where everything is

hidden and then revealed during the full moon. What is revealed is like a spent force, what remains unrevealed or hidden remains as the potential. Every month the potential is gradually released. Once the release is complete, the potential is gathered again to be released and gathered again. The release is from new moon to full moon, and the release is from night to the day. During the day we become a spent force by the evening. At about 10 o'clock in the night we are squeezed out and we fall asleep. Then we regain our energies, as we are nourished in sleep. Next day morning, we are fresh like flowers again. In evening we are crippled like a cabbage! From a crippled state, we are unfolding into a fresh state by the morning. Who is doing this magic in us? During the night we are prepared and repaired, and by the day we spend the energies.

In this context there is the beautiful concept about Kṛṣṇa. Kṛṣṇa is also called Pāṇḍuraṅga. Kṛṣṇa means “the dark”. Pāṇḍuraṅga means “the white”. He is both white and dark. Pandu means white, and Ranga means the colour. It means, He is of white colour.

In the story of Mahābhārata, the Pāṇḍavās are called so because they are the sons of Pandu. The king's name was Pāṇḍu meaning, white. The sons of light, whom we call Pāṇḍavās associated with Kṛṣṇa, the darkness, to fulfil. That is the story. The secret behind it is untold and not printed till date. The secret unveils itself, when

it has to be unveiled! See the combination of Kṛṣṇa, the darkness, and Pāṇḍavās, of the light. Together, they are fulfilled. Without Kṛṣṇa, Pāṇḍavās cannot be fulfilled. Therefore, without darkness there is no light. Darkness should be admired in the same way as light. Something has to be dark to give the contrast to light. There is no light without darkness. Upon the background of darkness, light shines forth. By providing the contrast, even the blind ones are able to comprehend. Darkness is light, if there is a way to see. In fact, the subtle side of the beings or the divine side of the beings can only be seen during darkness, and not during the day.

There are stories of blind persons being able to see much better than the so-called men with sight. That is how the Veda says, “You have the facility to listen, but you are deaf. You have the facility to see but you are blind.” In the book ‘Saraswathi – The Word’, 18 slokas of the hymn to Saraswathi are explained. Sloka 15 says, “You see ME, but you do not see ME. You listen to ME, but you do not listen to ME.” The subtle cannot be heard with the physical ear, and the subtle cannot be seen with the physical eye. Another type of eye is needed to see the subtle!

There is a story about a devotee in North India, a blind man by birth. His name is Sūradās. This devotee heard about Lord Kṛṣṇa, who was considered to be of a very dark complexion. It was interesting to him

because to him everything was dark, and Kṛṣṇa is also of such dark blue colour. Out of his interest, he was listening more and more to the stories of Kṛṣṇa during his childhood. Slowly he started seeing Kṛṣṇa, and wherever the blind man wanted to go, Kṛṣṇa started offering his flute as a support and led him by the flute to wherever he needed to go. He moved around like this, be it in the village around Mathura, or Brindavan. He could move in all these places, as easily as a man with sight would do. He was singing songs about Kṛṣṇa all the time. He could just relate to Kṛṣṇa and do things, that a man with sight could do. The people in the society were wondering how he could move around being blind. He said, “Kṛṣṇa is leading me by the flute. Don’t you see the flute of Kṛṣṇa?” They could not see the flute of Kṛṣṇa while Sūradās could! This devotee also saw Kṛṣṇa walking before him. But nobody else could see what he could see!

There is an eye to see the subtle. Bhagavad Gita says, that the Yogi functions by the night when the whole world is asleep. A Master of Wisdom is much more wakeful during the night hours than in the day hours. All subtle activity of life and causal activity of life is in the night. Even the best of the dreams come in the night hours, and not during the day hours. The nightlight is for subjective experiences, and the daylight is for objective experiences. Objective experiences

are mundane experiences. Subjective experiences are subtle, causal, and much more divine experiences.

The beauty of the Aśvins is, they enable you to experience the two sides of the being, the inner and the outer side of the being, while supplying the necessary light. During the night-time, the energies of the varieties of blue are supplied. The variety of blue is indigo, blue, and violet, and you can accordingly relate to the planets and the seventh ray. We say the colour of the seventh ray is violet, because the books state it, and not because we really experienced it! Violet is not experienced during the broad daylight but during the twilight hours. Likewise, the blue is experienced in the night hours. The sky is blue in the day, followed by deep blue at night which gives a much better experience. That is the reason why aspirants or disciples are supposed to be much more wakeful in the night hours, relating to the sky and be alert to the activity that is happening in seeming darkness. In seeming darkness, many blue and violet beings can be seen moving around. It is beautiful to see a light blue form, upon the background of dark blue indigo. Such things are not possible during the day!

Through the night, there is the black and its activity and then in the day, there is the white and its activity. To fear the darkness, to fear the night, or to shun new moon while embracing the full moon does not work.

If there is a wish to experience full moon, we should also be concurrently working with new moon. Just the full moon meditations do not help, because new moon is the foundation for full moon. The Atlanteans related more to new moon than full moon. In the Vedic rituals, new moon is related to Siva, and full Moon is related to Vishnu. Meaning Siva is far deeper, while Vishnu is more into activity. By tradition, a couple of days before new moon, a lot of Abhishekams for Rudra are done and again a couple of days before full moon, a lot of worship for Vishnu is done. People do it by virtue of tradition, and not by virtue of knowledge.

Originally it was all, on the basis of knowledge. Today it is all a monotonous routine functioning everywhere without noting the significance! Significance of any event can only be gained by a person, who has hunger for occultism. When there is no hunger for occultism, nothing is known. When we keep digging, we keep getting springs of wisdom, and we touch upon gems, diamonds, and many valuable things, as we further dig into ourselves. We must keep on digging inside, and not outside. Then we will reach a point, where we get to a bottomless state. There is even a fear that we may get lost. Better get lost into it!

The hymns to the Ásvins give us a hint to contemplate and bring out their attributes. The beautiful depiction of the Ásvins is that, they have a very mysterious or

mystical loom with which they weave the black and the white threads, through the Sun upon earth, to give the beings, the needed splendour. The splendour is not only of the day but also of the night. To gain the splendour of the two, meaning the night and the day, much more attention is needed to relate to the dusk and to the dawn. That is the point where the darkness and the light meet. That is the most auspicious time of the day of 24 hours. It is a great chemistry that keeps happening during the twilight hours.

nasatya dasrau

‘Nāsatya’ means the not-untrue-being. ‘Dasra’ is the limiting principle.

There are unseen demarcations at every level and for all. That is what we call Markandeya. There is a demarcation, a so-called field of operation for the earth, and there is a field for Venus, Jupiter and Saturn also. Every planetary being has its field, which it will not transgress. Such a field is un-seen, but it is there! The Sun also has its field. Aśvins are unseen beings, and they create unseen demarcations. Since they are two in number, it is Dasrau in Sanskrit. They create demarcations at every level and for every being. Demarking of the Mark, we cannot trespass.

Nāsatya means ‘the not-untrue-being’, the ever-expanding consciousness, and the all-permeating

consciousness. Dasra means the limiting principle of the being.

The ever-expanding consciousness, and the all-permeating consciousness has set different limits for different purposes by the Dasra dimension of Nāsatya.

In the Male-Female dimension, the male is ever expansive, while the female sets boundaries. The principle of female, which is called Varuṇa, sets boundaries and a line of demarcation. Left to ourselves, we can be very uncontrollable. So, a mark of limitation is set to every being, for his activity. For example, for a rat, a cat sets the line of demarcation to contain the activity of the rat. The activity of a cat can be contained by the dog and the activity of dog is be controlled by man. Even in us there is a limiting factor. If I keep on feeding you with chocolates, there is a point beyond which you can't take it and you say, "It is enough."

In anything, there is the principle of containing. Within and outside there is a limiting factor in us, to any and every activity and to every species on the planet, including the planet itself. There is an orbit in which the planet moves, and it cannot go beyond. It is said that there are rings around Saturn. But there are rings around all the planets. In recent times, there is a new discovery in the science of astronomy stating that Saturn is losing its rings. As we tend to lose our

limitations, it is obvious that Saturn loses its rings. This limiting principle is what is called as Dasra.

Nāsatya means the being who is ever expanding, eternal, omnipresent, omnipotent, and omniscient. The planet can contain light only up to a point. It cannot contain beyond that point. The other planets also can contain certain amount of light and then carry out activities up to a point. Each one has its orbit. The Sun's activity itself is contained around the solar system by Pluto. Pluto, according to the Veda, sets a demarcation limit for the activity of the Sun. That means, the Sun's light extends up to a distance, and not beyond. Further, there is pure space and thereafter there can be another solar system. But in between there is pure space. This is the principle of containing! On one side, there is the expanding principle, and on the other side there is the contracting principle. Without the containing principle we are not safe!

By breathing in, we receive into us, lot of prāṇa. But we cannot continuously breathe in. There is a point up to which we can breathe in, after which we have to contain and breathe out. Breathing in, is contained, in order to breathe out. Again, we cannot continuously breathe out. Breathing out is contained at a point and you again breathe in. Either way, these kinds of limits are set. Likewise, life spans are set. There is a daily setting, and there is a daily rising of the Sun. If we have

to live through the night without sleep, we die faster because it is one continuous burning. We are set to sleep to rejuvenate, to again burn in the morning. So, the limiting principle works to restore balance.

Towards the end of a lifespan, at the age of 70 or 80, people start feeling, it is no more worthwhile living in this body because it cannot bend, it cannot sit down, it cannot run, and everything is tending to be stiff and certain functions start failing. People are not able to hear much, and see well, nothing tastes so well, and the digestion is not working properly anymore. That is Dasra, and he prepares us well! Consequently, we start feeling, "It is better if I find a new body." If people hang on beyond 84 years, it is because they do not know how to get out, not because they want to be in the body. But it is already a disinterested situation. It is not interesting anymore, even to see our face in the mirror because when we smile there would not be many teeth left in the mouth! As if that was not enough, there is also hardly any hair left to comb in the morning. And when we wish to go and play football, the old legs will not allow it. So, moving forward age-wise, there is a point where you feel the limitation and it is no longer worthwhile. We change our cars or automobiles, why not the bodies? We get that idea of changing the body from the principle of Dasra. It is a great principle that marks the end for anything. It is the containing

or contracting consciousness. Because they are two, because we are addressing the Aśvins together, we say Dasrau. (In Sanskrit 'au' is the grammatical expression when two persons are addressed.)

For the Super-Soul, the Soul is Dasra; for the Soul, the personality is Dasra; for personality, the body is Dasra; for the body, the outer ambience is Dasra.

There are limits set at every point, unseen. If we keep going towards East, there is a point up to which we can go; thereafter we cannot go further because there is the sea, there is a border. Like that, borders are set anywhere and everywhere, but they not really held well in our perception. In creation, for everything there is a limit. Master Djwhal Khul has given the expression "the ring-pass-not" to explain this principle. What is contained within the ring is naturally all-permeating, but it is contained by the ring. This ring-pass-not and the content within the ring-pass-not are but the twins. For example, the space in this room is apparently contained by the room. If these walls and roof are not there, it is everywhere. The space all around is the 'not-untrue-being' Nāsatya, contained by boundaries, Dasra.

All this explanation about the various aspects of Aśvins are relevant to us and introduce us to great dimensions of the cosmic existence. It is these twins who are setting limits for the entire creation. The twins, the Aśvins, are called Mitra and Varuṇa. They are also

called Nāsatya and Dasra. At different planes, they are called by different names.

We the 'beings' belong to Nāsatya, and the various forms are Dasra. We, as beings are contained by the form. That is why, Master CVV says, "I will work with your form, not with you as such. I will repair your form, so that you do not suffer so many limitations." This is because, the form is not intended to have so many limitations. Hence, the rectification of the form, is for the being to be comfortable. The Yoga of Master CVV is a repair of the form, which is physical, subtle, and causal. The being, the Soul is intact. It is the personality that has to be rectified.

Successive circumscriptions give us a facility to work, but it does not apply to the space! Space is space unbound! Space remains space with or without boundaries of a home, a locality, town, nation or even a continent! Space remains space without the planet, and space remains space even without the solar system!

The space is always there. Then there are so many circumscriptions, defining things. So, Dasra is the defining one. It is the infinite, which is defined through the circumscriptions and demarcations. The infinite appears to be defined. The Infinite and the unbound, is marked to be defined.

We are all defined like that. We have all defined ourselves. Nobody defined us! This is our pitiable state.

We are Nāsatyas, but by our own definition we remain limited. But space is not limited. Nāsatya is like the space which we essentially are.

The Master in us, the very basis of our being, is not limited. Yet we decided to be limited, and therefore we continue to be limited. It is only by self-definition we limit ourselves. ‘That I Am’ is our original identity. ‘That’ is everywhere and when we relate to ‘That’, we are also limitless. To say, “I am male”, “I am human”, “I am a youth or an old man”, etc., are all definitions about ourselves and thus we set limit to ourselves. We have shifted our identity. In one of the playlets of Shakespeare, there is a reference to “mistaken identities”. We all have mistaken identities.

Originally, an identity is given as a facility which gradually became a limitation! We have to undo our limitedness. Doing that, we understand that in essence we are infinite, but for a localised situation, we define ourselves. We define ourselves for a purpose, and we are not a permanently defined thing.

If a male person relates to his wife, he is husband. When the wife is not around, he cannot call himself as husband! It is a limited definition only in relation to his wife. Likewise, for the gender, nationality, and so on. These are limited definitions. ‘I Am, That I Am’, is the true identity. Meaning ‘That’ only exists as ‘I Am’. The rest are all self-defined situations. Defined means

“of definite”. However, we are not ‘of the definite’. We are, ‘of the infinite’. An infinite being sets himself into an illusion of a finite being for the convenience of functioning in a localised situation.

When we ask any Master of Wisdom, they never utter forth their names. They say, “That I Am.” That is the fundamental, identity of every Soul. All other definitions are valid only for a limited purpose. It does not mean they are invalid, but they are all temporarily valid. When we are listening to a lecture, we are students. The person giving the lecture, is a teacher. It is a limited definition. The moment we leave the lecture hall, there is no identity of a teacher or a student. In relation to something, you have an identity but by yourself, you have no name or form. This fact has to be drilled deeply into us, without which there is no occultism. It is only toying around with occultism. People are like kindergarten children who keep on playing with the toys, calling out various wisdom terminologies.

Once my father met a great Mason who walked into his bureau and said, “Can I sit?” My father said, “Yes, please take your seat.” After the man had taken his seat, my father asked, “May I know who you are?” He said, “I am called C.P. Rao.” By that very answer, my father understood, this man was not an ordinary man. When someone says, “I am called so and so...”. It

means, he is not that! Meaning whenever we are asked about ourselves, we do not stick to the answer, to what is asked. We keep on saying many more things about ourselves, which are not true, only to show how much we are stuck in our own definitions!

Once when I was travelling in a flight, the person sitting next to me saw that I was differently dressed and he said, “Who are you?” I looked at him and said, “It is difficult to say who I am.” Thereafter, he was silent, and I was left in peace for the rest of the flight!

The truth is, we cannot say who we are. We also cannot say, from where we have come, and where we are going. We think we know about ourselves; and we think we know about others, and we keep on speaking!

Thus, the expansive and limiting consciousness, both are but the functions of the one. They are the Áśvins, as Nāsatya-Dasra. It is One as two, which is Male-Female. The female principle contains, while the male expands. This functioning is in terms of the energies.



STOTRA 3

ग्रस्तां सुपर्णस्य बलेन वर्तिकाम्
अमुञ्चतामश्विनौ सौभगाय ।
तावत्सुवृत्तौ अनमन्त मायया
वसत्तमागा अरुणा उदावहन् ॥३॥

*grastāṃ suparṇasya balena vartikām
amuñcatāmaśvinau saubhagāya |
tāvat suvṛttāu anamanta māyayā
vasattamāgā aruṇā udāvahan ॥ 3 ॥*

Word Meaning:

suparṇasya	Of Suparṇa, the bird
balena	strength
grastāṃ	absorbed
vartikām	the cyclical activity
aśvinau	the Aśvins
saubhagāya	for the splendour
amuñcatām	Bring release

tāvat	all that
suvṛttau	harmonious cyclical activity
vasattamāgāḥ	attaining peaceful abodes
aruṇaḥ	the red ones
ut+āvahan	fly upwards
māyayā	Joyfully
anamanta	bending down

Meaning:

Due to the strength of the wings of the bird Suparṇa, the being's behaviour is absorbed like the wicks of candle. Once again, they are released for harmonious experience through the dawn of red hue. Thus, emerging they fly joyfully experiencing the peaceful abode and once again bending into their own beings.

Commentary:

Absorption from the cyclical activity

‘grastāṃ suparṇasya balena vartikām’, means, with his strong wings, the bird absorbs you, from the cyclical activity.

Suparṇa means the good-winged bird. Su means good, and parṇa means the wings. Garuda is the good winged one and hence given the name, Suparṇa. Pulsation is the bird. The wings emerge from the bird. The two breaths are the good wings.

balena grastām means strongly absorbed. It means, in spite of yourself, you are absorbed. It happens through sleep, where in spite of yourself, you are absorbed into your own being. The one with the good wings, Suparṇa, draws us in.

vartikā – the law of economy

Vartikās are the behavioural patterns.

We have many varieties of behaviour with which we keep moving throughout the day. Each one has different patterns, and we keep moving with these patterns, till we get into sleep. In sleep, there is an absorption of our objective being into subjectivity. From objectivity to subjectivity, we are drawn deep into our own being. If we are not drawn into our being, we keep moving in rounds, it is the very same things that we keep doing all the time! There are all kinds of sense activities and mental activity. The mind driving the senses and the body, and we get into same activities again and again. It is a circular movement. These routine thoughts that we get are called Vartikā(s).

It puts us into a circular movement. It is the same use of eyes, ears, speech and so on. Every day we keep on doing the same things. Invariably, we get tired by the evening, because we have the same cyclical thoughts. Nature wants to save us from this misery. That is where the principle of the bird, the Aśvins, draws us in, and

away from all this cyclical activity. On the basis of thoughts that we receive, we are entangled in so much activity throughout the day. We move in continuous rounds, and it is a rotary movement. That is what we call, the law of economy. Master Djwhal Khul knows how to tease people. He gave new names to eternal principles. He called this as the law of economy, meaning we just keep on moving in rounds, like the animal working around the mill. In olden days, they used to grind oil seeds by moving the horse around the mill. The horse was accustomed to move around all the time. Even when the horse was released from the mill, by habit it was moving only in circles. It had lost its habit of moving in straight lines. It is so, with the bulls also.

Likewise, we are also habituated to so many things and most of the time, we work by habit. It is a kind of rotary movement, or a circular movement that the mind holds in plenty! Unless we overcome this, we get easily tired. When we go to amusement parks, and go on merry-go-rounds, we are turned around. When we come out, there is a reeling sensation. The circular movement is like that!

When we are into such movement, by evening, we feel like getting out of the whole thing. The pulsating principle draws us in, to save us from the situation. Grastām means, with much power it draws you in.

When you get sleep, in whatever activity you are, you sleep! It draws you in, because it is enough. It is a great blessing that we are endowed with sleep. If we cannot get sleep, it is very alarming, and we feel so disturbed.

The pulsating principle with its respiratory activity, is the presiding deity for being absorbed into ourselves. That is the reason why, in Yoga, a conscious withdrawal is recommended. It is a conscious movement to associate with the respiratory activity and get into the pulsating activity. For all others, the nature that does it. But it does not absorb us forever! Next day morning it releases us again into the world.

The release from behavioural activity

Amuñcatām means, the release. Āśvins release us again. Saubhagāya means, for the splendour.

Next day again the drama begins again, the stage curtains are opened, and we are out, and we continue the play. Once again, by the evening we are tired, and we are drawn inside, and to come out again. This keeps on happening for lives, until we learn that there is a better way of doing things. Then we stop moving in the rotating manner and start moving in a vertical manner. We shift from circular movement to a spiral movement.

The shift is possible, only when we have the conviction that we want to move vertically. Otherwise, we keep doing the same things. Having taken this step

consciously, if people invite us to participate in a new activity which is very circular, we will say, “I had enough of it.” If we were asked to go to the disco, most of us at our age would say it is too late to go to a disco, but for young people going to a disco by night is very important. For us, the night sleep is important! Likewise, even during wakeful hours we gain the experience, not to fall again into the same circle of habit-based movements. At a given age, we might have a certain kind of activity; but when we are out of that age and if we continue with that activity, it means we are very much stuck! Thousands of examples can be given about our falling back into the old habits. It is not easy to come out of the old habits, and we easily fall into them. We are stuck with some habits, and they continuously bring us back to the same point again. These are called circular habits. According to ancient wisdom, circular habits have to be burnt out, at least by sixty years of age. The Veda says, “I wish to burn my behavioural pattern.” But that is what we do not do, and we remain intact!

It is said here in the Mantram, that in case your patterns are burnt tonight, next day when you come out, you get released!

Harmonious activity – goodwill work

Suvṛtta is harmonious activity or the activity of goodwill. Tāvat means, all that. The mantra thus

suggests, “Release all the behavioural activity into acts of harmonious nature.”

Doing this puts you to spirallic activity, which is also cyclical. The spiral is also moving in circles, but it is continuously moving upward. From the law of economy, we get to the second law, that is the law of attraction and repulsion. We try to move up again and again, but the old habits pull us down. Then again, we move up, but the old habits bring us down again. That is how our discipleship practices also keep moving up and down. The law of attraction and repulsion, keeps working until the spiral touches the top, where there is synthesis. It is called, the law of synthesis. About this, much is written by Master Djwhal Khul. He wrote about the three laws; the law of economy, the law of attraction and repulsion, and the law of synthesis. It is presented as a very voluminous book, called ‘Treatise on Cosmic Fire’. However, all that is presented above, is said in one Stotra by Vedavyasa in this Stotram. Here, he says, you are put to a harmonious cyclical activity, which is Suvṛtta.

In the beginning, there are circular movements, Vartikā(s). Now the same circular movements become Suvṛtta, meaning the upward moving cyclical path. That is what we call a spiral. The same is called, the ascent of kundalini. The coiled coil of the serpent takes to an upward journey and that upward journey gives

different quality of thoughts. The difference in the thought pattern is, instead of thinking about ourselves, we think about the surrounding life. When we do that, we get into a state of upward movement. Then, it is flying upward. Yet in the evening, even from good activity, we are drawn back.

Those who do acts of goodwill, throughout the entire day, are drawn back. Those who do the routine things are also drawn back. Both are drawn back!

The fresh Will - dawn - aruṇaḥ

aruṇaḥ means, the red ones, it refers to the reddish dawn.

The sloka says, “Due to the strength of the wings of the bird Suparṇa, the behavioural patterns of the beings are absorbed like wicks of the candle.” Once again, they are released for harmonious experience through the reddish dawn. The reddish dawn is aruṇaḥ.

Every morning, we start with the red colour, meaning, the will. With the fresh ‘Will’, we start again. Even the ordinary ones, they start with the fresh will, but they fall into the same routine activity. But for the ones with goodwill, it is different. Goodwill, when in action, it brings forth another thought of good will. It multiplies itself and continues to contribute to our growth. One good thought brings another good thought. It is like, if we have a good friend, he brings his friends to us and

the other friend, also brings his friends. If we have a selfish person as a friend, he brings another selfish person. The company of selfish persons make us much more selfish! Birds of the same feather flock together! According to the thoughts that we entertain, we gain our associations. The old associations fall off, and new and qualitative associations keep happening. Thus, we are lifted up. But even the ones in goodwill activity are also drawn inside. When we are drawn inside, we again function next day according to our patterns!

Men of goodwill, and men of ordinary and selfish will; both are functioning in the world. Both spend their energies and the wicks are burnt. If we set the candle on the dining table when we are eating, it is burnt. When we set it before the image of God, it still burns. Whether it is the activity of good will, or the activity of selfish will, still the fire work is on, and the wick is burnt. Thereafter, next day we start afresh. It is common to all.

When we start the next day with rejuvenated will, red is the first colour that we see in the East, emerging from darkness to light. When we look at the horizon during sunrise, searching for the point of sun rise, we will see that area in a reddish tinge. We can then spot the range, where we may be able to see the Sun ball. A little later, the area gathers a yellowish tinge, and thereafter, the Sun ball glows raising in the sky. Like

that, even in us, the freshness is represented by the Red colour. Red stands for fire. We start our day with it and then we keep on burning. We keep burning and keep receiving related experiences. Again, by evening we are drawn inside. All this activity is conducted by the Aśvins!

We have to be thankful for this dimension of the Aśvins because every morning we wake up fresh. We should be thankful to this energy that has brought us back to daily activity. We should be thankful in the evening again, before we go to sleep because it is helping us to relax, to rest, to rejuvenate and again come back. So, thinking of the Aśvins as we wake up and expressing gratefulness, and thinking of the Aśvins before we slip into sleep will help us to experience a better tomorrow and also have a better experience in the night.

The fourth state - turiya

An ordinary person, wakes up from sleep, conducts so much, and gets back into sleep. For a Yogi, it is getting out of samādhi and getting into samādhi. He is also into activity throughout the day. Therefore, either way, it is the Aśvins that help.

There is also a related meditation coming from Master CVV which is stated here again:

“From sleep to darkness,

from darkness to no colour,
from no colour to brilliant Blue,
from brilliant Blue to brilliance pure,
from brilliance pure to one colour,
from one colour to three, from three to four,
from three and four to seven,
from three times four to twelve,
from twelve to twenty-four,
to forty-eight, forty-nine, to ninety-eight,
to one hundred, to one thousand and a series of
zeros,

to lead again into the one great zero.

The world goes to sleep.”

Many times, it is told, that the whole game is for the day, and in the night this game is not there. Do not take it so very seriously, because when you sleep, it is all dark till the next day. If you sleep off for a while, then the whole thing is not there. Likewise, when you get into a dream, it is there for a while. When you get into this dream of daily activity, it is for a little longer. The activity of the day is also a dream according to philosophy. This is a bigger dream which is not valid during the sleep hours. There is a shorter dream which is for a shorter duration during the sleep hours. But if this is a dream, and that is also a dream, what is reality? This enquiry was bothering true aspirants in the past.

This is a dream because it does not exist when I am asleep. Therefore, it is not real. And sleep does not exist now, and this does not exist when we are in sleep. And in dream, it is a totally different situation. That is also not existing all the time. So, which is reality? This cannot be reality because it is not there in sleep hours. Sleep is also not a reality because it is not there forever. Dream is not at all a reality, because it is there for a shorter duration. Then the question arises, what exactly is reality then?

It is like you are getting into three rooms, room one is sleep, room two is dream and room three is awakening. You are walking into this room, coming out and walking into the other room, coming out and walking into the third room. But even without these rooms, you are there. And you are the common factor. It is you who entered into each one of the rooms and you are the fourth one! What are you without these rooms?

We are eternally moving in three rooms. That is all! We are busily moving in these rooms, but the one who is entering into the room, what is he, if he is not able to see? The secret is, He is different from the three rooms. That very secret will be revealed to us, by the Ásvins, when we are drawn into them and drawn away from our cyclical circular activities. Then we see the reality of our own being. That is what is said as the fourth state, *turīya* in Sanskrit. In the *turīya* state, we clearly

see ourselves as 'I Am', we realise 'I Am That I Am', and we are entering into a threefold activity throughout the 24 hours.

The withdrawal into the chamber of our being, is not a withdrawal into sleep. Until we know the very state that is beyond sleep, we are in sleep. Beyond sleep, beyond wakeful hours, and beyond the day hours, there is the fourth state which is our state of Be-ness. That state of Be-ness can either be gained through conscious sleeping or through contemplation and meditation, which is called Dhyāna.

The third sloka is giving us, an introduction to a dimension that we are projecting into the world and are once again withdrawn from the world. In fact, we are not projecting, as we are all projected into the world and are drawn back from the projection. Upon the silver screen there is a projection of the movie. Once the movie is withdrawn, what remains is the silver screen. There can be a fantastic movie but within a split second the movie can be withdrawn because, it is all a projection.

Likewise, all our life is a projection from the pure awareness which is a dimension of the Ásvins. Existence and awareness, the double, is what is called the Ásvins. So many things happen on our awareness, but they are not real. They are projections. The one who knows that all is but a projection, he withdraws to be the silver

screen, meaning he withdraws into ‘That I Am’ state. This is another dimension of the Aśvins.

A joyful uplift

Udāvahan is ut+āvahan, means, uplift or flying upwards. Māyayā is joyfully. Anamanta is humble, to bend down.

The second round, when we come out after burning through our circular activity, is an activity that puts us to upliftment. When we become conscious of our withdrawal, into our pulsating principle, thereafter there is an upliftment.

We are lifted up, through the pulsating principle into the higher side of our being where it is very joyful, and again we come back. When we are out of our meditation, we come back to the same activity as before. Slowly we regulate and make the routine activity more precise, and then engage more and more with creative activity. Then, creativity is our main engagement and routine activity is given a secondary state of importance. That is why scientists and innovative people are more drawn into higher states of awareness, and they are not so very good with the daily life affairs.

There is a story told about Albert Einstein who had two dogs at home. The dogs sometimes needed to get out to respond to nature’s calls and come back into the house. One was a big dog, the other was a small dog.

When Einstein was in ideation, the barking of these two dogs were a disturbance to him. So, he thought, “I will make a hole in the door from which they can go out.” And he made a big hole in the door for the big dog and a small hole for the small dog. One day a friend came to his house and said, “Why are these holes in your door?” Einstein explained, “They are for the dogs.” The friend asked, “Why two holes?” Einstein said, “I have two dogs, one big dog, one small dog. So, I made two holes.” Then the friend said, “Cannot the small dog go through the big hole, why two holes?” Then Einstein said, “It did not occur to me that through the big hole, the small dog can go through as well.”

We all know a big hole is enough for two, but we do not know all that Einstein knew! What he could see, what he could innovate, what he could give to humanity, we cannot do, because we are only engaged with these holes, while he is beyond. The true Tapaśvins, the innovative people, are somewhere else. They may not be very precise and very accurate on this plane, but it does not matter; they have much more joy over there. They are so joyful in those realms of ideation, that they do not think of time for coffee, and time for lunch, whereas we are very particular about these things and they are not! If you ask them, “Did you eat?”, they do not even remember if they have eaten or not. Don’t say they are absent-minded, because they are up over there in

ideation. That is what is indicated in the last part of the sloka.

When we move up spirally through Suvṛtta, we are into far grander things and we are engaged over there. Then the things on earth become very petty. For example, when we are in an aeroplane, each and every big city appears so small. But when we are here, everything looks so big! Everything on earth becomes so small when we take to great heights. When we get to those heights, we are so joyful, unmindful of the things down here. That is what is meant here as flying upwards joyfully. Then we tend to be more and more humble. Anamanta is, to bend down. It is to get humbler.

We are released in the morning by the Aśvins and that we are absorbed back by the Aśvins in the night. Let us be conscious when we come out of sleep and also be conscious when we get into sleep. When we come out, it is all beautiful with the dawn. When we go inside it is equally beautiful, if we know how to go inside consciously. Joy is there either way, provided we come out of our mundane behavioural patterns relating to our daily living. When that does not happen, we keep dying and taking birth repeatedly. It is an unending cycle of births and deaths that keeps on happening in a cyclical circular manner!

STOTRA 4

षष्टिश्च गावः त्रिशतश्च धेनवः
एकं वत्सं सुवतीतं दुहन्ति ।
नानागोष्ठा विहिता एक दोहनाः
तावन्निनौ दुहतो घर्ममुख्यम् ॥४॥

*ṣaṣṭiśca gāvaḥ triśataśca dhenavaḥ
ekaṃ vatsaṃ suvatī taṃ duhanti |
nānāgoṣṭhā vihitā eka dohanāḥ
tāvaśvinau duhato gharmamukthyam || 4 ||*

Word Meaning:

ṣaṣṭiḥi	Sixty
gāvaḥ ca	cows
triśataḥ	three hundred
dhenavaḥ ca	(transforming) cows
ekaṃ vatsaṃ	One calf
suvate	delivering
taṃ duhanti	milking for

nānāgoṣṭhā	various cow sheds
vihitāḥ	arranged
eka dohanāḥ	The one udder of the cow
tāu aśvinau	the two Aśvins
gharmam	the Sun light
ukthyam	food
duhataḥ	milking

Meaning:

The two Aśvins milk three hundred sixty rays (cows) of Sun light from the one udder (Sun Globe). They are milking the udder for the calf (The Earth) at various cow sheds and are nourishing the cow.

Commentary:

The cow & the transforming energies

ṣaṣṭiśca gāvaḥ means, sixty are the cows. Triśataśca dhenavaḥ means, three hundred are the special (transforming) cows.

The sound, gau has many meanings in Sanskrit. Gau means, a Cow. Gāvaha means cows. ṣaṣṭiśca gāvaha, means sixty are one kind of cows. Triśataśca dhenavaha means, three hundred are the dhenus. Among the cows, Dhenus are considered to be sacred cows. A sacred cow is a cow that has an extraordinarily large hump on its

back. So, there are two varieties, of which Dhenus are in majority.

Dhenus fulfil many more dimensions, apart from giving milk. Recently there was an experiment done by scientists, examining what is the importance of the Indian cow, and why is it considered so sacred. It is even published recently that the size of the aura of the cow, corresponds to the size of the hump. If you go around a cow with a hump, you gain aura. Dhenus have large humps and a field of influence. That is the reason why, in India, in olden days it was strongly recommended that people keep a cow at home. It was nourished, and a ritual was performed with a kind of clockwise movement around the cow which is called Pradakṣiṇa to gain the aura because it contains extra-terrestrial energies of a high order.

We all carry extra-terrestrial energy, but the cow carries much more than the humans. The Seers visualized it, and the cow was found to be a high being, from the energy-standpoint. In all the ashrams of the Seers, they have cows. Those cows not only give milk, but bestow other dimensions as well. They can bless you, give you right ideas, right thoughts and they can ward off evil. Wherever they are, no evil can enter. Like that, we have many stories about cows in India. Protecting cows has become a tradition, and today it has become politics!

Protection of a Cow has its own significance. A cow is not only a secreting energy, but also a transforming energy. The cow drinks water, eats grass, and gives us milk. We cannot eat grass and drink water and gain the energy as we gain energy through milk. Therefore, a cow is not just a milk giving booth! It is a transforming centre.

The sunrays are also seen as cows, as the special cows, and as transforming rays. They are 300 in number. Out of the 360 sunrays that we receive, 300 are the transforming ones. It means, five sixths of the sunrays are very beneficial to us, as they transform.

The transformation happens through the process of absorption by the Sun rays. The rays of the Sun absorb the salty waters from this earth and give the same waters in return, as pure waters for our drinking purposes. We cannot directly take salty waters. We cannot directly eat grass! Likewise, whatever is not useful to us is absorbed by the cow, and it gives out that which is exceedingly nourishing and uplifting to us. This dimension of a cow is called Dhenu. In Purāṇas we have Kamadhenu, meaning there are divine cows, that can grant any kind of boon that we want, because they draw from the surroundings, transform the energy, and give back a much superior energy.

When we compare grass to milk, there is a great difference. Likewise, saltwater and water from the

Himalayas or Alps, are both very different. For the beings on earth, salty waters are not useful. Useless things are transformed into highly useful energy sources and are supplied to us. That is the kind of transforming energy centre, the cow is!

Story of Kāmadhenu & Vasiṣṭha

Just like a teacher or a Master of Wisdom who can cause transformation, a cow can transform. There is a short story from the Scriptures, to illustrate the concept of Dhenus.

Viśvāmitra was a great king who ultimately turned to be a great Seer. He is the one, who gave the Gāyatrī mantra to us. He has become Viśvāmitra, meaning, 'friend of the universe'. But before he transformed into that, he was a great king from the dynasty of Kauśika. It is a very powerful dynasty, and Master Saint Germain also comes from the same dynasty.

Once when Viśvāmitra was a king and he was moving in the forest, he came across the ashram of Vasiṣṭha. Vasiṣṭha is one of the grandest Seers, whose hierarchy is present through Lord Maitreya. So, Viśvāmitra went to the ashram of Vasiṣṭha with his kinsmen. They were hunting in the forest and were very tired. They wanted to find a place where they could have food, water, and rest. They found this ashram and went in. When they went in, the Seer invited them very cordially, provided

them with all the needed facilities in a moment's time. They were many, but in a moment's time Vasiṣṭha arranged everything needed to all of them. A place for shower, clothing for replacement of the dirty linen, fresh clothes according to each one's size, and then he invited them to have food. He also showed them the places, where they could sleep. It was more comfortable than their own houses. All that happened in a matter of a few seconds! Anything that the group demanded in terms of food, drink and comfort was given.

The king was very surprised. Being a king, he did not have such facilities at hand. And here was a man living in the forest, who had every facility. He asked the Seer, "What is the secret of all this?" Vasiṣṭha pointed to the corner of the house, "That cow gives everything to me. It is a divine cow." Then the king said, "Such a divine cow should be with me, and not with you! If it were with me, I could fulfil the whole kingdom. With you, it is only fulfilling those who come to your ashram. It would serve a better purpose, if it were with me, instead of staying with you." Then the Seer said, "It is a divine cow and it requires certain conditions to stay. In your kingdom and in your palace, such conditions are not available. Therefore, it cannot do much to you. The cow will not move to your palace." He said, "Why do you say it can't? I will take it with me by force." The Seer said, "You may try!"

When they went near the cow, from out of the cow, lot of defence came. Then the soldiers of the king wanted to fight with the cow. Every weapon that was used to attack the cow, was neutralized by counter-weapons coming from the cow. It was a cow that could fight, it was a cow that could defend, it was a cow that could protect, and it was a cow that could fulfil any requirement. Such cows are called kāmādhenu.

In the Vedic terminology and in purāṇas, there are six such cows, mentioned. Here they speak of 300 sacred cows called dhenus, and 60 are the normal cows. The normal ones do not have those extra abilities, as do the Dhenus. Dhenu is like a Master among men who has many abilities. A man has capabilities, but a Master among men has more capabilities.

The sunray and 360 cows

Among 360 degrees, 360 rays emerge from the Sun, of which 300 are extremely beneficial and bestow divine qualities, and 60 are normal rays. Even the 60, help nourishing the life, but the other rays have a variety of nourishment. That is why the 360 rays, spread over the twelve sun signs, shall have to be particularly studied.

Every ray has its quality. Every day the Sun brings rays from one degree. Relating to our earth, it keeps on moving by a degree towards North, up to six months, and towards South, another six months. Every degree

and, every sunrise is unique! Every sunrise is different, and to know the quality of every sunrise is a profound science. There are no books about it. It is only by our continuous association with wisdom, that we gain the related awareness. Then the quality of the energy that is presented by each ray, for each day is comprehended. Every sunrise is so splendid and so full of energy, which is not the same as before. That is why every sunrise is called, apūrva, meaning 'never before'.

Because it transforms us, the Sunray is also called the cow. The planets are also called cows, because they supply energies that cause transformation to us. From every planet we receive rays that can cause transformation, provided we have the required orientation. For that, we need to know which planet is where, and what kind of rays they are generating for us. Ásvins are the ones who cause this transformation!

The 360 degrees around the Sun, produces 360 rays. Out of these 360 degrees, 300 are of transforming nature, meaning they are much more special than the other rays. There are 365 days in the year. The remaining five days (365 - 360) are seen, as not so important. The last five days of the solar year are not of any consequence. According to the Veda, it is the last five days, meaning the five moon phases before the new year. When Sun and moon join in Aries, it is the beginning of the new year, and not just when Sun enters Aries. That is why,

according to the Vedic understanding, a month also commences immediately after the new moon. The five preceding days before the commencement of the new year, are not of consequence. They are called śūnya dinas meaning, they do not have any impact on us. No acts of goodwill are recommended to be commenced during those days. It is only in the other 360 days which carry the 360 rays of the Sun, that we undertake activity.

At the rate of 30 days every month, all the zodiacal energies are presented to us, through the sunrays. These rays are called the cows and the dhenus. We have a fairly good idea about the twelve sun signs and what kind of energy they present. Sun presents one kind of energies while, the Moon presents another kind of energies. For example, according to Veda, the Sun in Taurus supplies the energies of the bull. The Moon in Taurus supplies the energies of the cow, and Mercury in Taurus supplies the energies of the calf. When you get into these details, you get a better understanding of every sun sign.

When the zodiac is divided in terms of constellations, we have 27 constellations giving rise to 27 varieties of energies. The wisdom of constellations is far deeper than the wisdom of the sun signs. The west is satisfied with the sun signs. But since ancient times, there exists the wisdom of the constellations, which we call the

wisdom of the fixed stars, which is much deeper and profound.

Every constellation covers 13 degrees and 20 minutes, and this again is divided into 4 parts with 3 degrees and 20 minutes each. Such a division gives a more detailed understanding of the energy. Every quarter of a constellation has a different energy. That means, it is detailed down to 3 degrees 20 minutes, which covers $3 \frac{1}{3}$ days. This method provides us a more detailed understanding. Hence 108 divisions are presented, ($27 \times 4 = 108$), and 108 different energies are presented to us throughout the year.

For a man who is not oriented to this movement of celestial bodies around us, every day is the same! There is a saying, for a lazy man, every day is Sunday. Accordingly, in the spiritual realm, we have to necessarily relate to the wisdom of the heavens. There is one kind of wisdom, which is about how to get food, how to get comfort for the body, and how to get material to make ourselves comfortable. That wisdom is not negated, but this wisdom is a very limited one when you look up.

When you look up, and try to relate vertically, you have to look to the wisdom of the heavens, where all these 360 rays giving 360 different kinds of energy, is what is being organized by the Aśvins. The Aśvins create a centre, from out of space. The Sun was created

by gathering 360 different energies and setting them around a centre. The Aśvins start milking these rays for the benefit of the beings on this planet, and for the benefit of the planet itself. Earth is a beneficiary in the entire solar system. Earth is not contributing to any other planetary system. All other celestial bodies in the solar system are contributing to the Earth! Earth is the centre, where the feeding is happening! Jupiter, Venus, Mercury, Mars, Saturn, Sun, and Moon feed us. So many celestial intelligences, 360 in number, feed the earth, and feed the beings on earth. That is the meaning of 'ṣaṣṭiśca gāvaḥ triśataśca dhenavaḥ'.

In us also, there are the cows. We have six centres from Ajna to Muladhara, and they are also transforming centres. In us, they are all mostly drained! The cow has to secrete, the centres have to secrete, and the plexuses have to secrete. The glands, namely, pineal, the pituitary, the thymus, solar plexus, sacral, and the base; if they are in a position to secrete, they give different dimensions of colours and sounds together with different energies that uplift us. That is what Yoga is meant for. They are also cows with secretions. Ultimately, whatever secretes to nourish the being is called a cow.

The symbolism of the cow is very profound. Some dimensions of the cow are given in the small booklet on dattātreya. Around dattātreya there is always a cow, apart from the dogs. In fact, dattātreya leans on the

cow. Kṛṣṇa is associated with the cow, and he is always called Gopāla Kṛṣṇa, meaning, the one who protects the cows. This Gopāla is a dimension, where Kṛṣṇa takes care of the cows. We are the ones who are beneficiaries of the cows. There is a vast difference between the two, there is one who cares for the cows and we are the ones who depend upon the cow! The cows do exist in us, in the centres and when they secrete and completely nourish, man becomes divine.

The six centres are governed by the six seasons of the year and by two sun signs.

- Aries and Taurus govern Ajna.
- Gemini and Cancer govern the throat and the upper part of the chest.
- The latter part of Cancer and Leo govern the region of heart and the diaphragm.
- Muladhara is governed by Scorpio and Sagittarius.
- In the reverse order, Capricorn along with Cancer governs the heart.
- Libra governs the solar plexus.
- A part of Libra and a part of Scorpio govern the sacral centre.

When we juxtapose the sun signs upon our body in the reverse direction from Sagittarius to Pisces:

- Sagittarius governs higher Muladhara, and Capricorn governs higher heart centre,

- Aquarius governs the higher Ajna centre, and Pisces governs the top of the head centre.

Everything is distributed within our being. The two months of the two sun signs together are called a season in the tropics. In the tropics, there are six seasons in tune with the six centres. That is how man is hexagonal, presided over by Sahasrara. Each of the six seasons has 60 days which makes an year of 360 days.

If we take a concept and keep on chewing it anywhere and everywhere, it keeps on giving details and greater details. The expressions of the ancient wisdom, like the Vedas, are all in a seed form, and not in the form of a tree. If we wish to carry ten banyan trees with us, it is impossible! But there is a way to carry many banyan trees with you, by carrying the banyan seeds. In the seed the entire tree is there! When they are sowed into the earth and given water, they grow immensely! That is how wisdom is taught in a seed form. If we are to teach wisdom in tree form, any number of volumes are not sufficient. For better understanding, we should try to grow into subtlety than remain gross in our understanding. If our understanding remains gross, we cannot absorb much. If our awareness gains the subtlety, then we understand more. So, when it comes to 6, then 60, then 360, and then 720, like that there is a game of numbers relating to the universe.

One season gives rise to 60 days, and six seasons give rise to 360 days. The next sloka speaks of 720. We have 360 days, but we have 360 nights as well. 360 days include 360 nights. The nights give different energies compared to the days. All this seems to be complicated, but it is not. On the contrary, it is getting into the splendour of the creation and its work!

Cow - the secreting principle

Understanding of the cow principle is very important. All that secretes is a cow.

The Earth secretes and therefore, the Earth is also considered to be a cow. The tree secretes, and the flower secretes honey. It is also seen as a cow. If nothing is secreted from within, it is not a cow. There are trees that do not give any nourishing secretions.

In the story of Upamanyu, secretions of Calotropis flower had fallen in his eyes and he became blind. It is a poisonous secretion. Such trees and flowers are not cows! If our speech has the ability to nourish others, we are considered to be a cow. Some sounds destroy others, some sounds uplift others, and some other sounds cause lot of boredom in us. When we speak to some people, we would like to speak again and again. With some people, when they speak, we feel like avoiding them, because we get fatigued listening to the same things all the time. So, please remember

that anything that secretes is a cow, but that secretion has to be of a nourishing kind. That is why in Ayurveda, the foremost food that is suggested is the cow milk and not any other kind of milk. The second one after milk is honey. Milk is a secretion of the animal and honey is the secretion of the plant and both are equally useful.

Human secretions are not useful! We are such poor creatures that our secretions according to Ayurveda are useful only to us. For example, Ayurveda mentions what is called urine therapy. The truth is, we humans are inferior to cows. We are nourished through milk, which is but a secretion from the cow. Hence, the cow is superior to the human, from the standpoint of usefulness, nourishment, support, and upliftment.

The 360 degrees that come to us through the 360 rays in 360 days is what is called a year. 360 days make one year, with the additional five days which are not considered very important. In fact, using the understanding of the lunar system, the month with constellations and the moon phases, it is said that in the last five moon phases of any month, no new activity should be initiated. The last five days are called 'dhaniṣṭa panchakam'. This includes the constellations of dhaniṣṭa, śatabhiṣak, pūrva bhadra, Uttara bhadra, and revati. These are the five constellations in which, when the moon moves, no special activity should be initiated. This is according to the school of astrology

based on the lunar system. According to astrology based on the solar system, this applies for the last five days of the year only.

Vatsara, the year

Ekam vatsam means one calf.

When we get into the details, we know which are the days there are greater secretions, and which days there are lesser secretions or no secretions at all. The year is called 'Vatsara' in Sanskrit. A Vatsara means the calf, because the milking is for the calf, meaning for the year. After that, it does not require it anymore. Thereafter another calf comes in the form of the next year. Samvatsara means a five-year cycle of sixty months. Five years carry one kind of energy. ($12 \times 5 = 60$). Again, number 6 comes into action.

For a year the calf is fed by these cows, and then the year changes, meaning the calf changes. Though the Sun is in same degree, in two different years, the energy is not the same. It is so, because it is now a different calf, or the Vatsara that is being fed.

Divisions of the zodiac – multiple cowsheds

'nānāgoṣṭhā vihitā eka dohanāḥ' means, the cows are milked from different cowsheds. The seasons, signs of the zodiac, the two half years are all different divisions of the year. Likewise, there are weekly and

daily divisions. Various divisions of the year are seen as different cowsheds, where the cows are milked to bestow the related energies.

There is an apparent movement of the Sun around the zodiac in relation to our Earth. This is poetically described in this Stotra. It says, for one year, the cows are milked from different cattle sheds. These cows are taken to different cattle-sheds and are made to give milk.

A solar month is called cattle shed, and there are twelve such cattle sheds. Though they are the same cows, in different cattle sheds they give different energies. They must be mysterious cows! Even if we take our cows, to a different town, they will give the same type of milk! Milk is a nourishing energy, a life-giving energy, and a transforming energy. Every apparent word in Sanskrit has multiple meanings, and deeper meanings with a very profound etymology.

There is an etymological key for understanding wisdom, similarly there is also a time key for wisdom. The etymological key is what we call Nirukta. It is all about the sound. The other key is about time cycles. Then there is the key of utterance and the key of meters. Every planet has its meter. The meter of Jupiter is 12, and the meter of Saturn is 30. Likewise, there are planetary meters. That is why, there are different meters of music which we call the music of the spheres.

For example, cow in Sanskrit, is Gau. In it, the sound Ga is there, A is there, and U is there. In the etymology of Gau, Ga stands for Jupiter, gaṇeśa, A stands for the Sun, and U stands for its permeation. In the energy of a cow, there is Jupiterian energy, there is the Sun energy, and there is a permeating energy. Like this, every sound has its own energy.

The Áśvins are responsible for all this grand work. It is the magic of the Áśvins that they are conducting with the cows, meaning the sunrays, for the benefit of this Earth. This is visualised by the seers, as the mysterious cows giving different type of energy, being in different cowsheds! The superficial statement is that cows are taken to different shelters or cowsheds, and they are giving different milk. But the understanding is so deep and profound through the symbolism.

Different shelters represent different places of the zodiac, in which the Sun is. Every season has different types of fruits and vegetables. What nature offers in summer; we do not get in winter. Likewise, what nature offers in winter we do not get in summer. It is so, with the rainy season and the season of fall. It is very important, that we eat what is naturally given by the nature, in that very season. We can eat mango when it is summer because naturally mangoes are harvested in the summer season. However, now we have developed a technology, that makes mangoes available throughout

the year. Eating mangoes in any other season other than the natural season will cause disturbances to our health.

Our health is getting increasingly degenerated because we have developed a method by which we get all vegetables throughout the year. Even if they are available all over the year, we should not eat them in the seasons in which they are not naturally available. Seasonal fruits should only be consumed in their respective seasons.

The seasonal flower, the seasonal fruit, the seasonal vegetable, is nature's message to us. If we are in tune with it, we are in harmony. In cold places, we should eat cold food, and not hot food. In hot places, we have to eat hot food. The heat outside meets the heat inside and then, our system is cooled. It is not natural that at hot times, we drink cold drinks and in cool times we hot drinks. That is not natural.

For example, a metallic water bottle becomes cool, if the weather is cool. Whereas, if the weather is cool, the body tends to be warmer to meet the cold outside. We are an animate being, and the bottle is an inanimate thing. Inanimate things in cold weather become cold. But we become hot, and in hot weather we tend to be cool because we sweat in hot weather. What happens is, the sweat that we produce neutralizes the heat that is coming from outside. That is a natural mechanism

in the animate beings. So, taking cold ice-cream in cold weather is good! Taking ice-cream in hot weather will give you a Sunstroke because they are working completely against nature's function. In hot weather, a small cup of hot tea or hot water is good enough. That is why, in tropics we see that on hot days, especially in the afternoon, people sip a small cup of hot tea. The heat that is thus supplied brings cool from inside. The cold that we supply brings the heat into our system. Homeopathy and Ayurveda are based on these principles.

If we have high temperature, we should not apply cold bags on our forehead, instead, it should be a hot bag. When we apply a heat, the heat that is supplied produces sweat and the body becomes cool. We think we are far more advanced than our ancestors, but our basic understanding has gone completely wrong, and we miss fundamental aspects.

In different seasons, the sunrays give different things in different places through the nature. Whichever place is visited, we better integrate with it. If we are in winter, we should integrate with winter; and if we are in summer, we should integrate with summer. In summer, if we are accustomed to stay only in air-conditioned places, our resistance will be broken so that we cannot stand the heat of the summer. Likewise, our resistance will be broken when we are not able

to stand the cold during winter. For example, in the winter, in Europe, it is important that we do not try to protect ourselves too much. If we protect ourselves always with heating systems and avoid exposing ourselves to reasonably cold weather conditions, we do not develop the resistance towards the influence of the weather. What kind of systems did they have in olden days? Unless it was extremely cold, people were meeting the cold and people were meeting the heat as well. By meeting heat, cold weather, rain, and draught our immune system tends to become stronger. In the windy season there is wind; integrate with it. Integrate with weather and do not make complaints about the winter, summer and the rain. This complaining nature is a sickness. In Ayurveda if a person is almost dying with a poisonous fever, a drop of cobra poison is set on tip of the person's tongue, then the person recovers. The poison neutralizes the poison, the heat neutralises the heat, and the cold neutralizes the cold.

So, we understand about the nourishing aspect and the transforming aspect of the Gau. There are 360 such cows, constituting a year and the very year brings forth its seasons, its months, lunations, full moons, new moons and half-moons. Every new moon is not the same, and likewise, every half-moon is also not the same. As the month changes, the energies change. Like that, different kind of energies are supplied.

nānāgoṣṭhā means different cattle sheds. Goṣṭhā means means cattle shed. Nānā goṣṭhā means all kinds of cattle sheds, of so many kinds, dividing the year into so many parts. For a half year there is the upward movement of the Sun; then for a quarter of the year there is another energy, then for two months a season, then a month, then a half month, and like that, if you keep on seeing different divisions of the year, you find different energies. It looks to be the same Sunrise every day, but from a different angle, it is giving you a different energy. These are all the different cattle sheds into which the cows are moved!

The hymn says, these Aśvins are doing a tremendous amount of work on a yearly basis, on a half-yearly basis, on a quarterly basis, on a seasonal basis, on a monthly basis, on a weekly basis and on a daily basis. We have to be grateful for what they bring to us!



STOTRA 5

एकां नाभिं सप्तशता अराः श्रिताः
प्रधिष्वन्या विंशतिरर्पिता अराः ।
अनेमि चक्रं परिवर्ततेऽजरं
मायाश्विनौ समनक्ति चर्षणी ॥5॥

*ekāṃ nābhiṃ saptaśatā arāḥ śritāḥ
pradhiṣvanyā viṃśati arpitā arāḥ /
anemi cakram parivartate ajaram
māyāśvinau samanakti carṣaṇī || 5 ||*

Word Meaning:

ekāṃ nābhiṃ	around one centre
śritāḥ	sheltered
saptaśatāḥ	seven hundred
viṃśati	twenty
arāḥ	Angels (Angles)
arpitāḥ	arranged
pradhiṣu	in the cusps

anyāḥ	Others (placed)
ajaraṃ	ageless
anemi	without circumference
cakraṃ	the wheel
carṣaṇī	rotates
aśvinau	the Aśvins
samanakti	dexterously arranged
māyā	for joy

Meaning:

The Aśvins for the joy of the beings, arranged around the one centre, seven hundred twenty angels in black and white and also arranged others in the cusps and rotate the wheel. The wheel is immortal and is never wearing (Ageless).

Commentary:

The wheel rotates

The wheel rotates. All wheels rotate.

The wheel relating to the earth rotates. The wheel relating to the moon, rotates and so also, with the Sun and the planets, the wheels rotate.

The Veda speaks about the three wheels: the planetary Sun, the solar Sun, and the cosmic Sun. These are the three wheels that rotate in the cosmic, solar, and planetary systems. Seven are the principles that rotate

around them. Seven are the planets, and they rotate around the Sun, and each of the planets also rotate around themselves. Much is said in the book 'Occult Meditations' about the three wheels, the seven wheels, the ten wheels and the way they rotate.

The rotation is the work of the Aśvins, and this applies to any rotation anywhere, because they exist at the cosmic, solar, and the planetary planes. The cosmic Sun centre is called āditya, the solar centre is called savitṛ, and the planetary Sun centre is called sūrya. āditya, savita, and sūrya are regularly invoked through the gāyatri mantra. When these three are regularly invoked they work on improving our vision, our wisdom, and our sight, and the three together form into an eight syllabled mantra, 'āditya savitā sūryaḥ'. This may be chanted with the purpose of gaining the related familiarity with the energies. 'āditya' at the sahasrāra, 'savita' at ājñā, and 'sūrya' at the heart centre; these three can be visualised as the Sun centers and when they rotate, the needed energies are generated by them. This rotation is the work of the Aśvins.

carṣaṇī – the churn

In olden days milk was churned to form butter by using a vertical stick and setting a thread around it. There was pulling and pushing, in either way, and then the wheel rotated. The wheel rotates by the working

of the alternating principle of the Aśvins. One turn towards the right, and then the next one to the left and again to the right and to the left and this process is repeated. This is called churning.

In our scriptures, we have a story where, a snake by name Vasuki was tied around a mountain called Mandara. The ocean was churned by the Devās and the diabolic beings, by pulling the snake in either direction. When this churning happens, many things emerge from this churning process.

The churning is also continuously happening within us, with the inhalation and exhalation. Each time we breathe in and breathe out, there is a churning that happens. It is like using a stick to produce fire, where a vertical piece of wood, a stick is placed in a horizontal piece of wood and then it is churned.



In this churning process there would be a 360-degree movement. One way it goes up, and again it goes down the other way. Similarly, there is the Northern coursing of the Sun for 180 days (from December 22nd to June 21st) and thereafter apparently, the Southern coursing

of the Sun for another 180 days (June 21st to December 22nd). It is 180 days one way, and 180 days, another way, totalling to 360 days. This churning process bring in varieties of energies and varieties of intelligences which are called Devās. The Devās are also called the angels, the angels are also called angles. The angles or the degrees are the intelligences. In a right angle, there are 90 angels and, in a circle, there are 360 angels.

Everything is circular if we observe. The day is circular; the movement of Earth around itself is circular; and then the movement of Earth around Sun is circular. The movement in us also is circular. When the respiration is taking place, the circulation happens in us. From centre to circumference and from circumference to the centre, the circulation of blood is happening on account of respiration. Likewise, from death to birth and from birth to death is a circular activity with the life span in between. Involution and evolution are also circular processes.

All is circular. When we tend to be in tune with the circular activity of nature, we get much more attuned not only to the nature around us, but also to the nature of the planet, the nature of the solar system, and the nature of the cosmic system. So, this churning carṣaṇi, is to be understood, as that which causes the rotation.

Circular movement and cycles

All is supported by the circular movement. We have to be aware of this circular movement, meaning in our consciousness we should bring in this cosmic principle of circular movement by which there is evolution and there is involution. Throughout the day, the earth is doing a lot of work by moving around itself. It is providing so many things to so many beings by moving around. Also, by moving around the Sun it provides different energies. The day and the night are also supported by the circular movement.

Samanakti carṣaṇi means, the Aśvins do it in a very rhythmic manner, and they do it very dexterously (Samanakti). The rotation of the earth around itself has a time cycle, the rotation of the earth around the Sun has a time cycle, and the rotation of the moon around the earth has a time cycle. Time cycles differ amongst planets. That means, there are different wheels. The rotation of Sun around itself is quite a large cycle, because the Sun rotates around the central Sun and then, the central Sun rotates around the cosmic Sun. Likewise, three wheels rotate. And there are seven wheels in each wheel. And there are also these seven wheels within one solar system and each wheel further has seven principles in it. That is why it is said, "The wheel is drawn by seven horses."

There is a circular movement within us also. We wake up during the dawn and then we come back to the same wake-up state, again the next day. It is a 24-hour cycle, and how we are setting the wheel is important. Just like all other celestial bodies have set their rotation in an order, we also have to set our daily rotation in an order. It must be as an orderly activity for the 24 hours. Disorder puts us out of nature, while order brings us back to nature. When we come back to nature, we tend to be more natural and normal. When we are not natural, we are not normal! Generally, we are either abnormal or subnormal. The abnormal and subnormal activities put us out of life and out of experience. Therefore, it is important that we gain the daily rhythm in tune with the rhythms of the planets, and in tune with the rhythms of the solar system.

For example, if we wish to follow the planet Mars, it has a rhythm. It takes about 45 days for Mars to cover a Sun sign and hence we also have to pick up an activity for a duration of 45 days. Likewise, there is a rhythm for Venus. Venus takes about 240 days to move around the Sun. When we divide it by twelve, then we get a small cycle of Venus. We can follow the Venusian cycle which the Mayans were following. Then, there are many who follow the cycle of Moon. Some are following the cycle of the Sun. We should know that all this is a

matter of our relating to a particular energy, by relating to a particular cyclical movement.

If you are thinking of Jupiter, it is all about 12. Likewise, the smallest cycle for Mars is 9 and for Saturn, the smallest cycle for Saturn is 8. You can do anything relating to a Saturnian alignment, in multiples of 8. It is multiples of 30 for a lunar cycle. It is 30 moon phases and not 30 days. It is unfortunate, that, we stopped counting the days by the moon phases and started counting the days by the Earth's rotation. There is a great wisdom following the moon cycles. Even the menstruation and pregnancy are also according to the moon cycles. The doctors, if they know, they count the number of months in the womb more by the moon cycles than the Sun cycles. When they say that the baby will come out of the womb, after nine months, it should be in tune with the moon cycle, and not the Sun cycle. There is a slight difference between the duration of a moon cycle and a Sun cycle. That is why, they give a time range of dates within which the birth will happen. But those who know moon cycles would know very clearly when the baby will be born!

Working with Jupiter in any type or form, the biggest cycle we can think is of 12 years. We can set a Jupiterian cycle, each time when Jupiter transits our ascendant or birth Moon or Sun. Ascendant is our personality, Moon is our past, and Sun is our future. From that point, if we

take up a program for 12 years, and follow the program, we can get a grand expansion in a variety of aspects in our lives.

If we set Saturn as the cycle, it is a 30-year program. In its smaller dimension the 30 years become 30 months and it can further be reduced to 30 days. There are correspondences which we can work out. 30 days make one month. 30 hours is the time required for Moon to transit one constellation, and in two and a half days, Moon moves through one Sun sign. It is 30 days according to moon phases for Moon to cover one cycle. 30 months make 2 ½ years, which is the time for Saturn to move through one Sun sign. Saturn is the grandfather to Moon in terms of the time cycle.

Saturn is connected with the number 30 as well as to Moon. It takes Saturn 30 years to make one round, and it takes Moon 30 days for one round. A day for Moon is equal to a year over there, meaning 360 times, when subtracting the additional five. Saturn is 360 times deeper than Moon. What mind can gather and comprehend and what a mind fully trained by Saturn can gather, the difference is 360 times. Hence Saturn is considered to be a grand Master.

A Moon-Saturn trine is the best opportunity to gain tremendous knowledge and wisdom, because the depth comes to the Moon from Saturn. Then you can get deep into things and gain the knowledge. If Saturn

and Moon are in square, then our Moon is regularly disturbed. If Saturn and Moon are in opposition, it is a tension and if Saturn and Moon are in conjunction, confusion prevails! If someone is frequently confused, we should know why they get frequently confused and we should not blame that they confuse us. If we say one thing, they understand another thing. It is all because of the Moon and Saturn conjunction.

When it comes to cycles, these dimensions should be known. The cycles correlate between planets. 30 days make one month, and it takes 30 days for the Sun to transit a Sun sign. Moon and Sun are connected, and Sun and Saturn are also connected. 12 is a connection number, to Jupiter. 9 is one of the cyclical numbers (3, 6, 9). The dimensions of time need to be understood. They are an essential aspect of astrology, because astrology deals with the planets and their energies, and also with the cycles and their related numbers.

3, 6, 9 are cyclical numbers. 2, 4, 8 are feminine numbers. 1 and 7 are male numbers. What is 1 is also 7, and what is 7 is also 1. What a First Ray can do, Seventh Ray can also do, because 1 in manifestation is 7. 1 and 7 are male numbers. There are only two male numbers and there are three female numbers. There are three circular numbers. Then you are left with only one number, 5, which is the neutral number. It is neither male nor female and it can excellently relate to both,

male and female. It is androgynous. That is why it is a special number.

When we consider the rotation, we have to speak of circular numbers only. We spoke of 60 cows, 300 cows and 360 cows. 3 and 60 are both circular numbers, and here again, 720 angels are described. In order to gain a deeper understanding, for revelation of certain dimensions of time and of certain dimensions of the circular movements, the numbers relating to the cycles need to be understood.

There is a cycle for everything. A dog has a cycle of life. A banana tree has a cycle of life, which is different from that of a coconut tree or a mango tree. A banyan tree has a still different cycle. In this sloka the Ásvins are churning and creating different cycles. With Sun there are different cycles, and with Moon there are different cycles.

In this sloka, the description is about the Sun energy. It is said that the Ásvins do all this with lot of joy, because everything is done for the beings. As much as we do for the beings, so much we are joyful. The Ásvins do so, at the cosmic, at the solar, and at the planetary plane. They do so with every planet, and they do so with us, because each one of us is a microcosmic system. When we have the three Suns in the three centres, we are the total cosmos with all the three Suns within. While studying these hymns, we should also try

to learn to apply this to our own constitution and find the related dimensions.

The Aśvins cause the rotation in such a manner that it continues to happen, and then the angels come out. While they are rotating one cycle, or one wheel, there are 720 angels coming out. In Sanskrit, numbers are always read from right to left. It is said as 20 over 700. An example is, if we are to say 18, the classical languages do not say 18. They say it is 8 over 10; in Sanskrit it is uttered as, aṣṭa daśa. aṣṭa is 8, and daśa is 10. In writing, 1 comes first and then 8 in the second place. However, in text relating to Veda, when we encounter numbers, try to read the number from right to left. This tradition exists in the Vedas with the numbers, and not with other expressions.

The immortal wheel

Ajaraṃ means, the ageless and the immortal wheel.

The wheel is immortal, and 720 angels come out from the churning conducted by the Aśvins. It is an eternal and immortal wheel that has no aging. The wheels are created and run by the Aśvins, and are eternal. The principle of rotation and bringing out angels is a great aspect, a dimension conducted by the Aśvins. The angels are brought out at every plane - at the cosmic, solar, and planetary planes, upon earth and

upon all the planets. Varieties of angels are brought out, and these angels are said to be 720 in number, because there are 720 nodal points in a circle.

A day has a sunrise and a sunset, a dawn and a dusk. It is divided into two parts. The dawn brings in certain energies, and the dusk brings in certain energies. It is said the 360 degrees bring out 360 rays of solar light, and 360 rays of lunar light. It is soli-lunar when it comes to earth. Though 360 are the cows that are milked (explained in the earlier sloka), the angels that come out are 720. These 720 angels permeate through the 360-degree movement, as white and black, during the day, and during the night.

In a year, when there are 360 sunrises and 360 sunsets, 720 is the total, which is a very sacred number. With (6×720) , a unit of time cycle is calculated, resulting in 4320 years, which is a grand cycle. 432 is the basic number for cyclical understanding. The knowers count like this. 432 years is a small cycle that brings a kind of energy. From every nodal point, 432 years are counted. With respect to the work of the Masters, it is now 343 years since they commenced. 432 minus 343 is the period, by which they expect that all that they said in books would take place, and we will close a cycle, which is 89 years from now (from 2018).

In these 432 years (1675 to 2107), a lot of transformation would happen amidst humanity which

we are already witnessing since about 110 years. We cannot imagine the extent of transformation that has come ever since the advent of the electronic age. 1995 was a nodal year where many things changed in this world, thanks to internet and computers, and with all these devices bringing out huge information in small chips. Now so much knowledge is available to us in a small chip. Just like a banyan seed carries the entire plan of banyan tree, huge information now can be stored, and we did away with cassettes and CD's! Now it is a chip, a small chip that contains information of a hundred CDs. It is going to be further micro in future. The change is fast, and we are reaching to greater dimensions in our understanding.

Numbers 72, 720, 360 and 60

- are the numbers that we have to relate to.

We notice that in cyclical movement, certain figures become very common. For example, if we see how many times we respire in a minute, we notice this. Normally, we do not care because it is a happening! For a normal healthy human being, 12 respirations happen in a minute. It is a cyclical activity, and it is linked to the numbers 3 and 4. ($3 \times 4 = 12$).

Twelve respirations in a minute is a Jupiterian work. If we relate in terms of numbers, we have 12 respirations in a minute. If people are a little anxious, it

can be up to 16 respirations. If it is more than 16, then we have to consult a doctor! Likewise, for a healthy person, 72 are the pulsations in a minute, while 12 are the number of respirations. Students of prāṇāyāma get into a deeper side of the being, by reducing the number of pulsations, and the number of respirations. It is known that an athlete's pulsations can be around 50 per minute. In medical parlance, it is said that when people are at rest, it is 60 pulsations and when they are in light activity, it is around $72 + 12 = 84$. All this is a cyclical activity happening in us.

We have to know about the planets and the solar system. All that is in the outer, is also within us. One key is, when something is informed in terms of outer, we have to see how it is in us. In the present context, the 720 angels touch us through the 360 days and 360 nights of an year. In one year, in one rotation around the Sun, the Earth receives 720 angels and the beings on Earth also receive 720 angels and their touch.

In terms of respirations, we have 12 respirations per minute. In 6 minutes, it is 72 respirations, and in 60 minutes 720 respirations. So, in one hour, there are 720 respirations and 720 are the angels! It is the application of the key called 'the law of correspondences'. As above, so below!

720 conscious respirations, take 60 minutes. Conscious respiration could be done for half an hour

in the morning and half an hour in the evening. Half an hour of conscious breathing covers 360 respirations. So, one set in the morning and one set in the evening totals to 720 respirations. 360 respirations in the evening cover the night, and 360 respirations in the morning, cover the day. At all other times, we are breathing, but when we associate with it consciously, we get the touch of the angel.

720 angels around the Sun, keep touching the earth. By consciously conducting 720 respirations, we also gain this awareness. It is either spread over two times, at the rate of 30 minutes. According to the Vedic Seers, it is spread over three times at the rate of 24 minutes each. If we do it like this, more or less in 72 minutes, we can cover 720 respirations. So, it can be done aligning twice or thrice in a day.

In the East, people have always believed in aligning with nature three times a day: dawn, mid-noon, and the dusk hours. According to Master Djwhal Khul, in the west, the practice should be five times a day, to get to a poised state. This is because, people there are much more active than the Easterners. Master DK writes, "For an Occidental, five times contemplation is recommended, and for an Oriental three times contemplation is sufficient." There is another occult understanding of this statement. Oriental or Occidental, is by the nature. There are many Orientals

who are Occidentals in their mind, meaning they have a very busy mind. There are many Occidentals who are Orientals in their being. Therefore, depending upon our activity, if a person is a little bit hyper, then five times is recommended. If a person is normal, three times contemplation is suggested. These 720 shall have to be taken seriously by us for practice, because it forms the smallest cycle.

It takes 72 years, for the precession of the equinox to move by a degree. The North Pole and South Pole move in anti-clockwise direction by a degree, in 72 years. For 30 degrees, it is 30×72 is 2160 years. That is how, in 2160 years there is a change from Arian Age to Piscean Age, and from Piscean Age to Aquarian Age. The Aquarian Age stays for 2160 years. The base number for that is also 72. This number 72 should be drilled deep into us through a meditation for 72 minutes or a relation with respiration for 72 respirations. It is very easy and takes 12 respirations a minute. In 6 minutes, we have 72 respirations. We cannot say, I don't have 6 minutes time! 72 respirations consciously cause a good circulation of energies in us. When there is a good circulation of energies, the meditation can be very harmonious.

There is another dimension with a count of 72 days. The year of 360 days divided by 5 is 72. This is called the, 'The order of the star'. The order of the star is when the

circle is touched on five points, which are equidistant to each other. Every 72 days, there is a junction point. And then there is a second set of 72 days, and so on. The circle is divided to locate those five days, which are not so very important. In the sense, they should be seen as the intervals between a set of 72 days. It is a very classical division which was followed in ancient most times, from which we get this order of the star.

For the body, number 5 is very important. It is 5 elements constituting the body. There are 5 pulsations, 5 sub-pulsations, 5 organs of action or limbs of action, 5 senses, and 5 sensations. All are in sets of 5. When this fivefold division of the year, is related to, it has a better impact on the fivefold aspect of our being. The number of the mind is also five. 72 is the resultant of division of the circle by 5. Thus, we have to slowly get familiar with working with the cyclical numbers 3, 6, 9 and their multiplications.

When we take 6; in 6 minutes there are 72 respirations, and in 1 minute there are 72 pulsations. The pulsating activity is speedier than the respiratory activity, by six times. As we get into higher circles, the speed is greater. That is the reason why the bird is said to be very swift, very speedy, and when it gets into subtle pulsation it is further speedier.

In the second sloka, the bird was described, where the Ásvins have the quality of tarasa, meaning they

are the speedy ones. As we get into higher circles, the speed and stability is more. When the speed is less, the stability is also less. The greater the speed, the greater is the stability and you have also reached the heights. Air has greater speed. So, that is the way to work with pulsation and respiration. As a consequence, one is taken to a different dimension relating to one's own being.

The 720 angels who appear to us, are black and white and they are different on a day-to-day basis. This is because, the energies that earth receives every day are different on the basis of different placement of planets on different days. The chemistry continues to happen, and we tend to be much more alive to the incoming energies, when we work with the 720 angels. For that reason, we have to fix a cycle, for ourselves. It can be a cycle with 3, a cycle with 6, a cycle with 9, or any cycle led by multiples of these numbers.

$3 \times 2 = 6$ is cyclical; $3 \times 4 = 12$ is also cyclical, it is a Jupiterian cycle.

$3 \times 5 = 15$; 15 are the moon phases.

$3 \times 6 = 18$; 18 is but $\frac{1}{4}$ of 72.

In such a fashion, we have to get familiar with the numbers and then see why these numbers have become so very important to us. Whichever number we have as our personal number, according to numerology; if we multiply it with a cyclical number then we have

a personal cycle. For example, when a person has number 7 as the personal number, if that number is multiplied with 3 or 6 or 9, the result of which can be taken as a cycle and can be worked with. For this person, it is 21 days, 42 days, or 63 days as a cycle. We can find out these cycles with ourselves and work with them. Another option to work out, would be to choose a planetary cycle and adapt to it accordingly. We can adapt to the Moon cycle, Sun cycle, Jupiter cycle, or a Mars cycle. Most of the people in India adapt to the Mars cycle, because we all have irregular force in us. If we adapt to the cycle of Mars, it will set our irregular force into regular force. Generally, Mars is afflicted in humans, because we all are irregular in our force! To regulate the force, we have to work with Mars. When we work with Mars, we get the regulated force which can be applied easily to situations. If we take to Mercury, it is more or less like working with the Sun. Venus covers the zodiac in around 240 days. In 20 to 21 days, it covers one Sun sign. Like that, with respect to any planet, especially the planets which matter to us now in the progression, we can take to a cycle, and we can work with them. The cycles enable us to realise, when we adapt a cycle and consecrate ourselves to working for that period. Through this, the related angels relate to us. When they relate to us, we are in harmony and not otherwise!

Division of the circle of 360 degrees by any number results in a very meaningful cycle. If we divide it by 2, we get a cycle of 6 months or 180 days. That is the cycle we have as Northern coursing and as the Southern coursing of the Sun, which is a unit. It is like the inhalation and exhalation for the planet.

When we 360 degrees by 3, then we get 120 days, which is another cycle of 4 months of a year. Dividing this time cycle by 5, we have 72 days. When the year cycle is divided by 6, we get a two-month cycle of 60 days or a season. Dividing 360 by 8, we get 45 days. Divided by 9, we get 40 days. We are not dividing it by 1 or 7 and we do not divide by 10. These are the 9 numbers, of which 1 and 7 are not considered for division of the cycle. The rest of the numbers can be used to divide and get the cycles and whatever cycle is convenient to us, it can be related to.

360 divided by 4, we get a 90-day cycle, where we have equinox to solstice, and solstice to equinox. That is what Master CVV adopted for his 'Occult Meditations'. He said, "Ninety days of preparation and three days of initiation." To get the essence of these "Occult Meditations", we have to do one complete round. One complete round is from 1 to 90 and again from 90 to 1. We should follow one round and then go backwards. It is a cycle of 90 days applied twice, in a forward and

backward direction. Anything that we do in relation to those meditations has to be in terms of number 9.

So, we need to find the numbers and the relation with the cycles. 720 is the most optimum number, which is why, this sloka speaks of 720 angels.

These 720 angels are available to us through our respiration, and through our pulsation on a minute-to-minute basis. If we are able to observe our pulsation for 6 minutes, it is already great. It takes us to $(72 \times 6 = 432)$ pulsations. 432 is the basic unit of a time cycle. It leads you to know about the Yugas. This cycle of 432 is a mystical cycle. Then, 4320 years is one cycle, and we say 432 000 years is Kali Yuga. In a quarter of the day, we can cover a Yuga and in four quarters, we cover four Yugas. It is all a science of correspondence.

Cyclical movement enables us to attune to the present and the presence of angels or angles or intelligences around us. We get easily lifted up, because we have their cooperation by attuning to them.

In a day of four quarters there is a way to cover four Yugas. That is why it is said, “From midnight to dawn it is kṛta yuga. From dawn to mid-noon, it is dvāpara yuga, from mid-noon to Sunset it is tretā yuga, and again, from Sunset to midnight it is kali yuga.” We are in the Sunset hours according to the Seers’ understanding. Kali yuga is a Sunset hour, where darkness prevails more than light. Nevertheless, darkness carries hidden

light in it. Therefore, in kali yuga it is considered easier to find the way for liberation.

When the whole world is moving in one direction, we can enter in another movement, which is a subjective movement. Very few get into a subjective movement, while many are engaged in objective movement. All the spiritual activity is also, an objective movement in kali yuga. Subjective practices have no publicity, and there is no information. Those who are subjective are not known to the world, because they are more into the other world through subjectivity. The Seers consider kali yuga as being best suited to arrive to the point of self-realization. The yuga itself provides tremendous concessions and discounts to achieve self-realization. That is why, it is recommended that we associate with the name of God along with the respiration: SO-HAM. Respiration is SO-HAM, and pulsation is also SO-HAM. So, relate to the pulsation SO-HAM, as 'THAT I AM'. It happens at the rate of 72 'That I Am's per minute; in 6 minutes, it is 432 times; in 60 minutes, it is 4320 times.

When we take the number of pulsations per minute as 72 and see how it is per hour, per quarter of an hour and for the day, we can easily relate to the count. Therefore, the Seers suggested that for Kali Yuga, we adopt the number 72, which is the number of pulsations per minute. Thereby we can have access to

all these intelligences with great ease, which facilitates our movement into higher circles.

Thus, the sloka says, there are 720 angels or angles, and they are all arranged in a beautiful manner around a single navel or centre which has no circumference. The centre of the wheel is immortal.

The beauty is, what we see as the centre is already a circle. When we make a dot, there is already a circle. A dot is a circle in which there is a centre again. That centre, which is the basis for that circle, is immortal because, it is the original that comes down into everything. Be it cosmic, be it solar, or be it planetary; it is the ORIGINAL that descends into it, which is immortal. That centre is the immortal one, around which a circle is formed, and it continues to support. It has no circumference because it cannot be circumscribed and it cannot be limited. It is an unlimited entity, and an immortal entity which emerges as a centre, becomes a wheel, and around that wheel, there are 360 angels moving and descending upon earth during the day, and 360 angels circulating and descending upon earth during the night. That is how we receive 720 angels from a centre whose nature is immortality and eternity.

These are the two words Master CVV also used. He used the word 'amaratvaṃ', for Immortality and for eternity he used the word 'brahmatvaṃ'. It is eternal, it is never aging, and immortal. That is how the wheel

is bringing energies from the centre to circumference and to the earth.

Relating to these energies is important. Thus, we have to relate to our pulsating principle, which conducts 72 times per minute. The centre of that pulsating principle is the Sun principle. The pulsating principle, in its centre contains the heart, which is the centre for us. We are the fourth centre, while the Sun that we see is the third centre. The central Sun is the second centre, and the cosmic Sun is the first centre.

That is how, there are four states and with the help of pulsation, we get into it; then we realise so many dimensions relating to these angels, and their cooperation emerges for us. All that work is being done by the Ásvins.



STOTRA 6

एकं चक्रं वर्तते द्वादशारं
षण्णाभि एकाक्षमृतस्य धारम् ।
यस्मिन्देवा अधि विश्वे विषक्तास्ता
अश्विनौ मुञ्चतो मा विषीदतम् ॥6॥

*ekaṃ cakram vartate dvādaśāraṃ
ṣaṇṇābhi ekākṣamṛtasya dhāram |
yasmindevā adhi viśve viṣaktāstā
aśvinau muñcato mā viṣīdatam || 6 ||*

Word Meaning:

dvādaśāraṃ	Twelve spokes
ṣaṇṇābhi	Six whirl pools
ekākṣam	An eye
ṛtasya dhāram	Truth as rim
ekaṃ cakram	One wheel
vartate	rotates
yasmin	in which

devāḥ	The devas
viśve	all
adhi viṣaktāḥ	especially preside over
tau avaśvinau	such twins of Aśvins
viṣīdatam	sorrowful
mā	my
muñcataḥ	liberate

Meaning:

A wheel with an Eye (A hollow), with twelve spokes and six whirlpools is rotating. Its rim expresses effortlessly the Truth. All the Devas preside over the wheel and express themselves. The Aśvins that conduct such a wheel may liberate me from my sorrows.

Commentary:

This is the sixth sloka relating to the Aśvins. When we regularly work with these slokas and listen to them, they function like a mantra. As we relate to a Stotra with much veneration, it does a threefold work with us. Firstly, it protects; meaning, it builds a protective aura around you; Secondly, it enlightens; and thirdly, it gives the right direction.

Mantras shall have to be properly uttered. When we do not have the ability to utter the sounds properly, it is beneficial if we listen with a keen ear. The Seers

said, “Insofar, as a mantra, is keenly listened to, it has the same impact as uttering.” If a mantra is listened to, it protects, it enlightens, and we get a direction after enlightenment. A direction before enlightenment is dangerous!

‘ekam cakram vartate dvādaśāraṃ’, means, there is one wheel that rotates with twelve spokes. ‘ṣaṇṇābhimekāḥsamṛtasya dhāraṃ’, means, the wheel produces six whirlpools, that function in tune with the truth, in tune with the law (Dharma).

ṛta

ṛtasya is a state where naturally, only the truth expresses effortlessly and naturally.

Satya, means truth. It is a great effort to speak truth. We should be cautious enough to express the truth and express it precisely in such a manner that it reaches people without distortion. What we listen from one person, when we communicate it to another person, we add our own colour to it. The person who listens to it, when he communicates to another person, it gets distorted again because he adds his own colour to it. Like that, there is colouring and distortion, as communications keep happening. When it reaches the last person, the message is totally different from the original one. Similarly, the teachings of the grand Masters are distorted by the students. When a teacher

speaks the truth, that truth is distorted by the first generation of disciples. When it reaches the second generation, it is further distorted and coming to the third generation it is even more distorted. Ultimately, the teachings stay in a very degenerated state. That is how all teachings suffer when there is absence of the faculty of truth in operation. Each one of us is a true being, but when we express, our personalities keep adding colours. What we like is added and what we do not like is deleted!

The teachings of Jesus the Christ, the teachings of Pythagoras and even the teachings of Buddha, all came out in Kali Yuga, and they are totally distorted over time. This distortion happened, because, they did not have amidst them, a person carrying state of awareness which is equal to that of the state of awareness of Jesus, Pythagoras or Budha. If a person is of equal state of awareness, he can communicate what is truly said, while others communicate whatever they understood. In the case of Rāma, there was a great Seer who was a Brahmarṣi, who was almost as much in awareness as the Brahman. Verily, Rāma is also the Brahman. Thus, he witnessed and could give out Rāmāyaṇa, without any distortion. In the case of Kṛṣṇa, it was Vedavyasa. Rāma and Kṛṣṇa had contemporary Seers of the same order. Therefore, whatever they said and did was

recorded in an authentic manner because there were contemporary writers of such high awareness.

When Vedavyasa wanted to have the knowledge recorded, he wanted someone like Gaṇeśa to be his scribe. One gets a glimpse of the stature of Vedavyasa knowing that he wanted to have a scribe who is of the order of the cosmic Jupiterian principle to ensure that there would be no mistakes. A secretary who takes dictations can cause a lot of damage by wrong listening and wrong writing! ṛta means, only truth comes out and nothing is modified and no colour is added. When something is expressed as-it-is, it is direct and like a print copy! One of the titles that was bestowed on Madame Blavatsky in the ashram, was ṛta. If she speaks, she speaks truth.

If a realised Soul speaks, it is the truth. One may try to verify, but only to find out that it is indeed true. That is what Colonel Olcott did with H. P. Blavatsky. Madame Blavatsky was quoting from so many books which were in so many different libraries all over the world. She would say, “In such and such book, such and such a map, this expression is given, *mutatis mutandis*.” When she quoted a book, which she had not seen physically, Olcott, being a Scorpio by Sun sign, wanted to check whether her quotes were true or false. Blavatsky said, “If you do not believe it, you may verify, I do not care, because, I know that it is there.” He went

to Constantinople, which is called Istanbul today, to check in some of the books. He went to London, Paris, and many other places to verify the correctness of what Madame Blavatsky quoted, either in “Isis Unveiled” or in “Secret Doctrine”. After a tiresome exercise, he confirmed, that they were all present in the original, exactly the way she had quoted them. That is why Madame Blavatsky is given the title, ṛta.

ṛtasya dhāram, means, only the truth flows out through them. ‘They’, are the six whirlpools emerge which is called ṣaṇṇābhi, which emerge from one wheel which is an eye, ekākṣa. ṇābhi means the navel. The six whirlpools emerge from THAT, to spread the ORIGINAL through the six centres. It is the ORIGINAL only, which is expressed through these six centres.

A wheel with an eye (a hollow) with twelve spokes and six whirlpools is rotating. Its rim effortlessly expresses the truth. There is no effort to express truth! All the Devās joyfully preside over the wheel and express themselves. These are all organised by the Aśvins. Therefore, a prayer is made to the Aśvins, “The Aśvins that conduct such a wheel may liberate me from my sorrows. May the wheel save me!”

All our sorrows are on account of our inability to express truth. We do not know what truth is! The beauty of the Seers is, if they say something, it becomes true. Only the truth is expressed effortlessly.

ekākṣa – an eye

Firstly, it is said to be a wheel, and then it is said to be an eye in the wheel.

ekākṣam, means the single eyed. Eka is one in Sanskrit. akṣa means the eye. An eye, means, a hollow, or a hole.

When we read ‘Secret Doctrine’, we know that in the past, there were single-eyed beings. The Cyclops had a single eye. In the past, we all had a single eye at one time, when we were fairly truthful! Slowly that eye was closed, when we started deviating from truth. Instead of one eye, two eyes were given. Now our entire effort is to gain back, the eye that we have lost, meaning, it is now closed in us. It now exists as the pineal gland. A non-functional pineal gland is what we have today. If it starts functioning, it would in due course act as the third eye relating to us. Like that, even for the solar system there is an eye which remains open. It is not a closed one!

We must know that the eye is not woven with the kind of matter, that we have for the rest of the body. The fabric of the eye is not at all comparable with the fabric of the rest of the tissues and limbs of the body. The fabric of the eye is so subtle, that the matter is almost non-existent. We have the eyeball and the black circumference in which there is a centre again, and through that centre we see through. This centre is like a

hole (ekākṣa). The eye is the hole through which we all see, and it should be kept intact for the being to express into the outer world.

Like the eye of the beings, there is also the eye of the solar system, which we call 'the all-seeing eye'. The all-seeing eye is within the Sun, meaning, it is a hole. Something from beyond is expressing through that hole. We express through the hole of the eye, as 'I Am'. The understanding of the Seers is that the Sun-ball is not like any other planet. The tissues of our eye are unique and nowhere else in the body such fine tissues can be found. Nothing in our body has such fine texture, as we have in the eye. That is why the transparency of the eye shows how 'That' which is beyond, is functioning through us. That is the reason why, when we look to the eyes of an initiate, we are deeply attracted, because 'That' which is beyond, looks through and meets 'That' which is beyond in us! For such ones, the 'two' is but 'one'. For us, the mathematics is $1 + 1 = 2$. For a Seer $1 + 1 = 1$, because he sees only himself in the other. Whatever is seen through, is seen through, to meet itself! These are all very profound dimensions.

The eye is thus, most refined and very special in the human body and so is the Sun ball. It is not a planet, and not a mass of matter. It is a web, woven by light. That is the reason Sun is called the weaver. Vivaswata means the weaver. His son is Vaivaswata, is also a weaver. The

Soul is so fine in its matter; it is all a web of light. Soul is but a pulsating unit of light, and Buddhi is its product, equally like it! That is why, Vaivaswata is called the Son, of Vivaswata, the Sun.

This one, whom we call the eye, sees through the wheel. Meaning the eye, which is a web of light, transmits from beyond, that very energy through the eye to the wheel. This wheel is a kind of a circular form which we see around the Sun. That wheel has twelve spokes which represent the twelve sun signs. Through the twelve Suns signs, twelve different qualities of the Soul are transmitted. That is why the Soul is said to be carrying twelve qualities.

Each month we are getting different energies from the same Sun, and they are chiefly twelve. The twelve Adityas preside over the twelve sun signs. Adityas are the cosmic Suns. Our Sun is just a hole, meaning a medium. Master CVV also says, 'A Medium'. The Sun is the medium through which Adityas are expressing. These Adityas are expressing through the Sun and through the wheel. We too have the twelve spokes, meaning the twelve sun signs in our body. We too have the eye, which is closed! The work is to enable its opening!

The twelve sun signs correlate to the human form. Blind are the students who make an understanding of only that which is surrounding them. Until they

apply the knowledge of the surroundings to within themselves, they do not get the related experiences and revelations.

For all the Seers, the branches of wisdom were revealed by contemplation. They went on contemplating, and when certain things revealed to them, they exchanged notes with the others to inquire whether they also had a similar understanding. When more than a dozen had the same revelation, then they recorded it. It was a very scientific work that happened through these scientists, called the Seers. Normally when we learn something, we learn about that which is surrounding us, but then that learning has to be taken with-in, applied upon oneself and understood.

The path to light

The twelve spokes divide the circle into twelve parts. It is the same with us; our Sun is the eye, the third eye, and there are twelve spokes. From Aries to Pisces, all sun signs are in the body. When a planet is moving in a particular Sun sign, we should relate to that planetary energy in the very part of our body which corresponds to the Sun sign. It is recommended to see all the planets, where they are situated in the sky and in the zodiac, and to correlate them in our own being with the related sun signs which exist from Sahasrara to Mūlādhāra.

For example, the energy of Capricorn is correlated to the knees, which is for mundane purposes. For spiritual purposes, Capricorn is in the higher heart centre. Just like Sagittarius, which is related to the thighs for mundane purposes, but for spiritual purposes Sagittarius has to be located in the higher Mūlādhāra. Similarly, Aquarius is connected to the calves and the ankles. But for spiritual purposes, Aquarius is at the top of the forehead, meaning higher than Ājña. For Pisces, they are on the top of the head and at the bottom of the feet.

The fourth part of the zodiac has its descending order and also its ascending order. From Sagittarius, which is a double sign, there is one path going upwards and another path going downwards. The path that goes upwards, which takes us into light, is called Devayāna. The path that goes downwards is called Pitryāna, and it takes us more into the material.

There is the path to light and the path to mundanity, available as the two paths in Sagittarius. That is the reason why Sagittarius is a double sign, where we can get to the thighs or to higher Mūlādhāra. Likewise, in Capricorn, we can get into the knees or into the higher heart centre. In Aquarius, we can get into the ankles or to the top of the forehead. In Pisces, we can relate to the bottom of the feet or to the top of the head. The four signs of Sagittarius, Capricorn, Aquarius, and Pisces,

constitute the last four parts of the year, that contains the upward path in us.

From Aries to Scorpio, in all these eight signs it is a path of involution. In Scorpio the serpent touches down and crawls on earth. The whole path from Aries to Scorpio is the path where the energies are coming down up to Scorpio. Serpents and scorpions are mentioned in Scorpio, because they crawl. It is said, the serpent has come down the tree to the earth, where it is crawling.

In Sagittarius, it can continue moving on the earth covering large areas and make a materialistic expansion. Such ones, want to build their bank balances, properties, contacts, they want to continuously expand. They are said to be the ones crawling on the earth like a serpent. It represents the ambition of Sagittarius. Sagittarians are very ambitious people. A mundane Sagittarian believes in material expansion, like Alexander the Great, Napoleon Bonaparte, or Christopher Columbus. It is all colonialism, and imperialism. That is an activity in which humanity is engaged all the time. But for the occultist, the energy of Sagittarius is to turn upward, with the same ambition. The following symbolism is given through the story of Arjuna.

Arjuna was a Sagittarian. He was a very ambitious warrior, and his glory was permeating all around. He was given a task to target the fish, up there. The fish

means, Pisces, that which is beyond the head. Keep your head down but keep your target high. Focusing on the world and serving the world in order to hit the target is the way. That is the secret of Arjuna, trying to target the fish above, looking into the reflective waters to gain the virgin, the lady. We also gain virginity and become sons of the virgin, if we serve in the world only with the objective of relating to the ONE. At all times, Jesus served, keeping the Father in the Heaven in mind. If any Seer served, his ambition is to be one with the ONE. With that ambition inside, he served the outer world. He did not look for anything from the outer world. People who look for rewards, awards, appreciation in the outer world, are all lost into the currents of mundanity.

The last quarter - antaḥkaraṇa

In Sagittarius, there is a path upwards and a path downwards. Sagittarius, Capricorn, Aquarius, and Pisces form the vertical line within us, where the fourfold dimension of Antaḥkaraṇa can be excellently built. This exercise should start with Sagittarius every year. To do so, we must already be with that type of a vertical program, because then the energies support the ascent. You should take the last four parts of the year as the spiritual part of the year, corresponding to the fourth quarter of our life. Estimating a functional

life span of 84 years, every 21 years, one quarter is covered. In three quarters, 63 years are covered, and we are left with one quarter, which has to be completely spiritual. In the writings coming from Master Djwhal Khul, it is written that the 63rd year is the last chance! The first chance starts from 49th year, 7×7 . If we miss that bus, it is the 56th year; if we miss that bus again, then it is the 63rd year. If we miss the bus at 63, then we can forget the thought about getting into the bus for this incarnation!

The Eastern scriptures state that the first flight is available at 35 years (5×7). The second flight is in the 42nd year, and the third flight is at 49. The fourth one is at 56, and the fifth is at 63. They discourage us to think of the fourth and fifth flights. They say, take 49, as the final flight. Already when two flights are missed, why should we look for the last flight? What could not be gained in three preceding stations, what is the guarantee, that we will be able to gain it in the last one?

We assume that we all have a life span of 84 functional years. Thereafter we may still be there, but maybe the legs and the hands do not move well anymore, the eyes cannot see well, and the ears cannot listen properly anymore. For Indians also, 84 years is a very ambitious span of life, for many reasons. In general, the Indian people wear out fast due to the weather, and due to the negligence of the care for the bodies. Many people in

the East neglect the body. Therefore, 84 years is already a fair evaluation of the life span. Therefore, in the last quarter of 21 years, from 63 onwards, we ought to only think of spiritual practices and the related activity and nothing else! Otherwise, the goal cannot be reached!

Equanimity: Light of the Sun and Moon

The twelve sun signs bring down twelve different qualities every year, at the rate of thirty days as the Sun transits a sign. The moon also brings down these energies every month. In a month, moon goes through the entire zodiac and brings in the energies of the twelve sun signs. The moon brings energies by night and the Sun brings them by day. At the rate of two and a half days per Sun sign, the entire zodiac is covered in thirty days by the moon.

The beauty of the moon is, in the duration that the Sun takes to make one round, the moon makes twelve rounds. Moon is like a mother, and is so very anxious to help the beings. Moon touches every Sun sign every month, because in thirty days it covers all the sun signs spending two and half days in each Sun sign. Each Sun sign is touched twelve times in a year. So totally, for $12 \times 2.5 = 30$ days or nights, moon is giving the energy of a sign in a year.

Sun is also giving the same. For thirty days Sun keeps on giving the energies of one sign. See how fair

and equitable it is! It is like, in a year, a relative comes and stays with us for thirty days. In a year, another relative comes to your house at the rate of two and half days each time, but twelve times. If you calculate, it is the same duration of thirty days that both of them stay with us. That is where the equanimity is!

The six whirlpools

The Stotra mentions that all is distributed equally. There is a good equanimity. The twelve spokes bring out twelve different energies throughout the year, from this one wheel. From this wheel emerge six wheels. They are prepared by the wheel. The scriptures say, “From one wheel to seven wheels”.

The six wheels are called the six whirlpools. There are six planetary energies for us, not including the Sun, which is the centre and the Earth. There are six other planets which are the whirlpools of energy. Jupiter is the whirlpool of energy at the Sahasrara, Mercury at the throat, Venus at the heart, the whirlpool energy of Moon at the Solar plexus, Mars at the sacral centre and Saturn at Mūlādhāra. These are the six centers we have, apart from the Sun centre. This is the order given by Master Djwhal Khul which becomes very acceptable to our conscience when we understand the functioning of these centers.

When our thought, speech and action, are conducted appropriately and we function properly, these whirlpools tend to become lotuses. This is where ṛtasya dhāram is mentioned. If we function in tune with the original wheel and its six wheels, they turn out to be lotuses and give the related joy. Otherwise, we are put to somersaults! There can be a roller coaster experience or the unfolding flying experience. Both possibilities are there, depending on how truthful we are!

We can be truthful by first knowing that there is a principle of truthfulness, and then we follow the principle. When you do not have knowledge, there is no way! Knowledge is the means to attune to nature. Attuning to nature is not feeling emotional about nature, going to seaside or a mountain peak! What is it, that we are relating to and the related energies should be known. Not knowing a recipe, if we start cooking, we cannot eat the meal! We have to relate through the knowledge that is supplied. So, we make an understanding of these whirlpools, that express truth in six different dimensions.

There is the wheel with the eye, which brings in the truth and it distributes it to the twelve parts of the year. Additionally, it has prepared six centers or the navels (ṣaṇṇābhi), through which truth is further expressed from the same eye.

We may think, these planetary energies are emerging from the Sun, which is not the case. They all come through the Sun, as it functions like an eye or the magical hole. Sun therefore is truly Aquarian, in its functioning, as it is bringing so many things from the other side which we do not know, to this side as visible. That is why, Sunday in Aquarius is most auspicious as this principle can be experienced in its fulness. It is not by superstition these things have come to be, and superstitious people can never understand the science behind!

Now we know that Sun is a hole, that there is a web of light woven and that it appears to be circular, but it is not necessarily so! The Veda says, "Because your eyeball is circular, to you the Sun ball appears circular." Our mind is blown out when we study such things! There is another statement which cannot be comprehended, "Because your eyeball is in a convex shape, you see all in straight lines. But they are not really straight". If our eyeball were not in a convex projection but just plane, then we would see the everything in curves. Even if it is concave projection, it would still appear straight; but if the eyeball were flat, then all that we see as straight would appear as curved. I contemplated upon that statement for some time. Then I thought, "Let me not get crazy, let me see that I am straight and moving in a straightforward manner." These are all statements

of very high initiations. Somehow, we encounter them sometimes and are bewildered. It is important not to get confused, but allow in our mind, the notion that things could be different than what they appear and what we think we know. Those who expressed these statements are all truthful ones. They do not propagate untruth. In the name of religion only untruth is propagated in Kali Yuga. Religions have lost the truth long ago, be it in the East, or in the west. And poor people, still simpletons, they dabble with all the religious practices, not knowing what it is and feel great. That is why the Master started afresh to stay beyond religion and to try to unroll the science of creation.

The six whirlpools or the six planetary functions that are happening in the solar system, they are called whirlpools because these are all planets, unlike the Sun, and they move around themselves like the Earth. They are called whirlpools since they move around themselves.

The first dimension in the mantra, is that the twelve sun signs are considered as spokes. Then the planets are seen as the whirlpools. In us also the six centres are the whirlpools. They are all called chakras, meaning wheels that rotate around themselves. When we make a right understanding and follow this understanding and knowledge in tune with the planetary path, the planetary messages and also the messages coming

from the twelve sun signs, then we stand nearer to understanding the truth.

This whole activity is conducted by the Ásvins and we are requesting the Ásvins who are the Masters of the whole activity to kindly enable us to attune to this activity whereby we come out of all our sorrows, meaning ignorance.

Release from ignorance and sorrow!

Coming back to the situation of this stotram, where the disciple Upamanyu who fell into the well, is sorrowful. He is in a dark well, and he has to come out of it. His teacher has given him, the mantra relating to the Ásvins to work with, and get out of the well.

This boy is representing us. We all fell into the well of our being and lost our wellbeing. We are in a dark situation, constricted from all sides. We are at the tip of the tail of the spine, and by our activity, which is emotional and mental, we raised ourselves up to the solar plexus and again fell back to the tip of the tail. Through wisdom classes and associating with wisdom we raise to the heart, to Viśuddhi and Ājñā. But when that wisdom is not in practice, we once again fall, like the frog that tries to ascend the well. It ascends by three feet and then slips and falls back into the same position as before.

We start with the awareness, which is awareness of the base, meaning we are mainly concerned about the physical things. Yet, our true base is in Sahasrāra. We are built from Sahasrāra to Mūlādhāra. It is not the other way around, from Mūlādhāra to Sahasrāra. When we observe how we grow in the womb of the mother, this becomes very clear to us. It is from Sahasrāra that we gradually grow up to Mūlādhāra. First, the head is formed, then the spine and then around the head and spine, all limbs and intelligences are formed. Our true base is our head, but we have turned upside down. When we turn upside down, we start from the base.

This boy Upamanyu, who is our representative, says, “I am in such a sorrowful condition, I am in such a pitiable condition, therefore I worship you, so that I can be liberated from the state of conditioning, from the state of ignorance, and from the state of total lack of knowledge, which is symbolic of blindness.” The blindness of Upamanyu is the absence of wisdom, and the absence of knowledge.

tau avaśvinau, means “Oh Aśvins”, viṣīdatam, means “the sorrowful state”, and mā muñcataḥ, means, “release me from this (sorrowful) state”.

We may feel that we are in a happy, comfortable state. But when we know that this is a state of no bliss, knowing that our true abode is in Sahasrāra, which we are unable to reach, should we not be concerned?

Should we not feel unhappy that we have not been able to reach home? We are lost into darkness, looking for light and we have the aspiration to reach our home which is above the well. The home above us is beyond Sahasrāra, where we see the energies of Pisces. This is the target which was described in the story of Arjuna.

The energies of Pisces are above the head. The energies of Aries are at the top of the head. The energies of Taurus are in the countenance from brow centre down below, up to the chin. And thereafter we have Gemini and Cancer. Generally, we are in Libra because we are in the passion of the world. And when we are very emotional, we get further deep down, which is called Scorpio. At the end of Scorpio, we touch the tip of the tail, which extends into Sagittarius. There is a constellation called Mula in Sagittarius where we are posited. Mula, means a corner. From there our journey needs to be traced back.

Upamanyu is very deeply concerned about reaching Sahasrāra, reaching the Guru. The Guru gave the mantra and before leaving, the Guru had said, "Relate to this mantra, come out and meet me." The Guru or Jupiter can be met only in Sahasrāra. While by his compassion, the Guru descends into us up to the brow centre, Viśuddhi centre or the heart centre, his original abode is beyond our head. Upamanyu wants to meet his teacher as soon as possible by coming out of his own limitation!

Upamanyu considers himself to be in a state of *viṣāda*, meaning sorrow. Until we realise the self, we should have this feeling of discontentment. We cannot be contented unless we have reached the top of our own being, which is *Sahasrāra*. Until then, we cannot be happy. This is expressed by the student as “I am discontented, because I am not able to come out of the being, come out of the body, and meet my teacher.” Such noble goals are set for a disciple. He is supposed to come out of the body and meet his teacher and it is also expected that this should be done in a conscious manner. We are satisfied relating to the pictures of the teachers, but we have to join them. Should we not join the teachers who impart this knowledge to us? They impart knowledge and say, “Follow this knowledge and join us.” An aspirant cannot be contented unless his journey in light is complete, and he joins at the feet of his Master, or he joins at the feet of the Lord. That is how an aspirant has to be.

The feet of the Lord are also at the top of the head. The feet of the cosmic Lord, as we know from the book, “A Treatise on Cosmic Fire” (by Alice A. Bailey), are at the top of the head. That is our destination, and we have to reach that destination which is beyond the Seven Hills. That is why we have the Lord of the Seven Hills whom we visit (at Tirumala in South India), but that is only an exoteric visit. There has to be a symbolic visit of

getting to the top of the head by which we would have covered the Seven Hills. This is the prayer in the fourth part of the stanza, seeking liberation from the sorrow of ignorance and darkness.

The present stotra is about our solar system, the planets and the Ásvins who bring things from beyond and provide knowledge on how we shall have to relate to all that within us. The seeds are given. The more the seeds are soaked and nourished by us, the more unfoldment will happen. The unfolding of knowledge and working it out continues is even till we attain the state of liberation and meeting the Teacher.



STOTRA 7

अश्विनाविन्दु ममृतं वृत्तभूयो
तिरोधत्तामश्विनौ दा सपत्नी ।
हित्वा गिरिमश्विनौ गा मुदाचरन्तौ
तद् वृष्टिं मह्ना प्रस्थितौ बलस्य ॥७॥

*aśvināvindu mamṛtaṃ vṛttabhūyo
tirodhattāmaśvinau dā sapatnī |
hitvā girimaśvinau gā mudācarantau
tad vṛṣṭi mahnā prasthitau balasya || 7 ||*

Word Meaning:

aśvinau	the twins, Aśvins
indum	the moon
amṛtaṃ	The Nectar, the drink of immortality
vṛtta+bhūyaha	express from their movement
tirodhattām	absorb into oblivion
dā	thus dividing

sapatnī	equal fall
girim	The Eastern mount
hitvā	rising from
gām	The earth
uta+acarantau	[udācarantau] rising upwards
tat balasya	from that strength
ahnā	by the day
vṛṣṭim	rain
prasthitau	moving forward

Meaning:

The two Aśvins creating the circular movement give birth to the Moon, cause its expression and retreat, dividing the path of planets into two equal parts. They shower the Soli-Lunar rays rising from Eastern mount and setting on the West. By such ability they are able to shower the solar rays as well as the lunar.

Commentary:

The seventh mantra relates to the functioning of the moon rays, as a complement to the sunrays, providing the energies of the day and energies of the night, emerging from the same source.

The Lunar Principle

As we all know, during the night hours, the sunrays function through the moon upon earth. The sunrays, reaching the earth via moon bring in lunar rays. During the day, the sunrays directly reach the earth. During the night, the sunrays can only reach the earth via the moon, and the moon would then be the intermediary. In the rays of light at night, there is an additional supply of a mystical energy coming from the cosmic moon called Soma.

The rays of Soma are showered on earth as they pass through the Sun and pass through the moon to the earth. The experience is from the Soma ray, while the awareness itself is from the solar ray. That is the reason, we all have mystic experiences during the night hours and not during the day hours. The mystical rays of Soma are also included in the rays coming to us during the night. (Refer: “Moon-The Key”, K. Parvathi Kumar, Dhanishta, Visakhapatnam, India 2017).

Soma is the principle that functions through Pitris, which is a class of Devās that causes procreation, birth, growth, experience, and secretion of glands of joy. Without moon, there is no fertilization, no germination, no growth of fauna and flora on earth, no growth of the cereals, and pulses, no growth of plant kingdom, therefore no growth of vegetables and fruits, and there

would not be secreting tasteful food on earth. This is all the work coming through the Pitris.

The moon, which contains Soma, gives us the needed experience. Moon is but a satellite for many planetary principles. There is a class of persons who say, the moon is dead, and it does not do anything for us. It is but a very poor understanding of the functioning of the moon, that came out of some students who did not correctly understand the teachings of Master Djwhal Khul coming through Madame Bailey.

That moon is dead, is but one dimension. Moon as the satellite that we see, it is already in its path of retreat. It was our previous earth. In its retreat, it has become an E-globe, but it is being used for transmission of certain sublime energies. Just like we receive lot of information from a satellite, through the satellite moon, the Devās are conducting many things on earth. Moon is a satellite for Venus, Neptune, and for Soma. Soma is the cosmic moon principle, the principle of reflection. Various planes of existence happen through reflection. It is by reflection, that the whole creation is built. When we reflect, we have the experience. It is like walking into a hall of mirrors, and our own image is multiplied towards all sides. This multiplication is the reflection of one as many. Multiplication of one as many is the work of Soma.

Soma, Indra, Śukra, and Chandra is the hierarchy of the lunar principle. Soma is the cosmic moon principle. Indra, which is Neptune, is the moon principle for five solar systems. Śukra, is Venus which belongs to our solar system. Chandra is the moon that we have as the satellite for the earth.

Śukra – The subtle experience

It is from Venus, that the earth has emerged.

That is the reason why the symbol of Venus, when it is inversed, it shows the symbol of earth. The moon receives its energies via the Sun only during the night hours. The satellite moon was earlier an earth. It receives the hierarchical energies, from Soma, Indra, and Śukra. Even if that earth has given place to the present earth, it continues to have its connection with the source from which it emerged originally, and that source is Śukra. Śukra gives Venusian experiences, which are the experiences of the subtle world. When we get into the subjective side of our being, what we experience as wisdom and as joy comes to us from the principle of Venus.

Venus is a state of subtle matter. It is bluish subtle matter, like the colour of the planet Venus, and the light Blue-sky colour. That is how, we have to understand the energies during the night hours, where, we have the envisioning of beings of subtle light. For example,

Lord Sanat Kumara and his band of workers, they all belong to Venus. All the ascended Masters of Wisdom are also visible in that subtle plane, the plane of Śukra. It is a plane where everything is bluish, but of a very light bluish colour. It is an experience of the internal side of our own being, which comes from Venus.

Venus imparts the occult wisdom. Exoterically, the first step is that we gain wisdom. When the exoteric wisdom finds its appropriate assimilation in us, then we are attracted to esoteric wisdom. Initially the teacher for exoteric wisdom is Jupiter, but when we turn towards the occult side of wisdom, the teacher is Venus, Śukra.

When we are learning, we are learning with the help of our mind, and we are oriented towards our teacher. That is the story of Tāra and Bṛhaspati, as it is given in the Purāṇas, which is basically our own story. When we are deeply attuned to the discipline coming from Jupiter, we get prepared for receiving the inner revelations. When we get into this inclination for inner revelations, our teacher becomes an occult teacher and plays the role of Venus. From within, during prayers, meditations, contemplations, and during our lonely hours, we are informed, guided, instructed, and directed. This direction coming from within encourages us to turn more inward. That means, our mind which is

objectively learning, now turns into a subjective mind and keeps learning.

For the subjective learning, it is Venus that presides, and he teaches the occult side of the creation. This occult side of the creation initially leads us into the colour Violet, into sky Blue, and then into deep Blue which is but Indigo. Mind is the moon which functions in us, as a reflective principle. Because of the mind, we are able to reflect into the outer world, and this mind, when it is gaining inclination to reflect inside, gets in contact with Venus, and Venus thereafter imparts occult wisdom.

Venus has its higher dimension as Neptune. When Neptune touches us, we get into ecstatic experiences, meaning, blissful experiences where we forget all that is surrounding us in the objective world. In this state of being, we are very joyful because in the very depth of our being.

Planetary energies at night & experience

The centre for the moon in us, is the solar plexus. The centre for Venus is the heart. The centre for Neptune is just at that point, which is below ājña and which is called Indra Yoni, the birthplace of Indra.

Indra means Neptune. The higher centre for Neptune is Soma, which is in Aquarius, at the top of the forehead. From here you get the lunar rays via

moon for experience in the night. The dreams in the night, the impressional teachings and the visions in the night, the impressional writings, and the impressional conversations with the subjective side of the Hierarchy; all this work is the work of the rays which are lunar rays. And through these very rays, the Pitṛis do their work, causing fertilization, germination, growth, nourishing and the wellbeing of the beings. These Pitṛis emerge and do their work on our planet. The two Aśvins, creating the circular movement give birth to the moon, meaning they enable the energies of the Pitṛis, as the lunar energies, to reach the moon, the satellite, and from moon they come to the earth.

During the day the planets also transmit the rays to our earth, and the Sun transmits the rays to our earth. During the night, the sunrays are transmitted via the moon to us. Likewise, the other planetary rays are also transmitted to our earth. If moon is in the sky during the night, it has one type of impact on us. For example, there are planets which appear during the night for some time, and they do not appear during other times when they are transiting during the day. This is one dimension which has to be considered.

Sometimes we see the planets appearing in the sky in the night. Other times though the planets are there during the day, and they cannot be seen. If a planet rises before the Sun, then when the Sun comes, the planet is

not appearing to us, but it is transmitting its rays to us. In the night, they appear and transmit. During the day, these very planets supply their rays in association with the solar light. In the night, the same planets supply their energies coupled with the lunar energies. It is a dimension which is rarely understood. That is why, we say that when we are born and the moon is visible in the sky, then we have a better mind, meaning clearer mind. When we are born and the moon is invisible, our moon, meaning our mind, is not as clear.

For example, now Sun is in Capricorn. Capricorn rises in the East around 6 o'clock. After Capricorn, Sagittarius rises, after Sagittarius, Scorpio; like that, it keeps happening. Suppose a child is born in Capricorn, when the Sun is rising in the East in Capricorn and if the moon is in Aries, then moon is in IC which is not visible. It becomes the fourth house. The placement of the moon is in the fourth house which is opposite to MC. Such a moon does not have much clarity. Astrology says, when we are born and the moon is visible in the sky, then we have more clarity.

When looking at the moon phases in relation to the Sun phases, it gives a clear picture as to whether our moon was invisible or in visible. All planets whether visible or invisible supply their energies to this planet throughout the 24 hours. Sometimes, like the sunrays coming to the earth via moon as moon rays, the

planetary energies also, which are visible during the night, they send their energies to our earth via moon, dividing the path of planets into two equal parts. The work of the planets is divided into two equal parts, which is, the impact of the planets during the night hours, and then, the impact of the planets during the day hours. Both are qualitatively different. Especially planets like Venus, Neptune, and Moon have their impact on us more during the night hours. Every planet has its Male-Female principle. It supplies its male energies during the day, and it supplies its female energies during the night. All these soli-lunar energies are made available to us.

Moon

Moon keeps on gaining light for fifteen days from new moon until full moon. After full moon, it keeps on losing the light. The Vedic understanding of this is that the Moon gains lot of essence of immortality, as it gains light. This is what is called the amṛtaṃ, or the nectar, the drink of immortality.

Moon gathers the energies from Soma for experiencing, for fertilization, germination, growth, and the energies for creating volumes. If we have moon in a good placement, then, we are very round some in appearance, because moon brings the volume. The formations are on account of the energies coming from

the moon. While the seed is linked to Sun, its growth, its volume and its giving forth flowers and fruits, is altogether the work of the moon. Accordingly, moon gathers for fifteen days from no moon to full moon, from Soma and Indra (Neptune), the needed energies which are called soma rasa or amṛta. By full moon the gathering of energies is complete. Thereafter it keeps on shedding this light by supplying it to the fauna and flora and to the Devās on this planet. As it gains, it continuously distributes in the same manner. By new moon all that had been brought, is exhausted. Then again, it gathers for fifteen days to distribute again.

This is the method how it is arranged in the cosmos for supply of the energies of birth of beings, from invisibility to visibility. Birth means manifestation, which is called fertilization, then germination and thereafter growth. These are the three dimensions. The next three dimensions are the recession, dissipation, and disappearance. Like that, cyclically every month energies are received, and energies are expended upon earth and this work is done by moon.

The two Aśvins, creating the circular movement, give birth to the moon. Moon means the moon principle and not the planetary body. It gives birth to this moon principle and keeps on growing, causes its expression and retreat. It continuously expresses and retreats, dividing the path of planets into two equal parts.

The planets also supply two varieties of energies to us. That is why, when we study the horoscope from first house to seventh house, we see which the planets are there. Again, from the seventh house to the first house, the placement of the planets is studied. Based on this, we arrive at an understanding. The planets from first house to seventh house are all in the sky, during the day. That is the reason why we do not see them because of the Sunlight. From seventh house to twelfth house or up to the first house again, the planets are in the night.

In our horoscopes, if all planets are from first house to seventh house, we see them hidden by the Sunlight. From seventh house to twelfth house, they are in the night sky. Tenth house is the midheaven, and the tenth house shines forth because it appears during the night. That is why we say in the horoscope, if the planets are all from seventh to eleventh house, they are above the horizon. If they are from first house to seventh house, they are below the horizon. This is the same in the Northern hemisphere and the Southern hemisphere, as it is the ascendant that decides. The planets which are moving around in the zodiac, their energies are sometimes exposed to solar energies and other times exposed to lunar energies, so both are supplied to us. For example, if a planet is in the twelfth house, it is a time when everything is concluding. That is why we say twelfth house is a house of dissolution. If you

have planets in the twelfth house, those energies are expended, completely expended. It is important to know that this moon principle functioning through the satellite moon cyclically, meaning every month, brings in energies of fertilization, germination, growth and then the flowering, and later it recedes. This work is what is seen as showering the nectar upon the planet.

In olden times, people had the knowledge as to when to plant, when to sow seeds, and when to cultivate. When a mango tree, for instance, is planted in the growing time, it has one dimension. If it is planted at another time, its growth is not so very healthy. The right timing for sowing, for planting, for cultivation and for harvest are all dimensions relating to moon.

Happiness – joy – bliss – absorption

Another dimension relating to moon is, that it gives experience: the experience of happiness which belongs to the senses; the experience of joy which belongs to the heart, the inner side of the being; and the experience of bliss which belongs to the Soul.

For the Soul it is bliss, and it requires no condition to be happy. Its unconditional happiness is the state of bliss. Subjective experience is the state of joy. Objective experience is the state of happiness. These are the three gradations.

If we like something which we see, we are happy, but it is not to be found always. Be it a person or be it a thing, it is not always available to us. By visibility, or by audition, or by touch, or by taste, or by smell we are happy. Through the senses, we are experiencing the objectivity which gives us happiness. But that is a momentary happiness. It comes from moon. If we are absentminded, even the objectivity does not give us the needed happiness because our senses do not bring us the joy because mind is elsewhere. For example, if we set a beautiful flower here in a small glass of water and the mind is elsewhere, there is no relating to it and we cannot get the related happiness. The happiness of the senses is on the basis of availability in the outer. Not all things are available in the outer all the time. Therefore, happiness becomes momentary.

Joy is an inner dimension. A good event that has happened and which has a deep impact on us, whenever the memory is recollected, we feel joyful inside. A joyful interaction, for example, continues to be, not in the outer but in the inner. Whenever we recollect, we get the related joy. It is a deeper dimension which again depends upon something objective to yourself.

But when it comes to bliss, it is the joy of the Soul. The joy is for no reason, and it does not depend upon any external agency. It is a causeless joy, which happens when you are with the energies of Neptune.

The inner joy happens when you are in connection with the energies of Venus. The outer joy happens when we are with the energies of Moon which allow ourselves to relate to objectivity. So therefore Moon, Venus and Neptune give the three different degrees of bliss, which are known as happiness, joy, and bliss.

Beyond these three states, Soma lets us to be in such ecstasy where we are lost into the very source of our being. In the fourth state, which is the Soma state, we are absorbed, and we cease to be. When we get back, we know how wonderful it was, and we crave to get back into that state. At the third state there is blissfulness of the Soul. At the second state it is the joy of the personality. At the first state it is the joy of the personality projected into objectivity, which we call happiness.

All these dimensions of joy, according to degree, have the related secretions that happen inside. When we see someone whom we love a lot, some secretions emanate from the eyes, which are tears of joy. Likewise, if we see some food which is very tasty to us, even the look of it, develops the secretions in the mouth. Likewise, there is something which we see and which we long to touch. Until we touch, we are restless! There are also secretions in the sense of touch. When we see a child, a very cute one, the first instinct is to try to touch its cheeks and we want to kiss. Likewise, when there is

an attraction for each other, we want to hug each other. These are all bodily secretions which are called animal magnetism.

But there is another kind of joy such as listening to wisdom or experiencing a song and rejoicing in music; that is all inner joy. Or there can be an unforgettable event of joy which is nourished continuously in our heart. It is all personality joy. The bliss of the Soul is, when we are in the state of pure wisdom, which leads to ānandamaya kośa. These are all the functions of the lunar principle that lets us experience bliss, joy, and happiness at various states. Even prāṇa carries the lunar principle. Therefore, this principle has its ebb and flow. It grows, and it recedes on account of the moon cycles. But if we get to higher cycles than the moon, then there is no ebb and flow.

Moon can hand us over to śukra and śukra can hand us over to Indra, Neptune. On this planet, there are only two beings who can experience Neptune. One is Maitreya and the other is Dattātreya. They are the ones who can bestow the Neptunian experience. These are the only two beings, who have the ability to transmit the Neptunian rays, and they are embodiments of Neptune, meaning they bestow bliss.

Through this knowledge, we are relating to the work of moon and its ascending and its descending arc. The arc is descending but never dying. When moon is in its

no-moon state, it is seemingly dead, but again comes back. There are cycles for moon. That is why these moon cycles are also to be understood by the ladies, as they have experiences in association with moon by way of the menstrual cycle which is in tune with the moon and its movements.

Equal gathering & distribution

The growth of life on the planet, and the nourishment of beings on the planet is also the work of moon. It is all done in a very systematic manner. It is said that it is all done with equal rise and equal fall (sapatnī), thus dividing equally and then supplying the energies in a sustained manner (dā sapatnī).

The energies are collected in a sustained manner, and they are distributed in a sustained manner. This is also the case with us. Whatever we gather in a very systematic way, our distribution would also be accordingly. In the process of gathering, we cannot just lose everything! Our gathering is by degrees, and our distribution is also by degrees, so that the entire month's activity is carried out in a manner which is very sustained. That is why it is called equal.

The ascending moon phases have their corresponding descending moon phases. After seven moon phases there is a half-moon. Then another seven moon phases come and thereafter is the full moon. In

the descending order, the second part of the seventh set of moon phases are equal to the first part of the seven degrees after full moon. The opposite quarters are equal. The gathering is in degrees which are very regular, and the distribution is also in degrees which are equal. The whole work is organized through the double functioning of the Ásvins who are enabling this work of gathering and distribution via the moon.

The soli-lunar energies

The Ásvins work with the Sun, in the sense that we get six months of Northern coursing and six months of Southern coursing.

When the Sun is ascending from the Tropic of Capricorn to the Tropic of Cancer, we have one kind of energies. When the Sun is descending from the Tropic of Cancer to the Tropic of Capricorn, it has other energies. Both the arcs have different energies though it looks the same. The equinox that happens during springtime, is cutting across the equator. When it is cutting across the equator it is moving upwards to the Tropic of Cancer. It is a different energy. Again, there is an equinox in September. There is also an apparent scissoring of the equator by the Sun; it passes through the equator, but those energies are again different.

When there is an apparent ascent of the Sun, the energies in us ascend along with the ascending energies

in the outer. When there is the apparent descent of the Sun, the energies in us descend accordingly. The equinox of March and the equinox of September are not one and the same. Be it with the Sun, or be it with moon, the ascending order enables us to improve our energies and the descending order enables us to manifest. That is the reason, the part of the year when Sun is transiting from Cancer to Capricorn is considered the time for manifestation. From Capricorn to Cancer, it is considered time to de-manifest ourselves. We descend and we ascend in terms of our energies, and we have to follow that path.

With the moon also, similar is the case, though it is a monthly movement, while, with the Sun, it is a yearly circular movement. In either case, the planets are cooperating with the Sun energies and also with the moon energies. The solar energies have everything to do with the 'Self', while the lunar energies relate to our consciousness. If there were no moon, there would be no consciousness. Consciousness can grow while the 'Self' has neither growth nor fall. The Self 'Is' at all times, Sun 'is' at all times, but moon has waxing and waning.

All this work is done by the great architects, the Aśvins. That is how the visualization is. They speak of the architecture in the invisible world, of the angels of design, angels of basic engineering, and

angels for manifesting. We have the Siddhas, and the Sādhyas. Sādhya is a potential, and Siddha is a state of manifestation. These potentials are brought down, and the order is set around the earth accordingly with lunar principles to ensure the growth of life on this planet, and to enable the related experience. Staying on this planet, we can relate to all these energies and then tend to fulfil ourselves while we are in incarnation, on the planet.

The two Aśvins, creating the circular movement, give birth to the moon principle, cause its expression and its retreat, dividing the path of planets into two equal parts. They shower the Soli-lunar rays rising from the East, from the Eastern mount. Since the Sun rises in the East, it is called the Eastern mount, and when Sun sets it is called the western slant. Cancer is seen as the ditch, while Capricorn is seen as the mount. Some sun signs appear during the day and some others in the night. When this is rotating, the signs which were earlier appearing during the night will appear during the day in the sky.

In a given month, we should know which planets and corresponding energies are available during the night and which ones during the day. For example, now in the month of Capricorn if there is a planet in Libra, we cannot see it except at midnight. During the day it is down under. When Sun is in Cancer, everything

is the other way round. To see this dimension is very important. There is a part of the zodiac which appears during the day in the sky, while the other part is hidden. The hidden part slowly emerges, and the visible part recedes back into invisibility. There are always six signs above and six signs below. All this knowledge is conceived with the equator as the basis. Learning astrology is based on the equator with the drama of the planets and the sun signs happening around the equator.

The waters are raised from the ocean, and the waters are again brought down from the sky, as clean waters enabling the growth of life on the planet. The Sun raises the waters from the ocean, the moon brings the clouds causing the needed fall of rain and causing the needed growth of the life on this planet. All these dimensions have their own cycles. Here, in this stotra, the moon cycles are mentioned and the cooperation of the planets with the Sun, with both lunar and the solar dimension is presented to work with.



STOTRA 8

युवां दिशो जनयथो दशाग्रे
समानं मूर्ध्नि रथयानं वियन्ति ।
तासां यातमृषयोऽनुप्रयान्ति
देवा मनुष्याः क्षितिमाचरन्ति ॥८॥

*yuvāṃ diśo janayatho daśāgre
samānaṃ mūrdhni rathayānaṃ viyanti |
tāsāṃ yātamṛṣayo'nuprayānti
devā manuṣyāḥ kṣitimācaranti || 8 ||*

Word Meaning:

agre	in the beginning
daśa diśaḥ	ten directions
yuvāṃ	you too
janayathaḥ	giving birth
mūrdhni	above the head
samānaṃ	equal measures

rathayānaṃ	the movement of the chariot of the Sun
viyanti	ably handy (handed)
tāsām	in those directions
yātam	the path
ṛṣayaḥ	The Seers
devaḥ	The angels
anuprayānti	travel in tune
manuṣyāḥ	the mankind
kṣitim	on the earth
ācaranti	move in all directions

Meaning:

At the very outset (Beginning) the Two Twins arrange the ten directions, presiding over the head. All the directions are made in equal measure. The Chariot of the Sun moves in-tune with the path of the directions. The Seers and the angels move in that path of the chariot. But the Men on Earth move in all directions (ignorantly).

Commentary:

It is a poetic expression that the Sun is seen as moving by a chariot. It is a great splendour that happens in the firmament when Sun moves. The eighth mantra describes the Sun chariot.

In the book “Sun – That I Am” (K. Parvathi Kumar, Dhanishta Foundation, Visakhapatnam, India 2015) many details are given on this subject. For instance, what happens when the Sun rises in the East, and how many Devās, Gandharvas, Seers and beings of solar essence, precede the Sun before the Sun rises. Additionally, information is given as to what the diabolic natured do, when the Sun is rising.

manuṣyāḥ kṣitimācaranti, is the last part of the mantra, which says, “Men move on earth, according to their own state of ignorance or knowledge.” The Devās and the Seers, move in tune with the Sun.

The 10 directions

agre means, in the beginning. daśa diśaḥ means, the ten directions.

In a circular movement, ten directions are conceived. When we orient to the East, behind us, is the west, the right side is South, and the left side is North. The head is above, and the feet are below. The four directions are East, West, North, and South. The directions in-between are also important. They are the North-East, South-East, South-west, and North-west. The four diagonal directions, four right angled directions, one above and one below, form the ten directions.

It is important that we should have a knowledge of these ten directions and its energies, because all

are oriented to one centre, called the Sun. They all are in tune with Sun, and they move in tune with Sun. Observing this, the Seers also move in tune with the Sun and his directions. From the centre, there are ten directions that develop. We are the centre and around us, there are ten directions. Including ourselves, it is eleven. We should never forget to count and include the 'Self'! That is why, eleven is important and it is said that eleven are the Rudras. They appear to be ten, but they are eleven!

Ten are the directions around us. The East is for light. East stands for wisdom. The light of wisdom is coming from the East. The East in us is in the forehead. The third eye is the East, the centre. East is the light, and the presiding deity is called Indra. He is the celestial king. Indra means, the one who governs the whole system. After the creation is prepared, the entire creation is entrusted to one intelligence called Indra. It is just like; we create and then entrust things to the one in whom we have trust. Indra is one of the twelve Adityas. He is the foremost among the Devās who exists in us, in the forehead, just below Ājña. East presides over the governance.

South is at the heart. The quality of South is compassion. If we are not compassionate to the beings, we receive punishment. The Lord of South is said to be Pluto, Yama. If we follow the path of compassion, Pluto

is our friend. If not, he applies the law completely, and we cannot escape. There is no compromise or concession. Yama, the Lord of South implements the law. The law is essentially the law of right relation with the beings. Beings means all, including mineral, plant, animal, human. How we behave with the beings during our lifetime is judged by Yama. Only when he is pleased, the heart centre is opened. Unless we have good behaviour, the heart centre will not open. Yama presides over it.

The west in us is the higher Mūlādhāra. The related intelligence is called Varuna. Varuna is the one who holds the strength. He can hold us, or he can help us to hold. Varuna has tremendous ability to bind us. He has a pāśa, meaning a noose, with which he can bind. He will not kill us, but he binds us. When we know how to relate to things, when we are friendly to others, not binding or possessing others, then Varuna helps us to hold. It means, people are willing to be held by us, and we do not have to hold them. Varuna teaches friendliness. If we start holding people, they run away. A possessive mother will surely lose her child because the child feels suffocated. With a friendly mother, the child feels like being with and around her. If we are friendly, people would like to relate to us. If we are not friendly, people would run away from us. The west is for holding. The Mūlādhāra, which is the west, is the

strongest point. If there is any damage done to that part of our body, we cannot even stand. When the lower part of the back receives damage, we cannot stand, we cannot walk, and we are forced to lie down. So, Varuna presides over the strength.

North is silence and is presided over by the one whom we call Kubera. The North in us is at the crown. Kubera holds the subtle side of our being. He presides over all the subtle intelligences relating to our being.

The East is Wisdom, West is the strength and South is compassion and North is silence. The four directions are all within us. We should be aware of it and the related wisdom is to be brought into our functioning. For example, do not cover the forehead with hair, as a modern fashion where the hair falls on the forehead. Doing this means, we are denying the light of the East. Knowing that the forehead is sacred, it is to be kept so!

Likewise, people who know, cover the North in them, their crown chakra. In many religious systems, the tradition of covering the head can be seen. The crown is decorated. Be it a priest, or a king, they were decorating their crown. The very ornament is called the crown. In doing so, our subtle energies are well protected. The subtle dimensions relating to us come from the North.

If we wish our heart to be unfolding to divine experiences, and subtle experiences, we have to be

compassionate. Compassion is what every Master of Wisdom demonstrates.

The strength to hold that which is entrusted to us, comes from the west.

Between North and East, there is North-East which is the most sacred direction. North-East is said to be the place where we have the Male-Female God emerging to meet us. When Sun is coursing in the Northward direction from the equator, he travels to meet the most sublime regions. Therefore, North-East is the place where the Male-Female energies exist, which we call Īśāna. That is why normally Īśvara, the Male-Female god, is kept there. North-East is the best entrance into our being. In us, it is the top of the forehead. Through North-East, we are completely fulfilled. If there is an option, always have an opening in the North-East of the house. For example, our place, Radhamadavam, has a North-East opening. Having seen this North-East opening, Master EK immediately said, “Go ahead and take this property for our work.” All work relating to Master EK and me has happened from Radhamadhavam. The North-East direction has an unseen blessing.

Between South and East, we have the fire, the directional god Agni. That is the reason why all fire rituals have to be in the South-East. In us, the South-East is in between the two shoulder blades and the spleen. They form a triangle and there is the fire

present as the frictional fire which guards our vital body. Always, this place is to be maintained warm, meaning we should not keep waters there. If we have waters there, they would be boiling. There has to be fire or beings of fire or trees that generate fire. Mango tree in the South-East corner is good. Mango stands for heat and generates heat, and it has lot of warmth in it. That is why a mango tree emerges and fructifies only during summer. When staying in a mango garden, it is always warm because there is fire with it. The temperatures that are maintained in the body are on account of the strength at the point of the shoulder blades and the spleen; that regulates the heat in us.

The presiding deity of the South-west is called Nirṛti. He protects the matter in us. If we wish to have our body intact, it depends upon the strength of the tip of the tail which is in the South-west. It is the lower mūlādhāra while the West is higher mūlādhāra. Lower mūlādhāra, is the seat of the bodily strength. In the higher mūlādhāra, it has the needed strength where we stand a chance to move into higher circles.

North-west is air, Vāyu. The North-west in us are the nostrils, from where air gets in. It should not be through the mouth. If we breathe through the mouth, we breathe in, undesirable air. Through the nose, we breathe only desirable air, because the nose has the necessary filter. If the nostrils are blocked, we do not

get much air into us. When the nostrils are blocked during the night, people snore! So, the nostrils in us, is the North-west and the angel is Vāyu. We should make sure that much air comes through North-west.

Above is the direction, which is the top of the head; and below is what we call the bottom of the feet. The top of the head is presided by Indrā- viṣṇu and the bottom by Agnā-Vishnu. These are the ten directions relating to man. Likewise, there are ten directions into which all the rays of the Sun move. Together with the diagonal directions, it becomes a globe.

In the Vedic system, every morning when the Sun is rising, we are strongly recommended to relate to all these directions and the directional Devās, and they are daily invited. Every Indian is taught how to do it: turn to East and bow down; then turn to the South, West and the North, and bow down. Again, turn above and below and bow down. Thereafter, bow down to the diagonal corners. Like that, ten times we bow down to the angels of the ten directions.

Ten directional Devas with us as the centre, and the mantra given is OM Namō Bhagavate Rudrāya. Ten are the sounds uttered as OM Na-mo Bha-ga-va-te Rudrā-ya. If we utter forth, Om Namō Bhagavate Rudrāya, the egg forms around us and all the directional Devās become very active. It is the very Siva Lingam which

we call forth, we build it just by uttering OM Namō Bhagavate Rudrāya.

It is a very simple process. We have to utter these sounds consciously building a relation with all the ten directions, and around us, the shell is formed. It is a ritual and when we do it, we get the right direction for our activity. We only move in those directions, where we get fulfilled. Otherwise, we go on labouring throughout the day and remain unfulfilled! There are also detailed rituals about how to relate to all the directions. If we eliminate the diagonal directions, then we have six directions as the East, west, North, South, above, and below. We are in the centre as the seventh one. If we include the diagonal directions, then, there are ten directions and together with us, we have number 11. That is why 7 and also 11 are considered master numbers according to numerology.

The Sun is moving in these directions, and he is equidistant to all the directions. In a circle, from circumference to centre, it is all equidistant. From the chariot, the wheel of the Sun which we call the Sun ball, to the centre of the Sun, all are equidistant. The energies are transmitted to all these devās through the hole which we call the eye, the all-seeing eye. All-seeing means, it is seeing beyond the cosmos through the cosmic eye, through the solar eye, and through the planetary eye. All is seen and it is one hole that

transmits everything from the seeming nothingness to the apparent something. That is what is known to the devās.

The devās relate to the Sun, and the Sun relates to all these devās, and he keeps moving. Relatively, since we are on earth, we see that the Sun is moving around us, while the truth is, we are moving around the Sun. As we move from the East, there is the rise of the Sun, going to the meridian, setting at the back and through the night it passes the nadir and again comes back. This is how we have a cyclical movement.

We have to note these four directions that divide the day into four quarters. If we take the eight directions, the day is divided into eight parts with three hours each. That was the original division in the Veda. Every three hours the Sun touches one of the eight directional points. Thereafter he goes above and below. The Aśvins arrange the ten directions presiding up above, over the head, meaning they are on the top. All the directions are made into equal measure (samāna). Samāna means equal measure. When we speak of samāna vāyu, it causes an excellent equilibrium between all the pulsations that we have. ‘māna’ means measure and Samāna means, equal measure.

The twelve sun signs can also be seen in terms of these ten directions. According to Vedic understanding, Capricorn is East, that is why East is said to be the dawn

of the devās. Aries is South where there is a higher state of illumination, and Libra is North, which is darkness, midnight. Cancer is the west, the dusk. So, the cardinal cross divides the day into four parts.

East is Capricorn, and South is Aries. So, South-East is in between Capricorn and Aries. Between Capricorn to Aries there are ninety degrees. Forty-five degrees from Capricorn we have South-East. Then we have South-west, which is between Aries to Cancer. That is where you get the mid of Gemini as South-west. Then there is Virgo at North-west between Cancer and Libra. The North is the most sacred direction from where the Male-Female God enters. It is in between Scorpio and Sagittarius, as North-East. Lord Dattātreyā is in the North-East to this planet. North-East is in the last degrees of Scorpio and first degrees of Sagittarius.

The chariot of the Sun moves in tune with the path of the directions. We always see the Sun emerging in the East, rising to the mid-heaven, and setting at the west. With the equator as basis, for three months the Sun moves towards North and comes back for another three months. And from equator it goes three months towards South and comes back to the equator in another three months. In doing so, the rays of the Sun move in all directions.

The science of correspondences

We should also pay equal attention to the directions with in us. All this can be done by closing our eyes, in our contemplation and relating to the seven centres and the seven planets, including the Sun.

Jupiter is visualised at Sahasrāra, Sun at Ājña, Mercury at throat, Venus at heart, Moon at solar plexus, Mars at sacral, and Saturn at Mūlādhāra. Below the diaphragm think of South node, and above diaphragm think of the North node. There are nine principles and seven planets.

Likewise think of the ten directions. That is what we do in fire ritual. We offer oblations to Indra, Agni, Yama, Nirṛti, Varuna, Vāyu, Kubera and Īśāna in the order. After this, we relate to the light coming from above downwards, which is Indrā-Vishnu. The fire that shoots from below upwards is Agnā Vishnu. Thus, all the ten directions, the ten directional deities, and how they exist in us are covered. We relate to them, just as we close our eyes. This is the science of correspondence, attuning the micro-cosmos which we are, to the macro-cosmos.

We are the Sun and should take the right place in our being, which is at the forehead. When we are at the forehead, it is like being the king of our own kingdom. We have a throne, and we have a crown. The king has a throne to sit, a crown to wear, a staff to rule, a horse to

move by, and a dog to watch. These are all aspects that are part of the “Occult Meditations”. They are all very beautifully given, if only we would synthesize, all that we meditate!

Our teacher in us, is on the head. We always have to carry the teacher on our head. He is the Guru, Jupiter. We are at the Ājña. At the throat, there is Mercury, the Lord of speech. At the heart, there is Venus, the Lord of compassion. At the navel, there is the Moon, which shows what we want from the objectivity, while it can also relate to subjectivity. At the sacral centre, there is Mars, and in Mūlādhāra, Saturn.

There are twelve sun signs that are also relatable to our being. Consider all the twelve sun signs in the body, and according to the daily chart that we have, whatever planets are there in the twelve sun signs, imagine them in those parts of the body.

Then, think of the ten directions, the related Lords, and their chief quality. It can be part of our contemplation. The fire ritual is all about that.

Thereafter think of other cosmic intelligences whose location is also given in the book on fire ritual, Agni. Almost all cosmic intelligences and their location in our body are presented this book about the fire ritual. By regularly contemplating what is happening within ourselves, we become increasingly attuned with what is prepared by the Aśvins.

When our whole energy is in tune with it, we do not move in a very ignorant manner anymore. We do not make all kinds of speeches! Our thinking gets regulated. The thinking is aligned with the plan. In accordance to what the Master is thinking and what the devās are thinking, the thoughts occur. We get completely tuned up!

Thus, the eight sloka says, “The Seers and the angels move in that path of the chariot (tāsāṃ yātamṛṣayo’nuprayānti). It means, they all follow the path. The mankind (manuṣyāḥ), not knowing these dimensions around them, they move ignorantly, and in a very haphazard way. They move into all irregular directions and irregular activities.

In rāmāyaṇa, these directional dimensions are revealed through the very movement of Rāma to reach Laṅka. From the North, he comes to the East. From East, he goes to the South and from South to the West. From the West, he goes to the South-West. If we carry this orientation, we observe the directions. From North to East, is from crown to the Ajna in us. From East (Ājña) it is to the South (the Heart centre). From the South, the movement is to the West, which is higher Mūlādhāra. From West to the South-west, the corner, where Laṅka is located in us. Meaning, we get separated from the whole.

Laṅka, an island, is but a separation from the mainland, by salty waters, meaning emotions. We are also separated from the whole energy system, therefore each one of us, is an island. As students of Yoga, we may be sitting side by side, for about thirty years, but each one is in his own island. These islands never meet because there are waters in between. They are all salty, emotional, muddy, and waters of ignorance. Therefore, in Rāmāyaṇa, where Rāma moves to meet the diabolic, who was in Laṅka, there are directions indicated. The scripture informs us that, Rāma moves towards East, then to the South, thereafter to the West and then, he moved to the South-West, where he met the one, whom he had to put off!

Likewise, we too have to know the directions and move. To see, in what direction the Sun is moving, in which Sun sign the Sun and moon are, and in what Sun sign Jupiter and other planets are; all this knowledge is important. Astrology shall have to come into our daily actions. We should not just be satisfied by reading and understanding astrology; a student is expected to live this wisdom of astrology. When we live astrology, we know much more than what the books say.

Thus, the sloka says: The devās follow that path, and the seers follow that path. The humans however move like blind men. When so much is done by the Aśvins,

the devās and the seers, the men are unable to follow! This is what Upamanyu realised.

Therefore, when he comes out, he continues to align and function in tune with the movement of the Sun who is the Lord of the Solar system. We therefore follow the king of the Solar system, the Sun. It is a tradition. Never turn against the king, and never ignore the king! Sun is our saviour, and everything comes from him. While the Sun is in Capricorn, he is called the saviour. The sunrays that emerge when the Sun rises in Capricorn carry the energies that purify our blood, and thereby save us. Since Jesus was also born in Capricorn, we call Jesus, the saviour. But to say Jesus purifies your blood, is a very small substitute to the original, which is the Sun who is the true saviour. Through the Sun, the rays coming to us in Capricorn, are the true saviours of the beings. They purify our blood, and thereby save us. That is how, the dimension of Saviour and the related practices are to be understood. Discipleship is about our attuning to our planet and the other planets of the Solar System and the Sun.

To attune to our solar system and function in tune with it, puts us in tune with the plan. Otherwise, we are lost in some kind of intellect and the related pride!

STOTRA 9

युवां वर्णान्विकुरुथो विश्वरूपान्
ते अधिक्षिपन्ते भुवनानि विश्वा ।
ते भानवोऽप्यनुसृताश्चरन्ति
देवा मनुष्याः क्षितिमाचरन्ति ॥९॥

*yuvāṃ varṇānvikurutho viśvarūpāṇ
te adhikṣipante bhuvanāni viśvā /
te bhānavo'pyanusṛtāścaranti
devā manuṣyāḥ kṣitimācaranti ॥ 9 ॥*

Word Meaning:

varṇān	Sounds, colours and letters
viśvarūpāṇ	the forms in universe and the universal form
yuvāṃ	both of you
vikurutho	dexterously create
te	they
adhikṣipante	preside over

bhuvanāni viśvā	all the planes of universe
te	they
bhānavāḥ	the rays
api	and
devāḥ	the angels
anusṛtāḥ	follow
caranti	Move
manuṣyāḥ	the men
ācaranti	move in all directions
kṣitim	upon earth

Meaning:

Oh Aśvins! You two create the Varnas (Sounds, Colors and Forms) in variety and ensure creational forms and forms of creatures. These Varnas preside over the creation. The rays emerging from them, as also the angels, move in-tune with the Varnas. But the humans move randomly upon Earth (Ignorantly).

Commentary:

Varṇa & Akṣara: sound, colour & letter

Yuvāṃ means, oh Aśvins, the two of you.

Varṇa, is a special word in Sanskrit, which means, 'the sound'. Varṇa also means the colour, and the letter, which is indestructible. The indestructible letter is

called Akṣara in Sanskrit. It means, what we write as letters of the alphabet cannot be destroyed.

There are vowels and consonants in every language. In Sanskrit they are all conceived in tune with the creation. Vowels are 16 in number. It is 5 sets of consonants with 5 sounds in each set. ($5 \times 5 = 25$). There are 8 basic sounds called śānta(s). Together, it is $16 + 25 + 8 = 49$.

The 16 vowels relate to the 16 splendours of the Soul. The 25 consonants represent the five sets of five, which constitute the body. 8 śānta(s) are the basic sounds, which prevail over the body as the seed sounds. This is how the 49 sounds are beautifully conceived in Sanskrit.

The 16 vowels represent the 16 dimensions of the Soul. They belong to the Soul and emerge from the region which is even deeper than the throat. Then, the 25 consonants are expressed in an order. The consonants belong to the construction or the constitution relating to the body. That is why, it is five-fold. There is a category of ka (क, ख, ग, घ, ङ - ka, kha, ga, gha, ṅa), which starts down under the throat. After this, we have ca (च, छ, ज, झ, ञ - ca, cha, ja, jha, ṇa), uttered at the upper palate. The utterances are all in the upper palate, while the lower palate is only a support mechanism. For the humans, when in silence, the tongue has to be more connected with the upper palate

and not with the lower palate. When we observe the animals, the tongue rests on the lower palate. For the evolved human beings, the tongue is always associated with the upper palate.

After ka and ca, we have the set of 5, with Ta. (ट, ठ, ड, ढ, ण - ṭa, ṭha, ḍa, ḍha, ṇa). They are uttered at the base of the teeth at the gums, after the palate. Then, we have the set of dentals, (त, थ, द, ध, न - ta, tha, da, dha, na) which are uttered with the teeth. Finally, we have the labials which are uttered with the lips. They are the set of pa. (प, फ, ब, भ, म - pa, pha, ba, bha, ma). Thus, we have the 5 sets of 5, which are ka, ca, ṭa, ta, pa (क, च, ट, त, प).

There are sounds which are uttered with the lips, there are sounds which are uttered with the dentals, there are sounds which are uttered at the gums of the dentals, there are sounds which are uttered at the upper palate, and there are sounds uttered at the very beginning of the throat. These are the five categories of Sounds, categorised in terms of their expression. The vowels are all uttered from down below, from the heart or even from Mūlādhāra. In OM, A and U are uttered deeper in the being, and M is uttered with the lips.

Sanskrit has an arrangement of sounds that it speaks of the sounds of the Soul and the sounds relating to the constitution of the body which is fivefold. The body is fivefold, and the Soul resides in the body. The fivefold

body is governed by the five sets of five consonants. There are five elements which constitute the body, there are five organs of action, there are five sense organs, there are five sensations, and there are five pulsations.

The $5 \times 5 = 25$, constitute the body in which the Soul resides with its 16 qualities, representing the 16 phases of the moon. The splendour of the light is in its 16 dimensions. That is what we call *ṣoḍaśi*, meaning sixteen. The Mother is worshipped with 16 sounds, and there are mantras relating to 16 sounds. That is how we see the vowels and the consonants. Then there are seed sounds which are eight in number, which spread over the centres as the centre of each lotus.

Seed Sound	Sound
Ya	Yam
Ra	Ram
La	Lam
Va	Vam
Śa	Śam
Sha	Sham
Sa	Sam
Ha	Ham

These are the sounds with which all the mantras are conceived. When we take the sounds, Ya, Ha and Va, we

get Jehova. Yam relates to Sahasrāra and Ha to ājña. The eight sounds, or 8 śānta(s) Ya, Ra, La, Va, Śa, Sha, Sa, Ha are described in the books where the chakras are mentioned.

So, this unique arrangement of 49 sounds is found only in Sanskrit, which is but 7x7. These 49 are called Akṣara(s), meaning, they are ever there. kṣara is destructible and A+kṣara= Akṣara means, the indestructible. In yet another dimension, Akṣa+ra= Akṣara means, it is drawn from the centre to circumference. Akṣaras are the letters which are indestructible, and they have their corresponding numbers, and the related sounds, Varṇa(s).

When the sounds are uttered forth, there is the emergence of light. Varied sounds bring out varied colours of light. It is the light out of which the letters, the sounds and the colours emerge in an order. The whole occult wisdom is around these Varṇas. That is why Gāyatri is called Varṇātmika. Gāyatri means the universal light which is pregnant with Varṇas. When we consciously utter Gāyatri and listen to the sound while uttering, these Varṇas emerge from our own cerebro-spinal column. This is how we meditate the hymn relating to Gāyatri (Refer -May Call Day Seminar, 1989, Castel del Sol, Spain).

Remember that in Sanskrit, Varṇa speaks of the letters which are indestructible, and they all emerge

from the centre to the circumference, and from silence to sound. From our own being, through our body, they are expressed. There is an impregnation by the sound, and the Soul with the help of personality and through the means of the body, expresses. When we trace back the sound, we go to the source of the sound. When we utter OM, this is what we try to do. The travel is from uttered sound to unuttered sound, from unuttered sound to the sound of silence, where there is a continuous happening of a humming sound in creation, whose source is the light.

The second dimension of Varṇa is, the different sounds as it makes the letters and different letters make different sounds. 49 (7x7) are the fires, 7 x 7 are the airs as the 7 Maruts and the 7 planes of existence, 7 x 7 are the sounds, and 7 x 7 are the colours. That is why, we say everything is 49, organised as 7 x 7. The letters which have their corresponding sounds bring out the corresponding light, and corresponding colours which emerge from the Sounds. The sounds emerge from the letters which are called Akṣara(s), and these emerge from the Aśvins.

When God is beyond creation, it is all one. There has to be a second, that has to come down for making expressions possible. The Male-Female principle, which is binary is the basis for creation. Aśvins are

the basis for these letters, the related sounds and the related colours to emerge.

The hymn says, both of you, the Aśvins, you are so dexterous. (yuvāṃ varṇānvikurutho viśvarūpāṃ). Kurutho means action as an expression. Vikurutho, a very special way of expressing, which is a special way of expressing these sounds, thereby enabling the special colours to manifest, which in turn would manifest the forms.

Colour precedes the form. Master Djwhal Khul has given a lot of information about colours, sounds and about the letters, but the keys are not given! Only the information is given, to make us relate to them, so that we realise that they exist.

The dimensions of how they emerge, and how they are so very well organized in an intricate manner are a matter of discipleship. When we know the importance of sound, we are not irresponsible in terms of our speech, and we do not make critical, manipulative and judgemental speeches. Today, the sounds that humanity produces with the faculty of speech are completely polluting the planet. We complain about the sound pollution from a variety of sources, but above all, it is the human speeches that are causing such a tremendous pollution. The humans do not know how to use their faculty of speech properly. Again, at the end

of the hymn, it is said, these humans, they do not know how to utter the sounds!

Only humans are given the faculty of speech. Other beings do not have it. Through the right use of speech, we can be very constructive, and through wrong speeches, we can also destroy.

All the scriptures, the Vedas with their keys, have been there from the ancient most times. They are all preserved, and they are all re-introduced to us by the Hierarchy. When these teachings are given out, and when we know the responsibility of speech, we cannot afford to speak as we like!

One of the qualities of the Seers is silence. A Seer never speaks unrequired. That is why he is called a 'Muni'. He is always in tune with THAT, and he speaks out only when required. When he speaks, he is only expressing the truth, and he is a channel for the expression of truth. He does not use his speech otherwise! That is why when a Seer says something, it happens.

There is no effort in speaking or expressing truth for a Seer. The truth expresses itself! Sometimes a Seer wonders, "How could it be, that, I have uttered forth like this?" Sometimes the instrument is so completely aligned, that, the truth expresses itself and later he realises why it was uttered forth! There is an episode

in the story of Lord Kṛṣṇa that presents this dimension of the utterance.

This episode happened at the junction of Dwāpara Yuga and Kali Yuga. A Seer was camping on the outskirts of Dwāraka, the city where Lord Kṛṣṇa lived. Kṛṣṇa was not in Dwāraka, and he was to come in about two- or three-days' time. So, the Seer camped outside Dwāraka, waiting for Kṛṣṇa. In the meanwhile, a few irresponsible youngsters from Dwāraka, came to know about the Seers, their abilities, and the fact that the Seers don't live so much in the villages, that they live in forests, and do not look so civilized and so on. They have beards, long hair which they keep up, and their garment is only a simple upper and a lower cloth. There is no tailoring, and stitching. They always carry their water and a kind of magical wand which represents their energy. They touch people the wooden staff, to bless.

The youngsters, having come to know that there was a great Seer waiting for Lord Kṛṣṇa thought, "Let us see how much he knows". Because there are always duplicates and originals among these Seers, they wanted to test. But this Seer in the story was universally known and even the devās were afraid of his abilities. He was Viśvāmitra, the one who gave us the Gāyatrī mantra. When he was camping there, these youngsters dressed up, a young boy as a girl with a saree to look like a pregnant young woman. It was the boy who was

dressed up like a woman, in such a manner that she appeared as being in advanced pregnancy. Along with that dressed-up boy, the youngsters went to the Seer and said, “Master, we have come for your blessings.” Then the Master said, “My blessings to you all.” Then they said, “We want a special blessing for this young lady.” The Seer enquired, “What kind of blessing do you want?” The youth asked, “Will she deliver a male baby or a female baby? And when will she deliver?” The Seer saw the young woman and he understood. He said, “Yes, this boy will deliver an iron roller, a cylindrical rod, which will be the cause of destruction of all your clan, including Kṛṣṇa.” And so, it really happened so, in time!

Having uttered so, the Seer himself was surprised. “Why did I say all this?” In his curse he included Kṛṣṇa also, because Kṛṣṇa also belonged to that clan, of the Yādavās. He came all the way to meet Kṛṣṇa, to take his blessings and discuss with him, the plan for the Kali Yuga. When the utterance came out of his mouth, it bewildered the Seer also. Later when he sought in his own being, as to why such an utterance was made, it came to light, that it had to be so! It was the truth that he had uttered which would manifest, and he had become an instrument for manifestation of that truth. He reconciled to the fact and left Dwāraka.

When we practice truth, and when we follow the path of discipline relating to sound, truth expresses itself. It is not that we have spoken the truth. It is that the truth expresses itself through us. Our speaking truth is one thing, truth expressing through us is another thing. When truth expresses itself from us, it is called *ṛta*, which is a far deeper dimension of the truth. When we chant the invocation, “*Satyam vadishyami, ṛtam vadishyami.*”, it means, “let the truth express through me. Let also the higher truth express through me”. When a Master of Wisdom utters, it comes true. Such things can happen through humans also that whatever they say, it comes true. If we say something and if it does not come true, it means that, we are not so much with the truth!

The hymn says, “You two, *Aśvins*, in a very dexterous way, you express the *Varṇa(s)*.” *Varṇa* means the letters which have the related sounds, colours, and which eventually cause the formations (*viśvarūpāṇ*).

All forms in creation have their basis in colour, in sound, and in number. That is why Pythagoras used the fourfold keyboard of number, sound, colour, and symbol. We should try to know the intricacies of the sounds that we utter forth and the intricacies of the colours that they generate. A sound generates a group of colours, and the colours become the basis for all the forms. That is why, according to the seasons, our

formations differ. If people are born in winter, they have an energy that they cannot face summer. If people are born in summer, they can bear summer quite well. Likewise, if people are born in fiery signs, they can bear heat. If people are born in watery, earthy, or airy signs, they carry the related energy predominantly. With water and matter, there is inertia, and with fire and air there is dynamism.

If there is inertia in someone, we should understand that the body filled with water and matter, and there is not much fire, and air. When we work with horoscopes, we see the extent of air, water, fire, and earth. We again observe, in terms of the related planetary placements in our body, especially the Sun, Moon, and ascendant. They decide what kind of element is active with us. By birth, some may not even have the element earth or water or fire represented in their horoscope. Only through progression they get it.

The sounds, the colours, and the numbers are again different through time. We have to see where the Moon is at the time of birth. It is not just the Sun sign, but also the constellation, and the part of the constellation is to be noted. It is through an incisive study, that we can get deeper into it and then, we continuously open new dimensions and see farther and deeper! Every 3 degrees in the 360 degrees of the zodiac has its speciality, which is different from the next one. They

are 360 angels who come in groups of 3. Everything is triangular. This means, there are 120 triangles of angels, as the 360.

The numbers, the sounds, and the colours, decide the form. For example, if Moon is in Libra or Scorpio, we are bound to have a belly. However, much we try to work against it the belly remains! There are some constellations where we cannot have a belly even if we want to! The forms are decided on the basis of the 360 degrees circle or the wheel that we speak of, which is being rotated by the Aśvins, and all these letters, sounds, colours, emerge to bring down the necessary forms.

The wisdom of heavens says that there were some species in the past, which are not there anymore. We speak of things such as Jurassic Park. Whatever was present as giant animals at that time, are today present as small animals. When we enlarge the lizard that we see today, we have a dragon. As the earth rotates around the Sun, looking at those 27 constellations, certain energies come nearer to earth and certain energies get distant to earth, and accordingly formations keep changing according to the heavens.

Earth is moving on its belly, meaning the equator, around the Sun. Each night, energies are presented in the sky, based on the group of constellations at that time. These energies are impressed upon the earth,

every night, and according to those impressions, the forms happen. Those dimensions around the earth are all governed by number, sound, and colour. According to the specific combinations of the number, sound and colour, the form is decided, when it is getting impregnated that particular night. The earth and the beings on earth receive these impressions, from the heavens that surround us.

The presence of different constellations causes the variety in these impressions resulting in varieties of forms. There was a time when humans on this earth, were 28 feet of height, whom we call the Yetis. They gradually tended to be 21 feet, then 14 feet, and now they are at 7 feet. We hardly find even a 7 feet person today. There are many at 6 feet and most of them between 5 and 6 feet, and there are also dwarfs.

All these changes in the forms on earth are based upon the sound, colour, and the number combination as it keeps happening around the Sun and around the earth. The whole universe is built by these principles of number, sound, and the colour. They decide the form of the universe (viśvarūpāṇ) and also the forms in the universe. All the forms in the universe, are thus guided by the Varṇa(s), and the Varṇa(s) are guided by the Aśvins. The first line of the mantra, 'yuvāṃ varṇānvikurutho viśvarūpāṃ', means, the two Aśvins

express the Varṇa(s), causing the universal form and the forms in the universe.

The presiding ones

The second line of the Mantram means, “You are the ones who preside over the universe, with all its planes of existence.”

bhuvanāni means the planes of existence and viśva means all! At Varanasi, the Lord is known as Viśvanath, meaning the Lord of the Universe or the Lord of all! Viśvanath is the name ascribed to the First logos.

There are presidents and there are secretaries who preside over organizations. A good president does not just sit in his corner office and pass commands. He is present in every dimension of the organization, across all the layers from the top to the bottom. That is how, the Aśvins beautifully function. They are there with us, they are there with the planets, they are there with the Sun, and they are there with all the planes of the universe. Presidency is that state where you not only preside over the whole, but also over every part of the whole. Such one is called adhyakṣa. Normally, the presidents including the ones that govern nations, do not know anything! But the very word ‘president’ or ‘adhyakṣa’ in Sanskrit means, the one who knows everything, from top to bottom. The Aśvins thus, preside over all the planes of existence of the universe.

Valakhilays & the devās

Anusṛtāḥ means, they listen and follow. The devās, meaning all those who emerge from sound, colour and form are the ones who follow (Anusṛtāḥ). ‘te bhānavāḥ’ means they follow the rays that come from the Sun.

The Sun is being rotated by the Aśvins. Therefore, the sounds, and the colours come, and then there are the formations. The rays that come out of the Sun are called bhānu. Generally, people think bhānu means the Sun, but it means the rays of the Sun. The Devās follow the rays, as they come from the wheel and move according to the sunrays. Till date, there are people in India, who live by the appearance of sunrays. If the Sun is covered by clouds and people cannot see him for the day, they do not engage in any activity for that day. If the Sun does not appear, they would not have food or water. Such is the attachment to the Sun and the rays of the Sun. This tradition emerges from a system which is very ancient, where they follow the rays of the Sun and the energy of the Sun.

Every day, the ray is different, and every Sunrise is different from every other Sunrise. It is called apūrva, meaning, never before. If we miss a Sunrise, we cannot get it again! If we are so fond of the Sun and the energies that it presents, and the grandeur it presents, and if we wish to relate to it, then we get into greater detail relating to it. 64 000 are the intelligences that descend

daily from the sunrays. They are called the vālahkilyas. Every day from Sun to earth, they come down. They come down, very reluctantly as they are so fond of the Sun. Even when they come from the Sun to earth, they look only to the Sun even while they are coming down. They come down in an upside-down manner, because they want to see and orient to the Sun even when they are moving away from the Sun towards the earth.

Vālahkilyas are the ones who come, and they are the ones that bring all the energies of the ONE beyond the Sun. They are considered to be the foremost worshippers of the Sun. They come down and they are followed by the Seven Seers, Gandharvas, and so many Devās follow the Sunray and reach the earth.

Here, in the hymn it is said, “The rays that are generated because of you (Aśvins), from the Sun with different colours, with different sounds, bringing out different forms; the Devās follow the rays. But the men on earth do not follow and move around ignorantly.”

Orienting to the sunray

manuṣyāḥ kṣitimācaranti means, the men on earth, move in different directions, not following the rays of the Sun.

The mineral, the plant, and the animal are in tune with the plan. They are guided because they do not have the self-will. Out of love, freedom is given to man,

and he has the self-will. Man was told, how he is to live according to the law (Dharma). Somewhere on the way, we forgot the law and decided to live as we like. Therefore, we fell into a pit, of darkness.

Upamanyu, thus gradually realised these things, by relating to the Ásvins. He realised, he cannot but afford, to relate to the Sun, the sunrays, the colours, and the sounds that the Sun generates. The way, things are brought to us by the Sun, from all the ten directions was presented in the previous Stotra. The Seers and the Devās are conscious of the ten directional energies that are brought down to earth through the movement of the Sun around itself and through the movement of the earth around the Sun. The energies of all ten directions keep coming to us with the related angels and the related qualities.

The Devās and the Seers know that and follow, but the humans do not! We seldom hold onto this knowledge and the related behaviour, with respect to the ten directions, or the wheel of the Sun from which the Sounds, the colours and the related forms emerge.

There is an incident that happened in Radhamadhavam, when Master EK stayed here. One day at midnight hour, he woke up those who were sleeping in Radhamadhavam and said, "Please wake up. Come and join me in a meditation." Normally he did not do such things, he did not disturb us by night. This

incident happened around 2 o'clock that night. After the meditation, which was done for about 40 minutes, we asked him, "What happened, Master, why did you put us to this meditation, at this hour?" He said, "Certain special beings are descending from Venus to our planet this night. To pay homage to them, I am relating to their descent. You may or may not know, but you will have the impact of it; therefore, I thought I should include you in this prayer that I do." That is the Master who knows!

We do not know, what is descending on this planet. We are so busy with ourselves, that we do not see what is incoming, nor do we see beings that are descending onto our planet. But when we have these dimensions, it is very beautiful to understand that a Master of Wisdom knows what is entering onto this planet, and what is exiting from this planet, and what is happening on this planet. That is planetary consciousness and not all have it! Unless we have planetary consciousness, we cannot know about what is happening on the planet? Like that, there are beings whose awareness expands even up to the Sun!

The summary of this mantra is, "Oh Ásvins, you two create the Varṇa(s), and the related forms in a variety and ensure creational forms and forms of creation. These Varṇa(s), preside over the creation. The rays emerging from them as also the angels, move in tune

with the Varṇa(s), but the humans ignorantly move around in every direction upon earth.”

This mantra directs us to relate to the colours as they are emerging from the Sun, and also to the sounds behind the colours. If we get to Spiritual Astrology, there are key sounds for the sun signs, and the planets and there is a unique sound key for every month. For instance, for the month of Capricorn the sound key given is Nārāyana. Similarly, for the month of Sagittarius, it is Hayagrīva, (the form for this sound is the horse-headed deity. For the Scorpio month, the related sound is Om namaḥ śivāya. Like that, key sounds are given.

The practice is all about relating to the sound, and colour, and thereby attuning to the system via the sunray.



STOTRA 10

तौ नासत्यावश्विनौ महेम
स्रजं च या बिब्रुधः पुष्करस्य ।
तौ नासत्या अमृता वृथावृते
देवास्तत्प्रपदेन सूते ॥10॥

*tau nāsatyāvaśvinau mahema
srajaṃ ca yā bibrudhaḥ puṣkarasya /
tau nāsatyā amṛtāvṛtāvṛte
devastatprapadena sūte || 10 ||*

Word Meaning:

tau nāsatya	You two, the not untrue beings
aśvinau	Aśvins
mahema	I worship your glory
bibrudhaḥ	you wear
puṣkarasya srajaṃ	Garland of lotuses

amṛtā+āvṛtā+āvṛte	Which secretes Amṛta, the nec-tar of immortality, which sur-rounds you
tat	Because of that
te devāḥ	All the angels
prapadana	from behind the legs
sūte	are delivering

Meaning:

I worship the glory of the not untrue beings, Aśvins. They wear garlands of lotuses which are blue and white that secrete all around the juice of immortality. From out of such secretion the Devas emerge who in-turn secrete from behind their legs.

Commentary:

I worship the glory of the not untrue beings, Aśvins. Those Aśvins are wearing garlands made up of Blue and white lotuses, and these lotuses secrete by the day and by the night.

They keep on secreting. The Devas are all impregnated by those energies and they in turn deliver those energies.

Pushkara: Blue & white lotuses

Puṣkara stands for the lotuses, that are white and blue. The expressions are very symbolic, and we have

to understand them correctly. The key part in this is “the Blue and the white lotuses”.

The Blue lotus is related to the energies of the night, and the white lotuses relate to the energies of the day. The symbol of lotus is the symbol of unfoldment of the awareness. In different planes, different states of awareness emerge. The Ásvins wear garlands of such lotuses. A garland means a garland of energy. A flower is always seen as a fountain from which energies emerge as a spray. Whenever a flower or a lotus is mentioned, it represents the unfoldment of energy into the surroundings. The Ásvins keep on unfolding the energies by night and by day.

During the day certain states of awareness are awakened, and during the night some other states of awareness are awakened. That is why we speak of blue lotuses and white lotuses. A blue lotus and a white lotus are alternately arranged as a garland. A blue lotus represents the unfolding of the energies of the night while a white lotus represents the unfolding of the energies of the day.

We refer to the six white lotuses from Capricorn to Cancer. When the Sun rises in the East, up to the local west, there is daylight. When there is a dawn in the East and when the Sun rises, the light is up to the other side also. Like a dome of light, we have a dome, all over from Capricorn to Cancer. Thereafter in the night, it is again

from Cancer to Capricorn via Virgo, Libra, Scorpio, Sagittarius. These are called the six blue lotuses.

There are six sun signs by night, and six sun signs by the day. That is how our charts are presented too. Six houses from where the Sun is, are lighted in that month. For example, when Sun is in Aquarius, from Aquarius to Leo there is the daylight and from Leo to Aquarius there is the night. We also know the position of the sun signs in our own body. The entire spine is permeated by all the twelve signs of the zodiac. Some of them are in the night, the others are in the day. Every month they change gradually. If Sun is in Cancer, the Sunset is in Capricorn. Then all those signs which are now in the night hours will all be in the day hours. That is the wisdom behind these garlands!

Every day we change the garland. Accordingly, every month the garland carries different white and blue flowers. Alternatingly it is said that there are six lotuses of Blue and six lotuses of white colour. The blue lotuses represent the sun signs of the night, and they can be experienced within ourselves in the related centres.

The Aśvinī Suktam, and also many other Vedic Suktams contain the key of astrology, which we try to comprehend and work with. Much astrological wisdom is hidden in them.

At the night different centres are unfolding, provided we orient to them. Accordingly, during the day there

are some other centres which carry the potentials for unfolding. Here it is said poetically, that the Ásvins wear these lotuses which are blue and white. The scripture speaks of a flower which is bluish in colour, which is Violet-Blue, which is very dear to Lord Śiva. Lord Śiva presides by the night. That is why the worship of Śiva in the twilight of the evening is much more beneficial than in the morning hours!

There are potentials for unfoldment during the night which are six in number, and again there are potentials for unfoldment during the day, which are also six in number. This correspondence is at the tropics. Elsewhere, the day night durations are not in such equal proportions as in the tropics. This is the reason; we have horoscopes with equally sized houses and horoscopes with unevenly sized houses.

The time interval between the Sunrise to Sunset, is divided by six, to know the six sun signs of the day. Sometimes, the day is longer and that is how, some houses are larger than the other houses, when people are situated beyond the tropics. In the tropics, they are generally divided into equal houses. That is why we have horoscopes with equal houses and horoscopes with uneven houses. Horoscopes with uneven houses are valid for those who are born beyond tropics. Wherever we live, we have to observe from morning to evening, which sun signs are in the sky above and note

the related centres in us. This observation is relevant to us. Likewise, there are night-hours and the related centres in us which can be activated during the night-time. In this manner, the day and the night offer access to these lotuses. They keep on unfolding in the solar system and the planet, though not in us!

The unfoldment of the energies continuously happens through the day and the night. In us, the related unfoldment happens, when we orient to them. Nevertheless, the lotuses continue to unfold. They keep secreting the energies which are immortal and are called Amṛta. mṛta means mortal, and amṛta means immortal. The energies that emerge from any of the six centres in us, are all immortal energies. These energies keep on emerging by the day and by the night and keep supporting the life and awareness on the planet.

It is not only of the planet itself, but also of the beings on the planet, that the life and awareness are nourished. From such secretions, the devās emerge, who in turn secrete from behind their legs. These dimensions have to sink into us. If that happens, they will do their own work in us and maybe the centres in us may also unfold. From being circular they may tend to be unfolding lotuses. The Ásvins wear the garlands, which are Blue and white, which secrete. The Ásvins are filled with those energies of immortal nature, and they are distributing those energies via the lotuses by

the night and by the day, which is poetically said that “they wear a garland of lotuses”, a garland of lotuses of the night and lotuses of the day.

Secretions & the third ray functioning in creation

All these secretions which emerge from these lotuses are taken by the devās, who secrete from their back. They secrete from their back for the lower planes of existence. We also secrete from our back, and these secretions are inferior to what we consume. We consume, we nourish the body, and then we excrete. The secretions of the Aśvins are taken by the devās, and the secretions that are excreted by the devās, are being collected from higher circles in the lower circles. The secretions are received from higher circles and are distributed by them to lower circles.

The whole creation is worked out on that basis that the secretions, of one being nourish another being. For example, the excretions of the cow are useful for the plant kingdom. The animal kingdom is supported by the human kingdom because the humans cultivate the field, they take the grains, they take the cereals, they leave out the hay. That hay is used for the animals. The animals take water and the hay, and they secrete milk again, which is useful for humans. The urine and the other animal excreta are useful as fertilizers to the earth that would enable the plants to grow in a much easier and healthier way. The plants also secrete and excrete.

They give oxygen, and whatever we release by way of carbon dioxide into air is taken by the plants. That is where the Third Ray energy functions in the topmost order in creation. Nothing is wasted in creation. The devās receive from the Ásvins. All categories of devās receive energies from the higher circles and they distribute to the lower circles. We the humans, receive the energy from a variety of sources, from the devās we receive energies, from the animal we receive energies by way of cow milk, and then from the plants also, we receive. That which we are receiving is a secretion coming down from the back of the higher being. From there, the secretion comes down for the beings in the lower plane as their food. Like that, everything that is received is distributed. All is put to good use.

The secretions coming from the devās, from their back, are received by us, the plants and the animals. All receive nourishment from them. The secretions coming from the back of the beings (or the lower portion) is called the excreta of the being. In fact, we also came like that. Each one of us, we came out from a secretion which emerged from our father into our mother. The father received it from the higher circles. Thereafter, we grew in the mother's womb and we are again secreted, meaning sent out by the back, to be delivered through the lower part of the mother.

We receive food through the mouth and then we release through the lower part, which is called the back. Prapadana means, behind the legs or behind the back, where the legs commence. The hip is the basis for the legs, and we are all released from in between the legs from the back side, not from the front side. This is the arrangement in creation that we emerge from the back of higher circles. Every being that emerges is emerging from the back of the higher being into the lower plane. Anything emerging from us also is emerging from our lower parts.

From the Sun and the moon, we receive the energies. All these energies we take in by various means. The primary means by which we receive energy is through the food, and that is through the mouth. That is why the mouth is formed first for all beings. According to the anthropogenesis given through the Purāṇas, when the bubble is formed in the womb, as the bubble takes to its solidification, the first thing that is formed is the mouth. First the opening for the mouth is formed, then the openings for the ears, then the eyes and thereafter the openings for the nose with the nostrils are formed. The exact form of the ears and of the eyes happen much later. Initially, it is as two openings on either side which would be the future eyes, and two holes which would be the future nostrils, that are formed. Then the spinal column is formed, around which the fivefold body is

built. All this happens in the womb of the mother, and the baby again is delivered out from the back side of the mother. From the back side or the lower centre of the father we arrive into the mother and again from the back side or the lower side of the mother we are delivered out. This is also the case with animals.

All this is only to say that we receive the subtler or higher energies from the higher circles, and we deliver them into the lower circles, into the next state of awareness. The devās conduct like this in all planes. It keeps happening from plane one to two, two to three, and so on.

We can understand the energies of higher circle in another way, as being food for the lower circle. What we deliver into lower circles is the food for the lower circles. What happens is, for example, when we are in the mother's womb, we take the energies from the mother and come down. Like this, one being the food for other is a huge dimension which the Veda speaks of. This food is called, Annam, in Veda. Food is that which nourishes us. Fruits, vegetables, cereals, pulses, and all that we eat, is food, which is originally generated from the Aśvins. There is a hymn which says, know that Annam is verily the Brahman. It is the original essence that comes to us through the food that we eat.

All beings all over the universe are nourished by food, but the food itself differs from one plane to

another. The food of the animals is different from the food of men and likewise, the food of the plant is different from the food of the man. Different planes have different states of food. The higher plane is the food for the lower plane, the lower plane again offers food to a still lower plane. Those who have knowledge, know how to utilize everything that is in creation for the benefit of the life at large. That is why, there is no waste in creation. There may however be lot of wasted things in creation, wasted by the humans.

The Third Ray is the intelligent utilization of natural resources. There is nothing that is not useful. However, we should know how to use it, where to use it, and when to use it. Recycling is also part of that activity. For example, wastepaper is recycled, and so many things are recycled. This is all the activity of Third Ray, so that waste-products can get back into the system for consumption. All is energy in different forms. We should know how best to utilize the energy. The waters that flow through the rivers must be fully utilized because they are meant for the beings. There is no point in letting the waters into the sea. As much water is let into the sea, so much water is wasted away. The rivers flow for the sake of the beings. We should be able to make use of water as much as possible, in order to cultivate the fields and enable so many beings to live. Likewise, all is re-utilized in creation.

In this context, in this sloka it is said, “The lotuses that are worn as garlands by the Aśvins, when they secrete, those secretions are taken by the Devās, and the Devās secrete from their back, which is received by humans, and thus we are supported by those energies.” We receive all energies from above and primarily the energy that we take in, is through the mouth.

Glory of the Aśvins

In the tenth stanza, we say, “I worship the glory of the not untrue beings, the Aśvins” (tau nāsatyāvaśvinau mahema). Those Aśvins are wearing garlands made up of blue and white lotuses, and these lotuses secrete by the day and by the night (srajaṃ ca yā bibrudhaḥ puṣkarasya). They keep on secreting (tau nāsatyā amṛtāvṛtāvṛte). The devās are all impregnated by those energies and they in turn deliver those energies (devastatprapadena sūte).

The beauty of the devās is, they do not retain anything. They distribute as they receive. That is why they always remain resplendent, and they remain transparent. They always remain in a state of light, because whatever is received is given away. One of the fundamentals of discipleship is, “Receive as much as you give. Do not hold, and do not block.” Light in terms of weight also. We receive, and when we hold it causing congestion, or a blockage, we suffer because of that

blockage. By that, we are also causing a disturbance to a cyclical flow of energies.

For example, the rains, that fall on earth, fall in the rivers and the rivers flow in such a manner that their water is available to all beings on the planet. Then the rest of the river waters flow into the ocean. The ocean also offers all waters to the sunrays. The sunrays pick up the ocean waters and form clouds. The clouds again, do not hold the waters. Only in the summer the waters move up, they are held, and the clouds appropriately release all the waters. By the time the rainy season is over, the clouds are all white. When they receive water, they are dark. A rainy cloud is dark. A cloud that discharges all its waters shines forth in pure white, and brilliant white. When sunrays fall on a white cloud, it shines forth and gives such a beautiful form, that gives us experience and joy. The same cloud was black when it was holding the water. Once everything is released to the earth and the very cloud shines as white. That is how there is a cyclical movement of water on earth, and all beings are benefitted.

Distribute to ascend

A devā likewise, is white. Likewise, the humans can also tend to ascend and become ascended humans. The Masters of Wisdom are all ascended humans, because they do not retain anything with them. Whatever is

received is distributed. They receive knowledge, and they distribute it. They receive material, and they distribute it. Those who hoard and cause a suspension to the flow of energies, remain ignorant, have congestion and suffer with all kinds of problems.

A Master from the west coast of India, Bhaktraj Maharaj, had a very good rhythm with the nature. He always helped people with his advice, with his blessings and with his intuitional processes. He could offer a lot of help, as he kept on giving. Whatever came, he gave it away. Every year, on 31st December, he used to call all inmates of his ashram and say, "Give away, all that is there in the ashram, today. Including the rice, the cereals, pulses, the whole kitchen was given away and cleaned. All clothes and other offerings that have come into the ashram should also be given away. All the money has to be given away. Everything has to go!"

The 1st of January, he would start afresh. Nothing was left in the kitchen, no bank balance, no storage in the house, and nothing except what they wore. That was how, he lived. He did not insist on others to live like he did, but he demonstrated it every time! When I met him, once he said, "Every 31st December, my balance sheet is clean." In his balance sheet, at the end of the year, there was nothing! He started afresh at zero, and it went on.

Once a man came and gave him a bag full of currency, something like 700000 rupees. The Master asked him, "What is this?" And the man said, "Master, because of your advice I earned a lot. I thought, I should share some of it with you, so I brought this." The Master was sitting on a cot, and he said, "Put it under the cot." In his ashram, his cot was always on the veranda. Sometimes he sat on it and sometimes he slept on it. Normally, when lakhs of rupees of money is given, people go inside their house and secure it in their safety lockers. Here the money was put under the cot. And the man left. Then the Master said, "Someone will come for this money, that is why the money has arrived. Nothing comes for me, because I do not need any. Still, it has come. It only means, it will go to someone. Let us see."

In one hour's time another person came to the Master with great difficulties. He went on weeping before the Master. The Master enquired what exactly had happened. He said, he was into a great debt, and if he did not pay the debt, he would be put behind bars. He had a wife and children, and he was worried. The Master asked, "How much do you need?" Then the man said, "700000 rupees." As it came, so it went! That is the stature of a Master who is in tune with the devās. Nothing is kept for himself!

We are so much in fear that we keep hoarding. As much as we are poor in our release, so much everything

gets congested in us, and that congestion causes tremendous trouble for the flow of the energies in us. The flow of energy in us is two ways, one is flow of awareness, and another is flow of life. When the flow of awareness and the flow of life are blocked, we suffer a lot.

All suffering of humanity is due to the fact that they do not understand the laws of nature. That is why animals do not have so many sicknesses as we have, because they do not block anything. Plants do not block anything either. If someone comes and picks up a banana, the tree does not resist. All that comes out of it, goes out for others.

All is received to be given. That is the law and that is what the devās demonstrate. When a man demonstrates this, he is also a semi-devā. If he keeps on gathering, he will die of sickness or congestion. Congestion can be of awareness or congestion can be of life force. This is a dimension relating to the last part of the tenth mantra and the eleventh mantra.



STOTRA 11

मुखेन गर्भं लभेतां युवानौ
गतासुरेतत्प्रपदेन सूते ।
सद्यो जातो मातरमत्ति गर्भः
तावश्विनौ मुञ्चथो जीवसे गाः ॥11॥

*mukhena garbhaṃ labhetāṃ yuvānau
gatāsuretatprapadena sūte /
sadyo jāto mātaramatti garbha
tāvaśvinau muñcatho jīvase gāḥ ॥ 11 ॥*

Word Meaning:

mukhena	by the mouth
garbhaṃ	pregnancy
labhetāṃ	making available
yuvānau	You two
Etat	this (Creation)
gatāsuḥ	seized of life
prapadena	from the ankles

Sūte	delivering
sadyo jātaḥ	instant born
garbhaḥ	pregnancy
mātaram	the mother
Atti	eating
tau aśvinau	You, the Aśvins
jīvase	For my life
gāḥ	The cows
muñcataḥ	are liberating

Meaning:

You two Oh Aśvins! You cause pregnancy through mouth and deliver the creation. The creation dies and gets delivered through your ankles. You kindly release the cows for my life and bless me.

Commentary:

Impregnation & manifestation

The hymn says, “You, oh! Aswins, ensure that all beings open their mouth and eat” This is all very mystical and it is difficult to understand if you read through superficially.

The hymn says the entire inflow into any being is through the mouth (mukhena garbham). The mouth is impregnated by the energy which is in the form of food

and drink. From the newly born baby to an old person, all open their mouth when there is hunger.

Pregnancy does not mean only bearing a child. When we receive a thought in the head, we are pregnant with the thought. We are regularly impregnated by thoughts in the head and then we try to manifest them through our system and release those thoughts. Whatever we receive from the mouth, it gathers itself and transforms into energy as it goes down. All food is ultimately transformed into energy which we call glucose. Thereafter it is distributed again to all the devās in the body and the devās do not retain it. They prepare the seven tissues of the body which relate to the seven planes of our awareness. The seven tissues of our body are nourished by the energy which is formed out of the food that we take in. That is why unless balanced food is taken, our nourishment of the seven tissues would not be fully complete. Eating as we like is one thing; eating a balanced food where there are minerals and vegetables, where there is enough calcium and protein is important.

Everything comes to us, from food only. Through food, which is taken in a very balanced manner, the seven tissues are well built. The essence of the food finally is in the seventh tissue which is called the sperm. The sperm expresses itself through the lower part again and gives birth to another being. It goes into

the mother's womb and grows there and comes out of the mother. This is how all that we take in, is on account of the initial food that is introduced into the mouth. All that we deliver into the outer world by way of our actions – apart from pregnancy, depends upon the strength that we have built, and that strength comes from the quality of the food that we eat. That is why there is a saying that, "The quality of food that you take also reflects itself in the quality of your action, your speech and your thought." That is why in all ashrams of the Seers, food is regulated in a manner that very chaste food which would build the tissues of the body in right proportion is given, and it is ensured to be expended. No one is allowed to grow in weight and grow a pot belly in an ashram. The energy gained also has to be expended. This kind of receiving is called impregnation. We are all impregnated through the mouth, and we deliver. The energy we receive from the food, we deliver to the surroundings by way of our actions, our speeches and our thoughts. We are regularly impregnated and accordingly we deliver.

For example, when classes are taught every time, there is impregnation and delivery without gestation. The teacher comes and gives out the wisdom, and the listeners keep receiving the wisdom. That is the beauty of teaching where, through teaching, people are cleansed, because it always comes from higher circles

and gets into lower circles. It is like taking a shower of energies all the time. From higher circles we receive and thereafter we distribute. That is why teaching is healing. A teacher is healed when he is teaching. The listeners also are healed because the energy carries that kind of magnetic impact. We receive to give, sometimes we receive to immediately give. Sometimes we receive, then we become pregnant of it and later we release. This receiving, holding, and releasing is a regular activity. Pregnancy is caused through the mouth and delivered to the creation. We release it to the lower circles around. Receiving vertically and distributing horizontally.

With pregnancy, there is a difference; it is held for a certain time. Sometimes people spend lot of time in ideation. They may not hold a thought for nine months, but pregnancy is held for nine months. In pregnancy, a life energy, a spark-like fiery energy is held by the matter in the body. It creates a kind of protective placenta in the womb of the mother.

Death surrounds Life

The next sentence says, 'the creation dies', meaning it gets hidden in the layers of the material that develops around the being who is in the womb of the mother. When the baby is delivered, the placenta gives way, or we see that the placenta is removed. The placenta is a

protection for the baby until it is delivered. Once the baby is delivered, the placenta is removed. If the baby remains in placenta, it dies as it comes out. That is why this placenta has a role to play up to a certain time to hold the baby, after which it has to give way. If it does not, it can cause death to the baby.

Likewise, as we take a fruit which the tree gives, initially the fruit is connected to the tree. As we pluck it or as it gets released from the tree, there are certain secretions at that particular point, which should not be consumed. It should not be eaten as it carries death. When we take a mango fruit as an example, when it is separated from the tree, a secretion can be seen. It should not be consumed and also, the joint that was connecting the mango to the tree, should be discarded. Likewise, if you eat an apple, that point where the apple disassociates from the tree, that portion should not be eaten. Likewise, with a banana, orange or a vegetable. The part, where it disassociates with the branch of the tree, should not be eaten because that is where a protective shield for the fruit existed earlier. Now that the fruit has come out, that shield has to be eliminated. That is why the banana peel, orange peel or the vegetable peel is eliminated, and the fruit is eaten. The inner part carries more life force.

Life is always surrounded by death, that should be known. We have to eliminate death to be alive. That is

why, the daily secretions in us also have to be removed. If the baby that comes out, is not put out of placenta, the baby dies. Within this placenta part, which is the death part of the creation, the life grows. Another example is, the rice grain is covered by the rice husk. The husk of the rice is too rough and full of fibre, which we cannot consume. Likewise, even when the cow delivers, the initial milk should not be taken. The first thick milk that comes from the cow is so full of protein and indigestible material. It is very tasty, and people eat it, but it should not be eaten! People who carry this knowledge, do not eat it. The initial or outer layers of any product shall have to be removed. It is so with all fruits, and it is so with all vegetables. The outer part or the peel contains material which the humans cannot digest.

The hymn says, “Surrounded by the inanimate substance, the baby grows in the womb.” That inanimate substance is called placenta. We cannot eat a coconut as such. There is the outer layer, there is the fibre and there is the hard shell which is removed and the inner coconut which can be eaten. We cannot eat the shell! Likewise, in creation all life is enveloped by an anti-life element.

In us also, daily there are secretions. We secrete from the ears, in the mouth, and all these are to be cleaned every day. Otherwise, it works as death.

Creation is a process of combustion. It is all the work of fire, by which things are developed. The other activity of fire is creating carbon. Very mystically the stanza says, “The creation dies and gets delivered through your ankles”, meaning, from the back of the being, it is delivered. When it is in the quarantine period, that which surrounds the being is all anti-life.

From anti-life, the life generates. The puruṣa sūktā also says, ‘sāśanānaśane abhi’. It means, “From the inanimate to animate and from animate to inanimate, you wonderfully manage the whole material of the creation”. The life is always protected by anti-life. Once the baby is delivered, we make sure, the doctor eliminates the placenta. That should not be taken by anyone, because it is poison. To give that placenta to cows is a horrible act. The foot-and-mouth disease that caused tremendous fear in Europe in early nineties was on account of feeding human placenta to the cow because the cow gives more milk when fed with it.

Cyclical activity: Receive to Release

We inflict many atrocities on the plant and animal kingdom to extract more than what nature gives. Wanting more and more, is our sickness. As much as there is psora in us, so much we want more.

Psora, according to Homoeopathy, is an insatiable desire. We always want more and more. The cry of the

civilized humanity is a cry for more! To draw more milk from the cow, we do many atrocious things to the cow. The milk coming out cannot be called milk anymore. We do certain things to the plant, we inject certain things into the plant to get more fruits, we also inject into the fruit to make the fruit bulge. It bulges and it looks healthy, very shiny, but there is not much nourishment in it. There is no natural taste in it. There is neither taste nor nourishment when we manipulate like that. There are natural fertilizers and natural pesticides which should be used. When we try to draw more from nature than what is intended, we are only causing a disturbance to the cyclical system in nature.

In the third chapter of Bhagavad Gita, the Lord speaks of the cyclical system that runs this universe. The cyclical system is the *Aśvins*. The wheel goes up, and comes down, and again goes up cyclically. All moves from involution to evolution, and from evolution to involution cyclically.

The sloka also says, “You keep on releasing.” There is a supply, an inflow and an outflow which is continuously worked out by these energies which are presided over by *devās*, and the *devās* are all presided over by the *Aśvins*. In us, the higher centres above the diaphragm are meant for receiving from higher circles, and the centres below the diaphragm are meant for distribution. We use our hands for distribution. The

centre for the hands and the legs, is at the base. The organs of action which we call the urinary channel, the excretory channel, the hands and the legs, as also the speech; they all belong to Mūlādhāra. Likewise, all sensorium is controlled at the Sacral. All thoughts are controlled and regulated at the Solar plexus. Up to that point, we keep on working with the lower centres.

The higher centres are meant to receive, and the lower centres are meant to distribute. From higher circles we receive, and we release into the lower circles. It is not enough that we only focus on receiving. We should also focus on releasing. Receive to release, is the keynote of the creation. That which we have arrested, starts binding us slowly. If we understand the cyclical process and follow it like the devās do, then we are not stuck.

Liberation to serve life

At the end of this hymn, Upamanyu says, “Please release me for the life of the cows, and for the sake of the cows (jīvase gāḥ)”. It means, If I am stuck in this well, I cannot take care of the cows, which I am entrusted with. He is not seeking liberation for himself from the well. He wants that he should be pulled out of the well into which he has fallen, by the Aśvins so that he can continue his activity of serving the cows.

We should also have the same attitude towards our life, when we are stuck. We should ask for release only to serve the surrounding life (jīvase gāḥ). We are all taught by religions to pray for ourselves all the time. But the Veda says, “Strengthen me and enforce me, so that I can serve the surroundings better.” What is the reason that we should be bestowed with more and more abilities? If we are given more and more abilities and we tend to block them, like the diabolics do, the consequence is that we are working against the flow of creation.

Here Upamanyu says, “Just for the sake of those cows, lift me up from this dark well.” The story is, his teacher entrusted him with the responsibility to take care of some cows, and therefore, he has a duty to discharge.

If a Master entrusts us with some work and we fall sick, and we want to come out of the sickness our prayer should be, “This sickness is disabling me to conduct the work that I am entrusted with. Master! Please help me to serve.”

Every student of a Master is put into one kind of service or the other. Unfortunately, we have lost that dimension that we live to serve. We should not live if we are not serviceable. If we have no utility in this world, why should we be here? Why should we be here when we are no more useful to the surroundings? That is why

in olden times once people realised that they were no more useful to the society, they used to walk out of the society. It is called *vānaprastha*. In the system of the wise, they do not hang around the family. They just move on. They say, “We did what we could, and now we have entrusted things to you, so you carry on, and we move forward.” So, they go to the forest, and they are willing to cast off their body. They try to attune with the *devās*, or with the Master or with the Lord and keep moving, say towards Benares. Somewhere on the way they collapsed! That is how, it was in the olden times.

The message is not to stay here, uselessly. For example, if we stay on here after the seminar, we are a burden to the organizers. When we are not useful, we better go away! As long as we are useful, we are here and serve. We look for life in us, so that we can support the life surrounding us. Only up to that point of usefulness, we stay after which our staying on is no longer valid. Since we do not know how to get away, we are hanging around the society and there are so many residencies, old age homes and all kinds of things developing in the world which were not there before! All this developed because, we do not know how to move on.

Upamanyu is therefore, not seeking help because he has become blind on account of the milk that was secreted from the white *Calotropis*. He was asking to be restituted, not for his own sake, but for the sake of the

cows. Our attitude towards sickness and our attitude for recovery from sickness is totally different from this. We want to recover for our own sake. For example, if there is a cardiac problem, we want to recover for our sake and benefit. Why should the devās cause recovery to us when it is only for us? The very key to the creation as is known from the Vedas is, if we exist, we exist for others.

In this context, there is a story of the cow and the tiger, which is well known. A cow was grazing in the forest and unwittingly fell in the eyes of a tiger. The tiger was very hungry. It was looking for some food, and it found a very healthy cow. The tiger approached the cow and said, “I am very hungry.” The cow said, “Yes, you are hungry, and I would do my duty completely well, if I offered myself to you. I agree, but there is one small problem.” “What is the problem?”, the tiger asked. The cow said, “I have a calf at home, recently delivered. It needs my milk. You need my flesh, and you do not need my milk. The calf does not need my flesh, it requires milk. I will give milk to the calf and come back so that you can have my flesh.”

The cow went home, and had a meeting with the family. The cow had three calves and then the bull. It explained, “A tiger is very hungry, and it wants me as its food. We have a duty to feed the hunger of others, so I give milk to the youngest one who needs it. The

other calves, they can graze on their own. Since, only this little one requires me, I will give milk and then go. You have to permit.” They let the cow give milk to the youngest calf. Later, when the cow was going back to the tiger, all the three calves said, “We will also come with you. We will also offer ourselves to the tiger.” The bull said, “If I offer myself, I think the tiger’s hunger will be fully satisfied. I am big and so strong, and I have so many muscles. Let us all go. Let the tiger be satisfied. We should live to support the life of others. Otherwise, why do we live!”

Sincerely all the five went to the tiger. The tiger was not even expecting the cow to come back. Normally people would escape. But the cow came back with three calves and the bull, and they were saying, “Please, spare others and eat me for today.” The tiger was perplexed, “What kind of family is this, extraordinarily service-oriented, and they are competing with each other for being eaten by me?” He said, “I do not want to eat anyone of you. I am so deeply pleased that I leave you all and find some other food, do not worry, you leave.” Such are the stories in Puranas to drive home the point, that our life is worthy only in so far as we are living to benefit surrounding life.

Thus, Upamanyu says, “I am not so much worried about my blindness. I am disabled and this disability does not let me take care of the cows of the villagers.

What would happen to the cows? My Master has to find another man. I lose an opportunity to serve. Therefore, kindly ensure that I am released from the well.” That is why he says, “Kindly release me for the sake of the cows and thus bless me.”

This is the eleventh stanza which puts us to a very high dimension of the purpose of life.

In the preceding slokas, it is described how the Aśvins help the devās and how the devās help the other devās and from above downwards, how all the energies flow. The higher ones are always there for the lower ones. That is why as humans, we have a responsibility towards animals, plants, and minerals. We crazily worship the devās, to seek all that we want! There is no end to it. This is how we learnt about the divine, thanks to the religions of Kali Yuga. All this activity of worshiping the higher beings in Dwapāra and Kali Yuga is to fulfil ourselves. In Tretā Yuga and Kṛta Yuga, worshiping was to fulfil the beings around.

This dimension appears everywhere in the ancient wisdom. Try to be useful in every possible way. Do not try to use in every way you can! We have become experts in using others for our own sake. We have to gain expertise to be useful to others in as many ways as possible. That inversion shall have to be reversed. All this wisdom has come, for that purpose.

In this mantra we have touched upon the sublime dimension of living for the sake of others. When Rāma has completed his work and when he had set everything to order, he just walked into the Sarayu River and departed into the river. Likewise, the Pāndavās, when they had conquered lawlessness and having established the order, they also moved on to the Himalayan āshram. There are so many examples like that in our purānas. When the work is completed, people do not hang around. As long as we are here, we have to be useful. Do not plan for a very comfortable residence. As long as there is breath in us, so long, try to help others. We can water a plant, feed an animal, a bird, or a human being, and we can be of support in so many ways. Any support that we offer to others gives the eligibility for us to be and stay here, otherwise not!



STOTRA 12

स्तोतुं न शक्नोमि गुणैर्भवन्तौ
छक्षुर्विहीनः पथि संप्रमोहः
दुर्गेहमस्मिन् पतितोस्मिकूपे
युवां शरण्यौ शरणम् प्रपद्ये ॥12॥

*stotum naśaknomi guṇairbhavantau
chakṣurvihīnaḥ padhi saṁpramohaha
durgehamasmin patitosmikūpe
yuvāṁ śaraṇyau śaraṇam prapadye || 12 ||*

Word Meaning:

stotum	to worship
guṇairbhavantau	your virtues
naśaknomi	I am incapable
chakṣurvihīnaḥ	I am blind
padhi	Upon the path
saṁpramohaha	fully illusioned
durgeḥ	Insurmountable

asmin kūpe	this deep well
patitaḥ	having fallen
yuvāṃ	You two
śaraṇyau	the source for surrender
śaraṇam prapadye	I surrender in its completeness

Meaning:

I am incapable of worshipping your unfathomable virtues. I lost my sight, and I am blind. Out of illusion I fell deep in this well, I cannot surmount. I totally surrender for your grace. I realise that you are the saviors of the savior.

Commentary:

This hymn is a prayer by Upamanyu for his Liberation from Illusion.

The ultimate prayer – selfless prayer

Ultimately, Upamanyu prayed to the Aśvins that he be lifted up from the well and be bestowed with eyesight, not for his own sake but for the sake of the cows that he had to take care of. That is the final of all prayers.

Prayers for self-propitiation are not so much heard, whereas prayers to serve the surrounding life are responded to. That is the fundamental of all

prayers. Somehow, the humanity is taught to pray for themselves. It is a trap that we all get stuck in. We pray for our health, wealth or we pray that our problems be solved, and we also pray for our wellbeing. All such prayers are but selfish activity.

Having made such a profound prayer in eleven mantras, Upamanyu says at the end of the eleventh mantra, “I need to come out of this darkness of the well. I need to gain the sight for the sake of the cows and their life.”

Prayers for group welfare

When we pray, we have to think of the group that we are entrusted with. We have to be mindful of the people that we relate to. It is for their sake that we have to be in good state. Every man has so many beings around him with whom he relates. That is a natural group.

From morning till evening, whosoever we relate to, should be benefitted by us, and it is not that we get benefitted from them. As long as we have the idea of getting benefit from others in our mind, we are taking to the route of darkness. As long as we intend to move forward, intend to help others and even worship for that reason, we are enabled to serve.

Upamanyu is not so much worried for the sight he lost. He is also not worried about the deep well in which he fell, but more worried about how to discharge

the duties he is assigned with, by his Master, which is, to attend to the cows.

We also have fallen into the deepest of the wells, to the tip of the tail of the Mūlādhāra, and we stay there in an inverted position, always seeking things in a selfish manner. We also desire initiations, want to be in light and want to be with the Masters of Wisdom. All is about 'what I want'! No one is interested in our being in light; if we are seeking it for ourselves. It is not for us, that we should work. Somehow this inversion took place in the Atlantean times. During Lemurian times there were not such prayers for self-seeking.

Today all prayers are made by worshippers for their own selves. Upamanyu said, "My Guru told me to relate to you, he gave me the technique to relate to you, I am relating to you not because I have fallen into the well, and not because I have lost my sight, but because of this situation of mine I am unable to serve the cows which are entrusted to me."

When we look at our lives, we are all entrusted with some groups, and we are in groups. We try to work for the groups. We should be interested to see how much we can do for the group, and how much we can serve the group. When we pray with such intent, our prayers are answered. If we are praying for ourselves, our prayers are not answered.

At the end of the hymn, Upamanyu says, “I am incapable of extolling your virtues, you have innumerable virtues (stotum naśaknomi guṇairbhavantau).” Through the previous slokas, we have known how much the Aśvins do in the creation. We have understood that they represent the Male-Female God, they turn the cosmic wheel, they turn the solar wheel, they turn the planetary Sun and bring out so many varieties of energies for the benefit of the beings in all planes. The scope of work of the Aśvins is extended to all the seven planes. Our work is just for the limited plane that we live and that too not the entire plane. It is just for a few people around us. Upamanyu said, “I cannot really worship you though I attempted to worship you with some of those dimensions which have dawned on me. I cannot go on exhaustively worshipping you. It is impossible.”

Veils of illusion

The student says, “I have lost my eyes on the way”. This is our situation too! Moha means illusion, pramoha means deep illusion, and sampramoha means deeper than the deep illusion.

Generally, we see what we want to see in others. We do not see the Soul. Therefore, our sight is already an illusion and we suffer from illusion. When a male sees a female or when a female sees a male, if they

recollect that it is male or female, they are into illusion. They have to see the Soul first. When we see anything other than the Soul, we fall into illusion. The illusion of hunger, thirst, and so many illusions are there to us. In this story, it is because of the illusion of the hunger and thirst, that Upamanyu has fallen into the well. So, he says, “I am illusioned, not only illusioned but deeply illusioned (pramoha), fully, in all dimensions I am illusioned (Samyak pramoha).”

In our case, we seldom think we are illusioned. We are so deeply in illusion that we do not even think that we are illusioned, because we are accustomed to being in illusion. Whatever we see is different from what it actually is. We see what we want to see, and we do not see how it really is. We see according to our angles. Likewise, when we listen also, we do not hear what is to be listened. Instead, we hear what we want to hear. That is why teachings get distorted. We listen to one thing and then when we transmit it, something else is transmitted. It is so very common that we do not even know about it.

When we are in connection with the Soul, then the veils of illusion do not fall on us. Otherwise, there are only veils. We may read ‘Isis Unveiled’, but the veil covering us is very much there. Therefore, these veils, exist. This veil is called Moha.

We may be liking someone very much at one point in time, and at a later time, we may not. Because what we see in the beginning changes, and it does not remain the same. They look to each other, and they feel the angel in the other in the beginning. But then slowly after a year or two, they start seeing the devil in the other! Every time when we meet, certain new illusions may set in and certain old illusions may go away, but illusions always remain! There is no use, if we are losing some veils, but gaining some more. That state is a hopeless state called Pramoha. Thereafter, sampramoha is complete illusion in all dimensions! Completely, in all the dimensions, we are in illusion. This state is what Upamanyu refers, when he says, “I am in such a deep illusion.”

It is already a great initiation to know that we are in illusion. It is already something, when we know that we do not know. On the contrary, we believe that we know. On the path to wisdom, we have to let go all that we have known, before we are briefed again. Therefore, Upamanyu says here, “Having lost the sight, I have lost the path. On the path I am totally illusioned.” When you are not able to see the Soul in the other form, it means, we have lost the sight!

The moment we relate to the other being, the first thing that should come to our comprehension is, “This is another Soul like me. It is as much as I am. It is a being, as much a being, as I am.” That would enable the sight

to remain. When this is lost, there is a veil. Thereafter, veil after veil is built up leading us into deeper illusions in multiple dimensions.

When Madame Blavatsky was in great hunger she was told by her Master, “Hunger is but an illusion.” It is very difficult to comprehend. If we have timely breakfast, timely lunch, and dinner, we are contented. If something is missing today, for example if there is no breakfast, then there is already a crisis. Some persons even feel that they may die if they don’t take breakfast. It is a state of illusion! Hunger, and thirst, are very basic things. Of course, there are many more things apart from these, which we are illusioned about. In this episode, Upamanyu’s illusion was hunger. That is why on the first day he was drinking the milk of the cows and the teacher warned that, “These cows do not belong to you; how can you drink their milk?” The second day he took the foam of the milk, meaning he milked the cows, otherwise where would the foam come from? Again, the teacher warned him. He was warned about this illusion of hunger. The third day he could not but look for some other food and he ate some leaves. In plucking those leaves, the nature wanted to teach him. The milky secretions of the plant fell into his eyes. Upamanyu picked up a leaf and that leaf caused the problem to him leading to his blindness. The illusion is hunger. Therefore, he fell.

Therefore, he says, “On the way, I got illusioned and I fell into a deeper illusion now on the way (padhi sampramohah).” Padhi means on the path. We get illusioned, and the illusions are more in the so-called spiritual path. This is another dimension.

Generally, people have normal illusions. The so-called spiritual aspirants have added illusions. From illusions to more illusions, is like the cherry on the top of the ice cream! For a normal person, these spiritual aspirants look like queer, funny people. We are supposed to get more and more normalized as much as we are with the spiritual practices. Instead, we tend to be less normal. Our state is that, earlier we had certain illusions, and now we have some more illusions. That is why we need to dip deep, on a daily basis. We have to zero in and feel the ‘I Am’ and feel ‘That I Am’. When we move out, the basic connection we should have is, ‘That I Am’. When we do not anchor to ‘That I Am’, illusions surround around us in innumerable numbers, and in many dimensions. That is how Upamanyu fell in to an insurmountable well, as he got into such an illusion.

Surrender and Grace!

durgehamasmin patitosmikūpe

“I have fallen into this well, which I cannot come out of, by myself. The well is so deep, meaning, the illusion is so deep. By my own effort I cannot come out of it.

Therefore, I have related to you though the method or tool given by my teacher to me. It is for you to save me or leave me like this. I take surrender under you. You are the saviours of the saviours.”

All saviours emerge from these Aśvins. They are the saviours of the saviours, because everything commences from them in creation, at all levels, be it at cosmic, solar or planetary. It is this Male-Female dimension of the deity that is the basis for all. It is the basis for all sounds, all colours, and all patterns. It is the basis for all devās, and all the beings. The Aśvins exist in all. So, Upamanyu said, “Who other than you, O’ Aśvins, can save me? If you cannot save me, I am done, because if you cannot, no one else can save me.”

In creation, the Aśvins, or the Male-Female principle is the presiding deity. All others are subordinate to them. The teacher gave the key to the student to relate to the Male-Female divinity, about whom a lot is explained. Many dimensions are given relating to Aśvins, so the student here says, “If you cannot save me, no other can save. Therefore, I relate to you, I surrender to you. I offer myself to you, it is for you to decide whether to lift me up or leave me.” That is how the stotram concludes.

The human effort has its limit. After having made all the effort that we can, we can only wait! Nothing else can be done. The human effort by itself cannot yield everything. It has to be responded by grace. For

Upamanyu, the grace descended. The Aśvins descended in golden light. They entered into the well and uplifted Upamanyu from the well. We must understand how the lift-up happens. There is a thread in us which develops through ardent devotion or with intense Yoga practice. This thread is called citriṇī, meaning it is the thread of consciousness. The thread of consciousness descends from Sahasrāra to Mūlādhāra and lifts up the being from within. We are lifted up from our own well to the heart centre, and later further lifted up to the throat centre, then to the Ājña centre, and with that, we are out of the well!

Having lifted up, and having bestowed sight, they offered some sticks of fuel as food to Upamanyu for quick nourishment. We use the same in the fire ritual when we invoke the deity called Narasiṃha, the man-lion. It is called Kadi in Sanskrit. It is so full of fire and if we just set it in the flame, it immediately burns. Those are grown on the hill slopes, especially in dry areas. A dry area means it is already a fiery place. They are full of fire and satiate the hunger of fire. The Aśvins said, “You have gained sight, you have come out of the well. It is all because of the hunger, that you fell into it. Now you can eat them.” But now the student or disciple is much less unwise! He has grown wiser by then, that he knows, he should not eat as soon he is offered. It is because the Aśvins gave him the sight. Here, getting

the sight means, he is able to see this dimension of the Soul, more than other dimensions. So, when the food was offered, he did not eat it himself. He said, “Let me go to my teacher and give it to him. It is because of him that I could gain your grace. Let me first go and pay my respects to my Guru and offer what you have given me to eat. It is up to him to do what he likes to do with it.”

An Initiation

Upamanyu went to the teacher, and he informed the teacher about the episode. He offered these few sticks of fuel that were given to him by the Ásvins. The teacher was extremely happy for the discipline followed by the student by which he had attained the vision and for the help from Ásvins. Upamanyu, no longer had illusion for hunger. Hunger and thirst are also overcome when we have the dimension of the Soul. The teacher was very pleased, and he gave the sticks back to him and said, “You can eat now.” Only then Upamanyu ate the sticks. He became a great initiate, thereafter.

Upamanyu is one of the great initiates we have on the planet, and he went through the fire of discipline of this teacher, Dhaumya. He is an extremely disciplined teacher. He did not let his disciples loose, he was very Plutonian, and that is why he is said to be an iron teethed one. He has a title Karshaya Sadhanti. He has teeth which are like iron pieces, meaning he can

crush anything. His discipline is such that he can crush anyone. Better we get to such teachers so that we are powdered by their discipline, and then get resurrected. If we go with the teachers who are soft, they only inform us, and they do not crush us. So, crushing teachers are Saturnian, and this teacher is Plutonian. Through such a teacher, the job is done very fast, and the student is enlightened.

Vedavyasa also speaks of the beauty of this hymn. He says, when the student regularly relates to this hymn, not only does one improve the eyesight, but also get cured of eye sicknesses. This hymn is suggested to gain back eyesight when we are in danger of losing it. This is suggested because Áśvins stand for the eyes. Anything appearing as two in us, is an aspect of Áśvins: like the two ears, two eyes, two nostrils, upper and lower palates, two hands, etc. Anything that we see as two is but one functioning as two. When there is a malfunctioning to these pairs, they can be set right, when we relate to Áśvins. This is one dimension.

Another dimension of this worship is that the disciple can gain immortality by relating to the Áśvins.

The third dimension is, the disciple gains the intricacies of the keys of astrology, which is one of the most valuable occult sciences. The keys relating to astrology are revealed to the disciple. Additionally, this hymn also reveals many sciences with respect to

their inner dimensions, and there would be no branch of wisdom which cannot be comprehended.

By getting initiated into this hymn and relating to the Ásvins, the Veda reveals itself. When we get initiated into this hymn and then daily relate to it, we would have gained not only wisdom but also complete bodily health. Our life span would take to its optimum level, meaning that we do not die somewhere abruptly on the way, but we live our full span of life.

Another dimension is, we gain a lot of self-confidence in us, and we would be living in comfort in all the planes of existence, of which it was informed in the beginning: bodily comfort, inner joy, and Soul's bliss.

For the benefit of the seekers, the story is given by Vedavyasa together with this hymn in Mahabharata in the first canto.

May you all be blessed by the Ásvins!



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