

Kulapathi E. Krishnamacharya

SPIRITUAL PSYCHOLOGY

PRELUDE

We feel very much blessed and happy to bring this wonderful book of Master into publication again. This is a book that would be prescribed as a text book for the students of practical occultism in the 21st century. This book is a key by itself to unlock the hidden psychological capacities of the aspirant. Many practical explanations are given for the understanding of the very abstract subject — Psychology. A study of this book enables one realise that training the mind is the main aspect in the path of Yoga. This book, even though it is small, gives all links between Yoga, Astrology and the teachings of the scriptures. The practical instructions given in this book are simple and straight for the aspirants. The meditations given at the end of the book are the Vedic Mantrams in English. Those who practiced them for the time prescribed, attained the promised result.

May the Master bless brother B.V.S. Sastry, who brought a good print of this in a considerably short time, brother Devi Prasad, who made the art for the cover page in all perfection, and all other brothers who helped us in this effort from behind the screen.

Guntur,

6-1-2001

— E. ANANTAKRISHNA

FOREWORD

Mind has two faces: the one which is turned towards the body and its needs. This mind includes ambitions, desires, emotions, instincts and reflexes. The second face is turned towards oneself, the real I AM, often called the Spirit. Between the two faces there is the marrow of the mind. This forms the gateway between man the known, and man the unknown. Psychology deals with the mind's face, that is, turned towards the body and the objective world, through senses. However much one knows about this mind and its object, the objectivity, he cannot obtain a mastery of his mind. A process is required to reverse the gear of the mind and that process is the eight-fold Yoga Path. Before the process is followed, there should be the acceptance of the objective mind. It should accept to submit itself to the Spirit and it should accept to relinquish its objective journey for good. It should give itself up to the quest of the Spirit. Cognizance of certain facts makes the objective mind accept this. The present work is aimed at the cognizance required.

The contents of this booklet were called forth into existence by my spiritual colleague, Mr. Albert Sassi, who came all the way to Visakhapatnam from Spontin in 1970. He received the typewritten copy, reached Spontin and left his physical sheath within a few days. Subsequently it waited for its day to see the light after which it was published for the first time as a serial in the monthly journal "My Light". Now the work has been taken up by the active co-workers of the Institute for Planetary Synthesis (I. P. S.) in Geneva and within a short time they have prepared a copy ready for multiplication and distribution. I thank our brother Rudolf Schneider for taking the interest and the younger souls of the I. P. S. who took all the pains to scan the text and prepare the finalised version.

Dr. E. Krishnamacharya

Visakhapatnam

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SPIRITUAL PSYCHOLOGY

A thorough knowledge of the intricacies of the human psychology is inevitable for a student of practical occultism. Man is a well planned volume of finer forces ever at work. These forces exist imperceptibly like the tender folds of petals in a bud. The future colours and fragrance of the blossom exist potentially in the bud stage. A mishandling of the bud spoils the future blossom. Whenever there is an attempt to handle the finer forces, man sets up a series of chain actions that operate subjectively and objectively.

The human mechanism has a structural and a functional body. The structural body is but a vehicle and an instrument of the inner man. The functional body is qualitative and forms the vital, mental and Buddhic planes of man. It is important for a practice of occultism to have a definite knowledge of the anatomy of the physical vehicle and also that of the finer vehicles. First let us have an understanding of the physical vehicle.

What we know as the physical body is no body in its scientific sense of the term, it is the result of the equilibrium of various forces at work. The physical body is only as it appears to the mind. A set of chemical chain actions causes the body to exist. Every second there are chain actions occurring as reversible reactions between two states, the organic and inorganic. The process of fertilization and the growth of the embryo into full-fledged human body includes the actions of the inorganic and the organic kingdoms. Air, food and water are taken in to form the organic matter. The metabolism keeps the influx uniformly and uniformity is understood as health and longevity. Unless disturbed externally, it runs its natural course with good ease and comfort. It is the first duty of a Yogi to see that this equilibrium is not disturbed either by himself or by the environment.

To maintain the equilibrium of the physical tissues of man, there should be a functioning machine. This machine is termed the vital body (Prana Sareera). Prana exists in space and is inherited by atoms during the process of their formation. The organic cells draw it from space in many forms, and the widely known form is what we call sunlight. On a grosser level (gaseous stage), we understand it as oxygen. On a still grosser level (liquid stage), we understand the same in terms of water. On the grossest living level that can exist on this planet Earth, we understand it as the demarcation layer between the food that is taken in and the tissues that receive it. This demarcation layer aids the process of assimilation and is called Anna. Prana permeates the whole physical sheath in all its minutest divisions. It exists as immaterial substance.

Three types of simple (immaterial and qualitative) substances make up the vital body of man: Pulsatory, Radiatory and Precipitatory. Their functions are pulsation, radiation and materialisation. Pulsation creates centripetal and centrifugal pulsations (Pranas) and makes the pulsational poise (Samana) possible. This poise sustains the shape of the physical body in accordance with the plan of the mental and higher planes. This double pulsation is called Prana-Apana in the science of Yoga. Oriental physiology calls it Vaata. 'Space pulsates' is one of the scientific propositions of the ancients. This property of pulsation is inherited by the living beings on this Earth as the double process of Prana and Apana.

Radiation manifests the heat-light and electromagnetic principles on the background of pulsation. This radiation causes vitalization of the mental body and also of the four other pulsations* (Pranas) from the pulsational poise. This forms the whirlpool of *combustion* in man. It is termed 'Pitta'. As a third step, the materialisation occurs after these two stages. It is a phenomenon of the biochemical chain action that results in the physical projection of the model body which was already existing on the mental plane. (The physical body comes out of and goes into the mental, and this will be explained elsewhere.) The process of materialisation forms the third whirlpool which is the pool of tangible matter-forming. It is termed 'Sleshma' (Adherence). The three vital immaterial pools correspond with the Puranic Vishnu, Rudra and Brahma symbols on the anthropomorphic plane. The Puranic terms represent the same pools in space on the planetary, solar and cosmic planes.

* The five pulsations (Pranas) are: Indrawing, Outthrowing, Compressing, Expanding and Equilising forces. They are called Prana, Apana, Vyana, Udana and Samana respectively.

The centrifugal and the centripetal pulsations are maintained by the poise. They are governed by the *combustion* on the one side and the materialisation on the other side, and are caused simultaneously by the process of pulsation. The whole process forms an equilateral triangle of forces operating in a cyclic order. These forces manifest first on the mental plane. As they are being materialised or made to descend to the astral, etheric and physical planes, the phenomena of expansion and *cohesion* make their manifestations. This is the relationship between the three creative pools and the five functional manifestations which work from the subjective to the objective states in man. The three creative manifestations exist in perfect interrelation in a healthy man and represent the triangle of the Tantric symbolism. The fourfold manifestation of the *combustion* pool stands as a perfect square with its geometrical centre located by the cross-lines of force represented by the meeting place of the *diagonals* of the square. The five pulsations are represented by the four corners and the centre of the square. These five points are represented by the emblem of the five-pointed star bequeathed to the sons of the Earth (Pandavas) by the Pitris (reproductive intelligences) in the Mahabharata. The above mentioned symbolic representation of anthropogenesis belongs to the Vedic tradition. This forms the basis of the functional anatomy of the ancient medical science, the details of which can be better understood by a careful study of the arrangement of the altars in a ritualistic hall.

Every object, animate or inanimate, is composed of atoms. Atom is but an equilibrium of forces working as a unit of matter. It is rather a system than an item. Every atom is composed of some parts of which the atom is a whole. (It is a solar system in miniature — a seed solar system or a would-be solar system in its process of evolution.) The parts are made up of vibrations of primordial matter (Moola Prakriti). These vibrations emerge from Akasa. They are fabricated by the space mind into various *archetypes* to manifest as atoms. The archetypes exist eternally and manifest periodically. Each stage of a manifestation is alternated by a stage of merging (Pralaya). Various vibrations exist in space in various rates of motion due to the diverse directions and planes of force. The whole unit of the atom exists as an equilibrium of some such forces. Its pattern and behaviour are preserved by an intelligence which is ever unmanifest. This intelligence is termed 'Viswakarma' in the Vedic literature and 'Kriya Sakti' in the Tantric literature. Thus the whole of the creation with the various parts as different objects is made up of the same matter, propelled by the same force and governed by the same intelligence. This is one illustration of the oneness and the one presence of the essence in and about the whole creation.

All the atoms pass through a series of stages in evolution like the mineral, the plant, the animal and the human. Up to the end of the mineral kingdom of evolution, they are called atoms. While undergoing the plant stage, they are called plant atoms or plant souls. While passing through the animal kingdom, they form into group souls in the primitive forms and individual souls in the advanced forms. While forming into the individual souls, they undergo a differentiation into the five faculties of sense organs, upon the background of the mind. At this stage, space mind begins to take its seat as a unit mind in each soul. Thus it passes into an experience of objectivity. While entering the human stage of evolution, they acquire self-consciousness while still existing in a degree of individualisation. At this primitive stage man lives as an individual. A hard mental shell is necessitated to hatch the inner faculties into the higher function of consciousness. This mental shell is called individuality which works out the psychology of the lower man. It is necessarily self-centered with all its baser instincts enough to nourish the physical vehicles. Soon after the required training is acquired, the shell becomes porous and gives way to a mental shell called personality. Within this shell, the behaviouristic layers are resurrected into rational and intellectual planes. At this stage, man acquires the faculties of thinking, reasoning, reproducing and initiating. Knowledge belongs to this level. Possessive instincts still exist but on a subtler plane. The next stage is that of self-consciousness when man begins to feel the existence of himself as a soul. Man has an intellect, man has a personality, but man is a soul. The tension of the intellectual meshes or lines of force is gradually released through a process of magnetisation. This is done through the instrumentality of an already perfected soul. Herein comes the need of a Guru. A Guru never imparts knowledge to a disciple. He gives his presence to the soul of the disciple to

magnetise it to acquire a faculty of feeling its own presence. While doing so, he changes the polarity of the disciple.

CHANGE OF POLARITY

Every individual has two poles, one in himself and the other in the centre of this Earth. Through this polarity, he is kept attracted to the centre of the Earth-element in his body. All his vital and mental activity is gravitated towards the physical tissues of his body. The centre of his lower pole exists in the lower triad (base centre, spleen centre and navel centre). The man of personality has his lower pole shifted to the next level of consciousness. This includes the spleen centre, the navel centre and the heart center. In the first triad, man is behaviouristic. In the second triad, he is bound by affection. The pure love activity of the heart centre expresses, still clouded by the animal emotions of the spleen center and the bondage of birth relationship at the navel centre. It is significant to notice that the child is bound to the mother by its navel. In the third stage, the stage of soul-awakening, the higher triad is gradually awakened. This higher triad is composed of the throat centre, the brow centre and the head centre. The heart centre works as a fulcrum with its love activity being redirected as a stream changing its current from the lower pole (lower triad) to the higher pole (higher triad). In the individual and the personal levels love expresses itself through carnal relationship. The concept of beauty and art are expressed only through form, colour or meaning of a word. Beauty beyond and above form cannot be conceived at this stage. Similarly, love without an object cannot be experienced. During the process of the hatching of a soul out of a personality, the stream of love is made to flow in the upward direction as a jet. Man is gradually liberated from his bondage of geotropism and learns to sublimate into a state of heliotropism. A Guru works this process in a disciple by stimulating the heart, the throat and the brow centres. If he works through the brow centre it is through his own glance; if through the throat centre, it is through his own word (invocation through sound). This process is specialised by Master C.V.V.* in the modern age. If the Guru wants to work through the heart centre, he does it through a process of contacting the disciple at the heart from his own heart centre by virtue of the power of love. In any one of the three cases, the lower pole becomes less active with the disciple and the higher pole is stimulated. (In the stage of perfection, the lower pole is once again reactivated from above in terms of the higher purpose on the planetary, solar and cosmic planes). The vital current that is redirected upwards by the Guru attains a state of luminosity. It works more as a luminous tissue which substitutes the seminal fluid of the lower triad. This luminous tissue is termed Antah-Karana. Out of this tissue a new vehicle is built as an abode of the disciple on the soul plane. This progress is called a second birth. This tissue surpasses space and can exist through the medium of consciousness. It is self-propelled. On this plane, various disciples live in the presence of their Masters even at a distance of hundreds of miles. It is a well established fact that the disciples of this plane receive regular lessons and instructions from their Masters through the language of impression. The building of the Antah-Karana Sareera begins with the building of the 'Higher Bridge' in the language of Master C.V.V.* Just above the brow centre, there is the pineal gland and the pituitary body. These two together contain the controlling centres of the involuntary, instinctive, reflex subconscious and unconscious behaviour of man. These two bodies exist in proximity without touching one another. The luminous tissue is first created as a spark like that of an arc-lamp which connects the two carbon rods. Igniting this spark is done through an invocation of the Mantra "Pituitary hint" by Master C.V.V. Then follows the invocation "The Higher Bridge — Beginning". The luminous tissue begins to permeate the throat and the heart centres. Thus we see that the spiritual evolution of man includes the individual, the personal and the soul levels of man. Individuals exist in masses. Personalities exist in societies. Souls exist in groups. Individuals live together in space. Persons (personalities) live together in minds. Souls live together in one Soul.

* see "Notes"

THE DESCENT OF THE PLANETARY PRINCIPLES

The minerals of the earth influence the minerals in our body. The oxygen, nitrogen etc. of the atmosphere influence the gases in our body. The magnetism of the earth aids the existence or the cohesion which we call the physical body by imparting the magnetism for attraction between any two cells, and finally imparting the same magnetic force to effect repulsion between two cells whenever excretion is needed, or disintegration of the body is needed in the name of death according to the Law of Pulsation. Here we find that the Law of Magnetism works subordinate to the Law of Pulsation. At the same time the Law of Pulsation works subordinate to the Law of Magnetism when the two laws govern the two major reversible reactions called birth and death. The mind binds the body through biological and hydrostatic factors. The mind is one of the manifestations of Electricity that resides as neutral in Akasa.

The Moon does the same thing to our Earth and governs our mind also. It is a known fact that the Moon controls the tides of the ocean. The Moon reflects the rays of all other planets including the Sun, and especially of Neptune. Hence, the mind of man inherits all the planes of the planetary wisdom by way of reflection. It receives the ideas of:

the	Ego,	(the	Sun	principle	on	the	planetary	plane)
the	Spirit,	(the	Spiritual	centre	of	the	Sun)	
the	Space,	(the	Uranus	principle)				
Time,		(Saturn	principle)					
Experience,	(Neptune principle that reflects experience exclusive of an object or							
vehicle		of						experience)
Action,		(Mars	principle)					
Expression,		(Mercury	principle)					
Wisdom,		(Jupiter	principle)					
& Love,	(Venus principle)							

The human heart has the centre in which all the unity exists and hence it represents the Sun in our Solar System on the anthropomorphic scale. This shows that the process of superimposition (Nyaasa) of the principles of the Solar System upon the system of the individual is of prime importance to a student of Yoga. Of course, the names of the planets serve only as alphabet, or the symbols of the various Intelligences at work. In fact, these Intelligences belong to the Deva kingdom, whereas the Planetary nomenclature forms the insufficient glossary and dictionary of the beings of the Deva kingdom. For the proper understanding of these planetary terms it is always insufficient and unsafe to rely upon the Astrological explanations. Astrology forms but one of the six keys to spiritual wisdom.

SPIRITUAL ANATOMY OF MAN

A student of Yoga is expected to be conversant with the fundamentals of the Spiritual Anatomy. It explains how man is composed of sheaths (Koshas), planes (Lokas), and their subdivisions.

Man is composed of five sheaths: the physical (Annamaya), the Vital (Pranamaya), the Mental (Manomaya), the Intellectual (Vijnanamaya) and the Experiencing (Anandamaya). The first four are made up of and permeated by the fifth. They emerge from and merge into the fifth periodically. This alternation of states through periodicities occurs through units of time, from a split-second to a Mahakalpa.

The Physical sheath is known as our Physical body. It exists in the form of seven tissues, from the subtlest to the grossest (from the reproductive tissue to the bony tissue). These tissues are made up of matter, organic and inorganic. The terms organic and inorganic represent the degree of awakening in the atoms. The whole physical body is a precipitate of

the vital reactions, the forms of which are protected as a cumulative model in the mental body, and this has been explained before. Every second the physical matter is expressed as an exhalation from the vital body and reabsorbed as an inhalation into it. The vital body, so to say, pulsates the physical body. The physical body serves as a vehicle and an instrument. It also serves the purpose of a lens to focus the rays of the higher bodies. Nourishment and excretion are the manifestations of its pulsation.

NON-MATERIAL SUBSTANCE

The vital body is made up of a type of immaterial substance which can be termed simple substance. It is non-physical yet it exists as matter. The vital body of a human mechanism is nothing but a sample of Moola Prakriti charged by a force which is exactly a function of electricity and magnetism. It is produced on this Earth through an interaction between the Sun and the Earth. A greater Sun than the Sun of our Solar system, who is known as the Pole Star, imparts the magnetic behaviour of the Earth through induction. Due to this induction our Earth behaves as a magnet with its two poles.

POLES ON EARTH

When the Earth was in its child state, it had its upper pole in our Sun and the lower pole in the region of the then existing North pole. During that period, this Earth was only a half-globe with its one pole, i.e. the North pole. That pole was towards the Sun and the half-globe was going round the Sun with its circular base away from the Sun. At that time a group of intelligences descended upon our Earth from Venus and another group from Mars. Both of them worked out through love nature and those from Mars worked out the interactions of the material of the half-globe. By the time this process was complete, there was the birth of the second pole or South pole. By that time the Earth had undergone a tilt and the North pole deviated from our Sun to our Pole Star. From that time onwards the Earth began rotating with its equator facing the Sun. The tilt was about 90°. This change occurred also in every atom of this Earth globe. Every atom received the two poles. On the biological kingdom, there was the completion of the construction of the physical bodies and the separation of sexes as a necessity for reproduction. Previously the biological kingdom was a group of hermaphrodites multiplying through a process of binary fission. Since then, every plant and animal and man possesses the higher and the lower poles. The higher pole is creative and receives its spiritual food from the Sun. The lower pole is reproductive and receives its physical food from the Earth. Sun-light began to create lives while the individuals began to reproduce forms. The two different types of cosmic intelligences called 'Pitris' and 'Devas' assisted as co-workers. The Pitris worked out Moola Prakriti into seven planes, — Physical, Vital, Mental, Buddhic, Nirvanic, Para Nirvanic and Maha-Paranirvanic. In every plane they left their deputies to work out the sub-planes and the further sub-divisions in groups of seven. The Devas charged these planes with the solar principle. Along with this process they incorporated themselves in these various planes and became the nuclei of atoms and egos of souls. These two groups of intelligences worked out the evolution as a twofold process; one, of the form from gross to subtle, and two, of the consciousness from subtle to gross. As a result, matter evolved into higher forms and consciousness descended in various degrees into these forms. Forms are preserved in the Deva intelligences as photographs from the creation of the previous Earth globe. They exercised these forms upon matter and matter is worked out in terms of these forms. The result is the evolution of the various forms from physical atoms to the physical bodies of various beings.

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

matter that is devoid of consciousness according to the ancient wisdom, consciousness is temporarily suspended in the atoms of inert matter just as the electric lamp is put out by a break of circuit. Thus the Agnishwattas caused the birth of grosser matter by sacrificing their fire of consciousness temporarily, they being conscious all the time. "When everything goes into Absolute Nothingness (the absolute subjective presence of everything as Subjective Presence of One Lord), these Pitris enter the centre, which never rotate into the expenditure of the world's fuel and around which everything rotates from existence to nonexistence. There they take to meditation until the One Lord exhales the whole creation into the Dawn of the next four-faced Brahma." (from Bhagavatam)

As the Earth rotates around its own axis every day, the Sun describes spirals around the Earth. This spiral of the apparent Sun's path in its diurnal motion serves as an induction coil to the Earth's magnet, the result being the electro-magnetic phenomenon which we call life. With this life of the Earth all the beings are vitalised. Individual vital bodies form from matter of this life.

The Sun is the lens of our Solar system. Into him all the principles converge and from him they diverge to form the various planetary vibrations of the spectrum and densities of the planetary matter. From the cosmic plane, the higher intelligences enter into the functions of the Solar plane through the Sun-ball. In fact the Sun is not a ball of matter but a range of focus. He is the gateway between the unmanifest and the manifest groups of functional intelligences. Devas and Pitris work out the Sun-ball from the stage of what we know as the deep or the blue sky. The Sun is the seed of the Solar system sown in the fertile soil of the 'blue sky' periodically. In every season the seeds are sown to germinate. This germination takes place in the form of the radiation of the Sun-ball which sprouts into the shoots which we call the Sun's rays. The branches bear flowers as planets*. Devas and Pitris work out of the Sun-globe, inhabit it and descend into the planets through various paths. Devas descend upon our Earth directly through the Sun's rays and Pitris descend through reflection upon the surface of the Moon. Hence we receive Devas through the solar rays, and Pitris through lunar rays. This reflection brings down to Earth the property of reflection and for this the water state of matter is required on this Earth. On a subtler plane there is another medium of reflection borrowed from the Moon by the Pitris and that is what we call mind. For this purpose, the Moon of every earth is composed of cosmic mind. The chemistry of the Moon differs from the chemistry of the Earth to a vast extent. It is a misconception that our Moon is a part of our Earth shot-out. Ancient wisdom teaches that our Moon was the previous Earth. Law of Correspondences shows that our to-day's food is tomorrow's mental matter. Much truth lies in this statement. Every day our physical food nourishes our vital matter which then nourishes the mental matter. Subtler vehicles are nourished by grosser ones, but grosser food is managed by subtler intelligences. The mental sheath of man serves as a surface of reflection. It forms the demarcation line of objectivity. Without mind there is no phenomenon of objectivity nor the objective world. Upon the surface of objectivity, the faculties of senses are to be evolved. The five senses of man are only the five faculties of mind. They are formed by five different angles of reflection. Feeling through senses is only a vibration of the vital matter in different arithmetical values. Change of rate of vibration causes the difference between the two senses of the mind. So also among the five senses of mind. Thus we can see that the activity of the mind is only a movement of the vital matter in terms of vibrations. By this we can understand that the mind is neither matter nor plane, but mere activity. This activity denotes movement of the Moon. The Moon goes round the Earth producing various apparent angles with the Sun as seen from the Earth. Each angle reflects a Moon phase which causes the required rate of vibration on the mind of the beings of this Earth. The full Moon and the new Moon cause the two types of culmination of these vibrations. They mark the rounding up of the chain actions of movement in each sequence. From new Moon to full Moon, there are fourteen Moon phases recorded by the ancients in the ascending order. They are called the phases of increasing Moon. Again, from full Moon to new Moon, another fourteen Moon phases are recorded. They are called the fourteen phases of the decreasing Moon. They create activity on this Earth on the mental plane in accordance with the activity of the Manvantaras on the cosmic plane. The fourteen phases of the increasing Moon represent the activity of the fourteen Manvantaras and those of the decreasing Moon

represent the passive subjective course of Pralaya known as the night of Brahma. Every lunar month has these active and passive phases alternating. They govern the mental activity of the Earth and consequently the mind of the Earth beings. All the moods of the human mind are due to an interaction of their mind with the lunar phases. Every mind has its own lunar calendar starting from the place of the Moon at the time of birth. A careful adjustment of food neutralises these moods and keeps the mental activity fully in tune with the moon-phases on the planetary level, liberating the mind from the moods of the individual level. A student of Yoga is expected to learn his own ease with his food through the skilled aid of the Guru.

* See Note 6.

Weight, volume and location belong to the physical body. Activity and movement belong to the vital body. Objectivity and the birth of numerical potencies (senses that frame the points of contact) belong to the mental body. Objectivity is the birth of number. Arrangement of objects is a faculty that belongs to the intelligence. Herein comes the Buddhic plane, a plane of no matter but intelligence. Only the effect of this plane can be perceived by virtue of the arrangement made among the objects of the first three planes. Intelligence arranges the tissues of the body, the functions of the vital matter and the activity of the mind. Of course, there is a simple substance acting as a vehicle on the Buddhic plane also. There are Buddhic atoms working on the plane of intelligence. They are self-propelled and arrange themselves as streams to form lines of force along which the other three planes are constructed. They can be compared with the ropes which bind a tent to stand in its own shape. The physical body is like the tent with the physical nerves as the ropes. The lines of force which bind the tent cannot be traced without ropes. The ropes stand due to the arranged tension. The lines of force can be known only through the material though they exist above and beyond the ropes. The lines of force are the product of the intelligence of the tent maker. They exist in the intellectual body of the maker even before they are made manifest through the ropes. Previously they exist in Saadhya state and periodically they manifest into the Siddha state. Jupiter is known as the 'Wisdom of Gods' and Mercury is famous as the 'Messenger of Gods'. In fact Mercury is the translator of Gods' messages from the experience levels to the levels of thought and language. These two principles are explained elaborately in our volume 'Spiritual Astrology'.

At its lower end the sheath of Intelligence is in contact with the mind; the vital matter and the physical matter follow lower down. It is in contact with the pure experience at its upper end. In between there is the pure Intellect which is governed by the faculty of discrimination (Viveka). Left to itself, man's discrimination is coloured by mind and senses, and hence the intellect of the average man is a muddle, coloured by the motives and animal instincts of the lower nature. At this stage many of the motives of the individual level are misunderstood as sources of knowledge. If the individual acts in terms of these motives, he is bound or conditioned by the chain actions of the matter on the first three planes. During this period the pure intellect lies dormant while the mixed intellect is tiresomely active on the social planes of bondage. The objective levels condition the mind of man. The whole activity is that of a mechanical routine and there is nothing that is creative about it. The continuous impression of this tiresome activity is misunderstood as experience and knowledge of the various subjects by the common man. The same thing is termed 'Routine' or Samsaara activity by a student of Yoga. Much time is spent in Samsaara activity in many cases and nothing is gained except loss of time. Again, time is an impression created by our mind. Man creates his own time and his own span which is a myth to the Buddhic and the higher planes. Since the lower end of the Buddhic plane is merging with the mental plane, man understands the muddled impressions as knowledge. Much of the knowledge he gains is nothing but the volume of the impressions made on the mental-Buddhic plane coloured by his motives and propelled by other people's thoughts. The permutations and combinations of the items of this mixed plane cause the thousands of volumes of books pertaining to various subjects with the differences of opinion of the various schools of thought. As man approaches the pure Buddhic and experience levels, he drops off the bondage of the different points of view and reaches the unity of all things, for which he strives all through his life in the name of truth.

On the pure intellectual level man has the aid of discrimination which gradually brings him off the Samsara activity. With the aid of discrimination man divides the values of life into two groups, the absolute and the conditioned. He learns that the conditioned values create misery and suffering. The absolute values lead to the [un]conditioned plane of experience. 'Sat' (existence) and 'Asat' (conditioning) are differentiated and he knows that the right of choice lies with him. From the subtler planes of the arranging and translating faculties, he gets his dictations and the Buddhic plane arranges his activity while the disciple lives in the faculty of discrimination. During this period the Guru helps by keeping the consciousness in the pure Buddhic plane and saving it from being blurred away from the focus point called discrimination. As long as the focus is precise, there is the manifestation of discrimination. Whenever the consciousness is out of focus it disappears. The Guru keeps the conditions of proper and precise focusing by keeping the disciple in himself through consciousness on the soul level. Since the discriminative point in the Guru is experienced unto perfection, it keeps the disciple pitched to the required point and makes his effort less strenuous. All the scriptures of the world and all the advice of the great thinkers have no significance with those who are out of focus. They can shed their light to a disciple as long as he is precisely kept on the Buddhic plane.

All the matter and mechanism of the world operations will be transformed into a higher meaning and purpose by the operation of the Buddhic plane. On the lower planes, man has utility and advantage as his motives. On the lower planes meaning and purpose play a violent role. On a higher level they lose their significance. They are replaced by ease, pleasure and relief. On a still higher plane that starts from the pure Buddhic the values are again replaced by experience and enjoyment. Time becomes less important than experience. Gradually time loses its significance and impact upon man's actions. This process continues until time is lost. This is figuratively talked of as 'eliminating Saturn' by the Tibetan Master and 'relieving Saturn' of his unhappy duties by Master C.V.V.

Experience is a triangle on the mental plane. It requires an object of experience, a mind to experience, and the process of experiencing. On the Buddhic plane, it has only two sides of the triangle: the process of experience and the one who experiences it. No object is needed. It is clear by experience that the Buddhic is semi-subjective. The objective world exists but is lost sight of at this stage. Mental experience causes tiresomeness and wastage of matter due to the overaction of the combustion engine which we call the vital body. Our experiences on the physical and mental planes cause tiresomeness, disease, decay and death. We understand this wastage as tiresomeness and try to save ourselves at every step by changing the nature of work and thought. A stimulation of the Viveka point on the Buddhic plane mildly contacts the Guru who sends the influx of extra vital force. For this purpose Master C.V.V. has benevolently allowed his followers to invoke him for this extra vital force, by uttering the following prayer:

"Please let me receive the influx of thy plenty of Prana into my system that I may resist disease, decay and death, and realise pure love, the highest truth and the bliss of existence and serve humanity according to thy plan".

Experience on the Buddhic plane saves man from the monotony and the decay of the lower planes. In fact, experience belongs to a higher plane than that of the Buddhic and the Buddhic plane receives it by being in contact with it on the higher side. The whole process of yoga practice is conducted on the Buddhic plane to have its realisation on the plane of pure experience. Men are elevated from animal levels by the Guru through the Buddhic plane: disciples meet their Masters on this plane. No emotion, thought or impression about any Master allows anyone to meet a Master. Emotion is a disturbance to the Masters who are at work to achieve valuable things for humanity. No Master allows any lay disciple to touch him with his emotional side. He lives in a cut-off between the emotional and the Buddhic planes, by destroying his own astral body as soon as he is elevated to the stage of a Master by his own Master. (Of course the term 'Master' allows his disciple to contact him when he is able to pitch his abode in the pure Buddhic plane.) Devas and Pitris can keep communion with human beings through the Masters on the background of the Buddhic plane. Whenever they establish a contact, it is only for the purpose of the higher evolution of man. This higher evolution is worked out through their planetary centres by the Hierarchy and through the

micro-cosmic centres (Chakras and Padmas) by those beings at Shamballa. All the six centres of higher evolution in man which we call chakras are connected on the one side with the planetary forces to be worked out through Hierarchy and on the other side with the higher intelligences to be worked out through Shamballa. All this arrangement is described in detail by the Tibetan Master in the books of Alice A. Bailey.

We made a cursory survey of the various intricate parts of the human mechanism and their varied functions which show a variety of good arrangement and unparalleled skill. All this complex mechanism is given to man to aid his journey of unfoldment and realisation. The whole process is that of a spark from the "One-in-All" state of separating itself, creating its own story at the end of which it again merges into the original through a process of radiation, permeation, induction and realisation, all steered by a constant awareness. Why all this? — we can question. What is the purpose served and what is the object gained by the whole activity? The answer is as simple as it appears difficult. The direct answer is that it wants to be so. Why does it refuse to submit itself to the opinion of anyone? What to speak of the cosmic activity, when anyone of us refuses to submit when questioned as to why we like this or that? There is a plane in man which can never be questioned even by himself from any one of the lower planes. This is the plane of pure experience. It is the plane where question becomes answer. If you question "Why do you like this?" the answer is "Because I like it". This is a plane of the eternal answer termed OM (the Universal Affirmative). From this plane, the man in us comes out to separate himself and to rectify the Buddhic, mental and the lower planes. The farther he goes off from this plane, the less positive he grows and gives place to the negativism which we call question and questioning. Our conscious levels are on the lower planes and our higher planes are in our subconscious and unconscious levels. This is not because the planes are so by nature, but because we are conscious of the lower levels. We get questions on our conscious plane while the answers pre-exist these questions in our unconscious planes. Every conscious question is a subconscious answer. Unless we possess the answer in our nature, our mind cannot pick up the question. This is why no one can question about anything which he does not know at all.

Before the cosmos descended into the lower planes from the experience plane, it descended into the Buddhic plane first. The cosmic Buddhi had its experience plane as its own pre-existing word "I AM THUS". As He descended to the Buddhic plane He fell into objectivity and converted the first person into the second person. Instead of meditating the mantram "I AM THUS", He questioned "How has all this become?", "From where does all this come?" and "How do I exist here?" This is the process of the first cause rolling itself among the questions prepared out of the previous answers. He has made a question out of the answer and conditioned himself by the questioning. It was the beginning of the creation of the objective worlds. From the experience plane the Buddhic plane is created through the potency of the mantram "I want to become". Pure experience is called the Blissful plane (Anandamaya Kosa). This is the goal of all spiritual thoughts, all religious, all Masters and all disciples. All the activity of the cosmos with its Hierarchy of thousandfold intelligences find their culmination in this plane. Man should find his existence and its purpose as his own sweet will in this plane. This is no plane at all, the other planes being formed out of it, filled in with it and exist floating on its surface. A student of Yoga should work out his path in tracing his consciousness in the experience plane. From the grossest physical plane, he should bore his path with his consciousness as the needle. Consciousness is the index of man's existence. It can be shifted from plane to plane. The process of boring is by a passive attitude of self-propelling. To the man of the individual level, the index is in the physical and vital planes. It is the indulgence level, that binds the index with the physical sheath through the force of habit. Habit is the inheritance of man, inherited from the properties of creation. These properties are the preserving intelligences of the constancy of the whole creation. They keep the actions of matter consistent to behave properly and to keep the evolution and involution of matter, Prana and mind. Eternity and periodicity are the two complementary factors of the creation. "Nature and consciousness have no beginning" says the Bhagavad Gita. From nature, matter inherits properties and consciousness behaves in terms of these properties when the pointer is in planes between matter and mind. When the behaviour of nature is cut out as a sample in an individual, we call it habit. Mind also inherits this habit by

its movement on the surface of matter and Prana. In this way the mind of man is conditioned by the habit when man exists in the individual plane. On the grosser planes, the consciousness is objective to or different from the matter of the plane. As it propels through the subtler planes it gradually loses the objectivity and tries to identify with the plane. This process is completed when the consciousness reaches the plane of experience. In the thought plane, or the plane of mindtinctured Buddhi, man's thought is objective to the world of that plane. That is why people think everything in objective terms, even about experience. In the process of thinking, there should be the thinker, thinking and the object of thought. When the pointer reaches the pure Buddhic plane, man loses the cognizance of the objects and enters into the process of thinking in abstract values. Gradually he learns to identify himself with the values. This gradual process is termed Dharana and Dhyana by Patanjali. As the pointer proceeds in the process of boring into the plane of experience, man becomes one with the plane. The cognizance of the object of the experience and the consciousness that experiences will be dissolved into oneness (experience). Time ceases to exist at this stage, because time is an objective value and has no place here. Place and position including displacement also belong to the objectivity and they also cease to exist. This stage is called Samadhi by Patanjali. At this stage, the initiating cause (Guru) exists in the experience (disciple) as only the experience and not as his experience. Experience is purely impersonal because there is no personality. To make the disciple reach this plane is the only object of the Guru. The experience level of the Guru works out as the presence of a magnet to push forth the pointer of the disciple from the objective and semi-subjective levels to the purely subjective level of experience. This level is daily reached by everyone in sleep but during the process of sleep the pointer also is merged and there is no experience. This is the only difference between sleep and Samadhi. Sleep is passive subjectivity. Personality is passive objectivity. Experience or Samadhi is active subjectivity.

During the above said process, the effort of the disciple should start in the individual plane. No effort of any Guru helps him at this stage. The effort starts in the individual by the benevolence of nature and that too as a legitimate step of evolution. This step is necessitated by the pain and sorrow the individual begets as a result of his own mental behaviour. Since his mind is bound by the behaviour of matter, he behaves in terms of the vital urge which includes the appetites and the animal instincts of sex and anger, along with the instinctive cunning (without intelligence) as an effort to protect himself and his own possessions. Such behaviour makes him clash with his fellow beings. The clash brings the required suffering which gives him the urge to escape from suffering. Through a series of misbehaviours, he gets into a trial and error method. By touching the successive modes of living, he touches the correct string by virtue of the legitimate steps of evolution of mind and matter. This is the first initiation that gets a man to the right path. He seeks a helper, advisor and Guru. Of course, the seeking is motivated by personal gain and advantage, but the taste of comfort that lies in the right path shows him the direction. The pointer moves on from the vital and mental planes to the mental and Buddhic planes. A certain amount of violence and force is exercised to draw the mind up from likes and dislikes. At this stage the disciple seeks refuge in Hatha Yoga methods of austerity, forced Brahmacharya, denying of certain foods, thoughts and habits. At times, he resorts to self-torturing methods of fasting and condemning himself, including his environment. He meets persons on the physical plane with much emotion and many expectations and he meets them in the name of his Guru. Meeting a Guru is only on the higher planes and not on the physical plane in the initial stages. Real Gurus are away from the bustle of emotionalism though they are one with the souls. They will be physically working amidst thousands, yet they live only with the intelligences of their own plane.

The next step is that the disciple feels tired of his efforts and at times loses belief in the positive values of human existence and evolution. At this stage, a Guru tries to pick him up through a process of Buddhic induction. This he does without the notice of the disciple. In previous centuries Gurus used to pick up such people one by one and begin to induce them into the taste of the higher planes. In the present age, there is a sudden progressive urge of human evolution and there is a necessity for increased numbers of helpers. This is because of the sudden development of the scientific levels of man and the necessity to explore the

treasures of nature more speedily to meet the growing demands of the soul. Since science has to gain pace with its planetary planes, man is given a new impetus into the hitherto unexplored folds of evolution (unexplored during the present round of man's evolution). For this reason, spiritualism is also bound to gain speed. To meet this need, the Masters stopped the method of picking up individuals. They adopted the method of group contact and group training. This method is explained in detail in "Discipleship in the New Age". With this end in view, the Guru works through his band of workers upon the group mind of the true seekers. As a result of this process, a new horizon of experience will be dawned upon the psychology of the disciple and he will gradually obtain an ease which relieves him of his strenuous efforts. The personal behaviour of the disciple is not very much cared for in this method. "Unity in essentials, Liberty in non-essentials and Charity in all motives" will better explain the process. As the disciple learns to dwell in the pure Buddhic plane through the unconscious contact with the Guru, he tastes the experience level and his lower vehicles automatically lose grip of their habit. Vairagya is attained through service and a spirit of sacrifice. Giving causes pleasure and the instinct of grabbing is loosened. The significance of time is changed. Programme-mindedness to achieve his own ends will give way to the disciplined use of time in an unlimited way for the betterment of others. The process of healing, nursing or teaching will be his inevitable syllabus for the completion of his 'planetary cut-off'.

A few words about the effect of the planets upon the disciple will explain more. The planets are there to stimulate man in terms of his own habit in all planes. They never induce in him what is not in his own nature (past). They shed their light in all planes upon all the living beings of this Earth. The location of the consciousness of the individual in a particular plane decides his individual responsibility and this is blindly known as the effect of the planets upon him. It is rightly said 'the planets condition a man and do not compel a man'. They stimulate the seeds of his behaviour from time to time as they cross the positions of the planets at birth. The associations of his past Karma stimulates his physical, vital and mental activity into a mode of action. For a man who has reached the pure Buddhic plane, the planets work as indicators and helpers of his future plan. The — inevitable fate — of a man of lower nature is transformed into his own plan in higher nature. Through slow degrees he is given independence to work the plan of this Earth and he will have the right of choice. When the planetary cut-off is gained, as he dwells in the pure Buddhic plane, it is said that his past Karma is exhausted. He has no force of habit and he has to take decisions. He has neither the bondage of the past nor the inevitability of the future. He has only the present to work out. His physical, vital and mental vehicles cease to be his barriers. They serve as his pious instruments.

At this stage, nature almost ceases to work out a plan for individuals because her purpose of evolution has come to an end. Man is expected to take the initiative and work out his way into the unconditioned plane of experience. At this stage many people wait for their past Karma to help them, but in vain. There is no Karma to help or hinder them. At times, they wait through many births until they receive a jolt from nature. They do not realise soon that their own decision is the law that rules them. They do not realise their own power at hand. The Guru takes the lead in giving the jolt through the vehicle of pure Buddhi. This inaugurates the series of higher initiations on the human and the Solar levels. Samadhi is attained through the help of the Guru and soon the disciple 'goes into Samadhi'. For many Yogis this is the goal of their efforts. But in fact it is not so. The experience plane should be gradually mastered and the disciple should create a wilful objectivity once again in this plane. He should come down to illumine all the lower vehicles with the light of his bliss. 'Going into Samadhi' takes place in the head centre, while the seat of love remains in the heart centre; for those who dwell in Samadhi, 'never to return', the seat of love remains functionless and futile. It is a top secret that is explained only by followers of the Raja Yoga, that the highest attainment of a Yogi lies in descending again from the head centre to the heart centre and working as a scout. This involves a spirit of sacrifice. There is no perfection of Yoga without sacrifice. Buddha has come down to emancipate the masses. Christ has come down to redeem his fellow beings. Through a process of going up, man becomes a God in the Buddhic plane and The God in the experience plane*. While coming down, the God becomes an Avatar not only on the Buddhic plane, but also on the mental, vital and physical planes.

Unless the cosmic principle comes down to the so-called lowest plane, there is no birth of matter for the cosmos to create the worlds. Going up from the Mooladhara level of consciousness to that of the Sahasrara is called 'Koulachara', and coming down the same path is called 'Samayachara' by the Tantric Gurus. The two are considered to be two separate paths or schools of thought. The Great Sankaracharya has proved in his glorious work 'Saundarya Lahari' that the two paths are but the two halves of perfect Yoga. Man is spirit in the Blissful plane. He is the plan of the universe in the Buddhic plane. He is movement on the mental plane and life on the vital plane. Finally, he is a miniature of the Creator in all planes. The creation of the cosmos also follows the same order. The statement that God has created man in His own image and likeness is of profound significance.

* This involves much glamour.

Mind is the gateway between matter and intelligence. Consciousness oscillates between the material and Buddhic planes in the arena of experience. Hence matter and Buddhi form the A and Z of cosmic existence. Matter and Buddhi are two states of the Eternal Essence called "Moola Prakriti" and they are eternally reversible in their reactions. Moola Prakriti is always being precipitated into matter and matter is always being sublimated into the upper most layer of Buddhi. Buddhi is pure intelligence and matter is pure objectivity. Matter is arranged by intelligence and intelligence is being sheathed or kept at home by matter. The force required for the interaction is being supplied by the Prana of this Earth. This activity involves movement and movement is mind. Movement requires space and hence the cosmos operates in space, on a multidimensional abode as a unit. Any unit expanding multidimensionally is bound to be a globe. The unit of space is always a perfect globe in terms of a cosmos at work.

Space exists in two phases: when active, it is a cosmos at work which can be compared with an egg that is being hatched. In this state, space is called Akasa (All-brilliance). Passive space sleeps with its contents and can be compared with an eggshell after the chick has escaped from it. At this stage (Pralaya stage), it is called objective intangibility (Avyakta). After a pause it again starts the reverse process of fertilisation, when it glows into objectivity as Akasa. The whole process takes place in the womb of duration which is nothing but a succession of occurrences in due and ancient fashion. The succession is known as time. The movement of the whole process starts with mind. Without mind there is no occurrence or incident. The beingness of dormant space is brought forth into the light of being by the mind on the cosmic plane. Then it inaugurates the process of becoming. This cosmic mind is termed Manu. It leaves its prototype with every Sun and every planet. Mind presides over the first step of space becoming spaces with their different centres automatically located as the successive degrees of self-consciousness. This is the birth of the second element Air, from space. "Space is split up into spaces or globes of space and this is the birth of air" says an archaic manuscript. Every circle has its geometrical centre and all the small circles that are traced within that circle have their respective geometrical centres. Similarly, every globe and the small globes that are traced within that globe. This is the reason why every unit of matter (atom, proton, electron, neutron or whatever the unit may be) has its centre of nucleus. All the atoms of the liquid and solid states, ever have their nuclei or functional hearts. They are the seeds of the Sun-principle in the would-be Solar systems called atoms. Through the potentialities of the mind, every space unit is geometrically a globe, numerically a zero and vitally an egg. This threefold potentiality of a unit space was known by the ancients as 'Trayee Vidya' (the threefold wisdom). This wisdom exists as three-in-one, and is meditated as its symbol 'OM'. It is figuratively described that OM is composed of three potencies, A-U-M. During the process of unfolding, time is objectively understood as past, present and future. The secondary operations of Moola Prakriti are also traced threefold, and they are: analysis, synthesis and equilibrium. These descend as activity, inertia and poise. They form the causation of Prana and matter, when they work as creation, destruction and existence. At this stage, they are known as the three qualities (Gunas) of Prakriti. They are Rajas, Tamas and Sattva in the same order. Brahma, the Creator; Siva, the Destroyer (more correctly the Merger); and Vishnu, the Lord of Existence these are the three symbols fabricated by the seers of the Vedic and Puranic lore to explain the three functions.

All the above activity occurs on the surface of the cosmic mind and after the emergence of the three Gunas they contain the cosmic mind as the Universal mind. The Universe is a unit of unity in diversity. The whole unit goes into and comes out of the Supra-cosmic plane, through a process of exhalation and inhalation. This is called the Cosmic Breath and it has the two counterparts preserved in the levels of the physical units of matter. The vital plane of man also contains this twofold process, and hence the necessity for the twofold process of breathing in the living being. Breath is mystically termed 'So-Ham' in Sanskrit. 'So' represents inhalation and 'Ham' represents exhalation. The term means 'He is myself'. This means that the Cosmic principle is preserved as Myself in every living being. At every breath, the microcosm communicates with the macrocosm. The sounds 'S' and 'H' form the indrawing and out-breathing forces of the Inner Man. 'S' is symbolised by the hissing serpent (breathing life into the nostrils of man). The exhalation of God is the inhalation of man. The serpent is the tempter or that which inaugurates the individual consciousness as life. This twofold process is figuratively spoken of as the first couple, or the Father and the Mother of the child, life. They are the Aditi and Daksha of the Vedas, the Isis and Osiris of the Egyptian scriptures. At the inauguration of every cluster of Sun globes as the galaxies in space, this principle is externalised as the constellation of the stars in Gemini (Mithuna). Two great Suns known as the stars Castor and Pollux inaugurate that particular cluster of stars in the globe before they arrange themselves into ten divisions at the first stage (ten signs) and twelve divisions at the next stage (as twelve signs or Raasis). This is the reason why the Masters revealed that the sign Gemini is the oldest of all the twelve and that the whole creation is externalised with its hierarchies, Devas and Pitris is through the sign Gemini. Now we can understand the significance of the classification of the sign Gemini as one among the airy triplicity. The birth of air from space is through the principle of Gemini. Gemini produces pairs and it produces the first pair as Space and Air. In the embryo of man it stimulates the differentiation of the two lungs from one wind pipe for breathing, the two vocal cords to objectify the word from man through utterance, the construction of the pair of nostrils from the nose, the pair of ears from the brain, the pair of shoulders and the pair of legs from the vertebral column and the pair of testes from the generative centre. This Gemini principle is much glorified as the twin-potency of Aswins in the Vedas. Aswins govern the gateways between sleep and awakening, life and death, light and darkness, space and air; and finally, a universe and the cosmos. All this activity of the first stage is conducted on the surface of the mind in various levels. This is the reason why the activity of man is also conducted on the background of his mind. Now we can better understand the proposition that mind is the gateway between matter and intelligence.

On the Solar plane, mind works as the medium of sunshine. What we see as Sun is the reflection of the internal Sun-principle, as the externalised Solar image. This reflection of the internal principle into the external brilliance is called "Moon principle". Our visible Sun is really the Moon of the Internal Sun. To our Earth the satellite Moon works out the Moon principle for the sunlight to reflect and be transformed into moonlight. Without the satellite Moon, our Earth would not have inherited minds for her children. The cosmic mind is realised by man through the rays of Neptune. The solar mind is realised through the rays of the Sun and the individual mind is felt through the rays of our satellite Moon.

Strangely enough, the rays of Neptune are also received by the beings of this Earth through our satellite Moon. This is the reason why H.P. Blavatsky expressed the opinion that the Moon is a substitute of a higher planet, that it works as a blind to the uninitiated man. The spiritual counterpart of the Moon was Neptune. In the Vedic terminology, Chandra is the satellite Moon and Soma is the higher Moon or Neptune. Chandra presides over the individual mind with its waning and waxing phases or moods. Soma presides over the cosmic mind which is nothing but the cosmic consciousness or the experience plane of man. The plane of experience in man is the plane of mind to the cosmos. It is only the degrees in the unfolding of man's consciousness that are worked out through the practice of Yoga, when the disciple reaches the blissful state.

The individual mind of man is a necessary limitation planned for the process of unfolding during the course of evolution. Without mind there is no movement either to an atom or to an individual. Mind causes motion on the mental plane by virtue of which the intelligences of the

Buddhic plane arrange the atoms of the material body and the vital body of man. Through a process of yogic meditation, the vital body undergoes various changes and this causes the relatively better arrangement of the atoms on the vital plane. This process is called 'work-out' of the etheric and the astral sub-planes by Master C.V.V. The workings will purify the vital body from the stage of the Kaama Sareera (astral body) to a stage of Nishkama Sareera (destruction of the astral body). A pure etheric body without astral matter will be the result. Then the Buddhic plane will be able to stabilise the purified vital body into a perfect human vehicle with a perfect outline and detail. This stabilised body can be kept stable on this earth for a vast period of thousands of solar-earth years. This is described as resisting disease, decay and death, and living with the same body defying death, by Master C.V.V. Through this stabilised vital body which is the pure etheric body, man can descend into the finest of physical matter and live in ideal bodies on the physical plane from birth. The identity, mission and the mode of work are kept consistent through many rebirths by virtue of this process. This is the reason why the Masters remember themselves through hundreds of rebirths. Their objective names of physical identity differ from time to time in the eyes of the mundane world. They are born as different persons, while they remain as principles consistently. Between two births a Master can live in the vital body for any length of time when he wants to execute his plan on a larger scale through subtler planes. For example. Master C.V.V. preferred to be only on the plane of 'plenty of Prana' to be invoked by his 'mediums' through the vehicle of sound and the signals of the three sounds C.V.V. He wants to dig channels into the vital body of the 'medium' and to purify it to the ultimate degree of purification. "He who submits himself to Me through invocation, is made Myself in all respects" is the promise of Master C.V.V. The process was previously described by Lord Maitreya, our present Christ. He termed his perfected subtler body 'the robe': "He who comes under My robe of protection will be redeemed" is the promise of the Lord throughout the Kali Yuga. Gautama the Buddha descended a step further when he stabilised his pure Buddhic body, used it as a robe of protection and invited the 'mediums' to take Saranam (refuge). He created a process of Buddhic glance. For this he is glorified as Avalokiteswara (the Lord who glances and is being glanced). This he did gains the will of the planetary Intelligence working out the evolution of his wave of humanity. For this he was held up as one of the planetary Principles of this Earth. He took it to his own advantage and made the greatest sacrifice of permeating and existing in every atom of this Earth as a presence, waiting for an opportunity to raise the consciousness of the atoms unto perfection before he leaves this Earth. Such a capacity is imparted to the Master of this Earth by similar beings existing on the cosmic plane. These beings are called Kumaras in the Puranas.

There is a story in the Puranas that the four Kumaras — Sanaka, Sanandana, Sanat Kumara and Sanatana refused to create the denser worlds for fear of being held up in matter. Narada, the mind-born son of Brahma, induced them to refuse to create. Brahma cursed all five of them to be buried in the matter of the whole creation. The allegory explains the birth of mind in all planes, the birth of Masters in all planes and their work as an inevitability to themselves and to the rest of the souls as disciples. With the help of these five cosmic Masters, the beings of every Solar system are being elevated to the level of masterhood without violating the laws of cosmic evolution. In fact, the hastening of the evolution of matter and mind through a process known as Yoga is made to dawn upon the mind of man by the subtle workings of these cosmic Masters. The intuition of man is stimulated to work as a Master of his intelligence by the silent spells of these Masters as utterances* of suggestions. There are a good number of such cosmic Masters and the above-said five are the foremost among them. Many of them are traced as the Rishis in the Vedic and Puranic lore. They are in fact the working principles of Yoga in the cosmos and not personalities. Each principle is given a name to recognise. Each principle organises every Solar system for a certain length of time and hands it over to the next principle. That particular Solar system which is being managed by a particular principle is named after that particular Rishi or the Cosmic Master. For example, each of the Seven Suns of the constellation of the Great Bear (Sapta Rishi Mandala) is named after a Rishi like Vasishta, Viswamitra, Pulastya, Pulaha, etc. All the Suns are not born on the same date and hence they do not live in the same degree of evolution. The Suns of the lesser degree of evolution receive their spiritual light from the

Suns of the higher degree. For example, the Sun of our Solar system receives his spiritual rays from the Sun of the Great Bear, the Pole Star and the Pleiades. According to the degree of spiritual evolution, the Suns are classified as the Sacred Suns and the non-sacred Suns. (See "Esoteric Astrology" by Alice A. Bailey). Seven sacred Suns and five non-sacred Suns form a system of twelve and the process of spiritual evolution is worked out as a unit, just as in the case of an individual, the seven intelligences of the Buddhic plane work out the five states of matter belonging to the physical vehicle. The birth of a new Master out of an ordinary man is termed the birth of Kumara. It is said that the Pleiades nourish the six-faced Kumara as six mothers (the six switches of his spiritual intuition called the six chakras are also called the six faces).

* i.e. the spells take the form of utterances . . .

Every Rishi who presides over a particular Solar system will shed a possible degree of his presence upon every planet through the rays of the Sun. That presence works out as an intuitional ideal or principle on every planet, for example our Earth. The spiritual presence of the other Rishis also will be transmitted from the greater Suns through our Sun to our Earth. These principles have their prototypes in certain human beings on this Earth. They are also named after the above said Rishis. Thus we have the manifestation of each Rishi on the Cosmic, Solar, planetary and human levels. On the human level, the local name of that individual may be different according to the then existing language spoken by the clan, but the Vedas call them only by the name of the Rishi. Thus we have Vasishta, Viswamitra, Markandeya or Maitreya as a human being, as an Earth-principle, as a Solar principle, and as a Cosmic principle. This is the reason why the characters of the Rishis occur with the same names in the stories that take place through centuries. The narratives of the sacred books of the various nations cannot be properly understood without a comprehension of the above perspective. We have the prototype of the present Solar Manu on this Earth under the name of the person Vaivaswata Manu. This prototype is living on this Earth as a person through various rebirths. Once he lived in South India to produce the content of the code of Law.

Pitris, Devas, Rishis and Siddhas exist as principles. Pitris descend into the various levels of matter of this Earth through moon-beams, and preside over the functions of germination and fertilisation. Devas come to the Earth directly through Sun-beams and work out the vital principle to produce units of consciousness. Siddhas come down through the planes to aid Pitris and Devas in producing the various intelligences of the Buddhic plane. For example, one Siddha presides over the faculty of number consciousness in the embryo. He works as the intelligence that presides over the number of chromosomes, the number of bones, lungs, hands, feet, teeth, fingers, eyes, ears, nostrils, etc. of the would-be physical body in the embryonic stage. He works out as number-consciousness before the birth of the brain and brain cells. This Siddha is called Kapila in the Puranas. It is figuratively described that Kapila is the founder of the Sankhya system (number-consciousness). In the Puranas there is a story that Kapila initiated his mother (nature) into the mysteries of number-consciousness. Another Siddha presides over the shape-consciousness of the embryo by virtue of which the child's body grows into the same type of physical frame as that of the parent. This Siddha is called Viswakarma. A third Siddha presides over the function of transforming the matter of the inorganic kingdom to that of the organic kingdom. He is called Sukra who is described as a Kavi (creator of shapes or the artist who draws the outlines of shape on matter). He functions through the seminal tissue in the human mechanism. He functions through the planet Venus. On the Solar plane, he presides over the fertilising property of the Sun-beam. On cosmic plane, he functions as a Grand-Master (Sukracharya) who knows the secret of giving rebirth to the dead worlds. These are only a few examples of the Siddhas assisting the Devas and the Pitris. In the same manner, the Rishis preside over the function of initiating the Solar systems and the beings on the various planets into the various degrees of spiritual consciousness through the externalisation of the various sciences and arts, law and code, symbol and emblem, allegory and legend. In fact they preside over the intellectual evolution of man. On a group scale, they initiate the minds of a century into a new dimension of thought, science and research.

Spiritual evolution is the birthright of man. It is the one prophecy of man's evolution. Man is drawn to the point of self-realisation through slow degrees. On the way, he finds himself interested in the process of elevating his own nature and he takes to certain experiments in life. Occultism is the name given to the most effective process to achieve the saturation point of self-realisation which culminates in self-absorption. This process is called Raja Yoga in Sanskrit. Thought, habit and will are the three instruments used by the occultist to neutralise wish, desire and bondage of the lower planes. The self of man exists in two levels: the higher and the lower. The lower self is nothing but the consciousness of man coloured by the properties of matter, Prana and mind. The higher self is the consciousness of man formed in a centre of the mind, Buddhi and experience. Mind is the linking principle with which the lower centre should be shifted to the higher. The mind is the main background upon which the occultist conducts his experiments in a skilled manner. The habit-forming nature of man is inherited from the basic consistency of nature. The whole creation follows a particular order of chain actions during the process of evolution and involution. This produces the properties of matter. Primordial matter undergoes differentiation for the division of the creative work on the three-fold principles of Gunas. At first, it manifests as the three Gunas: dynamism, inertia and poise. Dynamism works as the creative principle and inertia works as the matter-forming principle. The latter serves the purpose of producing the behaviour of matter into the various properties of the elements and compounds. Colour, taste, smell etc., are preserved consistent by virtue of the inertia principle. Everything adheres to its own nature through this principle. The vital and the mental planes inherit this principle as the habit-forming aspect of the living being. The lower part of Buddhi that is in contact with the mind is also influenced by it and hence we find the thoughts of man being conditioned by the food, habits and environment of man. Matter leaves its impact on the vital plane and hence the vital activities of man preserve the process of metabolism. The vital plane in its turn leaves its impact on the mind and hence we find man partly working as a machine of routine activity. Such an activity does not require the power of thought to carry on with the baser needs of man. The man of the individual plane exists in this level, behaving in terms of his external factors. The activity of the mind is called forth by the objects of his senses through the outlets of sense organs. A small number of thoughts come out of the lower Buddhic plane being disturbed by the vital and the mental activities. Consciousness is engaged in the meshes of the composite activity of Prana, mind and lower thought. Life is prolonged as a monotony with a succession of incidents caused by the automatic blind activity. The few thoughts produced are also of the behaviouristic nature of man, and there is nothing new to the consciousness. At this stage, consciousness craves for something new and the mind leads it into evil that causes discord with the environment. Suffering and misery are the unfailing results of this activity. The thoughts being bound by the same activity will not have the power to discriminate and choose the right path. Thoughts are also produced in the direction of evil, and misery is increased. At this stage, man requires a guide on the objective plane. An experienced Guru will play upon the habit-forming nature of the lower man, and tries to shift the centre of his interest to a more effective plane. He submits the subject to a new set of habits mechanically. Here comes the need for religious training, good habits, good books and good environment. Though unwillingly, the subject is exposed to the new set of habits when the arrangement of his matter, Prana and mind will be gradually rearranged. There are two types of habits: positive and negative. Negative habits are those that condition the mind of man by the confused activity of matter and Prana. Positive habits are those that stabilise the consciousness in pure thought and arrange mind, prana and matter in the required manner. Fortunately, negative habits are of temporary nature and positive habits are of a permanent nature. The progressive process of evolution keeps this difference always at work. When a man is kept starved of his habits, both negative and positive, his negative habits will gradually wane whereas his positive habits begin to establish more firmly. For example, if an addict of opium is kept away from opium, his craving for opium will diminish day by day and he will be free from the craving after a few weeks or months. Instead, if a man is kept away from his dear ones, his affection grows more and more intense. This law of nature is properly understood by the Masters of Raja Yoga and is made the best use of in training the disciples.

The Master uses his personal magnetism in shifting the interests of the disciple from the lower to the higher nature, and in making him work for the establishment of the higher nature as a habit. Desire is transformed into wish and wish is transformed into will through slow degrees. Desire is the association of mind with matter and Prana. Wish is the association of thought and mind with Prana. Will is the mastery of thought over mind, life and matter. Consciousness as a pointer experiences the three respective stages while existing in three levels. Will is creative. That means will produces thought, according to the higher intelligence. The thought currents thus produced work as magnetic lines of force to create a new path of formation of mind, Prana and matter. Creation is the process of producing a form above matter and mind. Symbols of sound, colour and shape help the consciousness in the process of creating a higher man through will. These symbols include the various subjects of study through books or nature. Thoughts, sentences, letters and words are all symbols which serve the purpose of a key board to produce a new text of scripture in the thought of man. A judicious use of all this material by an experienced Guru causes the will of the disciple to manifest and work out. Wish is the image of thought on the mental plane and desire is the corpse of a thought on the vital plane, coloured by the material plane. In a most artistic manner, the disciple is elevated through the stages of desire and wish to the stage of will. When consciousness is located in will, man lives in the Buddhic plane and works as a creator in his lower plane. Will has its higher counterpart in love which exists in the experience plane. When the consciousness is located in the love principle, man is all-powerful and leads an unconditioned or liberated life. His life is his experience without bondage. Occultism is the process which leads man from the state of desire to the state of love. Love and will always work together and do not exist separately. In all the planes, either of the two operates as the main principle and the remaining one operates as the subsidiary principle. Both of them have their own specific paths of occultism used by the Masters of Wisdom. A student of occultism is advised to regulate his activity by first regulating his daily routine. Timings are specified to do different types of work, study, thinking, meditation, food, rest and pastime. If the student exerts himself to follow the routine, he finds a gradual change in his inner faculties. He soon finds his argumentative nature becoming less vehement while his intuitive nature is growing more brilliant. This gives him the power of discrimination. He begins to respond less to his environment and finds himself working from within. Response to pain and pleasure, convenience and inconvenience, like and dislike, will grow more passive while consciousness grows active. Response is the activity of the vital and mental planes. Consciousness establishes itself in terms of its own needs and not in terms of others' thoughts, opinions or obligations. At first he produces a rough exterior to the outside world while achieving this end. He strikes a note of discord with others, choosing to disagree with the opinion of others and making himself prominent to the outer world. Glamour and fame consciousness play their role to a certain extent. With the aid of the Guru he transcends this level also, by practising the positive virtues of service and social goodness. His angularities are rounded off and his objective surface is polished. From that time onwards, he begins to work silently and without any friction with the outer world. He honours the feelings of others while keeping firmly to his own principles. At this stage, principles are valued only as means to his end. He understands the vainness of upholding a principle for its own sake. The student of Yoga is expected to shun criticism without criticizing those who criticize. He should ignore the differences of others and try to think from the other man's point of view without himself deviating from his own path. Belief and understanding should find their meeting place in him. He should be ready to advise others by mere suggestion on demand without imposing. He should not allow his intelligence to indoctrinate others. 'Listen to what others need and not to what others wish' is one of the instructions of the Master to a student of occultism. What others need is only help and what others wish is but a confusion on the astral and mental planes. Physical comforts are not to be denied. The body should be nourished with proper food which is also delicious. Shunning taste, beauty and harmony is strictly prohibited. Self-torture of any kind should not be thought of. Positive love realised in service should replace the false levels of pity and sentimentalism. Pity is the negative side of Love which depletes the subject of his vital and mental force. An act of love produces life-sustaining force but a thought, tinctured with pity, is poisonous to life and health. The student

should not attract the minds of others by being odd in dress, food, or habits. Habits of extreme orthodoxy or heterodoxy should be avoided. He should keep his timings in such a way that they would not clash with the routine of others. Every activity should be kept in balance. 'Yoga is equipoise', 'Yoga is the ease of doing things' says Lord Krishna in Bhagavad Gita. Prominent vocal silence as well as talkativeness should be avoided. Always he should see that his conversation serves a better purpose. Significant use of words, money and time should be practised precisely and not strictly. His food should be more qualitative and less quantitative. Liquids purify the physical vehicles and he should take more nourishing liquid food and less solid food. Very rich foods and sumptuous dinners should be avoided. The physical vehicles of mankind are undergoing stunning changes in evolution during the twentieth century. The mode of the change is to be understood and one should tune the food accordingly. Pungent and very spicy foods cause hinderance on the physical plane. They produce more than the required activity of Prana and mind, and keep the nerves oversensitive. There is no harm in taking animal food, but the advantage with vegetable food is always there. Easy digestion and assimilation is possible with vegetarian food. Since plants have the faculty of responding to the Sun's rays more in preparing food than the animals, they develop the response of the human body to the Solar principle easily. All this procedure is included in the first two steps (Yama and Niyama) of the eightfold path of Raja Yoga. These two steps produce ease on the physical, vital and mental planes and keep the lower man ready to be trained by the higher man. A new glow of health radiates and more energy is made manifest. The influx of plenty of Prana' is lubricated by this process. The nerves are at ease, the mind is tranquil and the inner man has leisure enough to invoke his intuitional sensitivity.

Stability of mind causes stability of position and location. The student can control his restless movements and finds himself sitting, standing, working or lying in better position. His working mood increases and he feels less strain. Whenever there is need, he can spend hours and days in a mode of work even without changing his position. The step is called 'Asana'. 'Stability and ease indicate Asana' says Patanjali. In the next stage, his vital body is purified and rarified. The dense clouds of his vital body are converted into fine ethers of the purest order, forming into magnetic lines of vital force in desirable directions. His vital currents will have no cross currents. His five vital pulsations come to order and harmony. The breath becomes deep and stable. He should practise deep exhalation and inhalation without any vehemence and friction. At this stage, he should practise 'conscious breathing'. He should keep his mind upon his breathing for a few minutes in the day. The link between the involuntary pulsations (Prana, Apana*, etc.) and his mind will be established. Consciousness gets its hold upon the semi-voluntary activity of breath. This causes all the involuntary functions working under the volition of his consciousness. Heart-beat and breath will be tranquilised. The rate of heart-beat will be lessened and the result is the increase of his health and longevity. The respiratory, circulatory and the excretory activities will be under the full control of the mind which in its turn is guided by Buddhi. The whole nervous system and the brain activity becomes significant, meaningful, and conscious. This is the process of achieving the fourth step of regulating Prana (Pranayama).

There are specific modes of practices prescribed for Pranayama by the Masters. One effective method is to meditate mentally the sounds "So-Ham" while taking in and letting out the breath at ease. The mind being engaged in thinking of the utterance, is absorbed into the activity of breathing unconsciously. After a certain time, the mind merges into the Buddhic plane and the process of breathing is conducted in the bosom of the Buddhic consciousness. Now the consonants 'S' and 'H' are mentally removed from the mantra 'So-Ham'. The remaining mental sound is 'OM' in which the disciple dwells in his Buddhic consciousness. Several mantrams are used by Masters, for practising Pranayama. One mantram is maintained throughout while practising the final steps of contemplating and meditating. The Buddhist Masters of the Tibetan school use the mantram "OM MANI PADME HUM"**. The Tantric schools of Yoga prescribe single syllabled mantrams which are termed 'seed mantrams' like 'OM', "Hreem", 'Sreem', etc. Sometimes, a grouping of some of these syllables is also used. Some Masters prescribed a specific colour to be meditated on the mental plane while breathing. 'The flame of man' or 'the steam of man' (the aura of man)

manifests various colours on the astral*** and mental planes and the colours change according to the then existing and manifesting emotion of man. Every man has a mode of emotion and a specific colour as the key note of his composite whole, throughout his life. Of course it can be changed during the process of Yoga practice. A thorough knowledge of the colours and emotions of man is acquired by a careful study of the book 'Man Visible and Invisible' by C.W. Leadbeater. The six chakras of man contain the centres of colour-producing and sound-producing consciousness of man. These centres operate the transmitting and receiving stations of the various vibrations of colour and sound in man on the septenary scale. Meditating on a particular colour linked with the breath causes a stimulation of that particular chakra. The stimulation of one chakra gradually causes the stimulation of the other five chakras. Some Masters prescribed the process of meditating directly upon the location of the chakra while breathing****.

* See Glossary under 'Udana' for the five pulsations
 ** See Glossary
 *** , **** See Notes

For example, some meditate upon the heart centre, some on the throat centre, and some others on the brow centre*. Meditation on the heart centre stimulates the love principle. Meditation on the throat centre stimulates the etheric currents of man. Meditation on the brow centre stimulates the Buddhic plane directly. Each centre being stimulated, automatically controls the activity of the three lower centres also. There are some Yogic schools which prescribe the meditation on the navel centre, the spleen centre or the base centre. It causes the stimulation of animal magnetism, the force of impulses and the sex-magnetism respectively. The process is rather risky and the student is apt to be led away into the dangerous realms of beastly forces. The safest method is to meditate on the presence of one's own Guru in a particular centre, more desirably in one of the three higher centres. This establishes a contact with the Guru on the Buddhic plane in course of time.

* See Notes 2.

Some popular books on Yoga describe Pranayama as a process of controlling the breath, by drawing in air, keeping it in the lungs and blowing it out gradually. The three parts of breathing should be done in the ratio of 4, 16 and 8 units of time respectively. Some books describe it in a different way. They recommend the process of inhaling deeply as far as possible, keeping it for as much time as possible and exhaling it as slowly as possible. The laws of nature are infallible and any violation or interruption demands a penalty which has to be paid in terms of health. Nature knows better than man about what to do with air, food and drink. The pious duty of man is to investigate the workings of nature and to aid them in an artistic manner. Self-smothering should be strictly avoided. Neither Lord Krishna, Vyasa, Patanjali nor any one of the Masters of the esoteric schools recommend such methods of Pranayama. No doubt, breath should be controlled by tranquillising the thoughts of man and absorbing them in the Buddhic and experience planes. A control of mind automatically controls not only breath but all the lower impulses of man also. Controlling breath does not mean **choking**. The pulsations of Prana keep the rhythm of breath in a living being. Life pulsations cause pulsation of breathing. Living is not due to breathing. Breathing is due to living. A corpse cannot be made to live by artificial breathing. Life keeps man breathing. The double activity of centripetal and centrifugal pulsation is at work as long as the activity of mind is identifying itself with the mechanism of the lower planes. The faculty of the mind identifying with the mechanism of any plane is called Chitta. Chitta exists in terms of behaviour (Vritti). Controlling the behaviour of Chitta is the first step in Yoga. It causes the absorption of Chitta into the original state of mind and this causes the absorption of mind into Buddhi. The impulses of the two lower vehicles and the mind are caused by the double activity of pulsation. Pulsation is a property of space and is inherited by us. The five pulsations of Prana create the activity of the metabolism of the physical plane and impulses of the mental plane. These impulses are occasionally radiated into the lower Buddhic plane as vibrations. The result is that the ordinary man receives thoughts in an impulsive manner. The centripetal and centrifugal pulsations (Prana and Apana) should be gradually neutralised by mutual absorption with the aid of the mind. The result is that the mind becomes fixed in

the third mode of pulsation, that is, poise (Samana). 'Yoga is equipoise' says Lord Krishna. 'Call forth the ease of poise by equalising Prana and Apana, which vibrate into and out of the nostrils'. This is one injunction of Lord Krishna about Pranayama. 'Sacrifice Prana in Apana and Apana in Prana' is the main injunction of Lord Krishna. The process of inhaling on the vital plane, seeing, hearing, smelling, tasting and touching on the vital-mental plane and the process of learning, understanding and reflecting on the mental-Buddhic plane are all conducted by an impulse from circumference to centre. All this is caused by the pulsation of Prana. Exhalation on the vital plane, speaking out, teaching, expressing, explaining, criticising, analysing and synthesising on the mental and Buddhic planes are all conducted by the impulse of the pulsation from centre to circumference. This pulsation is called Apana. The artistic process of neutralising Prana with Apana and Apana with Prana can be better understood by pondering on the above said detail. The ease with the neutralised double impulses is a matter of careful practice under the guidance of one's own Guru on the Buddhic plane. Meditating the presence of the hitherto unknown Guru on the heart, throat or brow centres will bring success to the student. When once the grip is acquired on the impulses, the Guru establishes a telepathic contact with the student and begins to work for him constantly. He can do it from a great distance while himself being busily involved in some higher work. It is enough if the student does not think of the Guru when his mind is engaged in baser thoughts. Yama and Niyama prepare the first three vehicles for an initiation. Asana causes stability and Pranayama enables the student to cross the threshold of the first three initiations. The above said process of neutralising the impulses causes the act of bringing back thought from impulse to the original mind and Buddhi (Pratyahara). The next step is the identification of the consciousness with the established shape of thought-currents (Dharana). The student's point of consciousness gives a stimulation to the pituitary body. This stimulation is called pituitary hint by Master C.V.V. The individual consciousness of man aspiring for his own Yogic progress is called the Column of the Hall by the ritualists, number one by the Kabalists and Vertical Levels by Master C.V.V. Tuning the individual consciousness with that of others through service and love is called the Floor of the Hall by ritualists, number two by the Kabalists and Horizontal by Master C.V.V. Man being vertical in his consciousness should travel horizontally into others. Whenever and wherever he meets others there is the formation of a centre dividing the 360 degrees around it into four right angles. This is the path of the Lord coming down to the cross to redeem us. Then the hours of the day are arranged as the circle touching the four points of the cross. The hours on the dial of the circle are nothing but the arrangement of the work of the day to discharge one's duties of service and love. When man is vertical, the hours are arranged only on the axis of his vertebral column. When the horizontals meet the verticals at the centre, the hours are arranged around the clock. When the centre of consciousness (circle) is merged in the consciousness of the fellow beings, it becomes a centre everywhere with its circumference nowhere. This is the process of dipping the centre deep, in the language of Master C.V.V. The invocation runs as follows:

"Dip			deep
Axis		arranged	hours
Higher		bridge	beginning
Truth			levels
Nil	none	naught	levels
Normal			temperament
Time			expand
Electric			hint
Ether			workout
Equator			equal
Pituitary			hint
Hidden			circumference
Side			ways
Miller		form	centre
Vertical			levels

The pituitary hint illuminates the brow centre. A luminous spark is produced filling up the gap between the pituitary body and the Pineal gland. This spark is the 'Higher Bridge' of Master C.V.V. It establishes a circuit of current which goes on producing a luminous material of the spark. This material diffuses through the lines of thought and fills the hall of thoughts. It serves as a tissue to construct the flesh and blood of the new body which is known as Soul. This tissue is called Antahkarana, and this new body is called Antahkarana Sareera. This body exists on the pure Buddhic plane which permeates the six centres of the disciple in the first stages and throughout the whole physical body in the final stages of perfection. This final stage is called Brahmeekarana Sareera, (body made out of Brahma) by Lord Krishna in the Mahabharata. "Through the process of the lesser and the greater offerings the body is elevated into the stage of the light of Brahma" says Lord Krishna. At this stage, the thoughts of man are absorbed along with the already absorbed activity of the lower impulses into the pure Buddhic plane. To him objectivity exists as a drama, with a subterranean unity of plot edited out of the apparent discord of the mundane world.

This stage of consciousness is called Pratyahara by Patanjali. Absorption of objectivity into a semi subjective existence is denoted by the term Pratyahara. In course of time, man establishes himself in this plane, making the lower planes subsidiary. The composite whole of the three lower planes exists as an instrument. He can leave this composite whole at will and select or create a new one, at any time. This is the final stage, the stage of existence in pure experience, and it is known as Samadhi by Patanjali. Samadhi is not a purely subjective slumber with an exclusion of objective cognizance. Since the Masters know the true nature of Samadhi, they are able to move about the bustling world using their physical, vital and mental bodies as freely and normally as any other man in doing service to mankind while existing in the state of Samadhi in their Antahkarana. The Buddhic and the experience planes are blended into a composite body sheathed in their soul, the epidermis of which is prepared out of the Antahkarana. Man exists as a subjectively active consciousness at the centre of his body steering all the folds of every vehicle into the planetary activity. No one can believe Krishna, Buddha, Christ or any other Master of the true Raja Yoga path sitting at a remote place. A true Master stimulates his Sahasrara from the brow centre and brings down the light to the lower Chakras up to the Mooladhara. Every one of these Masters returned to the suffering crowds of humanity after which they became Masters. There is a difference between the making of all the other Masters and that of Lord Krishna. The Masters are made Masters by their Gurus, who redeemed them from the bondage of the lower vehicles. Lord Krishna descended as a principle into the stage of consciousness from the musical plane of Neptune to this Earth via the planet Venus through the negotiation of Narada and Sanat Kumara. This is the ultimate stage of perfection that can be dreamt of by the planet Earth. For a specific purpose, Lord Krishna kept his luminous vehicle of Avatara in the soul of Maitreya at the time of leaving the physical body. Now Maitreya stands as the World Teacher up to the end of the present Kali Yuga. He is the Christ of our mankind. He is also the Avatar who is to come on a white horse to establish the kingdom of the divine law on Earth once again. To Him, Samadhi is his activity, which finds no difference between objectivity and subjectivity. Such an activity is called Leela or Grace. This activity is the only means to create souls out of lower vehicles through a process of epigenesis (Anugraha). Epigenesis is the process of using the Antahkarana material as the seminal fluid to impregnate the mind of man which conceives a new spiritual child out of the womb of the mind. This process is described as the birth of Veda Vyasa to the virgin Satyavati (Truth bearing womb) in the Mahabharata.

THE OCCULT KEY-BOARD

A regular practice of occultism is a perfect scientific process. It requires a practical training under an experienced genius. It also requires untiring and incessant application of the

faculties of man. For him, no time is left to apply his physical, mental and intellectual activity to something other than his own practice. Earning, learning, eating, drinking and enjoying should be included in the process though they are not to be eliminated. He should have no time or inclination to take part in side issues. Every issue should be meaningful and significant, enough to contribute to the ultimate perfection which consists of the multi-dimensional and harmonious growth in the making and a simultaneous and conscious existence in all planes. There are certain symbols with which he should be acquainted and there is a keyboard which he has to operate. Symbols are of two types, man-made and natural. Natural symbols are those symbols that are presented by nature to the mind of man. They are mainly of four types: colour, sound, shape and number. All these symbols should be used by an occultist in a particular way. The process of meditation requires these four types of symbols for gradual unfolding of his consciousness. The four types operate in four different directions. They can be compared with the four petals of a flower, the flower of wisdom. Ordinary man uses these symbols as his instruments to work with while he achieves mundane objects. Since he is not conversant with the interrelationship of these symbols, to use them as the components of a keyboard, he loses, while he gains in the mundane world. Some sounds in the form of words produce a required effect with which we invoke man's demand from society while some other sounds counteract it. Some numbers and colours synthesise man's mind into will, while others dissipate it into desire. Buddhi tries to get hold of the objective world while indulgence breaks up and disconnects mind from Buddhi, only to be gravitated towards energy and matter. The occultist should know the interactions of those symbols, and their relation with the subjective and objective worlds. The above said symbols of four types, produce the four modes of activity on the human mind. Number works as potency while colour works as vibration. Shape operates as thought while sound operates as consciousness.

NUMBERS

Each number has a potency of its own. The mind reacts to the potency in terms of cognition while colour makes the mind react in terms of re-cognising (recognising). We know the existence of everything around us due to the potency of number one. We know a thing as different from others through the potency of other numbers. These two potencies work as two legitimate steps of logic which enable us to recognise the existence of everything. "Number is the foundation stone of creation" says Pythagoras. Numbers are creative forces which exist as properties of space. They exist in the Saadhya (latent) state, and are brought to the Siddha (manifest) state by the reaction of the mind to numerical potency. Every atom inherits its numerical potency from number one as its nucleus and zero as the outline of the atom. The embryo inherits the numerical potency from space and germinates the parts of the body in terms of number. The frame of man is a specimen of perfection and contains the numbers one to nine. There are nine orifices on the body of man (two eyes, two ears, two nostrils, mouth, the generative organ which also works as the urinary organ and the anus). In space all these nine numbers are reproduced with the aid of the globe of space working as zero which is the ultra- and infra-number of these nine numbers. Woman is the representative of nature and works as space which reproduces. Hence she has the tenth orifice on her body (the childgiving one). The process of reproduction proves that woman is made to reproduce man. Consciousness as Jeeva acts as man in the capacity of father. It enters the womb that works in the capacity of wife. Then it is reproduced by her in the capacity of mother. The numerical potency of one represents Jeeva as 'I AM' in the plane of experience. The numerical potency of zero represents nature as mother. One becoming ten is a numerical representation of 'I AM' being reproduced as Jeeva, through the process of the number one being raised ten times by placing a zero by its side. Since the making of the human body is a model of perfection, a duration of ten months (more correctly a duration between nine and ten months, that is, nine solar months or ten lunar months) is required to reproduce. A unit of consciousness as number one manifests itself as a Sun in a unit of space (zero). The union of man and woman is numerically represented by the expression one plus nine, and the

child, the product of reproduction, is represented by number ten. The primordial globe (which is number one and zero at the same time) is said to emanate ten; ten times ten; ten times ten; ten times ten; etc. as the diversity of the universe.

The variety of the universe is governed by the potencies of numbers one to nine, the total being the same: $(1+2+3+4+5+6+7+8+9=45; 4+5=9)$. This is one proof amongst many others that numbers are not man-made symbols or ideas but they are the pre-existing potencies of nature. Numbers are considered to be creative forces by the ancient seers. Notation and numeration are the natural faculties of a living being. Numbers operate while the embryo germinates and when the whole body is completely constructed these numbers enter the mind and remain dormant as seeds to be germinated with age and unfold objectivity.

The occultist should practise meditating upon numbers and their potencies. Meditation upon any one of the nine numbers imparts a particular potency to his mind which enables the mind to draw a channel into Buddhi and experience. Each number has a different effect upon the mind when meditated upon. According to the effect they produce, the numbers are classified into three groups in occultism:

1,	5	and	7	belong	to	the	first	group.
2,	4	and	8	belong	to	the	second	group.
3, 6 and 9 belong to the third group.								

The first group of numbers are non-conductors. They create the primordial egos or units of consciousness which are called Monads. Meditating upon this set of numbers imparts the faculty of unification. The second group of numbers is the group of expansion or permeation. These numbers govern the capacity to visualise the straight line, length, breadth and thickness. Meditating upon this set of numbers imparts the faculty of the expansion of consciousness through all planes. The third group of numbers is that of rotation. These numbers set the mind in motion to visualise circle, globe, spiral and angle. Reconciling any diversity is the faculty imparted by the meditation of this third set of numbers. All these faculties exist in man as a composite expression but they are jumbled clumsily in the activity of the mind that dots upon the vital and the physical impulses. Separating the three sets and meditating upon each one for a time gives a proper arrangement of all the faculties. This hastens the alchemy of transforming the unstable and baser mind into pure spirit.

The occultist should meditate upon 'I AM' in him as the point (number one), tracing it at the geometrical centre of the circle, which he notices as his horizon around him. He should sit facing East to locate the point of sunrise on the horizon. Then he links himself up with that point as a ray travelling from the rising Sun into his 'I AM'. This ray becomes the radius of his perception. This gradually leads him to a constant relationship between the circumference (horizon) and the radius. It forms the base of all his wisdom on the objective plane. This constant ratio was understood as Ī by the ancient seers. This potency is worshipped as a Grand Master, Pymanderis in certain schools of occultism. The wisdom books of Thoth Hermis describe how this Master imparted all the wisdom to man. This is one process of meditation through numbers. There are many methods prescribed by the Masters of various schools but space does not permit to describe them all here. It is enough to say that the basic personality of every common man exists as one of the nine numerical potencies. While the rest of the numbers operate through the activities on different planes. The Guru recognises the basic personality number of each disciple and prescribes the meditation to be directed into the Buddhic plane by thought force and suggestion. The Guru prescribes the other numbers in a succession through a series of meditations. The stories of Sepheroth in the ancient scriptures speak of the allegories which contain the keys that initiate the disciple into the meditation of numbers. Every planet works through its numerical potency as the totality of its own nature. Thus we have the following numerical equivalents for the main planets of our Solar system: One for Sun, Two for Moon, Three for Jupiter, Four for Uranus, Five for Mercury, Six for Venus, Seven for Neptune, Eight for Saturn and Nine for Mars.

SHAPE

Every numerical potency in man is expressed only as an idea in the mind. Shape is the expression of number. The shape of Number one is a point; Number two is a semi-circle or a crescent; Number three is a triangle; Number four is a square; Number five is the five pointed star; Number six is a double triangle (more correctly, it is the three dimensional cross or Shanmukha, which is explained in our 'Book of Rituals'); Number seven is the temple tower (triangle upon square)*; Number eight is the double square (when the four sides of a square are bisected and the middle points linked up, we get the double square or the square within a square)*; Number nine is the double square with a central point*. These are a set of symmetrical figures prescribed for meditation as the ideas of numerical potencies. Plato prescribed another set in the name of Platonic solids. The Tarot prescribes a third set. Another school demands a new shape of number from the mind of the student. Tantric texts in Sanskrit and the Kabala prescribe various compound symmetrical shapes for various compound numbers that are to be meditated upon to acquire perfection of the mental, vital and lower Buddhic planes. They are called Yantras in Sanskrit. Sree Yantra is the most perfect and profound form of all. It is not only a perfect shape for meditation, but it represents the operations of the whole cosmos down to the individual man. It is formed by an arrangement of five equilateral triangles with their apexes below, and another set of four equilateral triangles with their apexes above, the circumcircles of these triangles and three squares outlining the whole figure. (See the "Waves of Bliss" by Sir John Woodroffe). Any symmetrical figure represents its own number invariably and aids the student to meditate upon the double effect of the number-figure. There is a different procedure adopted by some schools for the meditation of a shape. The student is asked to meditate upon the shape of a known person, an idol or an animal. Meditating upon the shape of a face in perfect beauty is among the most effective meditations. Such a shape created by an artist proves most useful. The expression of the face is of prime importance because it induces a similar expression in the mind of the student. This synthesises the emotions of man and elevates them from the feelings of the navel centre to the love experience of the heart centre. Man meditating upon a perfect woman and woman meditating upon a perfect man is another process. This supplements the creative potencies of the disciple and elevates him into the potency of the perfect number, Ten. The presence of a perfect woman in the meditation room supplements the physical and vital magnetism also to the student, and the process of meditation is hastened. Care should be taken to see that such practices are allowed only after the student has a mastery over his first three vehicles. This is only a meditation for the advanced disciples to synthesise the Buddhic plane and elevate it into the plane of Bliss. The Tantric School of Sree Vidya terms it a meditation of "Lalita" (Ideal Grace). It is an occult fact that man is at heart a woman and woman is at heart a man when spoken in terms of sex, emotion and bliss. Man and woman put together result in a child through reproduction on the lower plane, through feeling on the vital and mental planes, and through creation on the Buddhic and experience planes. Reproduction is the reflection of creation on the plane of matter and mind. Creation is a play on the plane of experience and reproduction is the bondage of necessity on the plane of matter and Prana. A careful meditation on the mutual presence of a man and woman completes the work of meditation on the Buddhic and the Blissful planes. This is the reason why the major Vedic rituals permit only a house holder with his wife to conduct them.

* See "Notes"

COLOUR

If we can carefully meditate upon the higher principles on the Buddhic plane, we can perceive that colour is the cause of form. Our eye knows the shapes of objects only through colour. If everything were transparent, man could not have walked an inch on Earth. The Sun-ray causes colours on this Earth and they work for man to know form in objectivity with the aid of the colour vibration. The Sun's rays inherit their colours from the rays of the invisible Sun who exists in "Vacant Space". For this reason, the Vedic seers describe that

Akasa is Viswakarma. Their science admits that blue is the beam of space and the remaining colour including white come out of it when the blue is decomposed into objectivity. To the human eye seven colours exist in the white ray, but to the spiritual eye, seven colours exist in blue. It is a figurative statement of great significance that the Avatars of Vishnu are blue in colour.

Two ways are there to meditate on colours. One is to observe the objective colours with objective eyes and link the mind with them. The other method is to imagine colours mentally with open or closed eyes. The second one is more powerful than the first. It leads the disciple directly to the Buddhic plane. One colour dominates each of the planes of man. Green governs the physical plane. This colour belongs to the planet Saturn who keeps the lower man in bondage to matter, until his inner vehicles are hatched into consciousness. The throat centre contains the key to liberate man from the bondage of matter. To a Yogi, green colour is located in the throat centre. No student should meditate upon green colour unless he is specifically instructed to by his Master. Generally speaking, the meditation on green colour leads a beginner into difficulties and misfortune.

Blood-red colour belongs to the vital plane. Meditating upon this colour produces strong vibrations on this plane and they cannot be controlled by the ordinary man. One becomes cruel and bloodthirsty by meditating upon blood-red. The political emblems of revolutionary movements always carried blood red symbols in any century. A student of occultism is prohibited to meditate upon this colour unless prescribed by his Master.

Violet belongs to the etheric level. It is very difficult to meditate upon this. If the student meditates in the desired manner upon the blue colour, he gets hold upon the violet colour and easily controls the ethers of his vital body. Such a process gives a speedy mastery over the whole vital body. Meditating on blue in the morning and on orange in the evening causes an ideal progress to the student. Orange stimulates the action of the etheric body and removes congestion of Prana. It increases the influx of plenty of Prana when meditated through an invocation of Master C.V.V.

Rose belongs to the astral plane and works favourably upon the nervous system. It vitalises the nerves and removes nervous debility. It also increases the will to live. When a patient of suicidal tendencies is kept in a room of rose colour he will be healed. If the student has any nervous weakness by birth, he should start colour meditation with rose. If he is too argumentative, he should start the meditation with orange. If he is too sensuous or materialistic, he should start the meditation with blue.

Golden Yellow brings us to the higher nature of man. It belongs to the Buddhic plane of the lower half. A meditation on this colour brings the splendour of attracting a conducive environment and arranging the lower vehicles by following good habits of food and drink. This colour is called Svarna (gold colour) in Sanskrit.

Honey colour belongs to the highest order of meditation since it is the colour of the pure Buddhic plane. A disciple can meditate on this colour at any stage of his practice. It gives a happy blend of all the activity of the lower vehicles and gives man a fine expression of Buddhi. Orange, yellow, rose and honey are the only safe colours that can be meditated on by any beginner without the aid of a Guru. Green can be meditated on by anyone who takes to the art of healing. If one is completely service-minded and if he has no loathing for the appearance and odours of patients he is soon benefited in Yoga by meditating on the green colour in his throat centre. Loathing, fearing, shunning or hating the disagreeable smell or appearance of a patient causes a serious disturbance to the vital and mental bodies. This disturbance is called Psora by Samuel Hahnemann who is the founder of the Homoeopathic system of healing. (At present he is living in a particular spot near New York transmitting the higher science of medicine to disciples for the next century). Psora causes an explosion of the protective egg of man's aura and invites disease into the mental and vital planes. Then his physical matter succumbs to the disease. This is the process of contagion and this forms the chief cause of contagion. Meditation on green, subjects a man of Psora to all contagious diseases. It is very risky to meditate on this colour before a student becomes a spiritual helper through medicine and nursing. An advanced student of theosophy knows that Master Jesus does his spiritual work mainly through the vibrations of green colour. This gives sufficient reason for the fact that the Christian missionaries organise hospitals and maternity

homes on a world wide scale. Advised by Lord Maitreya (the 'Father in the Heavens') Jesus took to suffering privation and crucifixion. The thorny path made him a Master who redeems suffering humanity from bondage. Since Saturn is the planetary Master who trained Jesus on these lines, the same planet rules the destiny of the work of the Christian churches in the world. Christ through Jesus is the culmination of realisation through Christianity. Neptune governs the true Christians who live beyond and above the grip of any Christian church. Meditation on Christ is done with the help of the rose colour vibration. Green is absorbed by rose when healing takes place in an ideal fashion. The disciple of the healing path meditates on green colour when he is alone and on rose in the presence of a patient.

Black is the one colour which should not be meditated on by the student at any stage except in very rare cases. The element carbon emanates this colour and carbon is an enemy to the vital force. Vital force belongs to the physical Sun-ray and black belongs to the stage of 'Sunset' to vitality. Oxygen brings the energy of Sun as Life while carbon hinders and decomposes it into death. The necessity to meditate on this colour comes when a man is conducting experiments on the pure Buddhic plane. At that stage, he can meditate on this colour as the original light before the dawn of the worlds. This is the colour of Para Brahman in Pralaya.

Colour and number are interrelated. Number is a potency and colour is its vibration. Every number has its colour on two planes: one on mental and two on Buddhic. On the mental plane the following key holds good:

Yellow	one
Orange	two
Blue	three
White	six
Rose	seven (i.e. the seven spectrum colours)
Red	nine
Violet	four
Indigo	eight
Rainbow	five

On the Buddhic plane, we are not permitted to reveal the key in books since the Master should suggest to the student the required colour. Black belongs to zero to an ordinary man. On the Higher Buddhic plane it belongs to the eye of Siva (hitherto unknown number, which is the number of simultaneity of all the nine numbers and which is termed Poornam by Vedic Rishis). This number is explained in the chapter on Aquarius in our book "Spiritual Astrology".

SOUND

Sound is the cause of life. Vital matter is stabilised in man through the utterance of sound on the etheric plane. Various sounds are uttered through vocal chords by the stimulation of the mental sound principle by Sankalpa (Buddhic spur) through ether. The working centres exist in the six chakras. Vowels are the expressions of prana as utterance (breath). Consonants are the fixing pegs of the vital matter in man. All the known and unknown consonants produce the physical body through ether every moment. Meditation on the vocal word produces vibrations on the physical and etheric planes. Meditation on mental words produces vibrations on the etheric and mental planes to lead the lower vehicles towards or away from Buddhi, according to the order of the sounds uttered. Meditating on sounds while they are being vocally uttered produces vibrations on all planes. If the sounds are well arranged they lead the lower vehicles towards the pure Buddhi very soon. Such an arrangement of sounds is called Mantram. Various mantrams are prescribed by various Masters for their disciples to work on all planes. The disciple is expected to utter them vocally while consciously meditating upon them. OM is the most universal mantram used by all Masters. The number of syllables in other mantrams leads the disciple into a harmony of an activity in nature which fits into that number. For example, a twelve-syllabled mantram tunes

the disciple with the activity of the twelve months of the year. A five-syllabled mantram tunes him with the activity of his five sense organs, the five states of matter and the five gateways in between. A seven-syllabled mantram tunes him with the septenary activity of the cosmos. A twenty-four-syllabled mantram is the safest and best of all. It tunes the student with the activity of the twenty-four lunations of the lunar year*. The whole Earth is a perfect cube of finer forces on the Buddhic plane. A Master meditates himself as a perfect cube in the pure Buddhic plane. A cube on the physical plane is its representative and hence considered holy by all the ritualists of the world. The cube has eight corners and each corner is expressed through three right angles. The eight corners are expressed by twenty-four right angles. The lunar year is therefore an externalisation of the cube. The formula of twenty-four syllables is called the metre of Gayatri in the Veda. It is glorified as the very song of the Solar year on this Earth. Meditating upon Gayatri while uttering it vocally with proper intonation purifies the vehicles of man gradually and leaves him in OM, his perfection. The consciousness is stabilised in the background of all Sankalpa. Sankalpa is the spur of the blissful plane from the higher Buddhic plane. The import of the Gayatri mantram therefore runs in the following manner:

"We embrace that Deliverer and His light
who gives the spur to the Buddhi of all".

* See glossary: Gayatri

A student of occultism can safely meditate upon this mantram. Then he gets into touch with a proper Guru and receives guidance constantly. This mantram is initiated as a key to the second birth (spiritual birth) by the Vedic Rishis.

Numbers and colours are directly related to sounds. A thorough explanation requires quite a book, and we reserve it for a separate volume. The Vedic and Tantric texts prescribe the synthetic meditation on colour, number and sound to be tuned with some physical procedure (ritual). The totality of colour, number, shape, sound and physical activity is called the Deva of that mantram. The Vedas prescribe Devas like Mitra, Varuna and Poosha that have their equivalents in the modern rituals. Vishnu, Siva and Devi are common with the Vedas, Puranas and Tantras. The disciple is initiated into the methods of ritualistic meditation after a certain degree of practice. Every Master has his own syllabus prescribed for these composite types of meditation. The modern Masters have evolved the most effective methods of composite meditation. The next section deals with a system followed in one school of occultism.

PRACTICAL INSTRUCTIONS

This section is intended for those who follow the line of meditation. Keep a separate notebook to be used as your spiritual diary. It should be of ruled paper and bound in an orange-red cover. This colour is used as a signal to indicate to the Masters and their disciples that the student is ready with the diary. This book should be carried with him throughout the day and at the same time it should not be kept open for anyone to go through it. Any attempt to show and popularise should be avoided. The attempt to keep it a secret should be passive and should not gain prominence.

Have a separate room for meditation. Once fixed, try to keep the place unchanged. If a change is inevitable, indicate it mentally to your unknown Master on the previous day itself. Clearly indicate the changed place also on the previous day. Every day please be ready for meditation ten minutes before six a.m. Keep your body clean and your night dress changed by that time. Have one photo of a single Master or Deity at a particular place in your room. Better to have it placed in the North or East of your room so that you may face either direction. Have something spread on the floor and sit at ease upon the covered floor. Use some incense, preferably of sandalwood. Keep the whole body at ease without tension to any nerve. You can sit in any posture convenient to your constitution. The most often used is

that of Siddhasana. Exactly by six a.m. (local mean time) keep Namaskara Mudra* and utter the words "NAMASKARAMS MASTER". Close your eyes, place your palms upon your knees. Allow the mind to picture what it wants but be observing it. This should go on for fifteen minutes. (You need not see the watch and the duration may be approximately noticed by the mind). Try to remember the train of thoughts. If the mind is blank, slowly induce it to think of a white lotus between your eyebrows and inside your head. After fifteen minutes try to recollect the thoughts and put them on paper in simple language. The date should be noted first and then the thoughts. If you witness any figures or designs, draw them roughly in the book. If you hear words or sentences note them down in quotation. If the sentences heard or seen written in your mind are in the form of instructions try to follow them during the hours of the day. Now you can get up and go into your daily routine. During the day also you may receive passage or instructions. Always be ready with your diary and note them down. If there are none do not be discouraged: you receive them when it is necessary.

* See Glossary

Keep the mind free from any programme though you follow the programme strictly. Do not mentally involve your mind into the presence of any one or any problem. At the same time do not shirk the physical presence of others. Engage others in sprightly conversation keeping yourself as an observer without being involved. Be alone mentally in the physical presence of others. Be active physically and mentally. Never feel busy in your mind. Cut short any discussion imperceptibly. If others discuss anything too much in your presence do not interrupt them but keep a mental cut off until the discussion is over. Do not disagree with others. Try to sympathise with the other man's point of view to allow him to suggest anything and leave off that which is not conducive to you. 'Listen to what others need but not what others wish. Unity in essentials, liberty in non-essentials, and charity in all motives'. These are the catchwords of the Masters to their disciples in the path of Raja Yoga.

Never try to compare or contrast Gurus and their work. Never evaluate or find fault with the work of any Master. Eliminate the nature of fault-finding. Do not advise when not asked. Do not keep away from advising when you are asked. Do not advise in matters which you do not know clearly.

Keep your body properly nourished. Food should be more qualitative and less quantitative. It should be free from strong spices as far as possible. Have a complete head bath at least once a day. Wash face, hands and feet as many times as possible. Take plenty of water. Avoid heavy dinners and congregational foods without being antisocial. Avoid medicating unless it is absolutely necessary. Try to adjust health conditions by altering food, rest and sleep. Emotional balance is to be practised, consciously. Try to plan the routine of the day and act accordingly. Train yourself to spend time, money and energy meaningfully. You should be able to account your hours in terms of useful and interesting work. Account your expenditure and try to eliminate items of luxury, indulgence and wastage. Economy of speech is to be maintained. Words should serve the purpose of enlightening or relieving the burden of others. Try to patch up the painful angularities of others with the aid of good humour and merry conversation. Learn to smile with your heart, mind and face. Then you will be able to help others smile away their difficulties. This gives a speedy expansion of your soul and the souls of others. Attracting others is a pious art. You can heal mind, soul and body through magnetising by your attractive methods. Attract others' minds without leading them into any illusion or false promise.

NOTES

1. Master C.V.V.

The Master who lived in South India until 1922. He initiated his disciples into the Raja Yoga path according to the needs of the present age. He trained people to feel the various layers of consciousness from the cosmic to the individual. He trained some of them to awaken into the consciousness of the Chakra and the Kundalini through the invocation of certain sounds.

He prepared many healers who healed invoking his name. He called his followers the mediums of the Master Consciousness.

2. Meditation on or upon the Centres

This is not the process of concentrating upon the physical centres. The right procedure of meditation includes thinking about the functions of a centre for a moment and relaxing the mind upon the idea produced. The physical centre concerned also undergoes a relaxation and the mind disappears for a while.

3. Horizontals and Verticals

The line that joins the East and West from one's own point of view is called the Horizontal. It makes us feel our level on this Earth as much as we grow aware of it. It is called the Spirit level in the ancient Vedic symbolism, from which it is copied by the Brothers of Freemasonry. The line that joins the position of Noon-Sun (meridian) and the Midnight-Sun (nadir) is called the Vertical. This causes awareness of uprightness in the living being and it is called the "Plumb". The Horizontal represents our sense of equality with others, while the Vertical represents our sense of uprightness or straightforwardness which we feel as our sense of responsibility. They meet and form the centre of our consciousness somewhere around the heart. Then the I AM is "baked" and made to shine forth. The relationship between the horizontal line and the vertical line constructs the perpendicular which we call the Abode. Another aspect is as follows: the horizontal represents our objective perception, while the vertical represents the subjective awareness. Both put together construct the abode. There are as many rays of significance as we can comprehend about the verticals and horizontals. Here we point out only two aspects. The rest of the explanation is in the text itself.

4. Car Festival

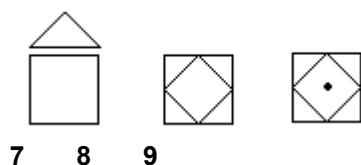
This is an Indian festival conducted on December 22nd when the Sun changes from the southern to the northern direction.

5. Devas, Pitris and the Sun

i.e. the branches bear flowers in the form of the various planets of the Solar system. Once again, these flowers are fertilised by the energy of the subsequent rays of the Sun. Then they bear fruit and disperse the seed into the living beings of the various stages of evolution.

6. Shapes of Numbers

Illustrations:



7. Astral Body

The term means a body made of light. It is used to denote the etheric and mental bodies of a person put together with the desires and aversions. Like the physical body it is a vehicle that will be shed during the process of death. It has nothing to do with the indweller.

8. Dharma

Dharma is the Law which governs the whole creation, from the atom in one scale to man in another scale. On the human level it is understood as the path which is to be followed and the work that is to be performed up to the level of one's own duty.

GLOSSARY

Aditi

The Mother of the Gods or the Intelligences that bring forth the creation into light. She represents the "Primordial Substance" defined in the Secret Doctrine. It is the same as the Moola Prakriti (the base nature that produces the three qualities). She is the same as that which is described in the Old Testament as "the Deep".

Agnishwattas

One group of Pitris among the Devas.

Akasa

The word means multidimensional brilliance. The term is specifically used to indicate the content of space, the divine Essence, the body of God Almighty. This is described as active or passive alternatively. The creation comes out of, and goes into, the Akasa as the exhalation and the inhalation of Parabrahman, the Absolute God.

Anandamaya Kosa

The soul and the principle above the soul.

Anna

Food.

Annamaya Kosa

The physical and etheric bodies. (See also "Kosha").

Antahkarana

The bridge between the ordinary conscious mind and the higher planes into which the awareness of a Yogi should be developed.

Anugraha

The Grace of God.

Apana

One of the two pulsations. Prana (inhalation) and Apana (exhalation). (See also "Udana").

Ardha Nari

The Divine androgyne that represents the co-existence of nature and spirit in everything in creation.

Asana

Understood as one of the Yogic postures in Hatha Yoga. In Raja Yoga it means getting at "Peace and Poise" and locating the comfortable centre of consciousness.

Asat

The non-existent, a synonym for matter, Prakriti.

Aswins

The twin Gods that are famous in the Vedic and Puranic literature. They are described as the first set of healers known as the divine healers or divine physicians in the Vedas. They are meditated on as the Devas of healing and medicine. They are described as two horses with wings, and sometimes as two birds chirping on the same tree. They are said to preside over the beginning and ending of things, and also over the pairs in creation like day and night, light and darkness, right and left, husband and wife etc.

Avatara

Divine incarnation. The descent of a God or some exalted being who has progressed beyond the necessity of rebirths into the body of a simple mortal. There are two kinds of Avatars:

those born from woman, and those parentless, the Lord coming down into a body to lay down the Law on Earth.

Avyakta

The unmanifest.

Barhishad

One group of Pitris among the Devas.

Bhagavad Gita

The Song of the Lord. The book deals with the conversations between Krishna and Arjuna as narrated to the blind king by his advisor, Sanjaya.

Bhagavata(m) (Srimad)

Also called Bhagavata Purana. One of the foremost scriptures amongst the Puranic literature, the grand and final book on the Vedas written by Veda Vyasa. It initiates the awareness of God-presence in everyone and everything during the daily routine of a disciple.

Brahma

The Creator or the Lord of Creation.

Brahmacharya

Exoterically it means a celibate, esoterically it means an accomplished soul who lives always in the awareness of the Spirit.

Brahman

The Highest Lord, Absolute: the supreme Spirit or Principle of the Universe, from the essence of whom all emanates, and into whom all returns; is incorporeal, immaterial, unborn, eternal, beginningless and endless, and all-pervading. Sometimes referred to as Parabrahman ("beyond Brahma").

Brahmeekarana Sareera

The body that is made divine by sacred practices.

Buddha

A Supra-Cosmic Light (Intelligence) who presides over a unit creation. There are as many Buddhas as there are Solar systems in our creation. The term is also used to indicate and enlightened Being.

Buddhic Plane

The fourth plane of creation. In us it represents the plane of pure will or the creative plane.

Chakra(s)

The functional centres that are located along the spinal cord. The division belongs to the functional anatomy of the Yogic schools. Traditional Yoga describes seven main chakras: 1. Muladhara or the base-centre. 2. Swadhisthana or the spleen centre. 3. Manipuraka or the navel — centre, also called the solar plexus. 4. Anahata or the heart-centre. 5. Visudhi or the throat-centre. 6. Ajnachakra or the brow-centre. 7. Sahasrara or the head-centre.

Chandra

The Moon, the satellite of our Earth.

Chitta

The mind that is working through the senses in objectivity.

C.V.V.

The Master C.V.V.; refer to notes.

Daksha

One of the Prajapatis, and father-in-law of Lord Siva.

Deva

A divine being amongst those who are called "the Gods". In fact the word indicates any one of the creative Intelligences.

Dharana

The sixth stage of the eightfold Yogic path prescribed by Patanjali. The process includes identifying one's mental faculties with the object of meditation.

Dharma (Sastra)

The Sacred Law; the code of Law. See Note 9.

Dhyana

The seventh stage of the eightfold Yogic path prescribed by Patanjali. It means meditation.

Gandharva

That class of cosmic deities who preside over the musical sense of the worlds.

Gayatri

A Vedic metre that contains three lines of eight syllables each. It has 24 syllables that are symbolic of the 24 lunations of the lunar year. The term also indicates a great universal Mantram used to invoke the awareness of the higher Existence in everyone.

Gunas

Qualities, attributes. The Trigunas are the three inherent qualities of differentiated matter, i.e. of poise (Sattva), dynamism (Rajas) and inertia or decay (Tamas). They correspond to Vishnu — the Preserver, Brahma — the Creator, and Siva — the Destroyer, respectively.

Guru

The Cosmic Awareness, represented by the Spiritual Teacher of a disciple.

Hatha Yoga

A system of Yogic practice which deals mainly with the training of the physical body and its functions. This method of yogic practice however, does not form a main feature of the Yogic path of the Rishis and Masters.

Hierarchy

The order of Gurus. The Group of Masters who have achieved relative perfection, and who constitute the invisible government of the world. Or — the Hierarchy of perfected men — that group of spiritual beings on the inner planes of the Solar system who are intelligent forces of nature, and who encourage and direct the evolutionary process.

Jeeva

Ego or monad.

Kaama Sareera

Desire body.

Kailas

A mountain which is located in the Himalayas. In the scriptures it is described as the abode of Lord Siva. Esoterically it indicates Rudra Granthi (the Siva centre) in the head. It corresponds to a spot above the medullary region.

Kali Yuga

The fourth of the four Yugas. It is called the iron age. It is the unit of greater cycles of time. Its duration is 432000 Earth years.

Kapila

One of the Siddhas (accomplished ones), who preside over the functions of creation in all planes. He presides over numbers in all planes, from the cosmic to the microcosmic. He conducts the functions of keeping the consistency of the number of cells, bones, nerves, organs, and the various parts of our body. For example, the two eyes, two ears, two nostrils, ten fingers and 32 teeth. Number functioning nature is the faculty of discrimination, counting, understanding and interpreting. It is understood as the basis for Aquarian wisdom and is called Sankhya in Sanskrit. Kapila is symbolically explained as the founder of the Sankhya functions in creation. Later on, the term Sankhya came to be understood as a school of philosophy by exoteric scholars.

Karma

The chain actions of the whole creation. Also the chain actions committed by man.

Kaulachara

A particular type of procedure used by the Yogic practitioners belonging to a particular tradition. It indicates the process of awakening the chakras, beginning with the base-centre and ending with the head-centre. It is the opposite of Samayachara, which is the process of allowing the Guru to awaken the chakras, starting with the brow-centre and ending with the base-centre.

Kavi

The seer or the light who sees and imparts a shape to anything in the universe. In the Vedic literature it is used to indicate the Sun God who shines through the Solar system, and another form of the same God who shines through speech. The latter is known as Ganapati, the One who presides over the faculty of grouping. He is described as a God with an elephant head who symbolically represents the Sun located in the asterism called Hasta (a fixed star).

Kosha(s)

The various sheaths of the constitution of man. The five main ones are Anandamaya (the sheath of bliss), Vijñanamaya (knowledge), Manomaya (mind), Pranamaya (vital energy) and Annamaya (matter).

Krishna

The eighth Avatar of Lord Narayana (Vishnu). Once, when this Earth could not bear the burden of sinners, she prayed to Lord Narayana. Narayana came down to the Earth as Krishna and caused the Mahabharata war to eliminate the sinners.

Kriya Sakti

Action; the manifestation of power in nature.

Kulapathi

A propounder of the Eternal Wisdom and the one who takes up the responsibility of group training to a minimum of 10000 disciples.

Kumara

The immaculate child of Lord Siva. He represents the origin of Spirit in creation. The word Kumara also represents one of the seven Beings who guide Spiritual evolution.

Kundalini

The coiled spiritual spark that lies dormant at the base-centre of human beings. It is raised by Yogi to the level of the head-centre.

Lalita

Goddess of beauty and grace. The highest concept of the World Mother.

Leela

Divine play. The word is used to indicate the attitude of God towards the creation, and also the attitude of an Avatar towards the activity of the world.

Loka(s)

A plane or planes of existence. The seven Lokas are the seven levels or planes of creation. These are: 1. Bhur (emanation), 2. Bhuva (formation), 3. Swar (experience), 4. Mahar (brilliance), 5. Jana (generation), 6. Tapa (vitalising), and 7. Satyam (existence or realisation).

Mahabharata

The great epic composed by Veda Vyasa in eighteen books. The Bhagavad Gita forms a part of it.

Mahakalpa

The greater Kalpa (day of the Creator) which is greater than the day of Brahma. Its duration is the whole-life-span of one Brahma.

Mahapara Nirvana

The seventh and highest of the supra-cosmic planes. It is called the white island (Sweta Dweepa) and is the abode of Lord Narayana.

Maitreya

The Lord Maitreya is the World Teacher.

Manomaya

See "Koshas".

Mantra(m)

A formula which contains a series of syllables. When correctly uttered it manifests its intended energies.

Manu

The prototype of each human race in creation. There are fourteen Manus in a unit creation, called a day of Brahma. Each Manu has a span which is called Manvantara and which corresponds to 72 Maha Yugas. The present race of humanity belongs to the seventh Manu, called Vaivaswata Manu.

Manvantara

A period of one Manu. This comprises 72 Maha Yugas.

Markandeya

A great sage who is the prototype of a cosmic principle. He presides over a consciousness which forms the link between two major Pralayas.

Mithuna

The word indicates a couple. It also indicates the sign Gemini in the Zodiac. The oriental concept of the zodiacal sign and constellation differs from the occidental concept in that it represents a male and a female instead of the twins.

Mitra

A Solar God in the Vedas. He presides over the dawn in all its meanings. In the Vedic rituals He represents the light in the East which is wisdom. The term means the Lord of All Measures.

Monad

The Ego or the Permanent Atom, as it is called by the modern spiritualists. It means the Indweller who witnesses all the stages of evolution in a living being.

Moola (Mula)

An asterism which is located at the beginning of the sign Sagittarius. Also a cluster of stars located in the constellation of Sagittarius. It has a direct correspondence with Mooladhara.

Mooladhara

See "Chakras".

Moola Prakriti

Primordial matter, and the deity that presides over it. All that we call matter is only a secondary manifestation of this.

Namaskaram(s) Mudra

A 'grip' that indicates self-surrender to one's Guru or to God. It is indicated by the joining of the palms of both hands together.

Nandi

The Bull, the vehicle of Lord Siva. Esoterically it means the gap that exists between the pineal gland and the pituitary body. It is expected to be filled with the light of self-awareness by a Yogi or devotee when he experiences God awareness or the highest bliss. Etymologically the word means the one who is blissful.

Nara

The male principle in creation. The word also means man in the sense of the indweller of a vehicle. Also the third of the five sons of Light in the Mahabharata.

Narada

The superhuman Teacher, the One Master of all the Masters. The Propounder of the path of devotion.

Narayana

The Lord Absolute, who is in no way different from Parabrahman.

Nari

The female principle in creation. Etymologically it means female.

Nirvana

The word means pure existence without attachment, the Light of I AM, without a touch of "mine". Hence it indicates the light of the soul or the consciousness of the soul which represents the fifth plane of existence.

Nishkana Sareera

The destruction of the astral body.

Niyama

Indicates discipline. Niyama is the second step of Yoga practice as described by Patanjali.

Nyaasa Vidya

The science of super-imposition. The practitioner is expected to super-impose the corresponding higher principles upon the various parts of his own body.

Om Mani Padme Hum

Hail to the jewel in the lotus, or hail to Him who is the jewel in the lotus. It indicates the state of an accomplished soul during the process of his visualisation of all the layers of his own existence and the existence of the universe.

Padma

Lotus.

Pandava(s)

The five sons of the king Pandu. They are the five sons of the bright king in the story of the Mahabharata.

Pankti Chandas

A Vedic meter having ten syllables existing as two pairs of five syllables each. Esoterically it means the fivefold groupings in creation, e.g. the five Buddhas, the five sense organs, the five gross organs etc.

Para

Supreme.

Parabrahman

The Supreme Brahman, "Absolute" — the attributeless, the secondless reality. The impersonal and nameless universal Principle.

Paramatman

The Supreme Self. The same as Parabrahman and Narayana.

Pitris

A group of Devas who preside over the reproduction aspect of creation. The Pitris are of many groups. Some of them work out the shapes of the universe, some preside over the number consciousness, while some govern the properties of matter, mind and space.

Pitta

One of the three functions of the vital body according to the science of Ayurveda. It indicates the functions of combustion, e.g. the oxidation in respiration and the functions of the digestive acids in the stomach. (It works as one with Vata or pulsation and with Sleshma or precipitation).

Poosha (Pusha)

One of the Solar deities in the ancient Indian pantheon. He indicates the Sun at noon, called the "infiller" or the one who vitalises the beings.

Purnam

Zero. More particularly, the word indicates the positive zero of the ancient mathematicians. It is understood as different from Sunya, the negative zero, which is known in modern arithmetic.

Prakriti

Nature.

Pralaya

Dissolution, a period of rest for the creation.

Prana

One of the two pulsations. See also "Udana"

Prana Sareera

Sheath of Prana. It is also called the etheric body by the spiritualists and the vital body by the healers.

Pranamaya

Refer to "Kosha" and "Prana Sareera".

Pranayama

The method of controlling the vital impulses of man. This is done by practising the art of breathing.

Pratyahara

The fifth step of the eightfold Yogic path of Patanjali. This consists of by-passing the mental activity in order to stand in tune with the Buddhic plane.

Pulaha

Another Prajapati, like Pulastya.

Pulastya

One of the Prajapatis or the Lords of cycles of time. There is also a fixed star of that name.

Purana

The main object of the Puranas is to render the proper import of the Vedas in the form of descriptions of some historical events symbolised and allegorised to suit the needs of explaining the various truths of the Veda. The Puranic literature covers the major portion of the ancient wisdom of India. The very composition of a Purana means an epic.

Python

The large serpent.

Raja Yoga

In its original sense it means the eightfold Yoga path prescribed by Patanjali and the Bhagavad Gita. Originally it was linked with the king Initiates who trained their people as their own disciples whom they called their children. Hence the name Raja Yoga which means the Yoga of the royal path or the Yoga of the kings.

Rajas

Refer to "Gunas".

Rishi

A seer, a sage.

Rudra(s)

The Devas of vibration. Rudra is the Lord working through the plane of vibration in creation according to the Vedic science.

Saadhya(s)

Any group of Devas existing in the potential stage when a creation has gone into dissolution and another creation has not yet begun. The word means those who are not yet manifest, e.g. the Devas who preside over the mind and senses who exist as Saadhya when we are

sleeping. They become Siddhas (manifest) when we wake up. The same thing is true with a creation.

Sahasrara

The word means the head-centre, which is called the chakra with one thousand rays.

Samadhi

The eighth step of the eightfold path of Yoga. It is the attainment of mastery over senses and mind. It is the state in which the mind and the senses disappear into the awareness of the Yogi, and nothing exists except the object of meditation as an experience identified with the one who experiences.

Samana

One of the five pulsations of the vital body. It serves as a centre-forming principle and helps to bring poise into the vital and mental bodies. See also "Udana".

Samayachara

Refer to "Kaulachara".

Samsaara

The attitude of attachment to relationships and belongings. Bondage due to some attachment caused by oneself.

Sanaka, Sanandana, Sanatana

The three Kumaras who exist inseparably with the fourth one, Sanat Kumara. They impart their presence to anyone who offers himself to the service of creation.

Sanat Kumara

The most important of the four Kumaras. He rules over the real spiritual orders of the world. He is the head of the planetary Spiritual Hierarchy, which is called the inner government of the world. He rules over the various groups of spiritual Masters and directs them to recruit Egos to be trained to work as world servers. His Light reaches our Earth from another Solar system through our Sun and the planet Venus. This Light is focused at a place called Shamballa and reaches those who show readiness to serve through their head-centre. See also "Shanmukha".

Sankalpa

The will to do. The first spur of the whole creation. The first affirmation of the Creator. The true import of the invocation "So mote it be" (So be it).

Sankaracharya

A seer who was the founder of the advaita philosophy. He was also a teacher of many ancient sciences. See also "Kaulachara".

Sankhya

Refer to "Kapila".

Sapta Rishi Mandala

The constellation of the seven sages. It is also called the constellation of the Great Bear.

Sarama

One of the feminine Devas that govern the subconscious and unconscious planes of the mind. These planes are figuratively described as the nether worlds or the underground kingdoms. Hence she is also described as a female dog of the Devas who is in charge of the gates of the nether regions. She is also identified as a syllable of three sounds produced as the first, second and fourth of the seven musical scales, represented by the three sounds Sa-

ra-ma. Cerberus, the three-headed dog with a serpent as its tail, which is found in Greek mythology guarding the gates between heaven and hell, must be the same divinity. The names Sarama and Cerberus have much similarity. The sounds are also similar. Also, Sarama is identified with the functions of the Dog-star. Since the sound-producing awareness causes the awareness and awakening of the subconscious and unconscious levels, it is compared with the dog, the animal noted for its vigilance.

Saranam

This is the taking of refuge in 'something' especially in God.

Sat

Be-ness, or the Truth of existence. It is a seeming opposite — and a supplementary to — Asat, the law of non-existence.

Sattva

Refer to "Gunas"

Satyavati

The mother of Veda Vyasa (of course in a spiritual sense). She is described as the daughter of a great king, Vasu (the wealth of the Yellow Ray which represents a branch of the Solar wisdom). She was found by a king of the fishermen in the belly of a great fish. She begot Veda Vyasa by Parasara.

Shamballa

A village in the Himalayas. A town or village mentioned in the Puranas whence, it is prophesied, the Kalki Avatar will appear. Shamballa still exists, only in the subtler planes and is the residence of the higher beings who instruct fellow human beings in spiritualism, and it will be externalised.

Shanmukha

The name of the six-faced God who is Lord Subrahmanya, son of Siva. He is the greatest of all 24 Kumaras. In occultism, this Kumara is directly connected with the six stars of the constellation of the Pleiades. The term also signifies the name of a ritualistic implement. It consists of six rods joined together to stand at right angles to each other.

Siddha(s)

The accomplished ones, or those who have reached perfection in Yoga. Originally the word was used to mean a group of devas who work out creation (see also "Saadhyas").

Siddhasana

A posture in Hatha Yoga practice, and the meditation posture of a Yogi.

Siva (Shiva)

The merging aspect of God, called the Destroyer. He is one of the Trimurtis.

Sleshma

Refer to "Pitta".

So-Ham

(The 'o' in "So" is to be pronounced as in the English word "solace", and the 'a' in "Ham" is to be pronounced as in the English word "humble".) So-Ham is called the first step of creation. This first differentiation of a created entity or a universe as a part of the Creator through the act of creation is called the two-syllabled meter. These two syllables work as the potencies of our inhalation and exhalation. Hence the word is used as a mantram of the highest order and is considered almost equal to the Sacred Word OM.

Soma

A king amongst the Gandharvas or the musical Devas who preside over the musical functions like respiration and heartbeat. He is an incarnation of Lord Siva along with his wife Uma (and is therefore called Sa + Uma, which is equivalent to Soma). This is symbolic of the Spirit of God in man united with the soul of man, the ninth of the highest nature. When the human being is in the awareness of this consciousness he is liberated from man-conditioning and lives in the Lord. Soma is also the name of a herb, the root of which is used in sacred rituals. Also, the vocal music that is consecrated to the Lord of the Devas in sacrifice is described as the juice of the herb of consciousness.

Saundarya Lahari

"The Wave of Beauty", the highest treatise on the science of Tantra. The book is in the form of symbolic poetry of the highest order and is written by Sankaracharya, the founder of the Advaita school. The book contains all the keys to sound, colour, number, form and that branch of Astro-biology and Astrology that unlocks the real secrets of the soli-lunar activity and its relationship with the mind and behaviour of beings. This branch of wisdom is called Sree Vidya, or the wisdom of the Mother.

Sukra

A great cosmic principle whose planetary counterpart is Venus. He also exists as preceptor of Asuras (demons) and presides over the Mantram for raising the dead. At the microcosmic level, this principle presides over the germinative faculty of the spermatozoa. In total, the cosmic principle presides over the shaping of matter into the beauty of the form. For this reason Sukra is called the greatest cosmic poet (Kavi).

Suvarna

Literally means a good sound, and also a good colour. The word is normally used to mean gold.

Tamas

Refer to "Gunas".

Tantra

An advanced science of the ancients that teaches us the practical procedure to use various materials and sense objects in such a way that they cause Yogic awareness and liberation. Often misunderstood and identified with many foolish procedures that include sex and alcohol. For the real form of Tantra one can study the book "Saundarya Lahari" (The Wave of Beauty) written by Sankaracharya.

Tibetan Master

Master Djwhal Khul, also known as D.K. He is one of the Gurus of the Himalayas who directed H.P. Blavatsky to write "Isis Unveiled" and "The Secret Doctrine", and his elaborate commentaries on these two works through Alice A. Bailey.

Trayee Vidya

The wisdom of the Vedas. The three-fold wisdom. The three-fold evolution of "The Word".

Trimurti

Literally "three faces" or "triple form" — the Trinity. They are Brahma the Creator, Vishnu the Preserver and Siva the Destroyer.

Udana

One of the five pulsations of the vital body. It is responsible for maintaining the shape of the body by producing equal distribution of pressure from within. The five pulsations of the vital body are: Prana (inhalation), Apana (exhalation), Vyana (expansion), Udana (upthrust), and Samana (poise).

Vata
Refer to "Pitta".

Vairagya
Non-attachment.

Vaivaswata Manu
The Manu of the present human race. We belong to this Manu, who is the seventh one. (See also "Manu").

Varuna
A great cosmic God of the Vedas. He presides over the phenomenon of sunset in the day. He is one of the important ritualistic deities of the Vedas. On the Solar and planetary levels his influence manifests through Neptune and Uranus.

Vasista
A great sage. The preceptor of the Solar race of Kings. Also the name of a great cosmic principle. His influence reaches our Solar system through one of the stars of the constellation of the Great Bear.

Veda
Wisdom impersonal, which precedes every book written by man.

Veda Vyasa
The son of Parasara; the author of the eighteen Puranas and the Mahabharata. He also composed the Brahma Sutras.

Vena
One of the kings among the Gandharvas or the musical Devas. (See also "Soma").

Vidya
Knowledge.

Vidya (sree)
Refer to "Saundarya Lahari".

Vijnanamaya
Refer to "Kosha".

Virat
The brilliant Egg that is described in the cosmology of the Vedas, Puranas and the Secret Doctrine. It is the Egg of consciousness coming down as the light of objectivity. It comes from Purusha (the Cosmic Person), while the Purusha comes from it again as the next generation of the cosmos.

Vishnu
The Lord who pervades every created entity. Also the Lord who presides over the existence of creation in poise. (See also "Trimurti" and "Gunas").

Vishvamitra
One of the main stars of the galaxy of the "tortoise". Also the Intelligence that presides over the function of hearing. It is also the name of a great sage who discovered the song and the meter Gayatri.

Viswakarma

The divine Architect. A cosmic principle who presides over the shape-consciousness of the creation. Cosmic Karma.

Vital Plane

Refer to "Prana Sareera" and "Kosha".

Viveka

Discrimination. The veil to be pierced through by a disciple during his higher initiations gives way through this faculty.

Vritti

The behaviour of the mind and senses, produced as reaction to the environment.

Vyana

One of the five pulsations of the vital body. See also "Udana".

Yama

The Lord of death. Also the first step of the eightfold Yogic path of Patanjali. It includes the steps to control the physical, etheric, astral and lower mental levels of the disciple.

Yantra (Sree)

The emblem that represents the total wisdom of Sree Vidya. (Refer to "Saundarya Lahari" and "Notes").

Yoga

Union with the higher Self. The practice of meditation as a means of achieving spiritual liberation.

Yudhishtira

The eldest of the five sons of Pandu in the Mahabharata. (See also "Pandavas").

MEDITATIONS

In this First Series, every meditation is to be read out vocally once a day at the prescribed time. Then the student should sit at ease with closed eyes. He should then observe the mind for fifteen minutes and note down any of the thoughts or pictures he receives in his spiritual diary together with the dates. He should meditate each item on the dates noted on the top line of it. The time of meditation is 6.15 a.m. to 6.30 a.m. daily. The course runs for one year, and in order to derive the full benefit the student is advised to start on one of the dates given under Meditation 1. He is also advised not to look into the meditations of subsequent dates. Self imposed discipline without any compulsion is a keynote for successful expansion of consciousness.

Meditation 1: (March 21, Sept. 22, 23)

Remember the Giver. He gave this frame. You are the Book. I AM the one copy in existence. I AM copied from the parent manuscript.

Meditation 2: (March 22, Sept. 21, 24)

Bliss is in giving and not taking. Sun gives life. He is Man. Moon receives. She is Woman. Moon has phases of waxing and waning.

Meditation 3: (March 23, Sept. 20, 25)

Be a giver. Be a Sun, be a Man. Live in Spirit yet live in Soul. Live in Mind, yet live in Person. Live in body, but be a Man. Live in the outer world, but be an inner consciousness.

Meditation 4: (March 24, Sept. 19, 26)

Lead me through knowledge to bliss. Lead me through strength to service. Lead me through sympathy to realisation. Lead me through love to oneness.

Meditation 5: (March 25, Sept. 18, 27)

Night is my mother. Day is my father. Twilight is my Guru. Life is my friend. Death is my bedroom.

Meditation 6: (March 26, Sept. 17, 28)

Virtue, not intelligence, is my goal. Ability, not fame, is my motto. Expression, not impression, is my work. Depth, not height, is my position.

Meditation 7: (March 27, Sept. 16, 29)

The deeper the lake is, the further skies peep into it through reflection with solar and lunar eyes. The higher the cliff is, the less the fellow beings are visible and more vehement the fall is of the tide. I live in depth and not height.

Meditation 8: (March 28, Sept. 15, 30, March 20)

Do not listen to what the world says. Listen to what it needs. Listen to its heart, not its tongue. Its tongue confuses you. Its heart shows you the way and trumpets the gospel.

Meditation 9: (March 29, Sept. 14, Oct. 1, March 19)

You remain an eternal secret. You are not showy. You shine forth for ever. You cannot contain your own joy.

Meditation 10: (March 30, Sept. 13, Oct. 2, March 18)

Your joy is unconditioned. Your bliss is my guiding star. I am painted and shaped by your own ray.

Meditation 11: (March 31, Sept. 12, Oct. 3, March 17)

I AM the lake and you are the Sun. The drops of water you take from my tiny frame take their seat on the evershining throne of your bosom. They are showered again into the sacred bosom of the Great Ocean.

Meditation 12: (April 1, Sept. 11, Oct. 4, March 16)

These are from higher circles. These are from whom I follow to those who follow me.

Meditation 13: (April 2, Sept. 10, Oct. 5, March 15)

Life is a pin-point of the Eternal Truth. Generalise the particular fragments in life. Get the equation between the general and the particular.

Meditation 14: (April 3, Sept. 9, Oct. 6, March 14)

Thought is gold, I AM the temple. I AM the image. I build the temple. Clay is darkness and brick is light. The temple is melted into night and built in the day.

Meditation 15: (April 4, Sept. 8, Oct. 7, March 13)

I am gold. I build the temple, steam of gold is my life. Fume of gold is my light. Life is gold. I am healed. Sun is gold, Sun is life.

Meditation 16: (April 5, Sept. 7, Oct. 8, March 12)

Moon is silver, I am the lake. Lake is moonlight, I am healed. I am silver. In me the moonbeam awakes. I am moonlight, in me the Sun is sealed.

Meditation 17: (April 6, Sept. 6, Oct. 9, March 11)

Mighty crown and spear I am. Crown is my head, I am the head. Spear is my back, I am the tail. Crowned king I am. I am the shepherd. Spear-tip I am, I am the red sting. By me fear is killed, by me the serpent is filled.

Meditation 18: (April 7, Sept. 5, Oct. 10, March 10)

I AM the thinker, I AM thought. I AM the knower, I AM known. I AM the seer, I AM seen. I AM he who lives, I AM life. I AM the grower, I AM grown.

Meditation 19: (April 8, Sept. 4, Oct. 11, March 9)

The Saviour is coming. He comes through degrees. He is the star of the virgin, who is in charge of Nandi. Nandi is the Kailas of Moon. There she is the star of the virgin. She is the mother, she is the grace. He is on the bull, she is on the lion. Moon is on his head, she is on the crown of fish. Moon is on his head, he is the lord of she.

Meditation 20: (April 9, Sept. 3, Oct. 12, March 8)

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

Meditation 21: (April 10, Sept. 2, Oct. 13, March 7)

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.

Meditation 22: (April 11, Sept. 1, Oct. 14, March 6)

Gods are born at Sunrise, man is born at noon. Gods set in the west, man sets at midnight. Gods are born in Capricorn, man is born in Aries. Gods set in Cancer, Man sets in Libra.

Meditation 23: (April 12, Aug. 31, Oct. 15, March 5)

Creation was planned before you came. You can plan for yourself like the plan of the creation. Creation is for all, you are one among the many. The plan of all is work, the plan of one is fate. Fate for work is ritual, work for fate is heresy.

Meditation 24: (April 13, Aug. 30, Oct. 16, March 4)

Have your friend in yourself, be a friend to others; Depend upon yourself, be dependable to others. Do not expect but demand what is due to Him from them. Be a guard and a guardian to the temple not for you, but for Him. Be a guard and a gardener for your body and mind, not for you but for Him.

Meditation 25: (April 14, Aug. 29, Oct. 17, March 3)

In His name we live, in His temple we live;
In Him verily we live until He opens His eye in us.
In His name He lives, in His temple He lives;
In Him verily He lives, as He opens His eye in us.
In the meanwhile, let us wait, let us look to Him and not to each other.
Let us call Him in all to find all in Him,
When the life is a Car Festival* and not a war festival.

* See "Notes"

Meditation 26: (April 15, Aug. 28, Oct. 18, March 2)

Cure	earth	by	food,	cure	water	by	drink
Cure	fire	by	heat,	cure	air	by	breath.
Cure	sound	by	thought,	cure	mind	by	truth,

Cure is complete.

Meditation 27: (April 16, Aug. 27, Oct. 19, March 1)

Up the ladder creeps the serpent. Self-opposing coils harmonised. Ascending the vertical bore of the eternal center.*

* See "Notes"

Meditation 28: (April 17, Aug. 26, Oct. 20, Feb. 28)

Loosening the spirals of Karma, the serpent shines winged and escapes through the bore of the Sun's body from above the eyebrows. Henceforth the serpent is the winged messenger of the Gods. He is Mercury.

Meditation 29: (April 18, Aug. 25, Oct. 21, Feb. 27)

The tongues of the serpent are raised from the stings of the scorpion. The tongues of the serpent are the wings of the eagle. Moon bears serpents. Sun enters eagle.

Meditation 30: (April 19, Aug. 24, Oct. 22, Feb. 26)

The path of I AM is in eternal darkness. Darkness is the variegated serpent of the nether worlds. The music of the nether worlds blinds the lyre with music of the seven stringed lyre of Apollo. I bore the darkness into the spectrum of variegated light.

Meditation 31: (April 20, Aug. 23, Oct. 23, Feb. 25)

Vena, the Gandharva, is wiping off the pictures of the subconscious mind on the walls of my nature with the hieroglyphs of sounds from his seven stringed lyre.

Meditation 32: (April 21, Aug. 22, Oct. 24, Feb. 24)

Serpent K loosens its skin. The pictures of past Karma on the walls of its skin are peeled off. Karma neutralised.

Meditation 33: (April 22, Aug. 21, Oct. 25, Feb. 23)

Karma is neither postponed nor purged but neutralised.

Meditation 34: (April 23, Aug. 20, Oct. 26, Feb. 22) Wash Karma in space. On the deep blue slate paint ever-elevating colours, ever at the feet of the Master in the Vaisakh valley.

Meditation 35: (April 24, Aug. 19, Oct. 27, Feb. 21)

The imprints of subterranean caves of your consciousness are illuminated by the heartfelt colours of Kundalini at the feet of the Master. Elevate yourself in the presence of the Master with the colours of the seven-fold wings of the serpent. Nothing is impossible to you. Sinning is impossible to you. Sin is your shadow, lead it into the beam of the light of the Guru. Namaskarams. Verily, verily we are in you.

Meditation 36: (April 25, Aug. 18, Oct. 28, Feb. 20)

A serpent sits in lotus. Lotus dances on ripples of the waters of life. Nara is water, Nari is serpent, Narayana is the Master.

Meditation 37: (April 26, Aug. 17, Oct. 29, Feb. 19)

Lake-beetle adjustments. Lake and beetle are in the Lotus. Lotus is in the Lake, beetle is in the Lotus. Beetle sings, man melts, God crystallises.

Meditation 38: (April 27, Aug. 16, Oct. 30, Feb. 18)

All-round development, all round development. Ardent development. Art development. Advent of Master.

Meditation 39: (April 28, Aug. 15, Oct. 31, Feb. 17)

Ant-Man-Brahma. Ant around man. Man around ant. Man Ant Eagle. Mantle. Ant to Brahma. Abraham.

Meditation 40: (April 29, Aug. 14, Nov. 1, Feb. 16)

Leo, jungle with the cub. Jacob. The sign is royal. Israel.

Meditation 41: (April 30, Aug. 13, Nov. 2, Feb. 15)

Man is Isiah, Messiah, Man is the Cross. Macrocosmos. Moses. Mount.

Meditation 42: (May 1, Aug. 12, Nov. 3, Feb. 14)

All names together utter the name of God. A prophecy thinks from darkness to light. Prophecy is fulfilled. Abraham, Moses, Jacob put together form Jesus.

Meditation 43: (May 2, Aug. 11, Nov. 4, Feb. 13)

Trace bridge from the eye of the bull to the tongue of the serpent. It is the rod of the messenger of God. From Taurus to Aquarius the head of the rod points the path. From Scorpio to Leo the tail ascends. The Z form of Kundalini through eons. Z is the half swastika. Z to A, Zero to Aries.

Meditation 44: (May 3, Aug. 10, Nov. 5, Feb. 12)

A to Z read scripture written. It is written in the cave temples of your body. Z to A you read in the picture writing of the future. The wheel is reversed.

Meditation 45: (May 4, Aug. 9, Nov. 6, Feb. 11)

In Aries the serpent is Kumara. In Scorpio the serpent is Saturn. In Cancer the serpent is Python. Python is typhoon.

Meditation 46: (May 5, Aug. 8, Nov. 7, Feb. 10)

Eagle and serpent. Matter and serpent. Master and servant. Master and savant. Physical serpent. Astral servant. Divine savant. Celestial saint.

Meditation 47: (May 6, Aug. 7, Nov. 8, Feb. 9)

Not to learn but to realise. Not to acquire but to expand. Not to possess but to permeate. Not to secure but to sacrifice.

Meditation 48: (May 7, Aug. 6, Nov. 9, Feb. 8)

Matter, mind, Master. Matter is the south pole. Master is the north pole. Mind is the equator.

Meditation 49: (May 8, Aug. 5, Nov. 10, Feb. 7)

Matter-mind-Master is the rod of rotation. The Earth rotates. The rod spins time. Rotation is time.

Meditation 50: (May 9, Aug. 4, Nov. 11, Feb. 6)

Rotation is time. Revolution is period. Time is in rotation. Matter is in periodicity. Time hatches matter.

Meditation 51: (May 10, Aug. 3, Nov. 12, Feb. 5)

Matter turns atom, atom turns matter. Matter time adjustment. Matter turned man. Man becomes Master. Matter becomes mind. Mind becomes Master.

Meditation 52: (May 11, Aug. 2, Nov. 13, Feb. 4)

Solar pole, polar soul. The higher pole is the soul. Soul is the centre. Pole is the pivot.

Meditation 53: (May 12, Aug. 1, Nov. 14, Feb. 3)

Soul is lunar. Pole is Solar. Soul reflects pole, it is full moon. Soul merges in pole and it is new moon. Pole is light, soul is life. The serpent unwinds the coils. Key and hook. Man is key, mind is hook. Pole is light, life is hook. Rotation of the clock opens the lock.

Meditation 54: (May 13, July 31, Nov. 15, Feb. 2)

Lock and key adjustments. Space expands. Horizontals meet Verticals. Mind crosses matter. Time unfolds time. Life creates life. Father creates son.

Meditation 55: (May 14, July 30, Nov. 16, Feb. 1)

Space is globe. Time is spiral. From globe spiral springs. With spiral the globe fills. Space and time are the knower and the known.

Meditation 56: (May 15, July 29, Nov. 17, Jan. 31)

Space is globe. Universe is lotus. Globe unfolds into lotus. Space unfolds into universe. Globe is potential lotus.

Meditation 57: (May 16, July 28, Nov. 18, Jan. 30)

Man is in globe. Lotus is in man. The heart of space is man. The heart of man is space. The heart of space is the centre. The heart of man reflects the circumference.

Meditation 58: (May 17, July 27, Nov. 19, Jan. 29)

Serpent unwinds into spiral. Globe of space unfolds into lotus. Serpent of time unwinds into spiral. Serpent is in lotus. Lotus is in globe. Globe is in mind.

Meditation 59: (May 18, July 26, Nov. 20, Jan. 28)

Man is bound in Chakra. Chakra breathes out lotus. Lotus delivers serpent. Serpent is Kundalini. Lotus is Padma. Chakra is the wheel. The wheel rotates.

Meditation 60: (May 19, July 25, Nov. 21, Jan. 27)

Ten times ten. The wheel rotates. Three wheels from one wheel. A total of four wheels. Three above and four below. Seven wheels rotate in three directions. 7 and 3 is ten.

Meditation 61: (May 20, July 24, Nov. 22, Jan. 26)

Seven wheels in three Lokas, Twenty-one wheels. The twenty second is I AM. I AM is more than nought, less than one. Twenty-one plus I AM divided by seven is the value of Pi.

Meditation 62: (May 21, July 23, Nov. 23, Jan. 25)

Man is centre, space is circumference. The ring of the horizon rotates. Lifespan is diameter. From the centre to the circumference through the diameter is Pi.

Meditation 63: (May 22, July 22, Nov. 24, Jan. 24)

Pi is wisdom. Wisdom is objectivity. The power of Pi is the power of thought. Thought leads man to himself.

Meditation 64: (May 23, July 21, Nov. 25, Jan. 23)

Man is bound in six chakras and the seventh. Man is liberated in six lotuses and the seventh. Man liberated into Kundalini. Kundalini is serpent. Serpent is spiral. Spiral is time. Time is mind.

Meditation 65: (May 24, July 20, Nov. 26, Jan. 22)

Wheel of time rotates. Serpent of time unwinds. Wheel is cut in the East. Wheel cut is serpent. Wheel cut has head and tail. Serpent has head and tail. Time lived as head and tail. Time before life is wheel. The wheel rotates. The serpent creeps on.

Meditation 66: (May 25, July 19, Nov. 27, Jan. 21)

Wheel is Zero. Wheel cut is one. One and Zero is number ten. Brahma in the egg is one in Zero. When the wheel is cut, He becomes Virat, number ten.

Meditation 67: (May 26, July 18, Nov. 28, Jan. 20)

Virat shines through ten digits. Virat has ten fingers. Man has ten fingers. Man is frame of Virat.

Meditation 68: (May 27, July 17, Nov. 29, Jan. 19)

Serpent ascends as eagle. Eagle descends as serpent. Nari ascends as Nara. Nara descends as Nari. Nara and Nari ascend and descend. It is Narayana.

Meditation 69: (May 28, July 16, Nov. 30, Jan. 18)

Man ascends from woman. Woman descends from man. The ascent and descent of man is Ardha Nari.

Meditation 70: (May 29, July 15, Dec. 1, Jan. 17)

The ascent of man is through the eagle. The descent of man is through the serpent. The serpent is the coiled coil of time. The tongues of the serpent are the wings of the eagle.

Meditation 71: (May 30, July 14, Dec. 2, Jan. 16)

Seven chakras link up seven stars. Seven stars bear the Polar bear. The bear is in the cave. The dog is at the entrance. The dog star guards the infernal gate. The three-headed hound. The hound's tail is the serpent. The heads bark. The tail stings.

Meditation 72: (May 31, July 13, Dec. 3, Jan. 15)

The hound is Cerberus. Cerberus is Sarama. Sarama is Sirius.

Meditation 73: (June 1, July 12, Dec. 4, Jan. 14)

The dog is bound to the pole. The bear goes round the pole. The pole is the pole star. The dog is Sirius star. The bear is of seven stars.

Meditation 74: (June 2, July 11, Dec. 5, Jan. 13)

Three times seven miles from the goal. The goal is the pole. Pole on the head. Bear on the brow. Dog behind the back. The hunter walks.

Meditation 75: (June 3, July 10, Dec. 6, Jan. 12)

Yonder is the lion behind bars. Ponder over the lion, it roars. The hunter tames the lion.

Meditation 76: (June 4, July 9, Dec. 7, Jan. 11)

The maiden on the back of the lion. Six maidens shower spiritual rains. The hunter levels the ground. The lion walks all around.

Meditation 77: (June 5, July 8, Dec. 8, Jan. 10)

The eye of the bull twinkles in darkness. The lion grips light from darkness. The maiden gathers lotuses. The maiden makes a garland. The jewel of the serpent graced the garland. Hunter garlanded.

Meditation 78: (June 6, July 7, Dec. 9, Jan. 9)

The solar pole advances. Day increases. Night decreases. The Gods dance. The virgin sings. Horses gallop. Waters spring.

Meditation 79: (June 7, July 6, Dec. 10, Jan. 8)

Hunter on horseback vanquishes the serpent. The serpent coiled around the rod. The rod is winged. Hunter holds rod. Law is held in hand.

Meditation 80: (June 8, July 5, Dec. 11, Jan. 7)

Hunter sits on throne. Hunter wears the crown. Crown of Magus gained. Kingdom regained.

Meditation 81: (June 9, July 4, Dec. 12, Jan. 6)

Number one, the rod. Zero to one, the serpent unwinds. Number nine, the throne; number ten, the crown. Kingdom gained. Hunter becomes saint. Hunter bears pot. Light of life carried. Mind and wisdom married. Saint blesses the couple with holy water from pot.

Meditation 82: (June 10, July 3, Dec. 13, Jan. 5)

Couple married. Inherit Heaven and Earth. Sky married Earth. Time married Space.

Meditation 83: (June 11, July 2, Dec. 14, Jan. 4)

Light of life measured in degrees. Pages of wisdom counted in numbers. Span of time filled in pot. Volume of space moulded in cube. Degrees expand.

Meditation 84: (June 12, July 1, Dec. 15, Jan. 3)

Verticals rotate horizontals. Horizontals meet verticals. Degrees expand angles. Angles awake angles. The wheel rotates.

Meditation 85: (June 13, June 30, Dec. 16, Jan. 2)

The wheel of seven colours rotates into the wisdom white. Gold melted. Green vegetated. Red is blood. Blue is sky. Kingdom colourful.

Meditation 86: (June 14, June 29, Dec. 17, Jan. 1)

Tables turn. Time tables framed. Planetary adjustments. Levels set in squares. Set-squares erected. Right angles established. Wrong angles adjusted. Accounts squared up.

Meditation 87: (June 15, June 28, Dec. 18, Dec. 31)

Gates open wide. Boat launched ocean. Star guides boat. Star reflects fish in ocean. Fisherman sails. Fishing of man.

Meditation 88: (June 16, June 27, Dec. 19, Dec. 30)

Five fishes, two loaves gained. St. Mark speaks. Feed the hosts of wisdom. No more hunger, suffering, death. The boat sails. The wind blows. The waves dance. The fish jump.

Meditation 89: (June 17, June 26, Dec.20, Dec. 29)

Markandeya. Mark-and-A! Mark in the ark leads pairs through water to life. Noah's ark sails.

Meditation 90: (June 18, June 25, Dec.21, Dec. 28)

Mark the ark in moon. Sixteen chapters of Mark in sixteen days of sailing in ark. Sixteen moons shine. Maiden wears crown of moons.

Meditation 91: (June 19, June 24, Dec.22, Dec. 27)

Ocean roars thunder. Waves meet clouds. Ark leaps on bounds. Whole space sounds. Foam of ocean abounds. OM resounds.

Meditation 92: (June 20, June 23, Dec.23, Dec. 26)

Three days before initiation. Ninety two days in ninety degrees. Ninety third day of judgement. The rod of justice rules. Ark reaches shore. Bird chirps future, Past doubled future. Past meets future in man.

Meditation 93: (June 21, June 22, Dec-24/Dec. 25)

Man reaches shore. Sailor transformed hunter. The Lion, the Bull, the Serpent, the Maid, the Lotus, safely landed. Fish goes to sea. Eagle flies into the sky. Man comes to land to rule. Rod of justice established. Thunder wonder trumpet. The wheel reverses.