

Anshuman Aditya

Anshuman Aditya presides over the 9th house of zodiac, Sagittarius. He is considered to be the most benevolent of Adityas that brings forth at once the fruits of good deeds carried out by the beings. He is of golden hue colour moving gently in air, associating with the pranic energies. Imagine a golden valley where a gentle air passes through during the pre-dawn hours. It is extremely vitalising energy that one experiences during that part of the day. The pre-dawn is indicative of the potential light that follows thereafter. Anshuman brings the best of the gifts to every being according to the seeds that he sowed before. Santa Claus (Saint Nicholas) is but a copy of it.

Anshuman is ever associated with the Cosmic Jupiterian principle. The ultimate purpose of Jupiter is to cause expansion of consciousness. The golden hue of Anshuman is the temple door through which beings are led into the Golden Temple of Leo and later to the Cosmic Temple of the World Mother. Jupiter initiates in Sagittarius and fulfils in Pisces. He is the lord of the two signs.

Anshuman is the life force within the human body that adds impetus to the aspiration of the beings. He is likened to a winged, golden horse flying during the dawn hours of the day. Ability, agility, swiftness, radiance are his qualities. Anshuman is an all-positive Aditya and doubts not while in action. He eliminates doubts in others and enables them to move forward. His Jupiterian energy has enough discrimination, clarity. Sharp as he is in his outlook, he can see through and find the treasure hidden in any mundane form. Of him it is said, he “finds a lump of gold hidden in the mud”. Anshuman Aditya is predominantly driven by justice and is an incessant fighter for justice.

Anshuman means a replica, a representative sample. He is a representative sample of Aditya in the sense, in him all other eleven Aditya qualities are visible and are expressive. Amsa means a part, an image, a reflection. Aditya as a whole reflects himself through Anshuman Aditya and is therefore regarded as Aditya himself. Krishna says in Bhagavad Gita that “I am Vishnu among Adityas and Sagittarius among the months”. Thus, Scorpio and Sagittarius are seen as special months by theists for practices of discipleship. The first 13 degrees in the month of Sagittarius are considered especially important by aspirants and disciples. The uprising energies during the dawn hours during this period give a lift-up to the

practitioners to sense the supermundane worlds. The sixth, the eleventh and the thirteenth ascending moon phase in the month of Sagittarius are specially noted for Antahkarana practices.

The fourth quarter of the year, commences from the conclusion of Sagittarius. Anshuman Aditya enables an expression into the path of Antahkarana. During the fifteen days when moon is on ascent, he paves way into the Divine Path (Devayana) stimulating the Mooladhara chakra, linking it to higher Anahata in Capricorn and to higher Ajna in Aquarius and to Sahasrara in Pisces.

Anshuman Aditya is ritual-oriented due to his intimate association with Jupiter. Sound and ritual are the key factors through which colours of sublime planes are experienced commencing from golden hue to deep blue.

Besides flying horse, a soaring eagle is also indicated of Anshuman Aditya, and the constellation Aquila is associated with it. In Puranas the great bird Garuda is related to this constellation. Garuda soared high into the heavens, conquered the Gods and brought forth the nectar to relieve his mother from slavery. The key of the story is, working for others release enables one to soar high. Virgo being the 10th house to Sagittarius, working for the release of down-trodden enables upliftment of the one. The story of Jesus is also one such example. So also, the story of Arjuna. Sagittarians fulfil through service to fellow men and attain the peaks of Pisces. They gain the ability to bless through eyes. Lord Maitreya is a typical example of this.

All esoteric ritualistic temples are opened in the first week of Sagittarius. Masonry is but one of them. Esoteric rituals have a cycle from Sagittarius to Scorpio with Gemini as the pinnacle. Opening temples in Gemini is also a popular practice. It is considered secondary by seers. Marghaseersha means the headway – the highway. The ritualistic path commences in Sagittarius and concludes in Scorpio to be reopened in Sagittarius.

Moola is the constellation with which Sagittarius begins. Moola is from 0 degrees to 13 degrees 20 minutes in Sagittarius. The transit of Sun during these 13 to 14 days is of deep significance. The Divine Path stays open for these 14 days which disciples can avail of.

The Divine Path is full of mysteries presided over by Jupiter while the constellation Moola is presided over by Ketu (anti-node) who gives release from

Mooladhara. Ketu is symbolically represented as a white serpent standing upon its tail. Anti-node in this constellation ensures node in Gemini. This path of serpent from Ketu to Rahu is the path of Kundalini which Anshuman stimulates and initiates. Sagittarius-Gemini is a grand axis of Yoga.

The up-raised trunk of a white elephant is also considered as a symbol. OM as humming sound is regularly listened by Yogis within this up-raised trunk or snake reared on the tail. It is their eternal engagement. It is also their magic wand. With the power of this magic wand, acts are accomplished by the magicians. Magic is but a grand dimension of Sagittarius.

Remember that not only the flying white horse, the flying Garuda but also an elephant head with upraised trunk and a white snake standing on its tail with its hood wide open are some of the symbols of Sagittarius.

Yet another grand dimension of Sagittarius is 'Hayagreeva', the symbol of horse-head as God. Hayagreeva is the cosmic dimension of the Divinity ranging from throat to Sahasrara covering all the centres in between. Disciples meditate upon the head of a white horse relating to the sound of YAM and HAM and SAM. Permutations and combinations of these three sounds are worked out relating to the light from the throat centre to Sahasrara and vice versa. It enables realisation of wisdom sciences. Wisdom flows incessantly in such disciples from above downwards. Disciples who relate to this mantra mostly live on fallen leaves and fruits of Ficus, drink waters in which the roots of Ficus are soaked, sleep under the tree and meditate under its shade. Every wisdom practice has its own discipline. So is the discipline relating to Hayagreeva.

Ficus tree itself is Sagittarian. It enhances the golden light of Sagittarius when morning rays pass through it. Its beauty is different during the night hours specially when the moon light is around. Its leaves shine forth like silver petals. Its branches shine forth in different shades of silver. During the dawn hours they spread golden hue. Lord Maitreya is ever present at Sravasti cave under a Ficus tree during the dawn hours, to transmit and enhance the rays further as they come from Sun via the Ficus tree. This act of the Lord is even recommended to visualise by those who are inclined.

Anshuman is pleased with wheat grains and all wheat products. Honey is his favourite sweetener. Tradition conceived many foods relating to wheat and

honey which are offered to Anshuman as food and later consumed by the devotees as prasad.

Dattatreya, the Teacher of the Teachers, the one who resides in Sirius and presides over the Great Grand Lodge, is related to on the full moon of Sagittarius. Lord Subrahmanya, the higher dimension of Sanat Kumara, is related to on the 6th ascending moon phase of Sagittarius. The genesis of Bhagavad Gita is celebrated on the 11th ascending moon phase of Sagittarius. The warmth of Anshuman enabled clustering of many sublime events in Sagittarius.

From Sagittarius to Pisces is the 4th part of the annual cycle. This four-month period covers 9 constellations from Moola to Revathi which are considered upward facing. They enable disciples to enable upward movement until they land in Ashwini, the highest point of illumination. Every month moon passes through for nine days from Moola to Revathi which also can be cognised and related to. Multiple are the ways by which the Divine assists true aspirants to find the upward way.