

SRI K. PARVATHI KUMAR

SRI SUKTAM

THE NATURE AND CHARACTERISTICS OF
THE WORLD MOTHER

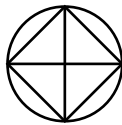


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DHANISHTA

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life. Wisdom is disseminated by the Teachers of all times. Dhanishta works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K. Parvathi Kumar. Such teachings are published in English, German, French and Spanish.

Dhanishta is a non-profit Publishing House.

ABOUT THE COMPOSER

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

Dr. Sri K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. Sri K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him,

Wisdom belongs to none and all belong to Wisdom.

The Publisher

The Bangalore Brotherhood of the World Teacher Trust, is pleased to bring out the book - Sri Suktam, The Nature and Characteristics of the World Mother on the occasion of Inauguration of 'The Wisdom Temple' building at Sadguru Tapovana, Bangalore.

This book is based on the teachings given out by Master K.Parvathi Kumar during the Master CVV May Call Day Celebrations at Wengen, Switzerland in the year 2002.

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श्रीसूक्तम्

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

तां म अवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं गामश्च पुरुषानहम् ॥

अश्वपूर्वा रथमध्यां हस्तिनाद प्रबोधिनीम् ।
श्रियं देवीमुपह्वये श्रीर्मा देवीर्जुषताम् ॥

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।
पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ॥

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।
तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥

आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।
तस्य फलानि तपसा नुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥

गन्धद्वारां दुराधर्षा नित्यपुष्टां करीषिणीम् ।
ईश्वरीगं सर्वभूतानां तामिहोपह्वये श्रियम् ॥

मनसः काममाकृतिं वाचः सत्यमशीमहि ।
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥

कर्दमेन प्रजाभूता मयि संभव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥

आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।
नि च देवीं मातरं श्रियं वासय मे कुले ॥

आर्द्रा पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

आर्द्रा यः करिणीं यष्टिं सुवर्णां हेममालिनीम् ।
सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् ॥

यः शुचिः प्रयतो भूत्वा जुहुयादाज्य मन्वहम् ।
श्रियः पञ्चदशर्चं च श्रीकामः सततं जपेत् ॥

INTRODUCTION

Hearty fraternal greetings to the brothers and sisters who are gathered here this evening. I welcome you all to the 93rd May Call Celebrations and the 15th May Call Celebrations in Europe and Argentina. We have good days ahead from the spiritual standpoint with Gemini full moon into which we are entering followed by the Master May Call Festival. Depending upon the orientation we carry with us, we can experience the Presence of the Master. It is a matter of orientation of the personality towards the Soul, which decides the experiencing of the Presence. We are no doubt guided by the Master to be here, and the more we are focused and oriented, better the Master energy can be experienced. The personality always looks for side issues and thereby conditions the Soul energy. It should be the attitude of an aspirant that he is not distracted by the personality. The aspiration to experience the Presence of the Master should be as complete as possible.

The month of Gemini in the year 2002 has a lot of global importance and each one of us has to contribute in his own way for establishment of peace and harmony and neutralization of the emerging conflicts. In this month of Gemini as you all know there is such a planetary conference opposed by Pluto and Anti-Node. It can dismantle many

values and 'isms', which we are holding to with great grip. It is a period where the power and the money related to power will be put to a lot of challenge. It is only a beginning, and it continues for a period of seven years hereafter. More and more the power will be questioned. More and more the instinct to gather money and the related resources will also be questioned.

It is a kind of threshold that the humanity has to pass through and hence two functions become very important for the aspirants and disciples. The first is to serve with love which includes sharing and distribution of the resources to the benefit of those who do not have. This would enable opening the vaults of *Dharma*. The second important aspect is to pray. To pray with intent will do good. Individual life events are not so very important. When humanity as a whole is passing through a period of crisis, how important I am is of less importance. How much I have included myself into the Plan is important. It requires humility and humbleness, not self-aggrandisement and self-assertions. The Will of personality is so strong that it has to face the crisis of the time. What little we have studied and listened to should be brought into our daily actions. We gather in spite of so many difficulties, and all these spiritually important days which we call the festivals are only to strengthen our Soul energy and not to unfold too

much of the personality. The measure of knowledge for each aspirant is how much he is able to overcome his own personality instincts. It requires introspection, self-analysis, and a kind of retreat into silence. There has to be a constant urge to realign oneself with the Soul. For that reason we have been conducting group lives over 14 years. Each one has to look into himself, how much it has helped him, and how much he has been helpful to the work of Goodwill. One should never be satisfied with what is already done, because what is done is little compared to what is to be done. So, let the Will be gathered to walk towards the Presence of the Soul. The other name for that is 'the 'Presence of the Master'.

The Master can be experienced in the innermost chambers of one's own being, provided one is beyond one's own pride and prejudice. We have to take the war into our own being than to fight a war outside. Wars are worked out outside by humanity from times immemorial. Spiritual aspirants are those who take the war inside themselves and come out triumphantly vis-à-vis their own jealousy, hatred, malice, prejudice, possessiveness, self-aggrandisement, illusions and such energies which are associated with them. It is easy to fall to such energies because they are abundantly present in the world of thoughts created by humanity. An aspirant is one who does not get disturbed by

it, who does not get contaminated by it and who does not and get side-tracked. So, we need to daily recapitulate the strength of the Divine and focus towards it.

Even Masters could be put to illusions by the Mother nature. So, what can be said about aspirants! The illusions of the aspirants are many and the comprehensions are very little. The attitude to judge is very high. That is the reason why for this seminar I have selected a topic, 'The nature and characteristics of the World Mother' as propounded by the *Sûkta* of *Rig Veda* called *Srî Sûktam*. It was discoursed in 1984 in Geneva in a small group of people for about 9 days. I shall re-do it with elaborate details within this Group life which will enable us to gain the light and to wash off our impurities, and thereby stand firmly in light and not be swept away by illusions.

This theme was selected considering the strong energies of Gemini that are prevailing. The two brothers are at war: the person and the personality. It is the common story of every aspirant and disciple. Unless the two find a meeting ground, the solutions do not come about. The solutions that are to be worked out by humanity in the years to come will decide the course that this humanity takes for the next century. The illusions of the duality which is an aspect of Gemini and the related differences and discords can be overcome once we experience the nature and the

characteristics of the light of the world, which is called the World Mother.

The theme is one of the most sublime and sacred aspects of Wisdom. It relates to the primordial light, the basis of 'All that is'. That very light is seen by the *Vedic* Seers as the Mother, because it is lighted. There is something, which causes the light. That something is called the 'beyond', which is not definable. It is neither HE nor SHE. It is the basis of the two. It is THAT which is eternal and it is THAT which is called eternity. From THAT there is the emergence and that emergence is seen as light. THAT which is beyond is called *Sat*. It is the existence eternal, beyond all qualifications, beyond all descriptions and beyond anything we can think of. THAT is the background and out of THAT there is the emergence. It is called the dynamic state of the existence. It is seemingly static and seemingly dynamic. When it is dynamic, we see it as light. The other name for it is Consciousness and in Sanskrit it is called *Chaitanya*.

The first state which is beyond is our essential state, and the emergence of Consciousness is what happens as we wake up in the morning. That means, we have become Conscious. Our Consciousness emerged from something, which we do not know. We do not know because we are THAT. We can only comprehend, but we cannot know,

because there is no knower in sleep. The knower emerges from himself. Until the knower emerges, there is no process of knowing. So, how do we know, when the knower has not yet emerged? And how can the knower emerge from nothingness? From nothingness, nothing can emerge. That is why the *Vedic* Seers never accepted that space is a vacuum. The space is not a vacuum. It is static and can be dynamic. Periodically it becomes dynamic. That is how there is the law of periodicity. Alternatingly, it is static and dynamic. As it becomes dynamic, it pulsates. That is how the law of pulsation comes. When it becomes dynamic, it becomes light, it becomes Consciousness and it cannot keep quiet. It has to do something and that is how the manifestations happen. Those manifestations are explained as the law of Involution. Then there is the receding of these manifestations, which is related to the law of evolution.

Likewise, these fundamental cosmic laws have emerged. If you are a good student of “Secret Doctrine”, you understand them very well. Otherwise, they do not exist to you! What exists to us is our daily bread and our opinions, our strong differences with others, our agreements and disagreements. From time to time, if we elevate ourselves to ideate upon these laws, it would lift us up from the mundane things. This is a great freedom,

freedom from the petty thoughts, petty-minded actions and petty-minded speeches. When we are petty, the wisdom is vacuum for us. It does not exist. When we are in wisdom, petty things do not exist to us. So, we have to see, if petty things exist to us or not. If petty things exist to us, there is a big vacuum of wisdom in spite of so much of time, money and energies spent about wisdom.

To Madam Blavatsky petty things did not exist. She was more with these laws, the laws of the Cosmos. She was the one who told modern humanity that the space pulsates, just like we pulsate. She also informed the humanity about the laws of correspondences. The law of pulsation is working with us, the law of alternation is working with us and that we alternately get awakened and get into sleep. The law of periodicity is working with us. That we are guided to the dining table periodically also relates to the law of periodicity! Periodically we meet, periodically we study and periodically we quarrel! So, there are happenings according to these laws. There is the law of involution and the law of evolution working with us. What we are trying to work out in a group life is the law of evolution, and we try to know the Wisdom through the law of correspondences. What is in the atom is also in the universe. What is it? It is THAT. THAT has no definition. Madam Blavatsky says, "If the scientists say that space is a vacuum, it only speaks of the

vacuum they carry in their brain. Space is not a vacuum, but there is a lot of vacuum in the brains of the scientists and slowly they will understand that space is the absolute intelligence and all emanates from it. What is apparently something is really apparent and what is seemingly nothing (the space) is everything.” We have to engage our brains with these statements, of which there are millions and millions in the *Veda*. They make us think. They are mind-blasting concepts or mind-blowing concepts. It is about time that we blow our petty minds and live with the grandeur of the cosmos.

One of those grand dimensions put out by the *Veda* is *Srî Sûktam*. *Su Uktam* means good utterance. This is contrary to the other utterances we carry. To be able to utter well is the most important aspect of Discipleship, because it relates to the throat center. Throat center can put you to *Akasa*, to the etheric existence. We want etheric bodies, but we do not want to change the quality of our speeches. To attune true seekers to the best of utterances, so that the throat center is purified, made magnetic, radiant and also electric, sound formulae are conceived and given out to be uttered regularly.

We all know the Sanskrit name for the throat center is *Visuddhi*. *Suddhi* means purity, pure. *Visuddhi* means specially pure. *Visishta Suddhi* is *Visuddhi*. *Visishta* means

very special. If your throat is very specially pure, it is fit to utter the Word. The Word is God. How can we utter the Word, unless we have prepared *Visuddhi*, our throat centre. That is the reason why every theology speaks of the great responsibility relating to speech.

This is the 15th Gemini full moon that I celebrate with you in the West. During every Gemini full moon, I spoke about the throat, the sound and the related responsibility because what sound can do, other implements cannot do for transmutation of the body cells. Sound can be the single weapon through which man can destroy himself through manipulative speeches, impure speeches, untruthful speeches, wasteful speeches, judgemental speeches and critical speeches etc. Many times these have been told, but the habits die hard!

For this Gemini full moon we shall once again think of a good *Sûktam*. If we regularly utter forth *Mantrams* like *Gayatri* or *Sûktams* like *Purusha Sûktam* and *Srî Sûktam* for about one hour everyday, the throat and the tongue are put to adequate purity. The moment something in you tends to be pure, it rejects impure things. The ignorant way is to try hard to get rid of impure things. That is not the way. The *Vedic Seers*, the *Rishis*, gave the clue. Their technique has always been a positive but not a negative one. They never said, “Get rid of impure things.” They always said, “Try to

acquire greater purity. Then the impurities automatically dissolve.” Do not fight to get rid of darkness. Put on the light and the darkness will disappear. Do not try to get rid of your bad habits and vices. The more you resolve in that direction, the more you will face failures. Instead of it, acquire a couple of good habits.

A good habit also has its chain actions. One good habit brings in another good habit, and the second one brings the third one. Slowly if you are a good aspirant, the habits around you keep changing one after the other, and in retrospect you find yourself that you are a substantially changed person. Only then you can call yourself an aspirant. I have known people who have changed like that even in our group, from indiscrete eating to chaste eating, from smoking to non-smoking, from late rising to early rising. Likewise we see people taking to a better way of living.

It becomes possible, if we continue to work with Sound. In *Rig Veda* itself there are 11600 *Sûktams*, and there are other *Vedas*. *Rig Veda* relates to utterance, *Sama Veda* relates to pulsation, *Yajur Veda* relates to the plan of action and *Atharva Veda* is a product of the activity of the three. I spoke about the *Vedas* many times that all the four exist in us and we are the original copy of the *Veda*. That is what the “Secret Doctrine” in the very first sentence says,

“There is only the original. No copy is available.” Can you see a copy of yourself elsewhere in this creation? Even your twin brother or twin sister cannot be a copy of you. He or she is in one way or the other different from you. You are the original and that original is a compendium of the four *Vedas*. It pulsates like *Sama Veda*. It utters forth like *Rig Veda*. It has its own plan of action like *Yajur Veda* and it has its world built around it; good, bad or ugly - as its own life. Our utterances at the thought plane, at the vocal plane and at the plane of action build the world that we live in. Each one of us has his own world and that is the product of our thinking patterns, planning patterns and speaking patterns. So, we are the *Veda*.

PREPARING THE THROAT CENTER:

To be able to utter forth properly, to express ourselves out, it is better that we tune up to the utterance that is already happening in creation, so that the same patterns also happen through us. That is what Jesus meant, when he said, “Father, thy will be done, not mine!” This kind of surrender is frequently spoken of in Teacher-Disciple relationship. Surrender here means surrender to the Divine Will. But how do we surrender to the Divine Will, attune to it and conduct unless we have known what it is? How do we know the Plan? The plan can be known from

higher circles if our instrument is well tuned. This tuning up of the instrument is what is called 'preparing the throat center'. If the throat center is purified and made fit, then the musician can play through the instrument. Even if the musician wants to play upon an instrument which is not good enough, it cannot express the plan of the song, that the musician intends.

You may want that the Hierarchy or the Master whom you follow communicate the Plan to you, so that you conduct it. The Master also wants to let you know the Plan, but you cannot receive due to inadequate preparation of the throat. It is preoccupied with other utterances. That is why one of the six keys of the *Veda* strongly suggests to purify the throat with minimum one-hour of utterances of the sacred sounds. The best thing to utter is about the Cosmic Person or the Cosmic Nature. *Srî Sûktam* relates to Cosmic Nature. *Purusha Sûktam* relates to Cosmic Person. When we speak of Cosmic Nature, it is right from the point of its emergence from the unknown, and hence, *Purusha Sûktam* and *Srî Sûktam* are considered as the king and the queen of the *Sûktams* of *Rig Veda*.

It was the wish of Master E.K. that all the groups that follow the Hierarchy should learn and utter forth these two *Sûktams*, because they do immense good. He himself has explained *Purusha Sûktam* in Geneva for two years to a

small group of members who knew English. There was no need for translation, and in the year to follow he was to speak about *Srî Sûktam*, and for some reason he departed. In that year I have given the commentary on *Srî Sûktam* in Geneva to that small group of members.

Now again after 18 years we come back to that grand aspect of wisdom just to be in the realm of light for the week to come. Light objective is there and the light subjective is also there. As long as the universe is, the light is! It can be seen inside and it can be seen outside. During the day it can be seen as sunlight. During the night it can be seen as moonlight. During the night, when there is no Moon and no Sun, you can see the light as the fire. If there is rain on a new moon night, the fire can be seen in you. The fire in you can never be put off. That is why the approach to the fire from within is considered as the best way. The luminosity of fire is the light. This light is explained in 15 hymns in *Srî Sûktam*.

Purusha Sûktam is explained in 27 hymns in tune with the 27 constellations. *Srî Sûktam* is explained in 15 hymns in tune with the 15 aspects of the Moon, from 1st phase of Moon to full moon, because it relates to light. It is according to the law of correspondences that the scriptures are given out. No scripture survives time, unless it is in tune with the universal laws! *Bhagavadgita*, has 18 chapters. I

have explained many times to you the importance of number 18. *Bhagavata* has 12 cantos. It relates to the 12 sun signs, to the grand concept of dodecahedron. “*Ramayana*” is explained in 7 cantos representing the 7 *Chakras* of the body. Scriptures are conceived in tune with the laws of the nature, and you can see that detail even in the smallest presentation of a scripture.

The *Purusha Sûktam*, is given in 27 hymns and the *Srî Sûktam*, is given in 15 hymns plus one as a blessing. The 'plus one' aspect is because within 14 moon phases you find alternatingly a full moon and a new moon. Essentially 14 phases of creation are there, and these 14 phases of creation emerge from seeming nothingness, which is called, from new moon into apparent fullness. One is seeming nilness. These words were very beautifully conceived by the Masters. Seeming nilness is not nil. Apparent fullness is full, but it is as it appears. It is the work of the light.

There are so many things happening in a movie on the silver-screen. The silver-screen is untouched. The silver-screen is not affected. If there is a lion on the screen, you can put a finger near the mouth of the image of the lion, and nothing will happen to your finger. That is how on the silver-screen something imaginary is created through imagery.

It requires lives of contemplation upon these grand concepts. This work of light is considered as a grand play. It makes you feel that the whole thing is real, but it is not really so real. But if it is not so really real, why should it be? Just for the joy of it! For the fun of it! Take it as a game. A game is a game! After the game is over, you need not continue with the roles of the game. A goalkeeper in football is only a goalkeeper on the playground. He does not try to be a goalkeeper outside the playground. An actor in a movie or in a drama is playing a role. We are all players of varieties of roles. But if we take the role as real, we are stuck. We forget that we are playing roles. If you are given the role of Hanuman (the monkey God) in a movie, you are given a tail, and you are given a monkey face. Once you are out of the role, you cannot go out in the street with the tail and the monkey face. Only the 'I AM' is real.

All the relations develop just for the joy of it and not for the pain of it. Why should we develop relations that are painful? The original idea was to be joyful. Who compels a man and a woman to be together? It is the inherent joy in the beings that brings the two beings together. To be joyful and blissful is the quality of the soul. It strives for joy and ends in sorrow. There are three levels of happiness. In Sanskrit we have three words for it. In English they are happiness, Joy and Bliss. What you call happiness relates to

the senses and the body. In a cool weather, heat is comforting and we are happy. If we have a group life in the mountains and it does not rain, we are happy. In a very cold weather a cup of coffee makes us happy, and in a very hot weather a coconut water or a Coca Cola make us happy. This kind of happiness relates to the senses and the body. They are very temporary. Then we have the next grade as joy. Joy relates to mind and *Buddhi*, contrary to senses and body. When you are in joy, you do not care for sensuous joys. If you are engaged with a good thought, you do not mind missing a meal. That is how people who live in the realms of *Buddhi* or wisdom do not care for water or food. This is very natural to them. They are engaged with something more interesting. Suppose, a child is seriously ill in the hospital, and the situation is one of life and death. The doctors are operating and it is lunchtime. The father may go but the mother will not go for lunch. What is the difference? The mother is with a more important thing. Her child's well-being is her joy.

At the *buddhic* or mental plane, you discard such kind of happiness, when you are with joy. All wisdom concepts put us to that kind of harmony relating to the joy of wisdom. Why do you gather so many times to listen to the same man over 14 years? What is it that makes you come all the way? What is it that makes me come all the way? What is

the bridge between us? Is it food or is it clothing? What exactly is it? The bridge between us is wisdom. The teacher and the student are bridged by the wisdom. For the sake of the joy of sharing and living in wisdom, we spend time and money and we try to overcome many difficulties to reach this place. You do not gain anything in terms of material benefit. On the contrary, you lose! But why do you do that? It is the joy that Wisdom gives. This is why wise men do not care for so many worldly pursuits. They are joyful inside. Others are not joyful inside. They keep on running for things outside. The joyful one is a stable one. He has no more necessity to run for things. Things will run for him. That is how the things undergo a change.

Bliss relates to the Soul. This bliss is due to the Presence, where wisdom is not, where material splendour is not, and yet the Soul is rejoicing in the Presence. At that state you do not need even wisdom books, wisdom teachings and wisdom contemplations. These are the three levels, at which you experience the wisdom, at which you experience the life.

There is the gross physical experience, which is arising out of the activity of the senses, and there is the experiencing of the light of wisdom and then ultimately, there is the experiencing of the very truth. Experiencing of truth is called *Ananda*, and experiencing of wisdom is called

Sukha and experiencing some pleasures through senses is called *Boga*.

The wisdom exercises should lead us away from mundane things. It is not running away from them, but they become of secondary importance. Wisdom exercises should enable us to grow nearer to the Soul quality. Until one experiences the Soul, wisdom is the abode. But once you experience the Soul, there are no speeches. You are there. You are there in the Presence and the Presence is emanating through you. That is how you reach that step of the silent one and you Will to conduct greater acts than the speaking ones. As you walk deeper and deeper into light, proportionately the speeches reduce and even get extinct.

We all know that *Sanat Kumara* speaks a seed word for a year and great beings like Lord *Maitreya* and Master *Morya*, they speak very few sentences. Then the Masters who are working with us, they may speak a paragraph for an entire year. But, and we speak volumes! The lesser the measure of light is, more vocabulary comes out.

We now walk into the light, which can shift our awareness from mundane things to wisdom, and from the light of wisdom to the very light itself. For that reason the 15 hymns will be deliberated upon. I would like to present to you how subtly and simply the most profound aspects of light are presented. It is not easy to know the profundity

and the subtlety of the presentation, unless you have the related keys. The key for the *Sûktams* is an etymological key. It is called *Nirukta*. The metrical key is called *Chandas*.

FIRST HYMN

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

*HIRANYAVARNÂM HARINÎM SUVARNA RAJATASRAJÂM
CHANDRAM HIRANMAYÎM LAKSHMÎM JATAVEDO MAMAVAHA*

Hiranyavarnam	: Her, who is of Golden Hue
Harineem	: Her, who is of yellowish hue
Suvarna Rajatasrajaam	: Who has the Golden and Silvery necklaces
Chandram	: Who is of lunar nature
Hiranmayeem	: Who is of the splendor of Gold
Lakshmim	: who is the emblem of creation
Jatavedaha	: Oh, God of fire from whom the Veda is born
Mama	: for me
Avaha	: you make her possess

MEANING:

Oh! Lord of Fire! From you, the Wisdom of the Vedas is born. You make the Goddess of Creation possess me, the Goddess who is an expression of the Golden Yellow hue and who is Herself an embodiment of the splendor of Gold. She, who is adorned with jewels of Gold and Silver and who is of the Lunar nature may possess me as her own child.

COMMENTARY:

In the first two hymns of the *Sûktam* a prayer is made to the Cosmic Fire. I gave you a prayer relating to fire in three steps, when I taught you *Ishavasya Upanishad*. Now there is a prayer seeking the Cosmic Fire to bestow on us that light, which is the golden hue, which is also the silver hue, which is ever changing and yet stable, which is ever permeating, and which is also reflecting and reflective.

First, the hymn speaks of *Jataveda*. *Jataveda* means the One from whom the *Veda* is born and it also means, the One who is born out of the *Veda*. Who is Father and who is Son is a riddle. From out of the existence, whom we call the Father, the *Veda* comes. From out of the *Veda*, the Father comes again as the Son. That is why the Son is considered as the repetition of the Father. The Son is no other than the father represented. God is presented

through the Son of God, because HE cannot present himself for your perception. HE presents himself through a Son of God.

The Cosmic Fire is said to be born out of the *Veda* and the *Veda* itself is said to be born out of HIM. That is why HE is called in the *Veda* as *Agni*. *Agni* means the foremost One. He is the one without whom nothing exists. If you take the number 1000000, how many zeros are in it? It has 6 zeros. Suppose, from the 1000000, you remove the 1, what is the value? There is only one number, which is important. If that number 1 is removed, the rest is nothing! So, we are asking *Agni*, the Most High, to bestow his light, the light of creation, upon us. We pray

Jataveda - O Agni

Mamavaha - bestow on us

Avaha - You may please ensure that the light embraces me like a vampire, i.e., even if I want to come out of it, I cannot. The word *Avaha* is such a strong Invocation. You are asking the fire to bestow in such a manner that it would never leave you. What are you asking for bestowing? It is *Hiranyavarnâm*! In each letter of the very word there is profound wisdom. The normal understanding is gold. It is like asking the Fire God to give us gold. The hymn also says: "Please give us some cows and please give us some horses."

Few great scholars not knowing the etymological key of the *Veda* went on commenting that these ancient Indians were all agrarians. They were asking for cows, bulls, horses and they were materially inclined, because they were asking for gold and silver. Just like we pray for bread, they were praying for gold until Blavatsky came and blasted their ignorance. From the hierarchical standpoint such scholars have done great wrong to the *Veda* through ignorant interpretations.

Hiranya - Gold

Hiranya means gold in its superficial layer. It also means the golden hue, which is the very basis of all material manifestation. Behind your material body of flesh and blood, of bones and marrow there is the golden body, which is called the subtle body, the etheric body. The goal of every known Indian was to seek and work for the golden body to be out of the menace of birth and death, to have continuity of consciousness and to be in eternal joy of working with the grand plan. This is called today in the wisdom books as 'The Third Initiation'.

You may have also gone through the book "Autobiography of a Yogi", where Master *Yukteshwar* explains to *Yogananda* the world of golden hue which is immediately preceding the material manifestation. This

colour of golden hue very much relates to the energy of Leo. The light of Leo is of golden hue. That is the reason why the Hierarchy says that the future festival of humanity is Leo Full Moon. Even some of the mountains, which we know as sacred, are resplendent with golden hue-forms hidden within the rocks. In fact, all formations hide the golden hue aspect. Some are more resplendent and hence, they are called sacred. We are therefore recommended to meditate upon the golden disc of the solar globe. This is what we do in the third prayer of *Ishavasya Upanishad*.

Three times I discoursed about *Ishavasya*, and I recommend strongly to regularly conduct the prayer relating to *Agni*. In the first step there is the request to *Agni* to destroy all our past *Karma*. Then in the second step we are asking for withdrawal of excessive activity into objectivity, which would enable us to experience the golden disc of the solar globe either in the heart centre or in the brow centre. In the third step we are seeking the fire to discover the disc of golden hue to experience the ultimate truth. Here again the prayer is given.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥
AGNE NAYA SUPADHÂRÂYE ASMÂN VISWÂNI DEVA
VAYUNÂNI VIDWÂN

*YUYODHYA ASMAJ JUHURÂNÂM ENO BHŪISTÂN TE NAMA
UKTIM VIDHEMA*

“Oh, Lord Agni, the foremost one, the knower of the intricate Paths of creation! Lead us by the simple righteous Path to felicity. Destroy our past Karma; eliminate from us the attraction to dubious and ignorant paths. We offer our worship to you in obedience.”

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।
योऽसावसौ पुरुषः सोऽहमस्मि ॥

*PUSHAN EKARSHYE YAMASURYA PRAJAPATYA
VYUCHARASMIN SAMUHA.*

TEJO YETTE RUPAM KALYANATAMAM.

TATTE PASYAMIYOW SAVASOW PURUSHAHA. SOHAMASMI.

“Oh! Solar God, you are the son of Prajapathi. You are lone ranger of the sky. You are all nourishing and all regulating. Solar Seer, the fosterer, the regulator, the weaver of the systemic existence, the life-giver. Please withdraw your brilliant rays to enable us to experience the beauty of your splendorous form and to realise that I am no other than You”.

हिरण्यमेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

HIRANMAYENA PATRENA SATYASYA APIHITAM MUKHAM.

TATVAM PUSHAN APAVRUNO SATYA DHARMAYA DRUSHTAYE

“O Sun God! The golden disc of the solar globe is veiling the truth. The Truth is hidden by your enchanting, brilliant golden disc. Please be kind to discover the disc to enable me to see the Truth, if you deem that I am fit to see by my righteous behaviour.”

The prayer is made to the fire to bestow on us the perception and the experience of *Hiranyavarnâm*, the colour of the burning gold. Burning gold is more resplendent than solidified gold. Then the prayer speaks of

Suvarna Rajatasrajâm.

Suvarna - the good colour, the best of the colours.

Rajata - the white.

White is no colour. It is the combination of all the seven colours and the source of all colours. It is like the diamond light manifestation as the pure light which is preceding the golden light. This diamond hue is the causal body relating to you and is called the *Karana Sarira* in Sanskrit. Master *Djwhal Khul* says, “The causal body is of diamond hue, and the subtle body or etheric body is of golden hue.”

In the first hymn of *Srî Sûktam* we are seeking from the fire, the manifestation of the subtle body and the

causal body. The causal body is of diamond light which every Master of wisdom carries. It is called the glorious white robe. Master Jesus always refers to the glorious white robe. The causal body, the body of diamond light, is also called the Solomon's Temple. There are so many names for the same thing. Then there is the golden body and thereafter the physical body, which we all see.

These are the three bodies, which every Master of wisdom carries. Depending upon the need of the hour he can function through anyone of these three bodies. In the writings of Master *Djwhal Khul* you find that he has three bodies and that he can function with facility through all these three bodies. That means he can function at three different levels. It is not only Master *Djwhal Khul*, but any Master of that order has these three bodies as their facilities. So, since we already have one body, we are seeking the two other bodies from the Lord of Fire, *Agni*. That is the whole course of a Son of man becoming a Son of God. In two words, these two are hidden. One is *Hiranyavarnâ*, the golden one, the other is *Rajatasrajâ*.

Srajâ - the garland.

There is a garland of flowers with each one of us. These are the garlands of lotuses, which exist, in your causal body, from *Sahasrâra* to *Mûladhâra*. From *Sahasrâra*

to *Mûlâdhâra* there are many lotuses. Only seven are popularly known, but there are many detailed ones. They are all intertwined, linked together by that light which we call *Srî*.

Srî - The Mother of Splendour or *Lakshmi*.

Srî also means the Mother of Will, the Mother of Love and the Mother of Light. The Mother of Will is called *Durga* in Indian terminology. The Mother of Love and Splendor is called *Lakshmi* and the Mother of Light or Wisdom is called *Saraswati*. All the three together is the World Mother. The Cosmic Light is will, love and light at the same time. It is the One Light detailing into three lights, detailing into three Logos. When we think of the Mother of the World, we are thinking of the source of the trinity which is the trinity of subsequent manifestations. The first manifestation is the light. It is the medium of the Cosmic Will or Cosmic Fire. This light has its three aspects: the will, the knowledge or love and the light or wisdom. When we say *Srî Sûktam*, we are speaking of that Cosmic Intelligence, which is, will, love and wisdom at the same time.

Srî also means poison. That is the beauty of Sanskrit. It is not only the three Logos, but the agency that can neutralise all that is manifest is also called *Srî*. These four together are called *Srî*. The *Vedic* wisdom is complete

in the sense that it does not discard even the darkness, the evil or ignorance. That is the beauty of the synthesis of wisdom. The wisdom that demarcates between left and right, light and darkness, knowledge and ignorance is not complete wisdom. If you have light, you also have the shade. You cannot but have shade! They are the twin brothers. Both are manifest from the same source. The ability to synthesize the seeming opposites is the true wisdom, the complete wisdom.

Srî in also Sanskrit means *Lakshmi*, *Sarasvati*, *Parvati* or the three trinities and also the so-called evil - all put together. Evil means ignorance. So, we do not have to further seek it. We are seeking things, which we do not have. We have ignorance in abundance. We do not have to seek it from the Lord of Fire! What we seek are the three lights: the absolute light, the diamond hue and the golden hue.

In fact the very creation came out from that light which is also called *Aditi* in the *Veda* or the white light, which is the basis for all subsequent manifestations of colours. This is another aspect of the Mother. The bodies relate to the Mother. Even the gross physical body of flesh and blood relates to the Mother. The containers at all seven planes relate to the Mother. With her light, the seven planes are weaved by the *Devas*. For restructuring of bodies, the

Mother energies are very important and not so much the Father energies. Father stays put at every plane of existence. He is the content of every plane, but the activity and the formations in each plane belong to the Mother. So, the world belongs to the Mother and She conducts it with the support of the Father. The support of the Father is that of Presence. He just lends Presence and that is enough for the Mother. The Mother emerging from the Father develops the detail of the creation, forms the conscious activity of the creation and causes the graded existences.

The real worker is the Mother, like at home! She has to take care of the husband and also of the children. The husband stays put. At home the ruler is the Mother. In creation the ruler is the Mother. In fact, what you call God in creation is the Mother. In her, the Father is contained and hence, she is dual. That is why God is said to be male-female. Without the Father or the Absolute Existence there is no emergence.

If you do not exist, you do not wake up. You know that you are in existence only when you are awakened. When you are awakened, what is the dynamic state of that which is static before? It is a change of state. In Consciousness, Existence 'Is'. There is no Consciousness without Existence. That is why Existence and Consciousness are together, when it is Consciousness. Just like electricity.

It becomes light. If there is no electricity, there will be no lighting. But there can be electricity without lighting. Thus Existence always Is! Periodically it emerges as light. When it emerges as light, only then there can be Consciousness and there can be the process of knowing.

During the morning hours only when we wake up, each one of us knows I AM. When we do not wake up, we are verily I AM, but there is no knower to know that I AM. That is why in Consciousness there is the togetherness of existence and awareness. This awareness is called light. The primordial light is the basis for all subsequent triangular manifestations. The trinity comes thereafter.

When the light emerges, there are co-borns of the light. They are concurrently or simultaneously born along with the light. Time is one of the co-borns. The clock is set. There is a period up to which the Consciousness is. Then it withdraws into the source. Thus time is co-born of Consciousness. It is the same with us. When we are awakened, we look to the watch. Before that there was no time for us, because we were in existence and we became conscious.

Then the 'Will' is another co-born aspect of the light, and the third one is the 'life'. Life is a very mysterious aspect. When we think that there is no life, we medically declare someone as dead. It is true to the physical body, but

the life principle also exists at the etheric plane. Even if the etheric plane is not, life exists at the causal plane. I have told you about the concept of space pulsation. That is the space life. When the awakening happens, life also emerges at the same point. So, the life, force (called will) and time are co-borns to the Consciousness. When we are conscious, we are conscious of time also. We carry the necessary force to move the system and the life, which was dormant, works out the activity. All these details are given in the book “*Sankhya*” at the early stages of teachings. But these are the sublime concepts, which you have to recollect again and again.

Life is also an aspect arising out of the emergence of the Mother. The *Vedic* Seers have conducted many practices and experiments and they have come to an understanding that until the emergence happens, even life is dormant, static. Everything is just potential, but not manifest.

Harinîm - the ever dynamic and moving one.

As you wake up, can you be as static as in sleep? The only way to be in poise is through accomplishment of highest states of contemplation. Otherwise you cannot contain the activity of Consciousness. Throughout the day, you we are pushed into so many activities. When the

Consciousness is awakened, there is such continuous activity. It cannot be static. That is a quality of Consciousness. People who bubble with lots of Consciousness, they have to do one thing or the other and they are engaged throughout the day by the force of Consciousness. This eternal movement of consciousness is a characteristic of the Mother, with the Father as the basis. When we speak of God in creation, it is this consciousness we are speaking of. We have little to do with the Absolute God in creation! He is already there. He is there in the stone also. It is our ability to gain comprehension and friendliness of Consciousness that works in us and keeps us either in poise or in excessive dynamism or in excessive inertia. When there is excessive inertia or dynamism, we cause our own problems. When we are in poise, we are in tune with the Will of the Mother. Hence poise stands as an important quality. The triple quality of the nature *Sattva*, *Rajas* and *Tamas* puts you to a triangular activity and the activity is just continuous. That is *Harinîm*.

The sound HA is the sound relating to the Mother. In the *Mantra Soham*, the sound SA relates to the Cosmic Person, and the sound HA relates to the Cosmic Nature. That is why *Purusha Sûkta* starts with *Sahasra Sirsha Purushaha*, and *Srî Sûktam* starts with *Hiranyavarnâm*. Here the importance is to be conscious to the light of the world. HA is

the first expression of the throat. When you come home after a long travel, you drop yourself like a potato in a sofa giving an expression of HA. It comes from down below the throat, and it cannot be expressed, unless the two vocal chords make a contact. The Seers have found HA as the sound relating to the Mother and RA as the sound relating to her force. That is how we have the sounds of *Hara*, *Hari*, *Hrîm*. *Hrîm* is considered to be the basic seed sound of the Mother. *Hrîm* speaks of the manifestation of the fire and the related golden hue. *Harinîm* is the word that denotes permeation of the force of the Mother along with her light.

The quality of permeation relates to Consciousness. It permeates. As much as it is allowed to be pure, so much it permeates. That is why those who are in deep states of Consciousness permeate the globe. The Grand Masters of wisdom permeate even beyond the globe. You see the field of activity of an ant; from ant to a Grand Master the difference is in the dimension of the field of activity. That difference in dimension is the difference in the measure of consciousness that a form contains. Since consciousness is all permeating, we seek that quality from the Mother. We wish to be permeating with love, with magnetism, with radiation, with an electrifying effect. So, the worshipper is praising or praying to each quality of the Mother.

Harinîm means the movement that causes the total permeation of the universe. The greater one is in tune with the discipline of the Mother; he wins the favour of the creation. *Hiranmayîm* speaks of the rays of colour that Sshe manifests through the varieties of formations. With the help of each colour she creates the subsequent planes of existence. The seven planes of existence are chiefly governed by the seven colours coming from the seven rays and the seven rays come from the ONE Light which is essentially the white light. The seven planets also have seven different colours. The seven centers in the body have different colours. These are the seven rays of the Mother.

The worshipper of the Mother gains the characteristics of the seven colours and the seven ray qualities and she is the basis for all colour manifestations. Depending upon the density of matter the very white colour appears as different colour. Denser the matter is, the duller is the colour. Subtler the matter is, the brighter is the colour. That which we call blue is nothing but deep white, where the matter is at its subtlest level. That is why Gods in creation are depicted in the *Vedic* scriptures as the blue ones, because in them the matter is of subtlest matter. That is why they describe *Krishna* or *Rama* in blue colour. Blue is nothing but deepest white. When white is deep, it appears as blue. Then there is the gradation of manifestation from

blue to aquamarine, from aquamarine to golden yellow, from golden yellow to orange, from orange to rose, and from rose to violet, and thereafter to brown, and then to dark brown. All these manifestations are due to the subtlety or density of matter. Through the variety of the colour the gradation of matter is also prepared and from that there are Seven Seers who work for the Mother at all the seven planes and they conduct a triangular work and thus become 21. That is how it is spoken of as 3×7 . The Creators exist in all the seven planes. Such is the work relating to the word *Hiranmayîm*. Since many of these terms will be repeated in the subsequent stanzas. If we make an understanding now, it will be easier later.

Chandram - Moon principle, reflecting principle.

Chandra is known by all the ordinary people as the Moon. But *Chandra* in the *Veda* relates to the moon principle. Moon receives light from the Sun and distributes to us. The Mother receives from the Father and distributes to us. So, the Moon is reflective. It receives to distribute, and in the process it remains glowing. The glow of the Moon is at its full, when it fully transmits the sun-rays. That is how we see a pleasant full moon and the moonlight. It is so pleasant that we get pleased, when we see the silver light of the Moon, especially when the silver is reflected on the

surface of water. *Chandram* speaks of transparency. If a man is transparent, he is full of glow. If he has something to hide, he cannot glow. This is an occult truth. We should make an endeavor to be as transparent as possible in every aspect of our life. Transparency enables transmission of light. If we have secret thoughts, thoughts which cannot be put into words, it is said that we are not transparent. Each human being produces so many thoughts, which cannot be expressed due to the social decency. He tries to hold them inside. That is a state where Moon is not functioning. It is a troubled Moon. As Moon is a replica of our mind, we have a troubled mind. A troubled mind is that mind which suffers from inability to be transparent. Men in power, men with tons of money, men with lust and then the men with all other negatives like jealousy, hatred, etc., cease to be transparent and that is their trouble.

Chandram speaks of the quality of the Mother to be transparent. She is so transparent that she transmits the energy that she receives as all this creation. It is the ONE who formed all this through the mediumship of the Mother or the light. If the Mother is not transparent, the Father cannot move. He has no legs to move. The vehicle of the Father is the Mother. The God Absolute absolutely cannot move, unless there is the Mother! The Mother emerges, and the Father permeates. So, *Chandram* is the reflective

principle that works at every plane of existence. That Moon is dead is a wrong understanding. When minds are sick, such statements come. If your mind is dead, you are considered as lunatic. If the Moon is dead, the planet is a crazy thing. It cannot be. The Moon that we refer to in the scriptures is the moon principle, and all those who transmit the light are Moons. Not only the Moon is Moon but the Sun is also a Moon. Sun receives from the Central Sun and distributes to the Solar system. He is a giver as far as the Solar system is concerned, but is a receiver in relation to the Central Sun. The Central Sun is a giver to the solar systems, but is a receiver to the Cosmic Sun. The Cosmic Sun, too, receives from the Light Absolute, because all these Suns are the formations of the Absolute Light.

The moon principle exists at all planes. At the Supra Cosmic plane in the scriptures it is called *Soma*. At the Cosmic plane it is called *Indra*, at the Solar plane it is called Neptune and at the planetary plane it functions through Moon. At all places the scriptures make a blind using the word *Chandram*. Even to the Mother who is the very source of the reflecting principle, the same word is used. So, by the context, an intelligent student understands to which plane of reflective principle the author is speaking of. When you are receiving wisdom, you are the Moon to spread this wisdom to those who wish to know from you. When I

receive to give you or to transmit to you, I am functioning simultaneously as receiver and giver. The function is male-female principle at every step and that is an important characteristic of a splendorous creation.

If you wish your life to be as splendorous as the Mother, the quality which we have to acquire, is receiving to give and not to hold. We think we are intelligent, if we receive and possess. Those who possess that which is received suffer from the possession. Those who distribute what is received are always as glowing as the luminaries of the sky. If you receive money, you ensure that it is deposited with you to be used for others. If you are bestowed power, you must understand that it will be used for the benefit of others. If you receive some mystical powers, like healing, you need to use them to heal people. If you receive occult wisdom, you have to distribute to those who seek from you. Anything comes to you only to be given. If you receive a body, you have to give a body. So it is! Anything you receive, you should think of giving it to others. That is the best way to gain the Presence of the Mother.

All planetary bodies also have the moon principle. They receive to give. In all heavenly existences there is receiving and giving. Through this process you remain in poise. Any dis-equilibrium to this process of receiving and giving will cause problem. Do you know why people suffer

so much from constipation? In them they have the characteristic of receiving, but not giving. It gets constipated. All problems of ill health can be traced to our behaviour. So, the Mother is worshipped as the ONE who receives only to give. Her agenda is to give. That is what every grand Master of wisdom demonstrates. He receives only to give. This is a quality of the Mother, *Chandram*.

Lakshmîm - the symbol.

She is present as symbol. The Lord is present as the Mother, and the Mother is present as the symbol. We are all her symbols. This flower is her symbol! The flowerpot is her symbol! The earth in the flowerpot is her symbol! Anything in creation is a symbol giving the message relating to its energy. The creation cannot happen without the symbol. The creation is nothing but a compendium of symbols and according to the potency of the symbol, the form of the symbol, the colour of the symbol and the vibration of the symbol; you can experience the Presence of the Mother. Through the flower she gives her Presence as beauty and as fragrance. When you see the flower, you are attracted by the beauty and by the fragrance.

Every form is a symbol of her presentation. So, the forms are the Mother, the content of the forms is the Father. The activity of that form is again the Mother. She is

symbolically presenting herself and the Father around you. If you wish to see, SHE is there, HE is there. That is why SHE says in *Sarasvati Sûktam*, “You see Me, but you do not see Me. You listen to Me, but you do not listen to Me.” When we see the form, we identify the form with something else. This is Joseph, this is Dierk - but basically it is the Mother! The beauty of the Mother is, She presents not only herself, but also the Father. You cannot reach the Father otherwise. If you have to experience, it is only through the Mother, through the symbol. You need some medium to experience the Father. So, SHE presents herself, SHE presents her splendour and verily, SHE presents the Father. Those who can see, to them it is a great splendour. That is why SHE is called *Lakshmî*. If you can experience the Presence of the Mother in every form, just through a practice of recollection, you see the splendorous ways by which SHE is acting through so many forms and the Seers found short of words to express her splendour. *Lakshmî* demands that we see the Mother-Father aspect through every symbol that is presented.

We are seeking Lord *Agni* that these six qualities of the Mother be bestowed on us. Such is the profundity of the prayer. Likewise through 15 stanzas a variety of aspects of the Cosmic Mother or the World Mother are presented.

SECOND HYMN

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं गामश्चं पुरुषानहम् ॥

*TAM MA AVAHA JATAVEDO LAKSHMI MANAPAGAMINÎM
YASYAM HIRANYAM VINDEYAM GAMASVAM PURUSHANAHAM*

Jatavedaha	: O fire, the birth place of Veda
Anapagaminim	: Her, who does not desert
tam	: her
Lakshmim	: Goddess of Wealth
Me	: to me
Avaha	: bestow
Yasyam	: by whom
Hiranyam	: the splendour of Gold
Gaam	: the cow
Aswam	: the horse
Purusham	: the persons
Aham	: I
Vindeyam	: can obtain

MEANING:

Oh! Lord of Fire! From you, the Wisdom of the Vedas is born. You bestow upon me the Goddess of Splendour, who will not desert me. By virtue of Her presence, I inherit Gold, cattle, horses and attendants.

COMMENTARY:

We will now try to make an understanding of the second hymn of *Srî Sûktam*. Please remember the purpose of this hymn is to invoke light into us at all levels. The point of entry of light into us is basically the *Ajna Chakra*, where the pineal gland exists. When the pineal is stimulated, there can be permeation of light through the nervous system and you become an enlightened being. Enlightenment is a process of illumination of the pineal. The pineal is the main electrical point relating to your house. You receive electricity from outside into the house through a main switch and from there the whole house is electrified through the wiring system that you have. If the main switch does not receive electricity, it cannot distribute the light into the house. The various electrical equipments we have at home do not function. Likewise for the human being according to the science of *Yoga* the pineal gland is the main switch that needs to be linked up to the surrounding light. Hence in the East meditation at the brow

center is strongly recommended. It fulfils all purposes. In the *Ajna* all the other centers are included. The energy of *Mûlâdhâra*, *Swâdhishtâna*, *Manipûraka* , *Anâhata*, *Vishuddi* are all very much embedded in *Ajna*. It is like when the main switch works, everything in the house is illuminated. The kitchen, the bathroom, the bedroom are all illuminated at once. That is why working individually with these etheric centers was not seen as great wisdom by the Indian Seers. If people meditate at the heart or at the throat the knowers of India smile and say, “Good luck”, because the Indians do not believe in discarding anything. Anything you do, they say, “Good, go ahead”, but if you ask with sincerity and devotion, they will tell what one should do. They are not in anxiety and they do not have missionary zeal, or militant attitude to spread wisdom.

Bhagavadgita speaks of meditation and contemplation at the brow center, where you are proximate to light. All spiritual practices ultimately should lead to opening of the third eye, by which you are enlightened, in the sense, that the light enters into every nook and corner of your system. For the nervous system of the body, there are two different names separately stated in Sanskrit. They are the blood flowing stream and the light flowing stream. The system through which the light flows is called *Nadi*, and the system through which the blood flows

is called *Nara*. The whole electrical system is immediately enlightened, once the light is received in the main switch of your house. When you are invoking the Light of the World, the Mother of the World, you need to do it through the *Ajna*. Then it supplies adequate light to all the six centers of the body and through the centers via the *Nadis* the light flows into every part of the body. The process is invocation of light, which can be the golden light or the diamond light. It is important to note that point where you need to do is *Ajna*.

In the second hymn *Tam Ma Avaha Jatavedo* is a repetition of the first stanza.

Jatavedo - From whom the *Veda* is born and the One who is again born out of the *Veda* as *Agni* or Cosmic Fire. A request is being made to him.

Tam - you

Ma Avah - ensure bestowing

Lakshmi - the symbol

The Mother is the representation of the Absolute. The Absolute is symbolically present as the light. That is why there is the worship of the light, which is the light of the fire. Anything luminous is attractive. *Lakshmi* is the symbol relating to the presence of the ONE. The Mother is an expression of the Father, a luminous expression of the

Absolute One. There is no other way to perceive HIM. He can only be perceived as light and as sound. There is need for a vehicle for the Absolute to present himself and that vehicle is of the Mother. At every level, a vehicle is prepared for the descent and also for the ascent. It is therefore all within the gamut of the Mother. Please remember, anything that you see within a form is a representation of the Consciousness. That is *Lakshmi*. Keep seeing *Lakshmi* in all forms that you meet. Essentially it is Consciousness. The difference is in the degree of vibration, of colour and of radiation, and the consequent formation.

We all have read in the books and have been told many times that the whole creation is the work of light and sound and both aspects emerge from the Mother. Whenever you see any form, you see it only as a symbolic presentation of something relating to the Consciousness. Then you are more and more associated with the Consciousness of forms, but not with the form as such. Some forms like a white lotus or a white horse or a white dog or a white dove are more attractive than others. We feel instantly so much attracted to such formations. The Consciousness is present more abundantly in such forms. The Consciousness is obvious. So it is with some people, to whom you feel deeply attracted. What is it that attracts you? You do not know. This is what is the presentation of the Mother through the symbol of the

form. By observing such presentation of the symbol, you grow proximate to the Consciousness through every form.

The Mother herself is a symbol of the Absolute. The science of symbols arises from the Mother. That is why the Mother is the presiding deity for all the science of *Tantra*, because She is the symbol and the Mother is the presiding deity of all *Yantra*, the symbols and the Mother is the presiding deity of all *Mantra*. That is how *Mantra*, *Yantra* and *Tantra* are all symbols. The root is in the Mother and they are all symbols. Sound is a symbol, Light is a symbol, Vibration is a symbol, Colour is a symbol, Man is a symbol, Woman is a symbol, Animals and plants are symbols and so on. All that is in formation is therefore seen as *Lakshmi*. Do not take that *Lakshmi* is only that form that is presented at the side of the altar. I will come to that form, because it is also mentioned in the hymn.

Anapagaminîm: She is like quicksilver

Anapagaminîm is a very interesting aspect of the Mother. It means, She is like quicksilver. She is there and She is not there! People who work with money, know it. People who work with money are always in tension and anxiety. For years they work very hard and they do not know, when they lose it again to regain through a lot of labour for years. They can lose the whole thing over night. No one knows the way

riches come and the way riches go. How and why they come to some people is also not known. There are seemingly stupid people, but they have a lot of money and there are very intelligent people who knowing all the science of economics, but they do not get a Rupee. Is it not funny? That is why from the human standpoint the splendour or the riches of the creation seem to be very fickle when you are surrounded with it When you are not, it is not very easy to define. There were emperors who became beggars and there were beggars who became emperors.

How money and power flow in and how they flow out nobody knows! There is a saying in Telugu: “*The riches or the splendour in life come in a very mysterious way, as mysterious as the accumulation of water in a coconut fruit.*” The coconut is the only fruit that carries so much water in it. In a coconut, it is a nourishing water. Other fruits you have to squeeze to take the juice. How the water gets into the coconut is an ingenious work of nature. Until man broke the first coconut, he could least comprehend that there could be water inside. The Seers compare the arrival of the riches and the splendour of life with the arrival of water into the coconut. The way the riches disappear are compared to the elephant eating a stone fruit. There is a stone fruit grown in tropics, stone fruit, which the elephant eats. The human beings also can eat it.

It is available as a vegetable to prepare chutney and curry. It is also available as a fruit. The humans have to break the shell to take the eatable part of the fruit. But the elephant has no method of breaking the stone fruit. It takes it as such. Then the next day it is let out as it is. It is another mystery of nature. It lets the fruit out as it is, but with a difference. The inner fruit is eaten away, and the outer shell comes out. The elephant has the knack of squeezing away the juice. It is a kind of pulp, very sweet and sour and very tasty. Through a special technology the elephant creates enough pressure to suck away the pulp from within, and the shell of the fruit is let out. You have to be in India to know all that! That is how riches come and go.

For appearance of riches and splendour in life the seers compare it with water in the coconut, and for disappearance of riches and splendour in life, they compare it with the stone fruit eaten by the elephant. The games of money and power are dangerous. Dangerous in the sense, that overnight your situations can change. Likewise, there can be sudden changes caused by nature. No one can predict it. No one can see it except the Seers who can gaze up to a point. Others cannot gaze the ways of nature. When we predict geological changes, they do not happen. When we are not with that thought, they may happen. The Seers keep asking the Mother from time to time, “Mother, how

will it be? When will it be?” We know when it happens! Each person can gaze up to a point, but no one can gaze it completely. Thus the Mother is unpredictable. The activity of Consciousness, which prepares this creation, is unpredictable. Its movements are unpredictable. They are all beyond our comprehension. Things can go upside down. Nothing is impossible.

A Seer asked the Mother, “If everything is so very uncertain, how can we remain stable and *yogic* in our consciousness?” The Mother said, “Just accept one sentence, then you will be stable. Anything can happen to anyone, at any time and at any place.” If you reconcile yourself with that sentence, then you are in total certainty, because you accept the total uncertainty. You have no more uncertainty, because you have established yourself in the truth of uncertainty of the creation and hence you remain erect, even if the worlds turn upside down. The Seer asked Her, “Are there any beings who are never upset regardless what happens? Do we have some examples? Do we have some role models?” The Mother said, “Yes, there are. Those are the dwellers of the White Island, because they accepted the truth of this occult statement.”

If we give an appointment and somebody comes 10 minutes earlier, we are upset. If somebody comes 10 minutes later, we are upset. On little pretext we are upset,

because we are civilized. Our civilisation has grown concurrently with our irritation, and we are so fragile to nature. For anything and everything we are upset. So, we are generally upside down. But there are Seers who can never be upset because they see it as the play of the Mother. That is why in Hindi we have the word '*Chalta hai*' - anything and everything is okay. Good times move away and bad times also move away. It is all Mother's work. "I do not have to break my head, I sail along seeing the dexterous play of the Mother and this is because I cannot predict what She does", is the right approach.

The more and more you try to be stable vis-à-vis the outer, proportionately you grow unstable inside. The way to be stable inside is when the Mother holds on to you firmly. We are requesting Lord *Agni* to bestow on us the light of the Mother, knowing fully well that She is unpredictable. But there is a way to see that She is with you forever. That is the secret, which this term *Anapagaminîm* gives. The most unpredictable one will remain very stable and reliable with you.

The Seers wanted to know from the Mother: "What is the way, by which we are assured of your presence?" The Mother said, "The only single way is to be virtuous. There is no other way. I am with those who are virtuous and I am with those who are righteous. I am with those who follow

Dharma and I am away from those who have vices. I am away from those who try to be manipulative. I am away from those who believe more in intelligence than in virtue. If you want that I remain with you, remain virtuous in your life. Then I am not only with you but my glow shall also be with you and my splendour shall be with you. As long as you are virtuous, the glow, the splendour and the joy are yours. When you cease to be virtuous, you may not know, but I have already left you, and you will no more have the inner joy”. You may have many things around you, but you do not have joy. What for are the best things of the world, when there is no joy with you? You may have the best house in the best of the surroundings and with best of comforts at home. It means nothing to you, when you have no joy. When you are joyful, all those things around you become the source for you to enjoy. That joy is denied to you the moment you abandon the virtue, the moment you prefer a vice to a virtue.

Anapagaminîm, the unpredictable aspect of nature is an important aspect for us to hold in our mind and to keep acquiring virtues life after life. Anything you acquire you lose, but not the virtue.

Once *Yudhisthira* gave a teaching to his grandchild *Parikshit* about the impermanence of life and the temporary values that we carry and that nothing

accompanies the Soul when it departs from the body. Then there was a thunder and the *Akasa* spoke to *Yudhisthira*: “You are not right. In spite of your being one of the wisest men, you are not right. Do not say nothing accompanies you, when you depart as a Soul. The virtue accompanies you and the vice also accompanies you. They are accompaniments. They continue to be with you. Do not teach the student that they can do everything and anything here and get away as a Soul. If the Soul wishes to be joyful and experience the ultimate bliss, the Soul should necessarily acquire virtues. Otherwise it will suffer. To say that the Soul carries nothing with it is a doctrine of ignorance. Do not say that.” Likewise, the Mother also says, “If you wish to carry the splendour, the magnetic impact of my being, and the related radiation and shining forth, the way for you is to practice virtues at all times.”

Normally people abandon the virtues, when they are inconvenient. An aspirant is put to test of his virtues right from the Second Initiation until the completion of the Fourth Initiation. At every point there is the test of the virtue and hence to make the fickle minded and unpredictable nature to be reliable for you, to be friendly with you, the wise ones found that virtue is the way. Intelligence is not the way. That is why Master *E.K.* gave the statement in the invocation - “Let virtue be the strength of

my intelligence”. Many times the virtuous ones win over those who are more capable but not so very virtuous. *Arjuna* was not as capable as some fighters on the other side. There were warriors like *Bhishma*, his grandfather, *Drona*, his teacher and *Karna*, his counterpart on the other side - all the three were more valourous, more capable and by measure of capability they were far superior to *Arjuna*. But *Arjuna* was superior to them in one thing that was in virtue and that virtue enabled *Krishna* to move with him. *Krishna* and the Mother is the same. So, the Mother was with him. Because he was virtuous and consequently more capable, warriors could not defeat him in the war.

Victory is for those who are virtuous, and virtues require a continuous practice over lives. Virtually, nature should become virtuous! When you are virtuous, you gain a lot of mystical powers. Do not take pleasure in your mystical powers but be more focused about the virtues! The mystical powers come to you by practice of virtues, which make you pure. When you abandon virtues, your mystical powers disappear! All powers of man disappear into thin air, when virtue is given secondary preference.

The Mother says: “I am with you as long as you are virtuous, and I am not with you, if you abandon virtue in preference to something else.” The other name for virtue in Sanskrit is *Dharma*. You cannot abandon *Dharma*, and

then all that you have gained through *Dharma* is lost. There are some spiritual practitioners who have gained a little ability to see, ability to listen, ability to read others - they cannot misuse it. All this has come to them by virtue of the purity that they have gained through certain practices. That purity and virginity shall have to be improved upon. So, the focus is more towards gaining these virtues than gaining other things.

There are many stories of initiates who preferred to die than to abandon a virtue. Those are the ones who became immortal. Today men do not mind abandoning virtues for the sake of living!

In Athens Socrates was teaching the doctrine of self-rule that each man should rule himself. It is beastly that another man rules so many. Even today we do that. I want to guide people. I want to direct people. I want to control people. I want to possess people. That is the beastly power in each one of us. If someone does not agree with me, I cannot agree to his disagreement. A cultured one agrees with disagreements. 'You disagree with me, okay, I disagree with you.' Peace today exists, if many people agree with one person! One nation tells us what to do! If we all agree, there is peace on the globe! The peace is to the one who dictates, not to the others! To make me happy, you are unhappy. These kind of things do exist on the planet till

date. Even theologies suffer from this energy. You have to accept my theology. Otherwise I kill you. This is theology. It is existing on the planet. Socrates saw that it was all beastly. Every being should be allowed to live by himself. Give him the code of conduct in relation to nature. I live and I let others live. I rule myself and I let others rule themselves should be the motto.

The same thing was said 5000 years ago by the father of *Krishna*. He was a king and he found that it was beastly to rule the co-human beings. He said, "They are as much human as I am. Why should I rule them? I shall be with them as one among them and help them to find the way, to find agreement with nature and to find alignment with God. Let me go to them, become one among them and at a friendly level, meeting levels. Let me share what I know." Imagine 5000 years ago one wise man demonstrated it. That is how *Brindavan* has come. The same concept was taken again as Pythagorean societies and as the Kibbuz of the Jews and the same concept is coming back in the name of *Krishna* consciousness societies. But everywhere the problem of the instinct to control and the will to rule exists.

Since *Krishna's* father, *Vasudeva* was king himself, he had no trouble and he was admired by people. He created small communities and taught them how to live in harmony with nature and in alignment with God. It was all

beautiful. But in the case of Socrates, he was not a king. *Vasudeva* was a king turned out to be a teacher. Socrates was a teacher and there was a king of his time and he did not agree with Socrates.

He invited Socrates and said, "Do not promote these theories. We have to call you a revolutionary." Socrates: You may do, what you like, but this is what I consciously feel and I promote.

King: Do not promote it in Athens. You have to go away from Athens. You can do it in other kingdoms, not in my kingdom.

Socrates: I am born in Athens, I am a citizen of Athens, I won't be accepted as much as I am accepted here and as a citizen, do not I have the minimum right to live here?

King: You can live here, if you do not teach the doctrine or you can live and teach the doctrine elsewhere. The choice is yours.

Socrates: It is no choice at all. I have to be in Athens.

King: If you have to be in Athens, be in Athens but shut your mouth.

Socrates: I cannot shut my mouth. I am untruthful to myself, if I do not speak what I consciously feel as truth.

King: Then the only alternative for you is to die.

Socrates: I prefer to die than to be untruthful to my people. Let me die with satisfaction that I am truthful to myself.

Quite a tough guy, isn't it! That is virtue. Only virtuous people can stand like that and even for the sake of life they do not compromise. It is okay, if you lose life, you get life again, but if you lose a virtue, for lives you may not regain it. The whole idea of giving this episode is to speak of the value of virtue to the virtuous ones.

Today all virtues are confused because we are confused. We are confused and we see the virtues in a confused way. For the confused ones the virtues change very frequently. So, the Mother says, "No doubt, to you I am the fickled one. To you I look like quicksilver. To you I look like quicksand, but not to the virtuous ones. The virtuous ones are always safe, they are always saved."

There are many stories about it, how the virtuous ones were saved by a knower. Every time in calamity what saves you is your virtue. Nothing else; not your power, not your money and not even your friends. The only one way you are saved in nature is through virtue that you practice. If one virtue is practiced in a steadfast manner, it will hold you over any kind of crisis and any kind of calamity. That is the promise of the Mother. Select a virtue, which is easy for you, and make a decision to practise it for life. Do not compromise it in any given situation. You can see how much light, love and will reach you through that steadfast practice of one virtue. There are many stories about it in

the scriptures. Let us get into the next terms of the hymn. There are three terms, which narrate the characteristics of the Mother:

Yasyam Hiranyam Vindeyam - whose rays bestow on me

Gam - groups of cows, also movement

Asvam - horses

Purushan - persons

Aham - on me

Yasyam Hiranyam Vindeyam Gamasvam Purushanaham means “Whose rays bestow on me the cows, the horses and people.” That is the superficial meaning, which made the Orientalists decide that the Indians were always after cows, horses and many children.

Unless we know the etymological key used in the *Veda*, we do not understand what is the cow. Cow stands for the Word. The Word, which is with God, is called the cow. Cow gives milk. As much as we milk the Word, so many things it gives. All speeches are nothing but milking of the Word! This milking is seen as milking the cow. The Word in the *Veda* is called the cow, which we keep on milking to create the whole universe. The *Devas* keep on milking the Word and prepare the creation. So, the ultimate cow is the Word. The normal cow we see, we milk it for the milk. But this cow is something very special. For anything and

everything we can milk it. For power we can milk it. For love we can milk it. For light we can milk it. For any kind of blessing we can milk it. “That kind of cow I want!” is the prayer.

The Indians are too intelligent! They are asking for a cow, which they can milk. It is like the mysterious lamp of Alibaba. You rub it three times and then the monster manifests and you ask him whatever you want. Here the worshipper is asking for the Word as such: “Mother, I know you are the presiding deity for the Word. Please, bestow it on me.” That is enough. Then you are yourself a creator as long as you practice virtues. The basis is virtue. If you are virtuous, the Word is so compassionate, benevolent, and loving that it can bestow on you the Word. Then you can do wonders with it. That is how stupids could be transformed into great poets. If the Mother bestows the Word, it is all different!

Some of you may have heard of the great poet initiate called *Kali Dasa*. He is equal to *Veda Vyasa*. He was born stupid. He was so stupid that when his mother asked him to fetch some fire wood for cooking, he went with the axe to the nearby forest, climbed up a tree, decided to cut the branch on which he was sitting, and along with the branch he fell down. His mother waited for him and then went in search of him. She found her son unconscious,

recovered him, brought him and the firewood home and gave him food. When he was moving in the village, people were laughing at him narrating the deeds that he did the day before. He got deeply hurt. “Why do I have such a stupid mind that everyone laughs at me? What wrong have I done? Why should I suffer these insults day in and day out? Is there no other way?” It was a very deep introspection and reflection. He straightaway went to the temple of the Mother, sat before the Mother and started asking her, “Why have you made me like this? Don't you have compassion on me?” He went on worshipping the Mother and forgot time. The Mother appeared and said, “The whole world is stupid to call you a stupid. They will see you from tomorrow.”

Then he came back and started giving out scriptures and poetry. He was speaking in such musical tone with such high grammar, that not only the society, but also the entire kingdom got stunned. The Mother whom he worshipped was *Kali*. That is why he is called the devotee of *Kali: Kali Dasa*. As *Kali Dasa* he revived the entire scriptural wisdom and was considered even greater than *Veda Vyasa*. Such is the power of the Word that the Mother can bestow. That is why the Mother is worshipped as *Saraswati*, the goddess of wisdom to ensure that we are bestowed with the Word and not only with some few intelligent words. *Kali Dasa's* speech was mercurial. He could defeat every scholar

of his time including the scholars coming from Greece. There was so much exchange of scholars between India, Greece and then Farther East. Those who know literature and the Oriental literature they cannot but give respect to *Kali Dasa*. Such is the work that the Mother can do with you, if you ardently pray.

The *Vedic* Seers saw that the Mother can bestow the Word. That is why they seek the Word from no other than the Mother herself. So, 'seeking the cows' means seeking the Word and the one who has the Word has everything. The whole nature cooperates with the one who knows the Word and he can milk for the benefit of the beings anything from nature. This cow called the Word is known as *Kama Dhenu*, the cow that gives any benediction and blessing. There are Seers who possess such cows. *Vasistha* had one such cow. *Vasistha* is one of the seven stars of the Great Bear today. He is the one, who is the Father to our solar system. His personification exists on the planet and he carries the Word.

Once the king *Vishwa Mitra* went to the *Ashram* of *Vasistha* with all his army. They were all very tired, when they reached the *Ashram*. *Vasistha* called forth the cow and told the cow, "The king and his group are tired, give the best of hospitality to them." From out of its brow centre the cow manifested kingly hospitality, beautiful resting places,

excellent bathing pools, all perfumery, toiletry, very rich food according to the needs of each and everyone, good beds to sleep and beautiful damsels with fans to give the comfort of the breeze.

Vishwa Mitra saw the cow. He became greedy. He told *Vasistha*, “You are a simple *Brahmin* living in the forest. Why do you need a cow like this? Give the cow to me. I can use it for many things.” *Vasistha* said, “Take it, if you can.” The king thought that it was a normal cow and ordered the soldiers to bring the cow. The soldiers could not move it. Even a group of soldiers could not move it and then the king himself tried to move it. He had certain celestial powers with him, which he tried to use on the cow, but nothing happened. Then his love for the cow turned out to be hatred. As he shot arrows at the cow, he received counter-arrows from the cow and he was hopelessly defeated. He wondered at the cow and asked the Master, “What is the secret of this cow?” Then *Vasistha* said, “It is a cow that you have to cultivate in you. I have cultivated it and it has manifested into this cow. It cannot oblige you. It only can oblige me.” Then *Vishwa Mitra* told *Vasistha*, “Why do not you tell the cow to come with me?” *Vasistha* said, “I cannot, because you do not know how to use it.” Then the king wanted to fight with *Vasistha*. But *Vasistha* being an embodiment of wisdom, he did not fight. When others wish

to fight with you and you do not respond the fight, the fight goes back to them. That was how *Vasistha* defeated *Vishwa Mitra*.

Vishwa Mitra said, “I know that my kingly power is nothing before you. Give me the practice by which I can gain this kind of cow and gain that kind of energy you have. I cannot sleep unless I become like you. I must be equal to you. All my anger against you now turns out to be veneration. I wish to follow you and reach the same state of awareness and be appreciated by you. You should be appreciative of me.” Then *Vasistha* gave him the part of meditation.

The king entrusted the kingdom to his children and went into the forest. Being a first ray man, he conducted a very fiery meditation. As years passed by, he became a great Seer and he is the one who gave the *Mantra* of *Gayatri*, which we all chant now. He also gained the Word. The *Devas* appreciated him and the Creator himself appreciated him but he was not satisfied. He said, “Unless *Vasistha* appreciates me and says that I am as much as he is, I won't stop with my penance.” So, ultimately, *Vasistha* also appreciated him and he too, gained this cow - the Word. Depending upon the context, cow is also used as a symbol of *Dharma*. Cow is also used as the symbol of the earth. As you keep on milking the Earth, it gives you so many things. It

gives you nourishing food; it gives you so many things including gold and precious stones. People receive whatever they want from the Earth and hence, cow is also called *Kama Dhenu*. Every Seer is called *Kama Dhenu*, because he carries the Word with him, he carries the seed with him and he is capable of bestowing as many things as there are needed for the surrounding people. Seeking the cow has a very mysterious way of seeking the ultimate enlightenment.

Asva - the horses

The horse again is a symbol in the *Veda* for life force. Whenever they speak of the ray of the Sun, they call it the horse. That is why the scriptures say: "The Sun has a chariot of seven horses and spreads as seven rays." The sunray bestows awareness and also life. It is called *Asva*. *Asva* has a very profound meaning. *Asva* means 'not *Sva*'. *Sva* means past or future. What is it that which is not past, that which is not future? It is the present! That is the beauty of speaking through negatives. *Asva* is the awareness, which is focussed for the present. It is the most alerted one. Any being fulfilled with life is most alert. The horse is thus very alert. That is why it does not have to lay down to sleep. Only horses have stables. They can stand and rest. There is no other known being that can stand and rest. Horses do not lie

down like buffaloes and cows or elephants and lions. There is no sitting posture for horses. They are full of life. That is why the life principle is compared to a visible form and that is the horse. If some fly lands on its back, it can just move that part of the body, which is needed to get rid of the fly. That is the beauty of the horse.

The Seers observed nature and they found that in the horse the life force is fulfilled. So, they took the horse as a symbol for life force and the sunray as the transmitter of life force. The seven rays are a beauty to observe. Their movement is one of permeation but not displacement. If I am in Switzerland, I am displaced from India. If I am in India, I am displaced from Switzerland. When we move, we are not at both places at the same time. I have not permeated from India to Switzerland. All our American friends have not permeated through the Atlantic. When they are here, they are not there. When they are there, they are not here. But see the sunray! It emanates from the Sun and reaches Earth and it is not by displacement that it is here. It is there as much with the Sun and as it is on the Earth and also throughout the path. That is called *Sva*.

It is permeation, and permeation does not allow past or future. Such permeation is sought by the worshipper here. He is seeking permeation of Consciousness. To permeate in Consciousness, the unitary Consciousness shall

have to integrate with the Universal Consciousness. Then the Universal Consciousness is one of permeation. That is what is meant by *Hiranyam*. Through rays She is permeated. She is everywhere. We are all somehow circumscribed in small circles, as little as mustard seeds. From the standpoint of the Universal Consciousness our Earth globe is seen as a mustard seed and we are a mustard seed on the globe. What are we compared to our globe? If we compare our unit Consciousness and the Earth unit Consciousness, we are a mustard seed to the Earth, maybe even smaller, because even to us a mustard seed is very small. To Earth maybe it is so small, that have really to search with magnifying glasses and this Earth is described in the scripture *Bhagavata* as a mustard seed in the grand form of Consciousness.

We are seeking an unimaginable dimension of Consciousness to come out of the small little holes in which we live as our world. Such insignificant little holes like skin pores is our world. First recognise this and see the bigness of the consciousness. The consciousness is so compassionate to live in such smallest, tiniest things called human beings. But you have the facility to link up to THAT. When you link up to THAT and to say it is joyful, it says very little about it! To say it is blissful, it is also very little. You cannot say what it is, when you join THAT. The seeker is

seeking such dimension of God. As ages passed by, according to the reduction in our level of comprehension, we have also reduced our concept of God. We really have such a poor concept of God. That is why we have to go to the original scriptures. They break all the pettiness and poor outlook that we have. That is how we come out of our limitation and be liberated. Thus, the cows are sought, the horses are sought and then people are sought.

Purushan: is the plural of *Purusha*, persons.

“Please ensure that the One Person in the form of many persons are attracted to me.”

The *Purusha Sûktam* says *Sahasra Sirsha Purushaha* - the One Cosmic Person exists as multitudes of persons. The various heads of various persons are verily the head of One Person. Through all the persons let The Person approach me. It is a very delicate way of presentation. Even if you serve food, there is a delicate way to dress it and make it beautiful to serve. Also bread and butter can be served in a beautiful manner whereas a buffet is just thrown there for you to eat.

The more cultured you are, you serve wisdom in a very delicate and delicious way. It is not a bohemian way of doing it. There is a very civilized way of presenting wisdom. So, the worshipper is seeking The Person through the

persons. He says, “Let the Cosmic Person be favourable to me through the persons who are around me.” If the persons around me hold enmity towards me, it is not so joyful. So the prayer is, “Let the Cosmic Person be favourable to me through the persons who are around me.” Two birds at one shot! The Mother is asked that not only the Lord but also the beings of the world should be favourable to the seeker. He is seemingly gullible but he is exceedingly subtle in his prayer.

Tam Ma Avaha Jatavedo - “O Lord of Fire *Agni*. You bestow on me the Mother who is verily the symbol of the creation, the One whom we cannot predict, the One who spreads through her rays of light and the One who bestows the Word, the permeation of consciousness and favourability of the Cosmic Person.” This is the esoteric meaning of the second hymn.

THIRD HYMN

अश्वपूर्वा रथमध्यां हस्तिनाद प्रबोधिनीम् ।
श्रियं देवीमुपह्वये श्रीर्मा देवीर्जुषताम् ॥

*ASVAPURVÂM RATHAMADHYÂM HASTINADA PRABODHINÎM
SRÎYAM DEVIM UPAHVAYE SRÎRMA DEVI JUSHATAM*

Aswapurvam	: She, who is preceded by horses
Rathamadhyam	: having the chariots in the middle and she who is sitting in the midst of the chariot
Hastinada	: by the roars of the elephants
Prabodhinim	: being awakened
Devim	: the one with Divine light
Sriyam	: the Goddess who always supplements the Lord
Upahwaye	: I approach and address
Devihi	: The Goddess of Divine Light
Srihi	: She who supplements the Lord
Mey	: Me
Jushatam	: favour

MEANING:

I approach and address Her, who is preceded by horses, seated in the midst of the chariot (our body) and who is being awakened by the roars of the elephants. May the Goddess of the Lord's supplementation favour me.

COMMENTARY:

Asvapurvâm - the forerunner of life.

I have explained to you how the birth of life happens in cosmos and how such life exists at causal, subtle and physical plane. Life is the result of the emergence of the Mother from the Absolute. That is how the birth of life happens and continues in all planes of existence up to the gross physical and even in the infernal and hence there is no such thing as death. Death is to a plane, but not to the Soul which permeates in all planes of existence. The characteristics of life, the principle of life and its ability to conduct the health through the vital plane is the common knowledge of those who worship the Mother. Hence, healing is facilitated when it is associated with worship of the universal consciousness because the Mother is the forerunner of life.

Life and its ways, its manifestation, its invocation, and its direction is possible for the ones who are deeply working with the Universal Consciousness. To learn healing

as a subject, as a branch of wisdom will give you limited knowledge, but the whole tree of creation, the whole tree of life, springs from the Consciousness due to its eternal association with existence.

In so far as you grow proximate to the Consciousness in you and around you through the worship and related practices, the life force obliges to function through you, to help you, to help you to help others and to make a right understanding of the life principle, both subtle and gross.

Learning each of the aspects of creation, like light, love, life, intelligence, colour, sound, symbols - it is a laborious way of learning. If you associate with the very source of all this, which exists in you as your Consciousness, then all these branches of wisdom unfold from within you. This is the approach of synthesis, where no branch of wisdom is strange or foreign to you, when you grow proximate to the Consciousness, the light of Consciousness, the Mother, the Universal Consciousness. In this hymn the worshipper speaks of the vital plane.

In the earlier hymns he spoke of the causal plane in us and in creation, which is of diamond hue and he spoke of the subtle plane in us and in the universe, which is of golden hue. Now he is speaking of the vital plane, the field of life which functions at every level. Mother is the forerunner of

the life principle and hence She is worshipped through this hymn as the life force itself building the vital body.

Rathamadhyâm - The second term relates to the middle position the Mother takes in every form, the golden middle place which also a *Yogi* is expected to attain. Preceding the Consciousness there is the existence and succeeding the Consciousness there are the manifestations, visible and invisible. There are physical plane manifestations visible for those on the physical plane. Likewise in all the seven planes there are manifestations. The manifestation at every plane succeeds the Consciousness and existence precedes it. If you stand in relation to Consciousness, you are equi-distant to the spirit and the matter relating to every plane. You are equi-distant to the existence and the formation relating to every plane. This is called the equi-poised state, where you are positioned in equal distance between the spirit and the matter relating to a plane of existence. In so far as you are with Consciousness, as I explained to you, you are very proximate to existence. You can experience the existence on one side and you can also experience the very know-how relating to a plane of manifestation. That is why it is said that the Mother takes the middle position relating to every form. In the human being also She is said to take the middle position, namely

the heart. The Mother is worshipped at the heart as the middle position between the layers of body and existence. Love, compassion, caring for others, working for the welfare of others - these are all the qualities that emanate from the heart, while the knowledge emanates from the head.

Though the Mother is the basis for all manifestations, She prefers to take the middle position everywhere. That is the beauty of the Consciousness and the one who takes to such middle position is considered to be a *Yogi*. He is neither too proximate to the Father or too proximate to the Mother. Father and Mother are equally respected. The matter and the spirit are equally respected. You see, a lady of the house, she stands between the husband and the children. Who are proximate and who are distant? One is not in preference to the other, because the children are her manifestations and the husband is her higher counterpart, through whose co-operation she receives the children. It is a situation, where there is no such thing as preference.

Similar equi-poised nature exists with *Yogis*. They have no preferences. They do not prefer one to the other. They are equi-poised. Others may create their own distances and proximities, but his relation to each one of them is always the same. That is why a mother does not feel

distant to the children who are behaving ignorantly. The ignorant children, the knowledgeable children - all are her children. She does not discard the ignorant children and hug the knowledgeable ones in preference to the ignorant ones. We cannot understand this love, because our love is based on agreeability and disagreeability. The love of the mother which is pure love has equal caring nature to every child. Suppose, a mother has two children, one is very obedient, goes to school regularly, studies well and is very responsible. The other child is rebellious, not obedient, does not study well. To whom the mother gives attention? She is concerned about the well-being of the second one. She will not discard, as we discard. We try to select, and we try to reject. We do so many funny things, but those who know what love is, they continue to supply the same energy to all.

I tell you a story. One of the *Kumaras* was functioning for the Plan at the time of the advent of Lord *Krishna*. He was connected to *Sanat Kumara*, *Maitreya*, *Veda Vyasa*, *Maru*, *Devapi* and to all those, whom we know through the books. So, he knew the Plan of the advent of the Lord to establish the law and he tried to contribute his own might to the Plan. The name of this *Kumara* is *Sanat Sujata*, the lower counterpart of *Sanat Kumara*, the fourth one. The third *Kumara* is *Sanat Kumara*, the second one is

Sanandana, the first one is *Sanaka*. These are the four *Kumaras*. *Sanaka* is the *Kumara* who rules the Cosmic plane. *Sanandana* is the *Kumara* who rules the solar plane. *Sanat Kumara* is the *Kumara* who rules the physical plane.

Sanat Sujata worked for the Plan 5000 years ago to make way for the advent of *Krishna*. During his movements in *Himalayas* once he met the Mother with the lion. The Mother blessed him and gave him a few compliments for the good work he was doing. *Sanat Sujata* felt very comfortable in the Presence of the Mother and asked her a question, “When will the atrocities of the Blind King end?” He is such a stupid causing so many problems in the kingdom and everything was going in a wrong way. The Mother smiled and said to *Sanat Sujata*, “You are all great knowers and yet you are very small kids. No doubt you are knowers, but you are kids. You do not understand. Why do you say that he is a stupid? Why are you not compassionate to him that he is blind? Don't you have compassion for ignorant people? He is ignorant to a degree which is unique. It is only a difference in the degree of ignorance, but remember, he is also as much my child as you are.” The Mother continued, “Even stupid are my children, and it is my duty to see that they also gain knowledge. Now that you said this to me, I propose that you shall be his teacher.” So, *Sanat Sujata* eventually became the teacher to the Blind King and he gave out a

doctrine of wisdom which is as good as *Bhagavadgita*. That is how the Mother takes to a stand and uses the knowledgeable ones for the benefit of the ignorant. What for is knowledge? To share it with others! In so far as it is not shared and is only meant for self-aggrandisement, such knowledge will eventually turn out to be a curse.

Hastinada - The third term means the sound that emanates from the trunk of an elephant.

It is a poor depiction of a profound symbolism. There is the trunk of the elephant in each one of us. If the form relating to your head, ears and spinal column is visualised as light, it looks like the head and the trunk of the elephant. That head and trunk is what is taken as *Ganesha* and there is a sound that emanates in that trunk up to the head. From the tip of the trunk up to the head of the elephant there is a humming sound that happens. That sound is called *Nada*.

Nada is a self-born sound ever since the emanation of the Mother from the Absolute and that sound is what is called *OM*. It is called the sound of silence. It is also called the voice of silence. It is further called the hiss of the serpent and it is also called the voice of the elephant. That is *Hastinada* which moves upwards.

Prabodhinîm - The Mother initiates you into that sound.

The initiation of sound which leads you to Cosmic existence through all the seven planes in you is the work of the Mother. This is what is known as *Kundalini Yoga*. The sound is contemplated in the base center and the practitioner is asked to listen to the sound. The one in whom the sound is initiated is the one who can also transmit that sound to his students. Then the sound emerges, arises and moves upwards, and at each level, at the lower *Mûladhâra*, higher *Mûladhâra*, sacral center, solar plexus etc., at all these etheric centers the sound moves up center by center clearing the blockages in the student's body. Progressively the sound moves upwards and reaches the *Ajna*. Then there is the illumination of the being. That is how *Kundalini Yoga* happens.

The *Kundalini* power in each one of us is the power of the Mother. She can initiate it. She can alert it. She can awaken it and ensure that it moves up and this movement is through the cerebro-spinal column, from the tip of the column up to the head of the staff. That is what Moses holds in his hand symbolically. That is the rod of power bestowed on him by God. It is a crawling serpent and also a vertically raising power. That rod of Initiation is in us but dormant and the Mother can cause its upward movement. If you close your eyes, visualise your head as a globe of light and your

ears as etheric ears, further visualise that this globe is standing on a staff, the spinal column and visualise this spinal column as a column of light and also visualise a feeble sound emerging from the base of your spinal column and its upward movement like a serpent.

Those who do not have favourable node/anti-node position are not recommended to do this. They would have the fear and the feeling of a serpent inside and they can no more sleep. But others can. The movement will slowly ensure adjustments in the body. That is what exactly Master C.V.V. promised to do for us: “I shall preside over you the moment you invoke and I shall call forth the force from your base and conduct the necessary rectification at the physical, emotional, vital, mental, *buddhic*, etc. and ensure that you reach Me and meet Me.” That is the work of a teacher who is a representative of the Mother to conduct the work of evolution of the beings. But essentially it is her work. She is the Initiator and those who are initiated due to her grace function for her as the initiates to initiate others. She is seen as the master initiator.

Hastinada Prabodhinîm speaks of the voice of the cerebro-spinal system which is depicted as an elephant. This sound can be better experienced, when Moon is in the constellation *Hasta* or when Sun is in the constellation *Hasta*. That is how the elephant-headed God came to be as

a symbol of worship to rise one's levels of comprehension. The uprising trunk is indicative of the upward movement of the sound. The whiteness of the elephant relates to the light that it brings forth.

Srîyam - The Mother is also called *Srîyam*, the bestower of welfare.

We desire many things, and very often, if our desires are fulfilled, they cause more problems than the related joy. The children desire many things from the mother. If the mother is intelligent and not emotional, she will give what is good for the child and divert the child from those desires which are not good for it. The child always asks for chocolate, but the mother will not give. Because the mother cares for the health of the child. Likewise, we, the children, have many fantasies and many desires, and we do not know, whether they are good for us or not. But a shop-keeper can give you any number of chocolates, if you give money. He feels happy, each time you go to buy chocolate. Sometimes he even offers chocolate free to encourage you to buy more chocolate. But that is not the case with the Mother. If you worship the Mother and desire things from her, She does not grant those of your desires which cause problems to you, which cause crisis to you, which cause conflict to you. That is why the worshippers of

the light are always told, “If you wish to worship the light with a desire, you may do so, but leave it in the hands of the light because it knows better, what is to be given and what is not to be given because the light is concerned of your ultimate welfare.”

The Mother ensures that you only get the right things and not the wrong things and She protects you from areas and places of danger and isolates you so well that even in the worst situations they do not touch you. That kind of protection, direction, illumination is offered through the worship. That is why, even if we meditate, the prayer is also important until we are accomplished through our meditation. Many people think prayer is inferior to meditation. It is another fancy. You can pray and you can even pray to see that your meditation is fulfilled. Then it becomes easier to accomplish.

The whole creation is the network of the Mother, the light, the Consciousness. So, we seek her blessings before we proceed with our actions. Be it mundane or divine, it ensures that we land in the right situations, in the right occult path and that we do not fall into wrong paths and suffer because we are very skilful to choose that which is undesirable and we are cautious to choose that which is desirable. We have very funny psychology. We jump at things which are dangerous for us and we are suspicious

about things which are beneficial. We also want to decide who should be our teacher. If the student can select the teacher, the student is already well off. But a student is a student, he cannot gauge the teacher. The student is just a kid for the teacher, though he is friendly with him. How can a student appoint his teacher? He says, "O, my Master is *Morya*." How does he know that his Master is *Morya*? Very funny! We meet people who read books and appoint their teachers. The best way is to worship the Mother to give you the right teacher. You do not lose time. Otherwise you have to learn through many experiments. People carry out a lot of experiments out of foolishness.

The best way is to pray to gain the right teacher, to gain the right understanding, to gain the right way of economics, above all to gain the right spouse which can be a challenge of our life. We think we are intelligent, we keep searching outside with our little brains and many times we fall into a pit. Instead why can't we worship and inform the light or Consciousness to ensure that we get someone whom we deserve? Why experimentations? We can experiment but the only thing is that in the process we lose time. What is the good of it? Please, therefore do not fancy in meditation abandoning prayers. It does not help. If you see the books on meditation, you find statements: "All prayers culminate in meditation." But many do not reach that state of

meditation. There are certain qualities required in each one of us to deserve the state to meditate. The ancient most doctrine on meditation apart from thousands of books that we have today comes from the 6th Chapter of *Bhagavadgita*, where the teacher says: “You need 16 qualities, before you think of embarking upon meditation.” For the moment you may have an ambitious desire to meditate. But is meditation happening? It happens with those who have accomplished the 16 qualities. The children in the elementary school are thinking of master’s degree. It is a noble aspiration. Like that, you have to achieve the steps to arrive at meditation and prayer helps you to reach that state. It not only helps you to reach that state but to accomplish because the ultimate accomplishment of meditation is experiencing of Universal Consciousness. The Mother can lead you in the right way and protect you not to fall into the wrong ways. That kind of protective guidance is what is called *Srîyam*.

Devi - The Mother is called *Devi*, the aggregate of all lights of the universe.

We have *Devas* which are embodiments and units of that light, big and small. There are *Devas* of cosmic order, solar order, planetary order, lunar order. They are called *Devas*, because they are lighted beings. Teachers are called

Guru Devas, meaning the lighted *Devas* that keep teaching others to get enlightened. All these *Devas* emerge from the *Devi* because She is the original light, the cosmic light, the light of the world, the light of the universe, the primordial light, called *Aditi* in *Veda*. Any light is part of that Light. It is not independent of it because the Mother is the Light from which various lights emerge. That is why all prayers you make to any lighted being reach her. Even these lighted beings pray her. Remember, the Mother is worshipped in the female form as female energy because She is herself the first emanation or first transformation of the eternal existence. That is how the Mother worship has come up as a tradition.

The aggregate of the lights of all universes is also *Devi*. There is not only one universe, there are many universes She presides over. Each universe has its trinity and its subsequent manifestations. Today we try to understand through science that there are other solar systems. The *Vedic* Seers have seen that there are other universes also. The scientists will find still many things which will be mind-blowing. It is all unlimited. You cannot define it. Until we cease to define, we cannot be totally knowledgeable. Our basic problem is, we define and we judge. How can we define the infinite? How can we judge not knowing what it is? How can the finite beings judge the

infinite things? We do it out of our own ignorance. There is a story in the “*Devi Purana*”, where the three Logos, the will, the love and the light gathered. Then they questioned: “Which of the three is the best?” They could not decide. If you say, “I am greater than you”, the others will vote against you and by majority your proposal is defeated. So, the three Logos could not come to a decision as to who is the greatest because all the three emerge from the same source, from the same light. Can you decide among the three rays, the first, second and third, which is greater? It is childish to ask that question. All the three, when they are together, they are great. When they are not together, they are not great. Individually none of the three is great. The three musketeers are great together, not individually.

The three Logos could not decide between them and they said, “Let us go to the Mother and accept whatever She says.” They took to their flights: one to a flying bull, the other to a flying bird, and the third to a flying swan. On their way they saw another third Logos of light. Then the other two said to the third Logos, “Hey, there is one more like you, so you are not great.” The third Logos was down. But as they had decided to go up to the Mother, they proceeded, and on their way they found another second Logos of knowledge or love, *Vishnu*. Then the other second Logos was depressed. They went further

and they found another first Logos. What a surprise! They never knew. They thought they were the only ones, and they were the only chief lieutenants to the Mother for the unique universe. But their universe is not unique and there is another universe and that universe seems to be better than this. As they proceeded further, they saw one more, and one more, and one more. They felt so small. “No, let us not go to the Mother, let us go back and do our jobs.”

From an electrical bulb to groups of galaxies it is *Devi*. That is why her dimensions are unknown. We are so small and that which we worship is so grand that we get fulfilled and we live in ecstasy of that attunement of consciousness. So, we worship such a Mother *Upahvaye*.

Srîrma Devi Jushatam: “May such Mother favour us, grace us and awaken us into high awareness.”

That is the prayer relating to the third hymn.

FOURTH HYMN

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।
पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ॥

*KÂMSOSMITAM HIRANYA PRÂKÂRÂM ÂDRÂM JVALANTÎM
TRUPTAM TARPAYANTÎM
PADMESTHITÂM PADMAVARNÂM TÂMIHOPAHVAYE SRÎYAM*

Saha	: He (God, the Veda Purusha)
Kam	: of which lady
Asmitam	: As the Awareness of 'I AM'
Hiranyaprakaram	: who has the golden layers around
Ardraam	: wet (moisture)
Jwalanteem	: shining
Truptam	: accomplished
Tarpayanteem	: causing satisfaction
Padmesthitaam	: seated in the Lotus
Padmavarnaam	: Lotus coloured
Tam	: Her
Sriyam	: The lady of Splendour
Iha	: here
Upahvaye	: I invite near to

MEANING:

I invite the Goddess of Splendour who manifests in layers of Gold, liquid or molten Gold, who shines forth as accomplishment and the accomplished one, who is seated in a lotus being herself lotus coloured and whom the Lord visualised as the awareness of 'I AM' in all.

COMMENTARY:

Tâmihopahvaye Srîyam is the prayer.

Upahvaye - We invoke, we pray, we worship *Srîyam*, the Mother of welfare. It is the kind of Mother described in the preceding terms!

Kâmsosmitam - *Kâ* + *Saha* + *Asmitâm*

Kâ - by what means

Saha - that One

Asmitâm - knows his awareness

The One beyond does not even have the feeling of I AM. It is such a beautiful ONE, total *Samadhi*. He does not feel his existence. We, too, in the 8th state of existence, which is *Samadhi*, do not feel that we are existing, because we are absorbed into existence. How does the nameless, the formless, the unspeakable One, the Most High, the Absolute God who is beyond all this drama, feel I AM? He cannot feel I AM, unless He himself becomes conscious. We feel I AM' and 'I exist', when we are conscious and when we

have awakened from sleep. Before that also we are existing, but we do not have the awareness that we are existing. Same is the case with the ONE. He cannot feel his existence. He can feel his existence only, when He becomes light. He cannot have that kind of awareness, unless the light emerges, unless the Consciousness emerges. What a way of praising the World Mother! Even that Absolute God cannot feel his existence without You, Mother!

That is how for all practical purposes in creation the Mother is God. God in creation is female. God beyond creation is male. That is one way of saying. The other way is God beyond creation is potentially male-female. God in creation is male enveloped by female. The female is the envelope of the male. The first circumscription around the existence is light. The first emanation is light. The first frontier is light. It is not a small frontier. Though an unlimited frontier, it is still a frontier, because HE is unlimited. According to HIM, it is his light and his field of activity. According to us, it is our light and our field of activity. According to the mosquito, it is its light and its field of activity. Greater the being, greater is the field of activity. So, the unlimited being has an unlimited field of activity, an unlimited field of light and the Mother builds a beautiful temple around HIM with 'HIM' as the deity. That is the Cosmic Temple.

Hiranya Prâkâram - the Temple with golden outermost frontiers.

The Temples we build are only a miniature replica of the original thought of Temple building. She builds a diamond Temple and a golden Temple and the Temple is resplendent with all colours as between diamond and golden. The outermost frontier that She builds around the ONE is of golden walls. Beyond that you see the brown material. The Temple is the subtle world built and with that subtle world as basis the mundane world is precipitated. This is precipitation. There is building and thereafter it is precipitation.

If you see the Book of John to which Madame Blavatsky refers to in “Secret Doctrine”, she gives in English a beautiful expression of the whole phenomena, which is originally recorded in Senzar. It says: “The second springs from the first and develops the third.” The first is the ONE beyond. The light that emerges and its field is a spring up from HIM is the Second. Just like the Consciousness springs up, we know that we are awakened. From static state to dynamic state, it is a spring up. It is not a development. Please remember that the whole thing is built laboriously. It is a natural spring up, and thereafter with the help of the variegated colours there are precipitations. The precipitations take time. But the spring up is instant.

Precipitations are like your hair and nails. They are outside the Temple. That is why they are removable. From time to time if you tonsure, you do not feel that a part of your body is removed! The Human Temple develops hair on the skin and nails around the fingers. If they are removed, you do not feel that a part of you is cut.

Likewise there are precipitations beyond the Temple frontier. That is why the whole urge of the Souls is to get back into the Temple. The Souls have the urge to go into the Temple, to enter into the first outermost boundary. If you get inside, you are already in the kingdom of light, though not absolute light, but golden light. Then slowly as you progress, you find the other lights and meet the diamond light. But to be inside the Temple is what is cared for, because inside the Temple it is completely Divine. Outside the temple there are activities of ignorance. To be inside the temple is the most cherished goal of every Soul, and that Temple is what is called the Golden Temple.

That is *Hiranya Prâkâra*, the Temple with golden outermost frontiers. If you go inside and go through the seven frontiers, you meet more and more resplendent light, and in the Sanctum Sanctorum you are absorbed into the light. You do not exist any more. This is how She builds a seven-boundary Temple, and the outermost boundary is the boundary of golden hue, and all that is the house for the

divine to be. See, how much She does for Him. Emerging out of Him, She prepares the most splendid, luminous Temple, and without HER, HE cannot even feel his existence. Even 'THAT' cannot feel 'I AM' without Her.

What we have to appreciate is how much the conceiver of these hymns would have contemplated to give such original ideas! It is such a beauty for us, even to make an understanding of them. How much you would have experienced and how much you would have struggled to find words to express it! You cannot find words to express many things. That is why you have to seek the cows! The one who conceived the hymn must have sought the cow very well. Expressions cannot happen with all. People may perceive, but they cannot express and there are many people who express, but they do not perceive anything. It is either very good articulation, but no substance or very good substance, but no articulation. So, the best situation is excellent perceptions and excellent articulations.

Saha Ka Asmikâm Asmitaha

Saha - that One

Kâ - by what means

experiences his own existence.

That is why the worshipper by such expression pleases the Mother so very well. "O, Mother, without You,

even the Father does not know that HE IS.” That is why the intelligent seekers always seek the Father through the Mother and Jesus Christ was one of them in recent times. He was a Mother worshipper. He did not give out what practices he did. He gave out what he knew. He worshipped the Mother through his mother. He could find the contact to the World Mother through his mother. If you neglect your mother, the Mother is not pleased with you. This is a secret. If your mother is not favourable to you, it means, the nature is not favourable to you. You will have a lot of difficulties. In the case of Jesus the assistance and cooperation of the mother was so complete. You may try and understand more about this from the book on “Good Friday”.

Ramakrishna Paramahansa was one such Mother worshipper. Master *E.K.* through his mother he could worship *Gayatri* and have the experience and the benediction of *Gayatri*. It is the easier way. *Srî Vidya* is going through the Mother to the Father. Then the whole creation is her network. She takes you by the hand up to the Father and says: “This is a fit son, you may use him.” If the Mother recommends, the Father accepts. If the Mother does not, the Father cannot. There is such perfect understanding between them.

There are also people who reach the Father straight, but on the way they have a lot of bruises, injuries,

and turbulences. Somehow they reach, but by the time they reach, the whole body is bruised. This is *Brahma Vidya*. *Buddha's* enlightenment versus *Maitreya's* enlightenment. *Maitreya's* enlightenment is through the Mother. *Buddha's* enlightenment is direct to the Father. It is a very painful path. *Srî Vidya* is a beautiful path, every bit of the travel you enjoy. Not only you rejoice reaching the goal, but you rejoice every bit of the travel. It makes a lot of difference. That is how the Mother worship came to be as the Path of Grace.

The Mother has instant grace for the children. The Father has to consider. The child would rather prefer to go to the mother and seek what she wants than to go to the father. The father is like the philosopher. He cannot understand the petty problems of the children. The mother understands. She understands the hunger, she understands the little desires and she is more obliging. That is why this path is chosen by those who are soft natured and grow strong bit by bit. The others are the warriors.

Vivekananda was a warrior. He was contemplating upon the nameless, formless, unspeakable God and his Master experienced that God through the Mother very easily. Whatever the Disciple accomplishes with great labour, the teacher accomplishes effortlessly. So, the student always said to his Master, "You are a Master, the way

you can do, I cannot do.” Then the Master said, “It is not me, it is the Mother. You also follow the Path of the Mother. It becomes easy, but your head is strong. You do not want to. So, do it the hard way. The bull has to hit the wall and break its head, until it becomes soft.” The encounters between *Ramakrishna* and *Vivekananda* are something really interesting and suggest many subtle things. In recent times they form a good example. This is *Kâmsosmitam*.

Even HE feels his existence, when you emerge and you build a splendorous abode for HIM whose outermost boundary is of golden hue, which is spoken of as *Hiranya Prâkârâm*. *Prâkârâ* is the boundary. SHE is the golden Temple or a Temple with outermost golden boundary. HE is the Deity inside, and SHE does all this, drawing power from HIM. Without HIM, SHE is not! Without SHE, HE is. But HE cannot feel HE is. Such is the understanding relating to this term. So, you cannot say, “Who is greater than whom?”

Âdrâm: Cordiality aspect or the Love aspect of the Mother.

The Mother is called *Âdrâm*. It is another profound term. It speaks of many things relating to the Mother. Essentially it is the cordiality aspect of the creation by which the systems are knit together or bound together. The interrelation of the beings on the planet and the interrelation of the planets as between them and their

relation with the Sun and then the sun system with the Solar family relating with other solar systems and groups of solar systems with the basis in the Cosmos - all is held together by the cordiality principle of the Mother. It is called love. It is by love all is held together. That love is the prime quality of the Mother.

Every quality that is narrated so far is a special by itself and this is another special quality, which represents the love of the Mother. It is the love of the Mother that keeps the systems, Planetary, Solar and Cosmic, together. She is the synthesising principle. Whosoever carries it, carries the Mother with him; meaning, the Mother favours him. Those who are blessed by the Mother have this quality of Synthesis. They can synthesise even the seeming opposites, because they can see the opposites as complementary. They can dissolve conflicts, because their approach is one of love.

This love you can also see with the mother in a family. She is the one who keeps the family together. She ensures that the children are together and she ensures that the family as a unit is held together. It is the love of the mother that keeps the family together. She is therefore called the backbone of the family. That quality of the Mother is the cementing force in creation that binds things together.

Âdrâm also means viscose material or viscosity. You find that viscosity in blood. It keeps many things together and it is through this viscosity and cordiality the Mother keeps the system intact. *Âdrâm* also means the blood stream, which is the vehicle for life. The Mother transmits life and holds all together through the viscosity of life and love is the basis for the entire existence of the universe. Hence love succeeds all and synthesises all. The blood stream and love are intertwined, because the blood stream carries the love or the cordiality. It is a magnetic impact that holds various things together. The blood is seen as the manifestation of *Âdrâm* in us. Love is the subtle aspect of *Âdrâm*. Emotional love is an inferior aspect of *Âdrâm*. Love inferior is emotion. It is another way of holding together. Emotional love is possessive. Pure love is not possessive and yet holds together. The Mother lets the children free out of love and an emotional mother holds the children totally to her and does not allow them to grow to their fullest extent. The love of the Mother is the love that enables complete expression.

Âdrâm stands not only for viscosity, but also for the magnetic impact. There are persons who are magnetic. They do not attract people, but people get attracted to them. There is the inferior magnetism, which is called hypnotism. It is animal magnetism. Through hypnotisation

people hold others as their captives. The love that is spoken here is love with free will. It is a love that comforts. It is a love that allows enough space for people. Emotional love surrounds you so much and you feel that someone is squeezing you by the neck. There are mothers who lose their children by their emotional love. When you possess, they wish to run away. There are spouses who hold their partners with emotion. Emotional love causes imprisonment. No one would like to be imprisoned. Essentially the Souls are freedom lovers. All our effort is to be free and we are trying to learn the know-how to be free. You would not like to be possessed by others and you should not possess others. Possessive people do not know how discomforting it is, when they possess. The Mother teaches the right cordiality and the right magnetism.

Paracelsus is one initiate who draws very clear distinction between animal magnetism and Divine magnetism. The Masters of wisdom hold Divine magnetism. It flows from them. They allow as much freedom as every Soul seeks. They are not possessive, they do not control and yet they are willing to help, only when help is sought. Otherwise they respect others' freedom and free will and do not interfere to help, unless sought. It is superior love. Many times they say, "We cannot help you, though we wish to help, because at the right moment you do not seek the

help and we cannot interfere into your system, unless you seek.” When there is a crisis or a calamity, we are more drowned in our emotion and seek not the help. So, the Masters of wisdom cannot reach you. People say, “Can’t you respond, even if we do not ask you?” According to them it is aggression. Unasked help is aggression. They wait. They are bound by the law of love and that love knows what free will is and therefore they wait. They wish well. We cannot understand this dimension of the Masters. The beauty of the human being is, while in crisis he is drowned by his crisis and does not pray, and hence the link does not happen. It is a thing you have to think about quite a lot.

This love of higher dimension holds the whole system, the whole universal system. It cements, it binds, it keeps things together, and yet every being is free in its own way. That is *Âdrâm*. At the physical level you can see it as blood, which carries magnetism and through blood all magic is done - white magic and black magic because blood has that magnetic impact. At the subtle level you can see it as love and at the level of colour you can see it as the red colour that emerges before the dawn. That is also called *Âdrâm*. It is that colour which is responsible for the viscosity. Those who meditate upon this colour receive the true characteristics of love and those characteristics can be easily gained at the psychical plane through meditation

upon that colour which is coral. It is also called *Âdrâ*. The corals themselves carry the energy relating to *Âdrâ*. In the East people hold many chains of corals around their neck. The corals, when they touch the body, they give the warmth, the warmth of life and they stimulate the life principle in you and they also give you the warmth of love which is not bodily craving, but the kind of belonging. The heart quality gets stimulated with the touch of coral, because in the coral this quality is very much present. They should be worn in such a fashion that the chain touches the heart region. They should not be worn over the robes to show the people that I have a coral chain.

Most of these precious chains like diamonds, pearls, sapphires, corals; they are not to be shown out. They are originally meant to give the related impact on your body. But when we are showy, we do not get the impact. They should touch the skin and only then the impact comes. And those who work with this coral-colour, around them the splendour of the Mother exists as a pure aura. It is such a pure aura that dispels impurities. The coral red is very protective. It is as protective as the first ray.

In India they worship the Mother with saffron powder, which is of that colour. Those of you who have come to India participate in the thousand names' worship of the Mother. You might have seen the ladies and the gents

working with coral-red colour, and the Mother is decorated with coral-red flowers. Don't think that the theme is bloody. What the Seers see is the inherent Divine quality of blood. Likewise, so many dimensions of the Mother are presented through the term *Âdrâm*. Essentially it is the sublime and Divine quality of the heart lotus which would help us to experience the beauty of the creation, the beauty of the Mother's love and how it weaves the whole thing together, how the whole thing is conceived in mutuality and interdependence. Everything is not so independent of itself: the mineral, the plant, the animal, the human and the *Devas*. All are so very well intertwined through mutuality and interdependence and through the thread of cordiality. We can go on expanding on the theme. But it is enough, if we know, what is that love quality, what is its colour, how it manifests through life and how it holds everything together. Later you can soak the thoughts and find your own expansions.

Jvalantîm - the flames

The Mother is the enflaming One. The flame is a manifestation of her power, which can cause transformations, which can cause purifications and which can burn away impurities. The Mother puts everything to flame, so that what is pure remains and what is impure is

burnt away. The process is not painful, because She does it with love. She is the enflaming One. *Jwala* means the flame of fire. *Djwala Khula* does the same work. His work is one of fire. If you invoke him, he comes with his fire and puts a piece of burning charcoal through the gutter of the throat and says, “Enjoy it!” That is his work, but he does it so very dexterously and people accept him. He is named so by the Masters. They saw in him the fiery element that can transform this humanity. So, they named him *Djwala Khula* meaning a bunch of flames. You take so many flowers, bunch them and put them in a flower vase to make them more beautiful. Like that, he has all the conceivable varieties of flames with him and his very form is one of fire. He is a fiery element and the basic work of fire is transformation. So is *Jwala Narasimham*, which is the original name of Master M.N. He spreads through fire, and he manifests through fire and he is himself fire.

If Master C.V.V. is the spiritual air, Master M.N. is the spiritual fire. Likewise, Master *Djwala Khula* is fire, a flame of fire, a group of flames of fire. The Mother is the enflaming One: *Jvalantîm*. Without her grace all these Sons of God cannot do a thing. They are all graced by her and they have chosen the Path of Grace. That Path of Grace enables them to work with love and compassion and not with power. Power is embedded in their love. Everything is

done with love, but the power is within it. The heart of power is love, and the heart of love is power. Please think about it!

If you do nice things, but you have an acid tongue, no one likes you. If you have a nice tongue, a sweet tongue, and you do not do anything, still people will be around you. It is because people respond to love, not to power. If you dictate, no one is willing to take it, but if you envelop it with love and give it, they are willing to take it, though later they feel the heat of it. Bitter medicines are not accepted, because they do not go down the gutter of the throat. But sweet homoeopathic medicine even a child asks for it. If you keep the chest of homoeo medicine accessible to children, they will eat away all 1 M's, 10 M's, 200's, 30's!

The way to make people eat the fire is to envelop it with sweetness! That is why teachers have sweet envelops, but the content is fire. That is the reason why Master *Morya* does not indulge in teaching. Only at very advanced states, the Disciples can reach up to him. Homoeopathic doctors are preferred to allopathic doctors because allopathic tablets are not sweet. Even *Ayurvedic* medicine is not sweet. To make patients take it, they say, "Mix it with honey and take it." But if you have a magnetic envelop, be sure, that inside there is terrible power. If you have a powerful envelop, be sure, that inside there is love. Fruits, which are

soft outside, are strong inside. Fruits, which are hard outside, are soft inside. Some are hard, but their inside is sweet. That is how in nature, things are hidden.

Djwala Khula has the technique of being externally sweet and internally fiery. So is the Mother who is the source of all this manifestation of the Teachers. She can be externally loveable and internally powerful or internally loveable and externally powerful. Don't we see the mother punishing the children? Inside it is the love that prompts her to discipline the children and rectify them. But generally she is loveable, obliging and comforting. *Âdrâm* speaks of the love aspect of the Mother and *Jvalantîm* is the enflaming One. If you wish to reach pure consciousness, many impurities have to be burnt away before, and She does it with love. That is why, She is also seen as the *Jvalantîm* aspect. If things are irreparable, She can burn up the whole thing. Outside the Earth is very green, very beautiful, but inside there is much fire. If it opens up, fire emerges. Once this Earth opened up and put out the fire to burn up some undesirable civilisations. So, you need to see the counter-dimensions, the seemingly opposite dimensions.

Truptâm: the contented One

To be contented is another divine, sublime quality.

Be contented with what you have! You may try for better things, but be contented with what you already have. The contented one is the king of his life. The contented one would never reduce himself to be a beggar. He would not go and ask people. He is contented, and yet tries for improvement. He is always joyful, because he is not so much worried about things, which he does not have. He is happy with what he has. We look to people who are better off than we are and we suffer that we are not like them. Life is miserable, when we live in comparisons. There is always someone who is more handsome than you, healthier than you, more brainy than you, more effective than you, more wealthy than you, more peaceful than you, or more knowledgeable than you.

See what you have and be contented! That gives you the inner joy. That joy emits energies, which bring luck. The weeping one never gets anything. Good things do not approach him. It is disgusting to see someone always weeping. To the smiling one you would like to go, you would like to speak, you would like to enjoy with him, and your tensions are released in his presence. The smiling one does not necessarily need to be the one who has every aspect best in him, but he can still smile. The hungry looking, the serious looking, the weeping faces will dispel away even the little luck that they deserve. Best thing is to be happy with

what you have, be joyful and keep making efforts for better things, and do not weep for what you do not have. Even if you have a house, someone will have a better house. If you have a car, someone will have a better car. Some have children, you don't have children. There is no limit to all this. Just be happy with what you are and try to be better. That is the quality, which gives the natural inherent joy of the Soul. Poor thing, the Soul, which is really the rich thing, is made poor by the personality and it suffers, because the personality dictates. Today man is never content in this civilised world. Our forefathers were much better off, though they did not have so many things as we have. They lived a much better life, a qualitatively rich life. What are we really gaining? We think we are advanced, I do not think we are!

When Master *E.K.* completed 50 years of life, there was a good meeting arranged. Some people said: "It is a pity that you are already 50." Why should you pity someone, who is 50, 60 or 70 years old? When his turn came at the end, he said, "There are two ways of looking at life." There was a glass of water. He drank half of it, kept it on the table and said, "In this audience there is a category who sees that the glass is 50 % empty. I do not belong to this category. I belong to that category which sees that the glass is 50 % full. Why don't you see how much you have fulfilled than to see how

much you are empty?” That comes from contentment, and the contented man is joyful, and his joy brings more and more luck to him. The times and the winds, they are favourable to him. The Mother aspect is drawn near to you, if you have a smile on the face. It is a trick or a technique. Before you learn wisdom, it is better you learn how to smile and how to develop a smiling face.

My initial teachings in Europe were towards the importance of cheer, because I met many German and Spanish people who did not smile. The joke is that the Germans never even used to understand a joke. They used to take the joke also very seriously, thought about it, and thus killed all my spirit. If you make a joke and people do not smile, you get killed. Why I am saying this is, if you are really contented, you do not have to be so serious. Keep a smile! That is why in India all the Gods and *Devas* have a smiling face, not a serious, angry looking face. It is dangerous to meditate upon such figures.

The Mother is an embodiment of contentment. She is ever contented. She is eternally contented. What is the secret of her contentment? She contains the truth. What is it the Mother contains? The One about Whom naught can be said! The beauty is that the Seers, the philosophers, said, “Naught can be said about THAT!” and saying so they wrote volumes. So, when nothing can be said about Him, why do

you write so many volumes about Him? Is it not an inversion? Speak of someone, about whom something can be said. It is the anxiety of the philosophers, the seers, to let you know, how they understood that 'naught can be said'. That was their problem. They put it to us and people study it. The tough heads need it, because it blows up the mind, and then they are satisfied. But that "naught can be said about THAT" is fully contained by the Mother.

The Mother is the container, and the content is THAT. She has the best of things. You, too, have it! That is the truth. The only thing is that you do not know that you have it and you do not know that you are THAT. If you know that you are THAT, then there is nothing in the whole universe that you look for. Everything is in you, because THAT is with you. What else do you need? This is called manliness. This is called Mastery. Then thereafter you say, "Ah, now I know, thank you. Now I can also play, as the Mother plays." There is nothing that you need from any side. You do not seek anything from any direction, because all is in you. Everything is within. The treasure of the treasures is with you. You have become pure Consciousness, and your essence is THAT and hence you are contented from eternity to eternity.

The *Kumaras*, the Seven Seers, the 14 *Manus*, and all others who are mentioned in the 10th Chapter of

Bhagavadgita are as much fulfilled as the Mother. They are as much a manifestation of THAT as the Mother. They are the children of the Mother whom She likes most and utilizes them to teach others of this knowledge. That is how the Hierarchy is formed with beings who are enlightened even before this creation happened. Even by the previous creation they were fulfilled. The *Kumaras* come from such an awareness and hence they form the primary triangle of teachers. *Narada* is one among those teachers. These are the ones who knew the truth even before this creation and came back from the ONE to be of help to the beings who would surely forget the truth. They are the most contented ones. Our planetary Hierarchy is linked to them and receives the related wisdom and distributes it to the beings.

Tarpayantîm - The bestower of Contentment

Ultimate contentment comes through self-realisation, through regaining of truth and the Mother can grant it. That is why She is called *Tarpayantîm*. Not only She is contented, She is filled with the essence. She can bestow the truth on others. Her grace can unfold the truth in you which is existing in you and which can be experienced. Please remember, without the Mother there is no knowing. Even HE knows the existence only when HE becomes light

and without Mother there is no experience. Truth can be experienced by the Consciousness and the Mother can bestow it as her Grace. The word *Tarpayantîm* means 'the bestower of contentment'. From small things to the truth, the Mother can bestow. You ask for your daily bread, She gives. From daily bread to the truth, She can bestow. There is nothing that She cannot give including the truth.

Padme Sthitâm - She resides in the lotus.

We see many pictures of the Mother sitting in a lotus. Almost all deities in India are seen sitting on lotuses. Lotus is a big symbolism again in *Veda*. It is an unfolding principle in creation. The creation is unfolded by her. We also unfold things in life. As our life unfolds, many things come up: some sweet, some bitter, some sour, some sharp. Her unfoldment is beautiful. Sitting over lotus means presiding over the unfoldment of creation. The Mother unfolds seven planes, and each plane is a lotus. Originally we have seven lotuses which have become *Chakras*. *Chakras* are the centers in circular motion, going up and down, like the great Wheel of Vienna. However great the wheel is, it brings you back to the original position. The *Chakras* cause only the routine movement, but the lotuses, which can be born out of these *Chakras*, will unfold and liberate you. *Chakra* is a limitation while lotus is liberation.

Man is bound by the seven *Chakras* and is liberated by the seven lotuses. Lotus is an aspect of unfoldment of consciousness at every plane and the Mother presides over every lotus. Hence, She has the seat as lotus and She holds lotuses. The symbol of Mother on the lotus thus gives the message, “The principle of lotus is with Me, come to Me to receive it. If you come to Me, I give you the unfolding aspect.”

Please remember, even the planets eventually become lotuses. Every globe is a potential lotus. When it unfolds, its evolution is complete. Then it sheds light and becomes a star in the firmament. Creation before unfoldment is an egg. After unfoldment it is a lotus. Originally it was a cosmic egg, the golden egg and it has unfolded because of the work of the Mother. She is the one who presides over unfoldment and She bestows unfoldment. She is said to live in a lake full of lotuses. The poetic mind of the Seers tries to put as many lotuses around the Mother, so that people like us will also get accustomed to see lotuses and grow aware of what they represent.

The lotuses are of many colours representing the many planes of existence. So, She is *Padme Sthitâm*. She resides in lotuses, not in *Chakras*. *Chakras* are what we create through our ignorance. Originally She gave lotuses, but they have all folded back and started moving circularly.

The unfolding concept is lost, when ignorance prevails. The Mother bestows the necessary knowledge, so that they transform once again into lotuses and take to better positions in the body. So, think of the centers as lotuses more than of *Chakras*. Every *Chakra* has its corresponding lotus and *Tantra* gives us the knowledge of how to unfold each lotus. The more and more you grow aware of the universal Consciousness and attune yourself to it, all the lotuses open. Just like by the visit of the sunray all the lotuses of the lake unfold. *(Please refer to the author's book on The White Lotus for more details on the Symbol of Lotus).*

Wisdom is never complete by itself in any concept. The time, the place and the group limit it. So, it is enough to know that She resides in a lotus, She holds lotuses, her hands are of lotus colour, her being is of lotus colour and the hands look so soft as lotus petals. Then She wears a garland of lotuses around her. Like this, there is no end to describe the variety of ornamental usage of lotuses around the Mother.

Padma Varnân - the lotus coloured One

Padma also has a deeper meaning. *Pad* means the word, the container of the word and the Mother brings out the word as variety of sounds. *Varna* means sound and *Varna*

means colour, *Varna* also means the symbol of sound called the letter. So, She is the one who is splendorous with the letters, the colours and the sounds of the word. The word details into many sounds as vowels and consonants and these sounds manifest the related colours and make their own formation as letters. These letters are inexhaustible and are therefore called *Aksharas*, which means that at any time they cannot get exhausted or destroyed.

We use the same alphabets, but create millions of volumes of books! Each language has certain alphabets, some have more and some have less. 49 + 3 is the maximum number of alphabets in Sanskrit. There are other languages with 26 to 28 alphabets. Be it 26 or 52, just with these letters on the globe you have millions of books. These alphabets keep repeating with different combinations. They make different words and again different combinations of words. So much written knowledge comes out, and they are not exhausted. They are still available like virgins to be used afresh, to make further expressions. They continue to be useful and yet they remain unspent. Even if we have used these alphabets over millions of years either in speech or by writing, they continue to remain to be used again and again. That is the beauty of the indestructibility of the letters. That is why in Sanskrit they are called *Aksharas*. Please remember that these letters

are like the Souls. The Souls also do not get destroyed. They join the Universal Soul and get into a slumber for a while and come back again, when there is the emergence of light. They come through the light again. The countless number of Souls springs up from the Universal Soul - that is the Mother. Then they keep experiencing the creation created by the Mother or the Consciousness and they continue to be. And they once again join the Universal Consciousness to be merged into the One Existence at the time of the major dissolution. In creation or out of creation, the Souls exist. Sometimes they are expressed and sometimes they remain as potential. Likewise the word and its details i.e., the word with its letters, sounds, colours. There is no such thing that they get exhausted.

The beauty of the nature is such that nothing is exhausted. That is why nature is said to be resourceful. In nature everything gets replenished. It is only the ignorance of man that makes him believe that things get exhausted after some time. Nothing gets exhausted. It continues to be. All gets replenished. That which grows above the earth and that which is within the earth are both replenished. As much as it is used, so much it is re-formed. To think that we exhaust oil and other things is not a complete comprehension of nature. If you have a few potatoes at home, you feel that they will get exhausted. But when the

potatoes get exhausted; are not potatoes entering once again into the house? They keep coming. So it is with nature. There is no such thing as exhaustion. Only the human mind carries the concept of exhaustion, expenditure and total annihilation. This is because we limit our knowledge to that which is physically seen as available. But the truth is: from subtle to gross there is continuous formation and from gross to subtle there is continuous retreat. Even this Earth does not disappear before another Earth manifests. That is how the globe chains continue to keep the existences. We only circumscribe around the visible manifestation and do not open ourselves to the subtle which keeps on taking to the visible or gross physical form. That is why everything with the Mother is never ending.

During the period of creation there is the formation from subtle to gross and during the time of dissolution they are more in the subtle than in the gross. If you take the seeds of a tree, even if you do not see the tree, it does not matter. You can always manifest the tree through the seeds. The creation is either in the seed form or in the manifested form. So are the beings. Sometimes we are in the subtle form and sometimes we take to a gross form. If the gross form ceases to be, you cannot say that it does not exist. It exists, though not up to the gross physical. Matter

is, water is, fire is, air is, *Akasa* is, mind principle is, Soul is, Universal Soul is, and Pure Existence is. They are at all times in existence. Only sometimes they are unfolded, some other time they are refolded according to certain periodicities.

This knowledge is called 'the knowledge of letters', *Aksharas*. Nothing is exhausted and nothing is spent away. Everything that is spent away comes back to you. That is the cyclical functioning, just like the waters ascend during the season of summer and descend during the season of rain.

It is a cyclical movement into the subtle, and again into the gross. All is conducted by the Consciousness, and hence, the Mother presides over these letters. With these letters, which are the potentials, She again brings out everything in terms of sound, colour and symbol.

Occult students are those who gradually accustom themselves to the subtle and not limit themselves to the gross. The dense physical continuously changes. The subtle also continues to change, but all changes are within the Consciousness. There is change of state, but there is no such thing as exhaustion. So, whenever you see a letter in an alphabet, you should know this unspendability of anything in creation. The letter can be used and re-used, and re-used, and eternally it is available. Those who know the secret, they are never in anxiety about tomorrow. When

the *Mahabharata War* was conducted, there was such huge destruction on the planet and the Son of Light, *Yudhistira*, was to preside almost over a graveyard. All cities were destroyed, all money was spent. How to rebuild the cities? Where was the money? Where was the Gold? Where were the precious stones, which were studded into the beautiful huge buildings? How could he create again the splendour that was lost in the war? *Krishna* said, “Nothing can be said to be lost, not even the Souls when departed from the body.” He took *Arjuna* to the *Himalayas* and showed a place and said, “You dig here. You will get as much as you need to rebuild the entire globe. The visible wealth of the Earth is a pittance before the invisible wealth of the Earth and as you keep using it, it gets replenished.” If you dig out gold mines and use gold, that mine may get exhausted. But somewhere else again there will be formation of gold mines. So, all minerals continue to get formed through the elements. That is the real alchemy - continuous formations, appearance and disappearance. That is what the Mother presides over.

FIFTH HYMN

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।
तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीमीं नश्यतां त्वां वृणे ॥

*CHANDRÂM PRABHASÂM YASASÂ JVALANTÎM SRÎYAM LOKE
DEVAJUSHTÂM UDÂRÂM
TÂM PADMINÎM ÎM SARANAMAHAM PRAPADYE ALAKSHMÎR
ME NASYATAM TVÂM VRUNE*

Chandraam	: Her, who is shining like moonlight
Prabhaasam	: shining forth
Sriyam	: Goddess of possession
Loke	: in the world
Yasasa	: by her fame (Presence)
Jwalanteem	: who is shining
Deva Jushtam	: who acquired the liking of the Gods
Udaaraam	: Whose Rays travel upwards
Tam	: Her
Ihm	: who is called this
Padmineem	: who is of Lotus nature
Aham	: I
Saranam	: refuge
Prapadye	: I fall at Her feet
Twam vrune	: by your taking me up

Me Alakshmih : my imperfection
Nasyatam : may be destroyed

MEANING:

I take refuge in Her who is of the Lotus nature, who shines with upward beams of Moon light which exist around Her, as her splendour. If you take hold of me, oh Goddess of Splendour, may the imperfection in me go away from me.

COMMENTARY:

This is quite an elaborate hymn. The prayer part of the stanza is at the end of the hymn. It is the request part which is *Alakshmîr Me Nasyatam Tvâm Vrune*.

Alakshmîr - non-splendour

Lakshmîr - splendour

The worshipper is seeking: “You may please destroy the non-splendour relating to me, because I am invoking You. Since I am invoking You to embrace me and be in and around me. Please ensure that I carry no more impurities, no more undesirables, ignorance and habits that make me suffer from.” What is destruction when nothing can be destroyed. How can I now say that something will be destroyed? It should be transformed! In the night in this room it was dark. During the day where is the darkness in

this room? What happened to darkness? Did it go somewhere to hide itself? It is that very darkness that has transformed itself into light. As long as there is light, so long no darkness can come. As soon as light disappears, darkness takes place. This is the daily experience of this room.

When you are invoking the light of the universe, what is the impact? You get enlightened and hence there is no darkness. You will not carry instincts of darkness any more. These are the habits of darkness which are very well described in relation to the quality of inertia in *Bhagavadgita*, such as laziness, forgetfulness, irregular daily routine, not repulsive to impure things. That means, even if the body smells, you are not inclined to take bath. If the body smells, if the mouth smells, if the clothing smells, it is okay. Even if you take bath, you don't take it with pleasure. You don't clean things with pleasure. Everything around you is impure, ugly and has a bad smell, whereas you are fond of strongly smelling food. If you are really pure, you don't accept food that smells.

The more and more purity gets into you, the more and more you become crystal clear. You tend to have very light things around you: food habits, eating habits, bathing habits, dressing habits, hair dressing habits - they all ensure emission of light from top to bottom. Every part is shining, radiating and gives good smell. What is it that gives bad

smell? It is bodies that carry a lot of impurities. A *Yogi's* body smells good. They don't even use soaps, they don't use cosmetics or perfumes. Even in the 20th century you have the example of *Yogananda*. After he left the body, the so-called dead body was spreading sandalwood fragrance for a few days. But the so-called living bodies smell horrible. What is the difference? The difference is in the light that one holds. A relative of mine who was considered to be a great *Yogi* and when he passed away, I went after 24 hours to see him. The body was retained because many who came from long distances wanted to see him. When we went in, the house was smelling sandalwood. The room, where he was kept, was smelling sandalwood. That is *Lakshmi*, that is *Srîyam*, that is splendour.

We have to invoke the Mother on one side and take to the cleanest habits on the other side. Both are important. Otherwise, the light invoked does not stay. Some bodies give horrible smell. It means that those people have to take frequent baths, long hours of bath and they have to totally change their food habits. People are disinclined to brush their teeth even in the morning. They are disinclined to take bath. As a disciple you have to clean your mouth, clean your tongue and take bath as the immediate duty, as you wake up. Don't meet people with an impure body. Don't talk to people with an impure body.

Don't eat anything, unless you have cleaned. This is the way to ensure that impurities do not settle in us. All these impurities settle so deeply in us and we have very queer and strange philosophies developed about not being cleaned. "Ah, it is okay, if we are mentally positive, even if our body smells." This statement shows that we are indifferent. We grow indifferent to good things, we grow indifferent to good people, we grow indifferent to scriptures, we grow indifferent to nature. Such people have no solution, except to go through greatest crises.

Indifference and negligence, forgetfulness, too many mistakes in doing things, eating stale food, living in dark places - these are all symbols of *Alakshmi*, non-splendour. To be clean does not demand riches. It demands an attitude. When you don't have that attitude, be sure your life can never be splendorous. If you are a worshipper of the Mother or *Gayatri*, the Light of the World, you need to ensure that you invoke the light after you have purified your vehicle. If you cook food in a contaminated or dirty vessel, you are no more eating food, you are eating poison.

Likewise, if you don't clean your body, mental, emotional and physical and invoke light, it does not help. Here this aspect is introduced, it will again be mentioned in the coming hymns. So we pray: "I would like that anything contrary to life and light in me is eliminated and I resolve to

do it, but please help me to do it! Ensure that I get the inclination to take bath regularly, keep the body clean at all times, regularly change clothing, ensure that there is good smell around me!” That is why the use of incense has come to be. The moment you burn sandalwood incense, the impurities of the room get away, and pure energies visit. So, we have to ensure that in us and around us there is purity. That should be an effort from our side. Then the help comes.

See a candle. From time to time you have to remove the carbon that the thread of the candle accumulates through the process of combustion. Otherwise it will put off the flame. Likewise, the mirror. You have to clean it from time to time to see better. In creation carbonisation happens, because the whole creation is a process of combustion. So, continuously there is the emergence of carbon which you have to eliminate.

If you cook food, necessarily the vessel gets black under its bottom and it needs to be cleaned. The whole creation is the work of fire. It is a process of combustion, and the by-product of the creation is carbon. That carbon is anti-life, anti-light. It has to be eliminated. That is what is called ignorance. That is what is called darkness, and that is called in the West as sin. Sin is nothing but lack of knowledge as to how to do things. All wrongful acts are seen

as sin and the sinners are condemned which again is a further act of ignorance. They sin, because they do not know. Tell them how to do and show them what happens, when they don't learn how to do and gradually bring them back into the knowledge of doing things. That is the Eastern doctrine which says: "There are no good people and bad people.

All are Souls. Some know and some do not know. Those who do not know shall have to be informed. If they don't listen, they go through the consequences and learn. But no one shall be condemned. Condemnation is another dimension of ignorance. It is a question of degree of difference in levels of knowledge. That is why this request is made by the worshipper: "I shall ensure that I adopt to the processes of purity, and You, please, ensure that You fill me with light!" It is the work of the Mother to fill you with light, and it is your job to keep things clean.

Even during daytime, if you don't open your windows and curtains, the same darkness continues to stay. It means, there is something that you have to do, and there is something that comes from outside to you. If you are just making ten steps to the window to open it, then the sunray comes from such a distance to visit you. So, there is some little effort needed from your side. Do it well and leave the rest! Our problem is, we don't know where to stop with our

effort. There is a point up to which we can do, and thereafter we have to learn to wait. Learn to do and equally learn to wait! Don't wait without doing! Anything has to be done in the right proportion. There are people who say, "Everything will be done by Him, we don't have to worry." This is a lazy philosophy which is comfortable for lazy people. They say, "Man cannot do anything, everything is fate." You can give this kind of philosophy to the world, if somebody feeds you. But if you get no food and have to fast for three days, your philosophy will die.

The other philosophy is: Keep doing and never stop to get the light. It is enough just to open the window in the morning and to wait. The light comes. To have a cooked dish, you prepare all ingredients and put the cooking vessel on the stove and wait! It has to cook itself and there is a time duration. You plant a seed and keep giving water. Then wait, the fruit will come. But there is another category of people. They can't wait. If you wish to have rice grains or wheat grains, you have to wait a few months. If you wish to have a coconut fruit, you have to wait longer. Some people cannot accept to wait. They are the over-active people. They are impatient to wait. There are also people who don't learn to do. They are the under-active people. Their philosophy is that they don't have to work. What the doctrine says is: In the whole game there is something that

you have to do and there is something that comes up to you. You write your examination and just wait for the result. You apply for a job and wait for the response. What else can you do? Except learning to wait and to be relaxed while waiting! There is a point up to which you can do and thereafter you have to wait. You can eat, but you have to wait for digestion, isn't it? Constipation tells you: Wait! Don't eat until my job is done! That is *Ayurveda*. Then the question is: What are we to do? The answer is, Keep drinking water! Never feed the body, unless it has expelled. In simplest things this doctrine is available.

In this hymn, apart from the invocation, what we have to do is to pray. Prayers do help. There is no doubt about it, but there is some little effort that we have to do, and we should also know where to stop. I just wanted to elaborate on this theme for a while. It is useful that we know it from time to time, even if we have known before. Then the worship part where you have the characteristics of the Mother is *Chandrâm*.

Chandrâm - the moon principle or the lunar principle.

It receives to reflect at various planes. This *Chandra* has 14 phases corresponding to the 14 *Manus*, and they are pairs of seven. In a month of four weeks we have seven days in a week: seven descend and seven ascend,

seven are of light, seven are of less light. That is the weekly system. It is from the lunar calendar the seven day week is counted. If you exclude new moon and full moon, you have 14 phases. New moon is like *Pralaya* or dissolution, or the so-called non-existence (potential existence). This is what is called naught-level. The state before the emergence of light is new moon and then there are 14 phases of Moon representing the 14 *Manvantaras* culminating in full moon. Full moon is positive zero and new moon is negative zero. As between the two there is the duration of creation. From light to darkness, from darkness to light it keeps on happening.

If you see the moon phases, there is an ascending arc of light and a descending arc of light. After seven phases you have a junction, called the 8th phase, where you see exactly half moon. Again there are seven phases, where you see the full moon. Then there are seven descending phases, and again there is the half moon. After the second set of descending seven moon phases, there is the new moon. If you take the whole thing as a circle, it is vertically divided between the full moon and new moon, and horizontally divided by the 8th moon phase. These are the four quadrants of a month. In these four quadrants the second and third are of greater light, and the first and the fourth are of lesser light. You take the ascending moon phases from phase 1 to

phase 7, there is a gradual waxing of the Moon. Then we have half moon. This ascending first phase of the first quarter of ascending moon phases in their reversed order appears in the fourth quadrant. Then there is second half of the ascending moon phases, that is from 9th moon phase to 14th moon phase, there is more than half light and reaches up to the full moon. In the second half of the ascending moon phases, after the 8th ascending moon phase up to 14th moon phase, there is the Moon waxing more than 50 % up to almost fullness. At the 14th ascending moon phase the Moon is semi-full and at full moon it is full and at the first descending moon phase the Moon is as semi-full as at the 14th ascending moon phase. The size of Moon you see on the 14th ascending moon phase is equal to the size of Moon which you see on the 1st descending moon phase. The 2nd descending moon phase has similar measure of light like the 13th ascending moon phase. The 3rd descending moon phase is equal in its measure of light vis-à-vis the 12th ascending moon phase.

So, 1 to 14 is on one side and 14 to 1 on the other side. At the 8th phase in both cases it is half and half, but with a difference. The ascending 8th phase is half moon, the descending 8th phase is also half moon, but there is a difference. The ascending 8th moon phase shows 50 % light and 50 % darkness, and that 50 % darkness in the ascending

8th moon phase is full of light in the descending moon phase. As the light increases from below upwards, half of the circle is filled, the upper half is still darkness. In the descending moon phases the upper half is light and the lower half is darkness. So, these 14 moon phases between new moon to full moon correspond to the 14 descending moon phases in the reverse order. In all they are 14 only and in these 14 below 8 have one measure of light, above 8 have another measure of light.

Full Moon	New Moon
1	14
2	13
3	12
4	11
5	10
6	9
7	8
8	7
9	6
10	5
11	4
12	3
13	2
14	1

When it is more than 50 %, they are lighted *Manvantaras*. When it is below 8, they are not so well lighted *Manvantaras*. Where are we? We are about to reach the junction. We are in the 7th moon phase. That is our position. Our *Manu* is the 7th *Manu*. *Vaivasvata Manu* is the 7th *Manu* in the ascending arc. Then comes the junction of the 8th moon phase and thereafter you have 7 *Manus* who are full of light. The 2nd set of *Manus* carry the title of *Sarvani*. *Sarvani* means with light. They are *Manus* with light. The first seven *Manus* *Svayambhuva*, *Svarochisha*, *Autama*, *Tamasa*, *Raivata*, *Chakshusha*, *Vaivasvata*, they represent the 7 ascending moon phases from new moon.

So, we have a bright future from the next *Manvantara*. In this *Manvantara* the very characteristic is weaving. We are all influenced by the mental weaving and also weaving vis-à-vis the wisdom. Mostly people are engaged either in mental weaving or *buddhic* weaving. They are weaving either coarse cloth or very fine cloth. But the problem is they don't have time to wear what they weave. That means: experience is little, ideation is too much. That is our speciality - Mental and *buddhic* weaving and little experience of the 5th plane of *Ananda*, because *Vaivasvata Manu* means the weaving *Manu*. We keep on weaving with the hope that we will wear the weaved ones. The phenomena of any *Manvantara* or plane of existence is

in its very name. That is the beauty of the divine language, the language of the *Devas*. The name indicates the very phenomena it represents.

Chandrâm - The Mother presides over all this activity. *Manus* are lunar agents and hence they all belong to the lunar principle. Please go through “Secret Doctrine” to find the secrets of *Manvantaras*. You have to look for the precious gems of wisdom in “Secret Doctrine” amidst the husk of criticism. Madame Blavatsky heaped a lot of husk, a mountain full of husk and in that husk there are also gem stones hidden. For a superficial reader it looks like that the lady was completely engaged in destroying every theology. She attacks theologies, she attacks science, and the book is full of strong criticism of many things. That is the veil. Behind the veil there are so many gems relating to *Manvantaras*, relating to globe chains, relating to the entire cosmogenesis and anthropogenesis.

Unless the reader is discriminative and separates the husk of criticism, he can't find the gems of knowledge which she gave, which were given for the first time in this cycle and will hold good for some future centuries to be recognised later as a great scripture veiled by criticism. Many things she said in the 19th century in relation to science are becoming true and many things she said about theologies are also becoming true. She says: “The student

of 'Secret Doctrine' should also concurrently be the student of the etymological key relating to Sanskrit.” She dedicated a lot of pages for *Manvantaras*. What I have spoken to you now is coming from her book only. The *Manvantaras* are an elaborate subject, but when you speak about *Chandra*, the lunar energy, you should necessarily speak of the *Manus*, the 14 children of the lunar energy who with the solar energy as the basis create the lunar worlds. All material formations, subtle or gross, are carried out by the *Manus* with solar energy as the basis.

Prabhasâm - the morning light

The morning light during the dawn hours in the sky is a magic to observe. There is a school of occultism which makes sure that they observe the dawn and the dusk in the East and the West to attune to the magic of colours that happen during those hours. They are important, because all colours that happen at that time relate to the seven planes of our existence and have an alchemical impact on the seven tissues of our body. The worship of the dawn and the dusk which is easier in the tropics than in other places is one good way of attuning to the light of the Mother in its detail.

Yasasa - *Yasas* - Reputation.

Goodwill and the related pleasant power would be

bestowed on those who worship the light. That light continues to be around and to assist as long as ignorant deeds are not done. If an ignorant deed is done, it disappears. That is why a man who gains the reputation of being a person of goodwill should be extra careful to ensure that he remains in righteousness. The aura that surrounds him is a kind of anointment.

When Jesus was walking up to the riverbank of Jordan, people saw a grand aura around him and they felt: “O, that is an anointed one!” Only when such aura is around you, you can do good deeds. For that you should ensure the related purity at all levels, at mental, vital, physical level. Jesus was ensuring that this white aura around him accomplished the Plan. This aura is called the fame. It is a flame of fame, or a fame relating to the flame of the Mother. Such people cannot afford to do other things, if they have to continue with the work of the divine.

Yasas is called the glow of a man arising out of the good deeds he does and also the good grace he receives arising out of the good deeds he does. The grace of the divine descends, when a man does acts of good will for long years. Now having received grace, you can't conduct disgraceful acts. The moment it happens the grace disappears and it is the grace only that conducts great deeds, which Jesus knew very thoroughly and hence he

frequently spoke about the glorious white robe that he carries with him. It relates to the lighted bodies also, be it the golden body or the diamond body, namely, etheric body or causal body. Those bodies do not glow, if man falls for temptations.

There are tests of temptation every Initiate goes through. Money can be one temptation, fame can be another temptation, sex can be still another temptation. For a stable glow of light around the initiate, he has added responsibility when he speaks and moves. So, more the measure of light, more is the responsibility. See the statement of Master *Djwhal Khul*: “I am your elder brother. I walked a little more into light than you and thus incurred greater responsibilities.” *Chelas* can be irresponsible, but not an accepted Disciple. Ordinary people can steal, a policeman cannot steal. Suppose, an ordinary fellow steals and a policeman steals, and both are presented in the Court of Law. Who is given more punishment? The thief may be put in jail for a while or there can be a pecuniary punishment, but the policeman is not spared. He is stripped off his medals, he loses his job, he is more thrown out than the other!

While men have walked into light, they have many rigid rules. They are under greater observation, both by the higher circles and also by the darker circles. If they are

aware of it, they don't get into these temptations. That which surrounds such initiates is called *Yasas*. It is the Mother energy which will accomplish the Plan. That is why it is said that Jesus belonged to the Path of Grace and he was a complete worshipper of the Mother through his own mother Maria. *Yasas* comes to those who carry out acts of goodwill, take to the discipline of *Yoga*, *Yama* and *Niyama* etc. Then the light forms around them and the light uses them to conduct great deeds. They should be more oriented to the light than to the great deeds!

Jvalantîm - the enflaming One.

This was explained before. It helps beings to come out of darkness into light. I spoke of *Jvala*, the flame. Please remember, if your mind is bothering you with too many undesirable or emotional thoughts, just make a fire and keep looking at the flame. This is one practice suggested. You don't have to do the whole ritual, just light the fire, sit before it quietly and pray the fire in your own mental language: "Please, burn up the thoughts which are causing me problems." Thoughts are fire, thoughts emerge from fire, thoughts are products of fire - submit them to the fire with the request to burn up all impure thoughts and to bestow light at thoughts. The fire ritual is meant for it to burn up the instincts which are dangerous for us, which

emerge as our desires, as our emotions and as our thoughts. There are students who practice spirituality who sit hours together before a flame. They just sit before a flame during the early dawn hours. At that time the flame is more enchanting than after sunrise. The morning time, when we do the fire ritual, it is so charming, attractive and magnetic. If you do it during day time, it will not be so, because there is the surrounding light. So, pick up the early morning hours, light the fire and with a pure body sit before it. Then keep on looking at the flames. When the flames come down, put one more stick of fuel and add some more ghee. It can be a practice.

You can do it more in the months of fiery signs, Aries, Leo, Sagittarius, and in the weeks you can do it on Sundays and Tuesdays, where there is much fire due to Sun and Mars. Tuesday is a very propitiate day for that, because Mars can trouble us, Mars can give us progress. Mars is the force of Cosmic fire. But generally, whenever you feel inclined, you may do it. You can talk to the fire: "Master, I speak too much and cause problems. Please, burn away the excessive talk." Or, "I cannot speak much, bestow on me a fiery tongue to speak." Whatever deficiencies you have, you can just put forth and seek blessings.

The flame of fire can also bestow Will on you. The initiates work with the flame to get extra replenishment of

the Will, especially when they are engaged in great tasks. They light a fire, replenish their will and conduct themselves in a very effective manner. There are so many ways of using fire. Since we visit this term the second time, something more is being spoken.

Srîyam - the bestower of welfare. We have spoken of this term before.

Srîyam Loke - She bestows welfare in all the planes of existence.

Deva Justâ - Admired and adored even by the *Devas* of all planes of existence - the Cosmic, the Solar, the planetary.

The manifestation of all *Devas* is from her. So, they always admire her, adore her, worship her and at times of calamity invoke her. She is so dear to the *Devas* and also to men of wisdom. We are also trying to win her favour.

Udârâm - benevolent.

Who can be more benevolent than a mother? Benevolence, generosity, compassion, love, to be accommodative, tolerant, forbearing - all this comes under the word *Udârâ*. *Udârâ* also means *Ud Ara*, uplifting, upward moving, ascending. The Mother can cause

ascension. She can make you vertical and move upwards. All her energies are ever moving upwards. So, when you worship her, you join that current of moving upwards. What do we mean by upward? Upward means from gross to subtle. From subtle to gross is downward.

That is why in scriptures the Disciples are said to have ultimately moved towards North. In the story of a Disciple, when it is said that he is moving towards North, it means he is moving towards the Spirit. If he is said to be moving towards South, it means he is entering into the field of love and compassion. If he is moving towards East, he is moving towards the light of wisdom. If he is said to be moving towards West, he is moving towards the worlds of material formation. If he is said to be moving down below, it means he is moving into the regions of darkness. The energies relating to each direction were mentioned when we spoke of Hercules. In “*Ramayana*” the movement of *Rama* is frequently described. Depending upon the direction he has taken, you already know the kind of things that he will meet with. This is called the directional knowledge coming from the science of direction.

There are ten directions. East, West, North, South, above, below which are generally known. They make six dimensions. When they are connected, you have a three-dimensional cross which is the energy of the Cosmic

Kumara. As between North and East, there is North-East, then likewise South-East, South-West, North-West. When these directions are also taken, they are ten in number. All these directions have their related energies. East, North and upward movement relate to moving into the subtle. South is the center, the heart, compassion, love etc. West and going below relate to moving towards material and sinking into material. North-East relates to the meeting point of spirit and light. South-East relates to the birthplace of fire of the elements. North-West relates to the birthplace of air and South-West relates to the consolidation of the energies into a material manifestation. That is how the science of wisdom tells us about these directions.

Even in our body we have all these directions. The North in us is the point on top of the head, where people keep a kind of tuft. The center which is at the top of the forehead is North-East. *Ajna* is the East, where you have the point to meet light. When you are in pure existence, you are in *Sahasrara*, *Samadhi*. When you are all knowing light, you are at the East. The place from which you breathe in, is North-West. Where your heart is, the pulsating principle, that is South. The sacral center and the shoulder blades are South-East, where you have the fire. The vital fire relating to the body exists in the sacral as well as in the shoulder

blades. The waters exist in the West which is your *Svâdhishtâna*. The South-West exists in you as your lower *Mûladhâra*. So, all the ten directions are with us, and the direction below downwards is down under the *Mûladhâra*.

Likewise the planets also exist in us. For example, Jupiter exists in the ears, inferior Jupiter exists in the stomach to those who are more with food and less with healing. The Sun exists in the eyes, the Moon exists as the mind. Like that, the planets, the directions, the planes of existence, the planetary Sun, the central Sun, the cosmic Sun, all can be traced to the human body. That is how the correspondence between man and cosmos is worked out.

There is a ritual by which you identify with the cosmos and be with such identity for 24 hours. Meditate upon all these intelligences, the 12 sun signs in you, the seven planes in you, the seven planets in you, the *Manus* in you, the vibrations in you. This is what is called *Mahanyasa*.

I speak all this just to inform how many thousands of ways are there to gain the identity with the universal consciousness. All this becomes possible, when we try to be vertical, and *Udârâ*, the energy of the Mother would make you vertical. Your interest vis-à-vis the subtle things grows in great preference to the gross things. You don't any more spread horizontally. You would rise more vertically.

Padminîm - *Padminî* is said to be the best conceivable female form.

That means matchless beauty. The form is so beautiful, the hair is so full and spreads perfumery, the forehead is brilliant in the shape of half moon with black shining eyes which carry a smile. The eyebrow center is well unfolded and the glow comes from the center. The ears are beautifully carved out and the nose is compared to a jasmine flower, delicate, not small, not big and the tip of the nose emits light. The red-lipped mouth is like a freshly cut fig and with a natural smile on it. The colour of the face is light blue or rose or white. Everything is so beautiful. The hands and the feet are like tender petals of lotus and then the palm of the hands and the sole of the feet have the colour of reddish-rose.

There are so many things to be described like this. When she smiles the teeth emit light and the 16 teeth on the upper jaw correspond to the 16 phases of the Moon and all are said to be 16 roots of wisdom. All teeth are twice-born. First we get the so-called milk-teeth and slowly the milk-teeth go away. Then our second teeth come out, the shapes of which are according to our character. The form of the teeth also speaks of the nature of the person. There is the science of phrenology, by which, if a man smiles, you can know much about him. This is the beautiful part.

All beautiful persons need not necessarily be noble. Nobility in behaviour, motherliness in attitude, emitting a kind of stature, magnetic in appearance - this is how, the category of women who are called *Padmini* are described in the scriptures. In old *Rajastan* there were such ladies, stunning beauties. That means, a man who sees such a lady gets stunned. They were so chaste and so pure. You have to listen to what Master *Morya* says about them.

You may have heard about the story of the queen *Padmini*. Anyway, my idea is not to speak of the women from *Rajastan*, but to speak of the visualisation that you should have about the Mother when you worship! From head to foot you should be able to visualise her as a form of beauty. When you worship a form of beauty, the etheric currents in you fall into a magnetic order. That is the impact of beauty. When you see a beautiful thing, you are attracted to it. The energies in you get rearranged. So, contemplate upon such form of the Mother, all that nobility, beauty, magnetic and radiating effect will have an impact on you and you would gain such qualities.

Beauty balances the energies in you and puts you in poise. Please refer to the book “Venus” to see what beauty can do. It can pave way to the etheric plane. “Such Mother I take refuge in. I seek her protection. I surrender to her, so that I get enlightened and eliminate the impurities.”

Padmini is the symbol of the Mother strongly recommended for meditation and meditating upon such form enables reception of light. It is a medium to receive light. Such meditation makes it easier to experience the Mother in the form to start with and later the Mother as light can be experienced. Through form to formlessness is what is recommended for the students.

If you see Lord *Maitreya's* face it is similar to what I have described. The eyes are full of life, wide open, a prominent forehead, a very handsome face. You cannot say whether it is male or female. It is as much female as it is male. Such forms have the special impact of beauty and enable quicker realisation of the goals. Master *E.K.* had such experiences with *Gayatri* and *Gayatri* became reality to him and through the agency of form he could interact with light. This is the latest example, but since times immemorial, the worship through form is considered an easier way, so that a dialogue is developed through the agency of the form. The other way is to visualise light without form and feel its influx or inflow into you.

ÎM - the *Mantra* for the Mother.

All *Mantras* relating to the Mother end up with the sound of *Î*. Basically it is *ÎM*. If it is associated with *Sa* and *Ra*, it becomes *Srîm*. There are basically three seed sounds

relating to the Mother: *Hrîm* for manifestation, *Srîm* for upliftment and *Klîm* for experiencing of the bliss. So, *Îm* is the basic sound of the Mother. A is the sound of the Father. *Î* is the sound of the Mother. U is the sound of the Son of God. The details relating to these sounds were given in the healing seminar and also in the book “On Healing”.

If you see the word *Guru*, the U is repeated twice. $GA + U = GU$, $RA + U = RU$. All these sounds have their potency, characteristic and force. GA stands for expansion, GU becomes JU like Jupiter. These are all distortions of the original sound. So, U, the Son of God, gives expansion of GA, and RU is RA + U. RA is the sound of fire. A *Guru* first introduces fire and purifies and thereby gives expansion.

Any Sanskrit word has such inherent meaning in the very name itself. When A + E are together, it becomes AE. The alphabets start with A, not with AE. So, the English alphabet starts with a sound which is not in tune with the creational sounds. In Sanskrit, in Latin, in Greek, and in all languages which have the understanding of the creational process they have the first alphabet as A, then E, and then U, and A + E is AE. $A + U = O$, $A + AE = Ai$. That is how the combinations of vowels bring out other secondary vowels. Then come the consonants.

Here, when you think of worshipping the Mother the sound *Î* is important. We say *Lakshmi*, *Saraswati*,

Parvathi, Devi, Srî. So, $\hat{I}$ is the sound of the Mother, and hence the names end up with $\hat{I}$ as the last sound. Now you can see: C.V.V. What is its energy? He looks like a male boxer, but he is totally female in energy. That is the beauty of wisdom. What is apparent is not real. There are other Masters who look so nice, so beautiful, but they are full of fire inside. Master C.V.V. - he looks so male, ready to give a punch, but the energy is totally otherwise. His energy is three times the Mother energy: C.V.V. Since we are approaching May Call, the Master also gives the glimpses of his Presence. He says, "I am not tackling your spirit. I am only here to repair your bodies. I shall restore life to you, establish the vital body strong and thereby help building a very healthy physical and etheric body and make strong your etheric body, so that you survive and continue to be conscious after the so-called death." He comes from the *Ashram of the Mother Durga*, and initiates coming from the *Ashram of Durga* work with Mother energy only.

Likewise you can experiment with every sound. You can see, if it can be applied in other aspects and if we can find some inner meaning of things. But it should not result in crazy interpretations. Just like we say *OM*, we can also work with $\hat{I}M$. It does a lot of good. This sound is of utmost importance in the whole hymn. The meaning of the hymn is: "I take refuge under the Mother, seek her protection and

even surrender to her, so that She embraces me.” Her characteristics of the hymn are: She is the lunar principle. She is the phenomena of dawn and dusk. She is the base for all eternal fame. She is present through the flames of fire. She is the one who causes welfare to all the planes of existence. She is admired and adored by the *Devas* and her energy is uplifting upward moving energy. She is the beauty of the creation and her name is *ÎM*. “Through the sound of *ÎM* I invoke her and I seek her protection. I surrender myself to her. May She remove the impurities relating to me and stay stable with me.

SIXTH HYMN

आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।
तस्य फलानि तपसा नुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥

*ÂDITYA VARNE TAPASO DHIJÂTO VANASPATIS TAVA
VRUKSHOTHA BILVAHA
TASYA PHALÂNI TAPASÂ NUDANTU MÂYÂNTARÂYÂS CHA
BÂHYÂ ALAKSHMIHI*

Aditya Varne	: Oh, the Goddess of colours and sounds of the Sun God
Adha	: And now
Tava Tapasaha	: by virtue of the warmth of your devotion
Adi Jataha	: born out of
Vrukshaha	: the tree
Vanaspatihi	: a classification of plants
Bilwaha	: the Bilwa tree
Tasya	: its
Phalani	: fruits
Antarayaha	: inward ones
Cha	: also
Bahyaha	: outward ones
Maayaha	: self projections
Alakshmihi	: undesirable things

Tapasa : by the warmth of your affection
Nudanthu : may be expelled

MEANING:

Oh, Goddess of the colours and sounds of the Sun God, who is the child of Aditi! Bilwa is the one plant which is born out the warmth of your devotion. May its fruit dispel the undesirable self-projections, objective and subjective, by virtue of the same warmth of your devotion.

COMMENTARY:

Âditya Varne - Goddess of colours and sounds of the Sun God

You all know about *Âditya*. There are 12 *Âdityas* whose energies visit us through the 12 sun signs, and all the 12 *Âdityas* are born to *Âditi*. That means, it is the light that details into 12 lights and it is the light that also details into the seven planes and supplies light and life to all the seven planes. The source is Consciousness only. The planes of existence happen from Absolute Light, which is called the Mother of the World or the Light of the World and She details into 12 *Âdityas*, transmitting 12 varieties of the light. Each variety again has seven rays. That is how it is 84. Number 84 is the number of Uranus, and hence Uranus is considered to be a bigger Sun than the sun globe we see. He represents at the same time the characteristics of all the 12

sun signs. What Sun does in one year, he does it in 84 years. One solar revolution is one year. Similar revolution by Uranus is 84 years. The energies of Uranus are introduced to us and is supplied to us every year through the May Call.

The Mother is the source of all the 12 sun signs. Her colour is pure brilliant resplendent white and that is what has to manifest in us and make us light. The 12 centers of the body, which are distributed over the 12 sun signs of the body, have the potential points to unfold these energies in us. From Aries to Scorpio there are potential points to unfold the related energies of the eight signs. Then the four sun signs are deep within the column of light, from Sagittarius to Pisces, which also have their potential points in the body. There is a way to stimulate these potencies, and that way or technique is called *Tapas*.

Tapas - single pointed focussed contemplation upon the light.

That is the priority and nothing else. The Mother did it once, when She was born as *Parvati*. In fact the Mother in the form of *Parvati* exists even today in *Himalayas*. She is the Guiding Star for the Hierarchy. She is the Star of the Sea, the World Mother who moves along with a lion. In *Himalayas* from time to time the grand Masters have her Presence through the roar of the lion, which

accompanies her. This Mother who has taken to the incarnation as *Parvati* did penance to gain back her original status. When She was doing the penance the influx of light caused growth of a small sapling by her side, which also has grown into a big tree and offered a kind of shade to the Mother who was in penance. She was in penance for reunion with the Absolute.

The impact of her penance or *Tapas* also was received by the tree that grew and that tree is considered very sacred. It is a silk giving tree. It has cotton, it has fruits. If you break open the fruit, it has silk cotton in it. These trees can be seen in *Himalayas* and they can also be seen in some parts of Central America, such as Honduras. They consider these trees as very sacred; they call them Shiba trees, not Shiva trees. V and B are also substitutes. For instance, Vali becomes Bali. So also the Vengalis, they say Bengalis. The Spanish speaking people say B, they don't say V. So, the Shiba tree is worshipped by the native Indians. The worship of the Shiba tree is existing in the *Himalayan* range from ancient most times.

The kind of *Tapas* the Mother did enabled the surroundings also to gain that kind of energy. When it comes to *Tapas*, the *Tapas* of *Parvathi* is given as an ideal. She was born to the energy of *Himalayas* called *Himavanta*. The being of the range of Himalaya is called the King of

Himalayas. He was her father and she had a mother. Then the daughter expressed her desire to do penance and reach the Lord Absolute and go for a spiritual marriage with him, and she would not get into any other earthly marriage. Her mother said, “Don't do that! Penance till you get the Lord Absolute, is too difficult. Don't go for penance!” *U-Ma* means, “You no! Please, don't”. That is how the Mother *Parvati* got the name *Uma*.

We come to this, because the tree is mentioned here. People are recommended to sit by that tree and meditate because that tree carries the energy, which supports your proposal to meditate. The surroundings also should be co-operative in your meditational work. The weaker the will, the stronger should be the place. That is why people look for sacred places for penance. A place where someone has done penance and realised is a place, which is already prepared. When you go and sit and do it there, you are helped by the surrounding energy. There is another kind of tree called *Maredu*. It is frequently used for worshipping *Shiva* and the Mother. People eat the leaves and fruits, take the water and keep doing penance. Likewise, there are other sacred trees, like *Ficus* or *Banyan*. People take to the shade of a sacred tree and do *Tapas*. So, the worshipper is proposing: “I shall live by the leaves and the fruits of these trees and conduct the

penance. You may please manifest more and more in me. The fruits and the leaves of these trees may dispel the darkness of illusion in me and make me pure inside and outside.”

That is the sixth stanza which speaks of the characteristics of the Mother and the means by which you can experience her Presence. It is not so easy for people like us. But what is important for us for the moment is to have the fiery aspiration. That should be our priority. If we are invoking the sound *C.V.V.*, the very purpose of working with the sound is to gain etheric body, meaning: to accomplish the third initiation. He promised that he shall bestow the third initiation provided we follow the simple regulations which he gave. He did so to supplement the work of the Hierarchy, because the need to gain etheric existence is becoming more and more a necessity, since we are walking deeper into the Aquarian Age.

To gain such a body purity in all aspects in life is the first step and invocation of light with the help of the sound is the second step. That is all Master *C.V.V.* said. He only spoke of three regulations. Being Aquarian he simplified the whole thing into three regulations and said: “You follow, and it would slowly result in forming the etheric body and experiencing the etheric existence, so that you are no more conditioned by your body of flesh and blood and you do not

suffer death.”

We should know the priority that we have in life, if we work with C. V. V. Likewise, every teacher gives a priority through which he uplifts us and the priority that a teacher gives should be done as *Tapas* with one-pointed focus. Just go straight with it and the Master helps you to accomplish it! So, the 6th hymn emphasises upon the need of *Tapas* which is nothing but contemplation upon light with focussed attention and with that as the top priority. More and more the invocations become stronger and effective, man tends to be averse to impure things. Impure things and divinity do not go hand in hand. They are not compatible. If we are really pure, the impure things cannot approach us. Even if they approach, they get burnt.

That is the secret of deep contemplation upon light which will dispel and eliminate the habits of impure nature in you at mental, emotional and physical planes. This is the first benefit of contemplation. The second benefit is that the illusions are also dispelled. *Maya*, the veil of illusion is burnt up. The student becomes pure inside and outside, and he sees the reality more than the illusion.

SEVENTH HYMN

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥

*UPAITU MÂM DEVA SAKHAHA KÎRTIS CHA MANINÂ SAHA
PRADÛR BHÛTOSMI RASHTRESMIN KÎRTIM VRUDDHIM
DADÂTUMEH*

Devasakhaha	: the friend of Gods
Kirhih+cha	: and also fame
Manina Saha	: along with brillinant gems
Mam	: me
Upa+Yetu	: may he approach
Asmin Rashthre	: in this province
Pradurbhuthaha	: born
Asmi	: Am I
Me	: to me
Kirtim	: fame
Ruddhim	: prosperity
Dadathu	: may He bestow

MEANING:

May the will, the friend of God, who is always with fame and the essence of all merit approach me. May He bestow prosperity upon me who is born in his province.

COMMENTARY:

It is a prayer to the Lord of desire. Normally prayers to the Lord of desire are not considered desirable. The Lord of desire is called *Cupid* or in Sanskrit he is called *Kama*. He is the Son of the Mother and he has a place in creation. It is he who tricks us all. A prayer towards him makes him friendly to us. As he would not like to trick a friend, we are also worshipping him through a hymn in the whole process of our reaching the Mother. Unless we have the co-operation of the Lord of desire, he will show us many other things of greater importance and of greater temptations and we get distracted. That is why we are seeking to gain friendliness with that energy which is also divine - the energy of desire is a *Deva*.

The Lord of desire has a great role to play in the creation. The creation is kept, held and maintained because of him. If he is not there, the Souls would have no personality. There would be no game. They have to gain personalities, they have to develop concrete minds, they have to develop varieties of desires. They should go into

objectivity through the senses. The Lord of desire is also working for the Plan. Don't think he is a devil. His work is not contrary to the Plan. He is the one who helps you to go into objectivity. If he allows you, you can also walk into subjectivity.

So, this hymn is dedicated to him, because he is the most favoured son of the Mother. Her work is creation. Emerging from the Absolute, She details herself and creates worlds and transmutes beings into these worlds and makes them engage in all these planes of existence. The beings are kept busy for *Manvantaras*. Can you keep people busy for *Manvantaras*? Even if you entrust someone a work for a whole day, he will try to escape from it. But this Lord *Mara* keeps all beings busy all the time. That is his skill and dexterity.

Since we are trying to seek the Mother, the light, the Consciousness, we need to seek the blessings of the Lord of desire, so that he does not trouble us. People who do real *Tapas* are troubled by *Mara*. luckily we don't! *Mara* sends beautiful ladies, 90% of serious-minded students they sink with that weapon. That is the last weapon he uses. He has many other weapons. Another weapon is riches and splendour. Still another weapon is fame, name, power - all that was offered to Jesus by *Mara*. It is just to see, if the man is fit for the Plan Divine. So, the tests of *Mara* are

intensified as much as you progress with your *Tapas*. It is therefore wise to seek his blessings also.

A prayer to him is helpful. This *Mara*, the *Cupid*, is called the 'friend of *Devas*', because the work of the *Devas* is to create. Creation means developing layers of illusion, one after the other. As many layers are there of illusion, so much creation happens. If you stand in a lift and have on either side a mirror, you see that you are multiplied in the direction you look to. It is an illusion of one becoming many. That is the whole creation. If we know that it is all illusion, where is the play? He helps the *Devas* to create the illusions, so that the creation is intact and does not recede back into the source.

You may have studied how difficult it was for the *Devas* to individualise the universal Consciousness. It was such a great work to ensure that the Souls distant themselves from the source. You send them out, they come back quickly. Then how could creation happen? Hence they had to take the help of *Mara*. He manifested so well that today, if the beings are called back, they don't want to go back. They don't want to go back, even if the time is up. They want to hang on to illusion. That is the great work of *Mara* who is the Lord of illusion. You can't reach the Mother, much less the Father, unless you gain his favour.

So, the hymn says:

Upaitu Mâm - “O Lord of desire sit with me. Don't pull me here and there. Be favourable to me. You are friendly even to the *Devas*. Be also friendly to me.”

Deva Sakha - the friend of the *Devas*.

Cupid who is the friend of the *Devas* is sought to be propitious, to be favourable, so that the man gets enough fame. What is the fame? The fame the scriptures speak of is of the order of the fame of *Rama* which never dies. The fame of *Krishna*, the fame of *Buddha*, the fame of Christ - they are eternal. No one can ever reduce their fame. As time passes by, the fame keeps on magnifying.

The other fame, the mundane or worldly fame, which we see disappears along with you and many times disappears even before you. If you are the Prime Minister of the country, every day you are in the front page of the newspaper. Many times your photograph is printed. All that is not real. The moment you cease to be the Prime Minister nothing about you is reported. What kind of fame is it? When you have money, people are around you. When you don't have money, people run away from you. It is not fame. Fame is that which remains forever. All the initiates are remembered more after their life than during their life. No one ever bothered about them, when they are in the body

of flesh and blood. They also did not bother for that kind of fame. But they got such a fame which cannot be erased. The secret is manifestation of the Divine Will! Only that gives you the related undying fame. So, the prayer to *Mara* is: “Don't push me into all those petty things. I know, if you wish, you can push me and I don't have the strength to stand against your will. If you are friendly, I won't be pushed into those things. I will be able to gradually tune up to the Divine Will and conduct acts of goodwill which eventually result into eternal fame.” That is the kind of fame which is sought. He says, “Bestow upon me that kind of fame or reputation, the undying reputation. Let me not be just in the memory of people for a short while.”

There are beings who cannot be forgotten until the end of the *Kalpa*, that means, one universe. There are also initiates who survive *Kalpas* and again are remembered. Such should be the fame and the key to such fame is service, sacrifice, acts of goodwill. “Push me into those areas. Don't push me into other areas.” That is the prayer. And he says: “Along with fame, please give me some gems, some diamonds, some precious stones.”

Like cows and horses, the gems are also symbolic. Gem is self-effulgent light. Diamond is light by itself. It is not lighted. It is a piece of light. Naturally and inherently it carries light. There are gems in sacred places. If you hold

that gem, it spreads light to the entire surrounding. The best of such gems is in *Shambala*. The next best is in *Sravasthi* under the care of Lord *Maitreya*. These gems have such a global impact and the great Masters stand as guardians to them. Nicholas Roerich had the good luck to see the gem which is in the cave of Lord *Maitreya*. In all festive days Lord *Maitreya* comes to the ritual holding the gem with great veneration in his two hands and keeps it around his chest. The gems that the student is seeking are the gems of thought and the gems of speech.

The teachings of the great ones and the acts of the great ones don't die. Even after thousands of years we recollect what they have said and what they have done. So, the student prays, "Please ensure that I am also bestowed with those gems and with the help of those gems let me do acts of goodwill in my state."

Pradûr Bhûtosmi Rashtresmin - "I am born in this state, and hence let me do those acts here, acts of divine will, and speeches of divine nature and let me get the related fame."

That is how the prayer is to the Lord of desire. See, how ingeniously prayers are conceived. If someone is an obstruction of your path, pray him to give way, don't try to fight with him. The attitude to fight should die. Instead the attitude to make a cordial appeal should win, because

everyone has a heart. So, make a cordial appeal, don't fight! That is the divine way of progressing. In the mundane world we have enough fights. Why don't you extend these fights into the inner kingdom? You know the higher ruler for Aries is Mercury and Mercury rules you in Aries provided you stop fighting. That is why the teachers tell us: "Don't put the fight outside! There is enough to fight inside. Take the fight into you! You have a full-time job."

There are so many things that you have to fight with inside, because Aries believes in fighting. So, take the fight inside! Then slowly the light will manifest, after the fight ceases. Then Mercury becomes the Lord. That means that you are more engaged with light than with fight either inside or outside. When the light enhances, Uranus becomes the Lord of Aries. For Masters of wisdom Uranus is the ruler in Aries. For Disciples, Mercury is the ruler. For the rest Mars is the ruler. When you are getting into the divine side of things, at every point you meet a dweller at the threshold. Pray! Pray with heart! Ask them to give way! They give way. That is the cordial way to progress.

For the first ray man pride is the threshold. For the second ray man fear is the threshold. For the third ray man manipulation is the threshold. For the fourth ray man thousands of conflicts are there. A very small conflict is enough to put you off. For the fifth ray man concrete mind

is the threshold. For the sixth ray man emotion is the threshold. For the seventh ray man lack of order is the threshold. They don't want to fall into a rhythm, and the solution is only to fall into rhythm.

Mostly the things we are averse to, are our thresholds. That is why all bitter things are given for practice in occultism. Bitter because they are not bitter by nature, but they have become bitter to us. Getting up early in the morning is bitter to us, because there is a lot of inertia in us. Pure food we get bored. This is because there is the ignorance which dispels any form of light coming in. People don't want to listen. Some pretend to have listened, but they don't. Because the level of ignorance is very high. The ignorance in us is so strong, and it is very sure of us. It laughs at us: "Do you want to go to a group life? Go and let me see! Do you want to see C.V.V.? I will ensure that you don't meditate regularly." This is how from inside there is the dark man who is stronger than the white man. He has to be thrown out. It is not so easy, but when you take a cordial approach to him and make him friendly, then he becomes compassionate: "Okay, this child knows my power and seeks my blessings." You know, when you seek the blessing of someone, he will be pleased. If there is a stronger enemy on the other side, before you fight, you go and seek his blessing. That man will not fight with you with full strength.

That is what *Krishna* did with the Sons of Light. The Sons of Light have prepared themselves very well to fight and they were all charged to fight. On the other side there was the war general who was invincible in the mortal and in the immortal planes. His name was *Bhishma* who gave us “*Vishnu Sahasranama*”. He was a great initiate. *Krishna* said, “Before you fight with him, you go and take his blessing.” So, they all went to him and said, “Grandfather, please bless us for victory.” He said, “Yes, I bless you.” Enough! If he says ‘I bless you’, it means, I shall allow you to defeat me, not that you can defeat me, but I allow you to defeat me. Go ahead.” That is intelligence.

There is a way to please the opponents. If the opponent is stronger, you have to make him weak through your cordial approach. This kind of technique is generally used in the Path of Worship. People fear Saturn. But in India they conceived worships for Saturn based on only one principle that Every being has a heart. Heart is the pulsating principle. It carries love, compassion. Appeal to it! That is what comes out as a great statement from Master *Koot Hoomi*: Every man has a heart. Remind him of it through your continuous acts of goodwill. That is the secondary approach. Fighting creates more discord. That should not be given any kind of importance. You don’t normally hear prayers to *Cupid*. Even if you pray to *Cupid*, you pray to

fulfil your personal desires. Here the prayer to *Cupid* is:
“Don't put me into desires, but put me into divine acts and make me a tool in the hands of the divine, so that I carry out such acts of goodwill in the state where I am and that there is a benefit at large to the community.”

EIGHTH HYMN

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥

*KSHUT PIPASÂMALÂM JYESHTHÂM ALAKSHMÎR NÂSAYÂMY
AHAM
ABHÛTIM ASAMRUDDHIM CHA SARVÂM NIRNUDA ME
GRUHAT*

Kshut	: hunger
Pipasa	: thirst
Malam	: filth
Jeshtam	: inauspiciousness
Alakshmir	: non-splendorous
Aham	: I
Nasayami	: destroy
Abhutim	: non-prosperous state
Asamruddim	: insufficiency
Cha	: also
Sarvam	: all
Me Gruhat	: from my house
Nirnuda	: drive out

MEANING:

I will destroy the Goddess of ill-luck whose signs are hunger, thirst and filthiness. You banish insufficiency and non-prosperous tendency away from my house.

COMMENTARY:

We shall have a brief description of the 8th hymn which does not demand a very strenuous comprehension. For a change it is simple and does not put us to cosmos and to cosmic energies. It exclusively relates to what we are to do and what happens.

Kshut - the hunger

Pipasâ - the thirst

The more there is impurity and ignorance in us the more we seek food. The hunger for food is itself considered to be an impurity. No doubt the system needs to be fed, as much as it needs and as much it is desirable and agreeable. There is a discipline of eating which is given in the children book "*Mithila*". Please see how far we are able to adopt that rhythm of food. If we are not, we are nourishing impurities in the body.

Mala - impurity

When we spoke upon Venus, I told you the *Mantra*

of the Mother as *Amala*. *Amala* means not impure. Here are two *Malas*: One *Mala* arises out of the eating attitude. The other *Mala* arises out of the drinking attitude. These are the things which go inside as substances. Through seeing, listening or smelling, you don't take such gross substances into you. But through eating and drinking you take something materially substantial into you. Their purity depends upon the degree of purity you hold. It is a secret. When a teacher sees how the student eats, he makes his understanding of the degree of impurity he has. What is his attitude to food? What is his rhythm relating to food? What is the quality of food that he eats? They indicate the quality of purity he holds. How to eat, when to eat, where to eat, how much to eat, what to eat - the purer he is, more the system rejects anything impure.

Here the prayer is about eating and drinking habits, hunger and thirst, not only for food and drink, but for possessing. The hungry nations occupy other nations. They are thirsty to rob the other nations. All colonisation is nothing but the psychological hunger and thirst. Now in retrospect people feel it was not right. That means, we are better than before. Still there is a lot to do. Individually we have this aggression to intelligently steal from others and try to acquire, hoard and save and deny others to hoard and save. These are all qualities of impurities and the

consequent unhappiness of humanity. Man sees better things with others and tries to grab it either by force or by intelligence. That is an impurity.

As long as the impurity is there with us, it is demonstrated in your eating and drinking habits. So, how you eat, what you eat, and what you drink is indicative of what kind of energy you are holding inside. It is not so very important about what is being eaten or drunk. The inner psyche can be gauged by the outer expressions of actions. So, impurities are those which cause aggression, thieving, irregular sex or anything else that causes danger to the body, which is not agreeable to the body. If you take it, it means there is something impure in you. It is the impurity in you that demands these things. If you are pure, there is no intense demand for such things and there is no demand for things which you don't need.

Today there is excessive demand. In earlier times a pair of shoes was enough. Today each man has so many pairs. A clock tower for the village was enough. The church bell of the village was enough to know time. Now we have a watch for every wrist and we are not satisfied with it. If we find a better watch, we have to buy it. Any change of model, you have to have it. You fill the house with so many things. One pair of glasses is not enough. One in the bureau, one in the house, one at the bed-side and the moment,

when you need it, none of them would be available. As long as there is a Sun, why do you need another Sun? The saying was: One pen for one life, and one wife for one life! Anything more than that is impurity. One plate to eat is enough. How many plates we use? A plate for soup, a plate for vegetable, a plate for rice - why so many plates? It is nothing but the inner hunger for things. One sweater is okay, but why so many sweaters? The wardrobes are over-filled. When you open the door, you have to ensure that things don't fall on you!

The human psyche is becoming more and more hungry and thirsty for things. That is dangerous. You will never feel that you have enough. I know some of our group members, they come to India and say that they don't have money. But they go and buy all kinds of clothing and go to some silver shops and buy silver and buy diamonds and during consultation, when I ask them, how their economics are, they say, "Very bad." Yes, it is bad, because they continue to spend wastefully. The wasteful spending is indicative of the inner thirst and hunger and anxiety, anxiety of tomorrow, anxiety, if we will have enough, when we retire.

Many times I encounter in the West, "What will you have tomorrow afternoon to eat?" Tomorrow afternoon is too far for me. I can't decide so early. If I can decide for the

immediate next meal, that itself is a big thing. To let me know what I eat for the entire group life is fixing myself to a cross. So, the anxiety of tomorrow, the day after tomorrow, this is a by-product called anxiety arising out of hunger and thirst. These are the impurities that bind us, not really the material. I always tell our group members, "Please don't bring me gifts." You know, the socks you gave me for my 50th birthday, till date I have not been able to use them, I gave away many of them, but still, when I open my wardrobe I find 90 or 95 pairs of socks.

Last time when I stepped into the house of our brother Rudolf Mrosek, he saw new shoes with me and he said, "Ah, new shoes." I said, "Yes." He said that he would change the shoes once in seven years. That statement was a slap on my face. If you wish to be simple, you hold on to one pair of shoes till it is done. Then take to new shoes. That is right. You put on new clothing, when the old clothing is done or given away. To stock for life is a dangerous attitude.

The psychology behind hunger and thirst is what I wish to let you know. You find a lot of surplus money with you, if you don't irresponsibly keep on shopping and buying things. Go by the need, but not by the thirst for things. The craze of humanity for gold has caused so much destruction during 16th, 17th, 18th and, 19th centuries. People travel far distances by the sea from Europe to the East, to the West, if

they have a faintest idea that there is gold over there. You have to get a boat and then try to reach there first, kill people there and look for the gold, excavate the gold and try to see that you have amassed as much as possible. In the process you have only amassed impurities!

It demanded two big wars. We don't see the cause and effect. The whole thing was put to fire during the first half of the 20th century to purify the Europeans for what they have done earlier. No one escapes. Don't think the aggressor escapes. The *Akasa* has enough records and in due time everyone receives his share of pain having given that pain earlier to others. That is why pain is a process of purification.

Let pain bring due reward of light and love! But why pain at all? If you don't cause aggression, if you cease this kind of thirst and hunger for things, you don't have to go through any pain.

In this hymn the student says *Alakshmî* which presides over the first, *Lakshmi* comes next. To start with we have *Alakshmî* - impure energies around. Through practice of *Yoga* we can overcome the impurities and then comes *Lakshmi*. That is why the impurity is said to be the elder sister and the purity is the younger sister, because to us it appears later. So, the *Alakshmi* I shall ensure that I burn it away.

Nâsayâmy Aham. Aham - me, I.

“I shall burn away by my effort the impurities. This is my word to the Mother! I shall burn away the elder sister of impurity by adopting to pure habits.”

How do you adopt to pure habits? Just because you decide to adopt to pure habits you cannot. Every time you think, “From tomorrow I shall be good”, you remain the same. You are the same over decades. You are what you are, and ultimately you develop a theory: “Well, I am what I am, you accept or you don't accept.” Then the Mother says, “I prefer the second thing. Thank you, I don't accept!” You have to work it out. But you don't have enough ‘Will’ to work it out. That is where you find the key in the instructions of *Yoga*. It says, Do service! Keep doing service! That is the outlet for your *Karma*. Service is, doing for others.

For lives you have grabbed from others and exploited others. Now you start serving them. Only through service, you can neutralise *Karma*. There is no other way. Prayers don't neutralise *Karma*. Prayers are to replenish our Will and the Will should be directed to service. Service can be at the physical plane, at the vital plane and at the mental plane. Keep helping people in those lines and don't fix fees for it again. Do it with love. That is what releases the conditioning in you and enables to gain purity. When you do this service, again there should be no motive in it. Only

for the love of the beings you keep serving. That is how service has become inevitable in all theological practices.

People want to get into cosmos, metaphysics and all kind of esoteric doctrines. Please be sure, you don't assimilate anything. You don't retain anything! If anyone can deliberate upon "Secret Doctrine" with me, I appreciate them. They may have studied, but they cannot understand. Only the one who has also humbled himself through service, to him the scriptures reveal. The scriptures are soft to the soft people and strong to the head-strong people. So, through service you release your past *Karma*, thereby you stand on a clear platform to practise purity. That is why Master *Djwhal Khul* devotes so many pages for service.

Among *Dharma* there are some *Parama Dharmas*. *Parama Dharma* means the most High. Among those *Parama Dharmas*, *Parahita* is one. It means welfare to the other. That stands far above all *Dharmas*. That is why every teacher demonstrates enormous service activity. Service neutralises past *Karma*, releases you from conditioning, and enables you to gain purity through right practice. This is where our effort is involved.

Kshut - the hunger

Pipasâ - the thirst

Malâm - impurities

Such impurities, thirst and hunger are the elder sister, *Jyeshthâ* and it is *Alakshmî*.

Nâsayâmy Aham - I will ensure to neutralise them. What has the Mother to do? To see that I don't have *Abhûti*.

Abhûti - lack of divine experiences.

We all crave for so many divine experiences. We would like to see our most cherished Master, speak to him, get direct instructions from him, experience our visit to his *Ashram* and meet the other friends of the Master. Each one, whether they speak or not, they have such cherished desires. They are called divine experiences. "You please grant that to me! The moment I gain purity you feed me with divine experiences, fill me with divine romance, fill me with divine ecstasies." People want divine romance, divine ecstasies and divine experiences which the Mother can grant, provided we do our job. So, what the student says is: "You see that I don't have *Abhûti*. Don't put me to lack of experiences."

Many times we wish each other sweet dreams. If you inquire in the morning, they would have nightmares. Sweet dreams are not in our command. They are the Grace. Tonight I shall sleep and meet Master C. V. V. Can anyone say

that? Tomorrow he calls us. It is a Master May Call. Maybe he is around already. So, tonight I shall meet him! But it is not in our hands. It is in his hands. He has to grace it. So, we look for grace without doing what we have to do. They wish to grace us provided we do what we are to do.

This hymn gives again emphasis upon the individual effort and the Divine Grace. The individual effort should be adequate to deserve Divine Grace. You cannot complain that you don't have it, that they are not giving you any experience. It means that you have not done enough.

Asamruddhi - Lack of divine experiences is one meaning.

You know the beauty of divine experience is that it puts you to such elevation, so that you get no more attracted to trivials. You don't even care, if you have food or not. You don't care, if it is cold or hot, because you are elsewhere. That is how by shift of awareness people overcome the mundane conditioning. That is why once you experience it, you would like to be more with it. That is why the request is: "You please grace us with your presence and the related experience."

The second meaning is: Ensure that I don't have deficiencies in terms of splendour. Ensure that I am contented. Contentment comes when impurities are gone. So, please ensure that I am fulfilled, fulfilled by your

Presence. The Mother is fulfilled, because She is in the presence of THAT and if She gives her Presence, we are also contented. To say 'Please ensure that I am contented' means 'Please give your Presence and the related experience of truth and please ensure that everything in me and around me is filled by your energy'.

First the student gives his promise to do what is to be done and later he is waiting to receive. Up to the fourth step of *Yoga* there is something that you have to do. Thereafter the grace has to happen. In the steps of *Yama*, *Niyama*, *Asana*, a part of *Pranayama*, there is something for you to do. Thereafter *Pranayama* has to happen and the rest of the steps have to happen. 3½ steps have to be done. The other 3½ respond from the other side. That is how it is. So, to do and to wait is the process. To wait without doing is not recommended. Without doing adequately there is no result. And doing beyond requirement is also waste of energy.

This 8th hymn speaks of the syllabus for the student and the syllabus for the Mother. The first part speaks of the syllabus for the student. The second part relates to the syllabus for the Mother. Normally the students of theism don't make clear understanding. They think that the divine grace should also dissolve their *Karma*. *Bhagavadgita* is very clear about it: What you have done, you have to

dispose. If you mess up, you clean up. Don't think I clean up for you. If I start cleaning up for you, you keep on messing up. You will never learn not to mess up. So, for your mess I give you the technology to clean it up. You clean it up and stand clean, then you can have my Presence. What man has proposed, man has to dispose.

Prayers can help you to get this strength to dispose of. But essentially the technology helps you to dispose it off. Personal *Karma* and neutralisation is your job. You can be helped by the Teachers and by the Divine. But you have to do it. They don't do it for you. Grace and divine experience is what they do. That is in their hands. You cannot demand it. It has no rules and regulations. It is their choice to grace. You do your job and keep yourself available or fit for grace. None of the priests tells us the secret. They promote a doctrine of fate which they say is like the universal solvent. It can solve anything and everything. There is no such thing. If you carefully go through scriptures there are no false promises. They can give you the technology and also give you support, but it is for you to clean up your mess. Just because you clean up your mess, you need not be graced. So, the prayer is for grace. The prayer has two purposes: to receive the necessary strength to rectify ourselves through service and later to receive grace. That is how it has to be understood.

NINTH HYMN

गन्धद्वारां दुराधर्षा नित्यपुष्टां करीषिणीम् ।
ईश्वरीगं सर्वभूतानां तामिहोपह्वये श्रियम् ॥

*GANDHA DVÂRÂM DURÂ DHARSHÂM NITYA PUSTHÂM
KARÎSHINÎM
ÎSVARÎM SARVA BHUTÂNÂM TÂM IHO PAHVAYE SRÎYAM*

Gandhadwaraam	: She, who has fragrance as Her Gateway
Duradharsham	: who is not easily accessible
Nitya pustam	: who is always fulfilled
Karishinim	: accessible through the rays as hands
Sarvabhuthanam	: to all the beings
Iswareem	: the Goddess of Mastery
Tam	: Her
Sriyam	: Goddess Sri
Iha	: herewith
Upahwaye	: I invite to make an approach

MEANING:

I herewith invite to make an approach towards the Goddess of Mastery over all the beings. She opens Her own fragrance as the gateway to our approach. An approach to Her is not easy. One should approach Her through the rays of Her presence as his own hands of good deeds. Then she is ever present, fulfilled.

COMMENTARY:

We have been speaking about the inner and outer purity as the essential platform to experience the Divine. How purity is defined is generally common in all theologies, except that some have gone too far with it to make it difficult and some have gone too little with it to make it difficult to experience the divine.

What is said by Master *Djwhal Khul* in the book “Letters on Occult Meditation” is good enough for the new age. There is a chapter dedicated to purification of the three vehicles. Please read it very carefully, make notes out of it and try to ensure that you follow. To start with, it is the basis upon which any divine comprehension is possible to start with. People may read occult books, because they are available in the shops. But each one of them understands according to his own degree of purity. But only the one who maintains a fair degree of purity can comprehend the

message coming from the book or scripture. Even if books are available and even if people read, not all get benefited the same way. Hence, before you try to pick up a book to comprehend, you ask a question to yourself: Have I done enough in terms of purity? Many are confused with many profound concepts given in books, because they straight away try to read the book than to work with themselves before reading the book.

The East always emphasized the need to be pure inside and outside and did not give so much importance to reading books. The Eastern understanding is: If you read books with profound wisdom without putting yourself to purity, you make a very confused understanding. It settles down in your concrete mind and you are neither here nor there and you cannot implement what you have studied in your daily life.

Many people read for the glamour of reading. But they do not consider how far that wisdom is useful in their practical life, because wisdom is the stepping stone for experiencing that which is divine in daily life. People carry loads of wisdom and demonstrate impracticality in life. When they speak, they seem to know much, but if we see their life, it is in shambles. They speak about harmony and the man has divorced with his wife and is discarded by the friends and relatives. So, what he speaks and what appears

in his life, we find them contrary of it. That means, it is only some mental fund accumulated without taking care of the fundamentals. That is the danger of approaching books earlier than gaining the necessary purity. The approach has to be from purity to wisdom and from wisdom to experience. Otherwise lack of divine experience always haunts you in spite of your knowing thousand things.

A man may know thousand things relating to wisdom. He has no experience of them nor can he emit the related vibration from him. If he introspects, if he asks himself to what extent this wisdom has helped him in life, he will not be able to answer. Wisdom should give us better implements, techniques and tools to live with.

Many persons come to me asking for their personality ray and soul ray. When I say something, they make note and go happily. They don't even think: 'Why is it so?' To encourage members, I always have to give the best rays. The teacher has to encourage, never to discourage at the personality level, but in a general class there is discouragement! People go around the concept as going around the bush, and they can't bring wisdom into life. In so far as we find ourselves unable to bring the wisdom into our life, we have to understand one hard and bitter truth: we are not pure enough. This purity is more and more given a 'go by' today. Pure waters are disappearing, pure air is

disappearing, pure food is disappearing! You cannot therefore have pure thoughts of devotion and devotion is hopelessly mixed with emotion. Crystal clear thinking is like asking for the Moon.

We are progressing in terms of science and technology, but in terms of human science we are going down and in terms of human relations we are going down. This is due to our inability to give appropriate importance to purity. When there is so much of impurity around and if someone tries to be pure, he is seen as an aristocrat and is haunted away. If your child does not go with a boy friend or a girl friend, today the parents think that there is something wrong with the child. There is something wrong with the parents. Something is wrong with the society. We are slowly building a society, where purity is almost impossible. Hence we have to know how difficult it is to remain pure.

Now the drugs are also legalised. Everything gets legalised slowly. According to the power that rules the planet, to suit its pocket, it keeps on legalising things and supply things abundantly. The logic is funny. You know, if the drugs are not made available, the young ones are learning to thief and then they have to be put in jail. Why should we make them thief? Better make the drugs available! What kind of government it is! A government that keeps

open the night clubs, a government that encourages drinking and lascivious activity, a government that allows drugs - what is it that they are governing actually? They are trained to govern their money and their power giving a 'go by' to the humanity whom they are supposed to govern for their welfare.

It is becoming more and more difficult, because the society around does not permit an effort to be pure. We have Valentine's day - as if for the rest of the year no one needs to love each other. We have Father's day - if the father asks for the son, the son will answer, "Wait for the Father's day, I shall come to you." Mother's day, brother's day! Instead can they make one day as drug's day and for the rest of the year no drugs!

We have built such dark impure layer. People are concerned about ozone layers, but what about the dark layers that we have created around ourselves? It is so dark that the divinity cannot get in. We have to clear some little way to enable something to happen in terms of divine intervention. This is our responsibility. But even in our groups where people are around the teachings of the great ones, we find these things. So, where is the key? Where is the solution? People are emotionally disturbed. Till date I know members who don't adopt to pure practices, though they have been listening to teachings over years. I am not

complaining, I am only analysing the general situation. If we who are trying to work with the teachings are like this, how can you expect the rest of the world to be better off? If I say so, the Master says, "People outside are better off than the people in the group." He always shows the contrary. Once when I had a question in me: What kind of brothers I have around?, the answer came like a flash that there are others in brothers and there are brothers in others.

Purity is the basis for any divine experience. There is no compromise on this. Mental purity is the most important. If we try to entertain thoughts of goodwill and do not allow other thoughts, the scope for emotions does not arise. The Masters always recommend the path from above downwards and every day we have to see what kind of thoughts are entertained by us through an introspection. The whole world is a thought-world. It is pure or otherwise according to the thoughts that we emit. You cannot emit impure thoughts and expect pure life and divine experience. Then see how the emotions are and see how the habits of food and speech are. Recognise them! Be unbiased in your judgement of yourself! You don't have to tell others, but at least be truthful to yourself! Ask yourself: How pure I am in my thinking processes? How pure I am in my emotions? What is my attitude to the other genre? What is my attitude to people around? Does it have malice,

jealousy, prejudice or am I proud? Like that, keep asking yourself! These are fundamentals, but from time to time it looks as though the fundamentals are the major factors. How pure is my food habit? How pure is my speech? What kind of odour my body emits? That is what comes as the basis for the 9th stanza and hence, this initial purification work is given.

The hymn starts with

Gandha Dvârâm - The entry door to the Mother, the path to the Mother, the access to the Mother is through fragrance.

Gandha means the fragrance which makes every Soul and personality unfold. A fully fragrant flower unfolds the psychical energy totally. There are beautiful flowers with horrible smell. There are beautiful flowers without smell. When we look at them, we feel a bit unfolded, but when we go near, all our system closes. But if it gives good fragrance, we are further unfolded.

Among all fragrance giving things on Earth, the Seers found that pure sandalwood causes a very agreeable unfoldment of the Soul. That is why the knowers always use sandal in their daily routine. They apply sandal to the body and they also use sandal in their worship and regularly sandal is burnt to ensure that the atmosphere is also kept pure. Please don't use sandal as a perfume. It is much more

than that. When you smell, your emotional body unfolds. You have to see what is the impact of a perfume on your thoughts. People have invented through research perfumes for men to attract women and perfumes for women to attract men and anxiously the ladies and gents use them, especially when they are at that age, when they have to find someone! So, don't mix up those perfumes with sandal.

There is no other natural flowery fragrance is equal to Sandal. The fragrance of sandal is nothing but manifestation of the Mother at the gross physical plane. This is how the Seers have visualised and experienced. They started using it in all their works relating to the divine. In every ritual you find it and even for meditation it is recommended. There is no theistic practice in the East without sandalwood incense. The scents have come to India from the North-West like Iran, Iraq, Turkey. They were not there originally. They used certain natural herbs in their bathing pools to add fragrance. The scents were used by people who lived for pleasure. Others who cared for purity only used sandal.

The Mother speaks of sandal, that it paves the way and opens the door. *Gandha* means sandal. The original smell of this Earth when it was freshly born was of sandal. Slowly, it got hidden and it is more available now in its etheric layer. If a great being visits you, a being who has

etheric body, even before he visits you, you feel this fragrance of sandal. First the good smell comes and then the person may appear or may not appear according to you. If you are alert about smell, you can sometimes infer that a great being is around to bless, or you may even be in a great *Ashram*.

One clue is how the place smells. If it is so with great beings, you can imagine what it is with the Mother. Most of you know the lady *Draupadi* in *Mahabharata*, the wife of the Sons of Light. She was a special. Up to a radius of few kilometres one could smell her excellent fragrance. That is why she was most sought after. She was born out of fire. That was her purity. As much purity is established, so much fragrance develops from within, because essentially the matter is fragrant. It has to be, because it has come from the Divine source. Matter is not sin. Through our attitude we have made it so. To many people money is also sin. Money is not sin. Our attitude makes it sinful to us. Until date there are theologies who consider women as sin. That means, they never understood what female energy is.

The Mother gives presence, where there is fragrance. It is the natural fragrance and not the artificial fragrance. Until we gain the natural fragrance, we as students of occultism are recommended to use sandal. Don't go for other fragrances. Use sandal to ensure that the

protective energy of the Mother is around. The humble Indians and not all Indians, apply sandalwood on their forehead, or if they are shy, they carry a sandalwood piece in their pocket, or they keep it in their hand bag. If sandal is around, evil forces cannot approach. Frequently the ladies are attacked by evil forces, infrequently males also. That is why it is recommended that they carry sandalwood powder or sandalwood sticks. In the subtle around you, a protective layer is formed with the presence of sandal. This is all the importance of sandal which I just briefly let you know.

The fragrance of sandal is the doorway for the Mother to reach up to you, because the whole hymn is that the Mother should reach you and be around you and give you the related experience.

Prayer is also conceived in two ways. There are people who pray to go to heaven or to the Divine. The wiser ones do not propose to go. They feel that it is better to invite them and not to go, because we do not know where to go and whether we can meet all the challenges on the way. That is why all *Vedic* invocations propose: Bring the divine up to you or into you by worship. *Gayatri* also is the same. We seek that light to embrace us and alert our wills. We do not go to meet *Gayatri*. We ardently and cordially invite *Gayatri* to embrace us - *Varenyam*. In this hymn you also get *Vrune* which is *Varenyam* and many times you get the

Upahvaye which means to invite to stay with. So, the Mother reaches you, if you are fragrant, if you retain purity and if you emit pure vibrations. Until such time it is better that you use sandal and even after that continue to use sandal, because that is the doorway for the Mother to enter.

Purity is the doorway for the great being to come up to you. The Master of your life can come up to you, if your vibrations do not emit any odour other than fragrance. You can't be as you like and expect the Master to visit you. But if he wants in spite of you, he can visit you, but to make him feel to come to you, there is something you have to do. Should you not make him favourable to come to you? What applies in our normal life, applies in a deeper manner in the life divine.

Durâ Dharshâm - Easily accessible yet difficult.

Easily accessible, if you are pure and very difficult, if you are not pure. So, the first term speaks of the pathway for the Mother to reach you. The second term tells you that She is easily accessible and yet difficult.

Nitya - ever, eternal

Pusthâm - fulfilling

Nitya Pusthâm - ever fulfilling

Karîshinîm - hand

The Mother has hands and their basic characteristic is to fulfil people. The right hand gives protection and the left hand gives boons and both hands are fulfilling hands. Unless the artist is careless, he will ensure on the picture that the right hand is protective and the left hand is giving. We also have to give whatever we have and we also have to protect. Those who protect are protected. Those who give are given. Protection is at all levels and boons are also at all levels. The Mother can give material fulfilment, divine fulfilment or both or any other fulfilment in-between in all the seven planes. So, her hands are fulfilling hands. Further they are not only fulfilling hands, they are ever fulfilling hands.

There is another characteristic relating to her hands. When She opens her hands which are so tender and beautiful, which are considered to be light rose in colour, and as beautiful as the petals of a lotus, the palms transmit rays of light.

It is so with all great beings that their palms emit light, the rays of light. This quality they get from the Mother, because all divine beings have their source in the Mother and ultimately the Mother is light. When you meditate upon the palms of the Mother, visualise them to be tender, beautiful, fulfilling and also emitting light. That is how *Nitya Pusthâm Karîshinîm* is to be understood. That is

all one term with a group of words. All the three put together is one characteristic.

Îshvarîm - The Goddess of Mastery

When we see the divinity as male form, it is *Îshvara*. When we worship the divinity as female it is *Îshvarî*. *Kumara* means male, *Kumari* means female. If it ends with 'a', it is male, if it ends with 'i', it is female. All divine names are like that. *Krishna* is male, *Rukmini* is female. If some name is ending up with 'a' and if she happens to be a female, it means that she has more male energy than female energy in her. This is all the science of sound, applicable only to those who work with Sanskrit terms. Don't apply upon your name and suffer from it, like Eva, Brigitta, Anna, Maria and so on!

Îshvarî means the Master or the Madam, the Madam of the universe. There is no one bigger than She in the universe. She is Master to whom? To *Sarva Bhûtânâm* - to all that is created in the universe, to all creatures, from the ant to the creator. To all of them, She is the Master. There is one common Master. You can see him as male or as female, but He is essentially male -female. The God in creation is male -female. You have option to worship him as male or to worship him as female or to worship him as male -female. In India there is the male/female worship as *Ardhanari*. The

left portion of the body is female, the right portion of the body is male.

Likewise it exists in other theologies also. In the Greek system it is Adonai. He is also male -female. Our Jewish brothers may not agree that their God is male - female. They don't see in the very name they have the male -female aspect: Yehova is originally *Yaha Vaha*. *Ya* becomes *Ja*. So, it becomes *Jaha Vaha* and then it becomes Jehova. It is *Yaha Vaha*. *Yam* is the sound of the highest centre and *Vam* is the sound relating to *Varuna*, the female cosmic principle. Hence it is *Yaha Vaha* and slowly it has found its own distortion to be Yehova.

All theologies which have known truth have recognised God in creation as male-female. We are also male-female. None of us is absolutely male or absolutely female. The Soul is male, the personality is female. The personality is male, the body is female. The Soul is female and the spirit is male. To the inferior state of awareness the superior state of awareness is male and again that which is superior is inferior to something else. All Disciples are females, the Master is the male. The Master is female to his Master and that Master is female to his Master. To the higher the lower is female. If wife is dominant and husband is obedient, wife is male, husband is female. If you laugh, I have a question. Why not? Why should it always be one way?

The energy that dictates, that directs is the male energy.
The energy that receives is female energy.

When the mind tells the body, then mind is male.
When mind receives from *Buddhi*, mind is female and we are alternately male-female. Sometimes we try to know what to do from others. That means, when we receive information, we are female. When we give information, it is male. When I give this kind of discourse, I am male, but when I receive this kind of information, I am female. The moment I go out to the railway station, I receive guidance from others as to where to go, how to go. So, I am female. Each one of us has to receive and has to give. So, we are all male-female. For some social convenience some are called females, some are called males by the physical appearance. But if you consider the activities - all of us without exception are male or female alternately. Only the Most High is the male.

That is why the Seers when they wrote *Bhagavata*, they said that *Krishna* is the only male and the rest of the world is female and hence all dance around him. It is a poetical expression of a great philosophy. Don't think that *Krishna* was always engaged in dancing. According to our little comprehension we make our own definitions. *Îsvarîm*, the light; *Aditi* or the primordial light - that which has emerged from the darkness is the basis for all subsequent

formations for the planet and the beings and for the systems, like planetary, Solar or Cosmic. To all of them including the devils and diabolics, She is the Mother. Diabolics and devils also come from the same source. They don't have another dark universe besides this. That is where synthesis is ultimate wisdom. As long as you deny something, you are partial. Everything has its role to play. The demons also worshiped the Mother and got their boons. Ultimately their success depends upon their motive. Even if the *Devas* develop inferior motives, they also get defeated. That is why the two channels, the channel of light and the channel of darkness, they are equally dear to the Mother.

If you have two children, both of them are great tennis players, and they meet in the court. When you ask the mother, "Who should win?" she will say, "I better don't see the match", because she cannot accept anyone of them getting defeated by the other. Will it not be so with any mother or motherly father? Both children are equally dear, and they are seeming opponents in a play. They cannot support one against the other. In the game of creation the motive decides the success or failure, the victory or defeat. If your motive remains pure, you are not defeated.

There is the celestial king called *Indra* who had to fight with a demon called *Vritrasura*. *Vritra* means circumscription. It is a circumscribing principle in creation.

Every being is circumscribed by the ring-pass-not. According to his own thoughts, he creates a ring-pass-not for himself. This circumscribing principle of the ring-pass-not causes limitations. It is a grand principle in creation. It is so powerful, because people are caught by their own habits. Good people are caught by good habits, bad people are caught by bad habits. If you are accustomed to a good habit and in some place you don't find the scope to practice it, you are not flexible enough to be happy. People kill themselves by their good habits. Not only people with bad habits kill themselves, but also people with good habits kill themselves with their habits.

It is a good habit with me to eat *Idlis* daily in the morning. If I am crystallised with that habit, I die, if *Idlis* are not available. For example, you are habituated to pray with a candle. If there is no candle, you don't pray. How to pray without candle? How to pray without incense? How to pray without a picture of the Master? Isn't it idiotic? If there is a picture of some other Master, it is still worse. I look for my picture of the Master. If it is not there, I am panicky. In the meanwhile my friend brings a cross and keeps it there. So, the picture is not there, but the cross is there - why not? To us it is a horrible sin. The so-called theological practices make people to suffer greater and deeper slavery. Don't think they are enjoying freedom. That is what Master *Morya*

says: “Monastic monotony!” So, good habits and bad habits can kill you, if you are conditioned by them. The habits should slowly allow you to release yourself into the field of liberation. This *Vritra*, the circumscribing principle in creation can imprison the pure ones and also the impure ones.

The pure ones are imprisoned by their own concept of purity. The impure ones are imprisoned by their concept of impurity. As long as you live in a concept, you are a prisoner. This is for sure. A concept is a facility to work with as a medium, but to live in concept is to imprison you. This is a great subject by itself. It requires a seminar. This is purely an Aquarian principle, where you respect concepts, but you don't get stuck with them. That is the state of true spirituality.

This demon *Vritra*, conditioned the celestial king. The celestial king started feeling that he is the king. That feeling conditioning him. That means, *Vritra* has won over him. *Indra* wanted to fight with *Vritra*. He took the help of the Divine and yet could not defeat him. He went to the divine and took more clues to kill him and yet could not kill him. Then he asked the enemy, “What is the secret of your life?” *Vritra* said, “The secret is, as long as you wish to kill me, you cannot kill me. You are fighting to kill me. It is not a good motive. I have no fight with you. I am doing my job.

Even when you fight, I don't fight with you. I see you as an ignorant child. Don't see me as your enemy. See me as the divine. When you see me completely as divine, then I concede to you. Until such time, you cannot win over me." It is the doctrine of Aquarius.

That is how the Mother rules over the whole creation with the help of the circumscribing principle called *Maya*. Each one feels that his work is great. That itself is an illusion. Everywhere you take out one step from illusion, it will inevitably get into another illusion. So, we walk in illusion, we live in illusion, we eat in illusion and we sleep in illusion. To overcome this illusion surrender to the Mother, because She is the Master in the game. That is why She is the Master for all the creatures. I told you how the Creators, the three Logos suffered illusion.

"Such a Mother who is the Master, such a Mother who has ever fulfilling, shining hands, such a Mother who is easily accessible and yet difficult, the Mother to whom the gateway of Presence is fragrance of sandal, to such a Mother of splendour I pray, that She may bestow her Presence on me, because such a Mother (*Îshvarîm Sarva Bhûtânâm Tâm*) bestows Presence and causes Splendour (*Upahvaye/ Srîyam*)."

TENTH HYMN

मनसः काममाकूतिं वाचः सत्यमशीमहि ।
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥

*MANASAH KÂMAM ÂKÛTIM VÂCHAH SATYAM ASÎMAHI
PASÛNÂM RÛPAM ANNASYA MAYI SRÎH SRAYATÂM YASAHA*

Manasa	: of the mind
Kamam	: desire
Akutim	: interest
Vachah	: of the word
Satyam	: truth
Pasunam	: of the cattle
Annasya	: of the food
Rupam	: shape
Asimahi	: we enjoy
Yasa	: fame
Srihi	: plenty
Mayi	: in me
Srayatam	: may they gather

MEANING:

Oh Goddess of plenty! We shape our desires and interests of our mind. We shape our food, our cattle and their food. May the Goddess of splendour approach me in the form of name and fame.

COMMENTARY:

In the 10th, 11th and 12th hymns, it is more narrative than symbolic presentation. The 10th hymn speaks of visualisation and realisation of light in certain substantial aspects relating to our life. A fundamental practice which is recommended by every teacher is to see every form as a form of light. Then we get accustomed to seeing light in whatever we see. When we see the icy peaks we are attracted. When we see white lotus, white horse, white dog, white dove, white rabbit or anything white, we are immediately attracted, because inherently the Soul is of brilliant white colour.

To enable us to reach into the realms of light in this hymn there is a suggestion. In rule 10 of “White Magic” also Master *Djwhal Khul* gives a very simple paragraph which also speaks of seeing the light in every surrounding form, because the form is a veil, colour is a veil and the light is the real manifestation. The Soul light has the clothing of the colour and the form, and occultism is to recollect that light

in every form. The entire scripture *Bhagavata* is based upon this fundamental principle of seeing light everywhere with form as it appears as the substitute of the light. In creation the truth is substituted and we have to institute the original in the place of the substitute. This is the fundamental practice for occultism.

Here in this hymn the worshipper says

Manasah - of the mind

Kâma - desire

Âkûtim - the inquisitiveness

The mind has an inquisitive nature and an enquiring nature. The objective mind reflects from the surrounding what each person needs and that is the desire. Mostly the mind's activity is to desire and to be inquisitive to know. The mind proposes that each time there is birth of desire and birth of inquisitiveness to know, they may be seen as sprouting from the light. When we see the light in the desire and see the light in the things that we wish to know, we do not drift away from the purpose of life. It is a practice by itself. That way the mind gets regulated, when we see the light, and when we speak it. It is also part of our evening invocation: "May the light in me be the light before me, May I learn to see it in all, May the sound I utter reveal the light in me." Each time we speak it is an activity of light only. If

we consciously utter forth, we shall be nearer to the Truth, and if we are trying to utter anything other than truth, the truth level in us will remind to us: “You are not speaking truth.” The listener may not know that you are not speaking the truth, but a conscious speaker knows that he is not speaking the truth. If we are manipulating in our speech, the manipulator knows that he is manipulating, because truth does not die and it keeps reminding the speaker, because the conscience is always there to tell the person who is speaking, that he is not speaking the truth, that he is not speaking that which is fair.

Just to cause an offence or to cause a defence people don't mind speaking untruth and then the game continues to defend and sometimes if the defence is not adequate, then take to the offence. Offence is the best way of defence. This is how we try to suppress truth. But the one who is doing knows about it. When we manipulate our speeches, we understand that we try to manipulate the Mother and no one can manipulate the Mother. Consequently the manipulator gets manipulated. The whole world today believes in manipulation to gain certain things for personal benefit, to protect oneself against the other and to ensure that what he gained is not lost. There are so many ways the tongue is utilised. Only the tongue can twist. Nothing else in creation can twist.

Here the seeker is seeking the presence of the Mother and hence he takes to the resolution to be responsible about utilisation of speech. The doctrine is very clear and very fundamental: Speak truth pleasantly! If the truth is unpleasant, try to find words to present it pleasantly. Don't present it with an acid tongue. It hurts the being. That is why the statement is: Speak the truth pleasantly. Speak not unpleasantly, even if it is true. Speak not pleasantly the untruth! Sometimes to please the other, we speak that which is not true. We don't have to use extra speech to the extent of being untruthful to please someone. When we are working with people, we try to praise them and much of the praise has no truth in it. This is only to flatter the other person and get your things done. That is how a pleasant social speech is developed by men where truth is given a 'go by'.

To please a woman a man often says, "Wow, you look so young!" Which lady would like to listen that she is old? People use varieties of ways to please. To please is a good quality, but to use the untruth to please is manipulation. It may not cause a negative impact on the other, but you get habituated to speak that which is not true. That is dangerous. Not knowing we try to be untruthful in our utterances in our endeavour to please people. While we are recommended to be pleasant in our

speech, we need not sacrifice truth in the process of being pleasant and we need not be unpleasant to present the truth. There can be many bitter truths, but you should have the technique to coat it sweetly and present it. That is the way it has to be done. Then you are not hurting the other being and yet you are not sacrificing the truth. People either are bitter or untruthfully pleasant. They are pleasant but not truthful - unpleasant but truthful. Both have not gained the Mother.

There is a pleasant way of putting forth truth. This is a discipline that one has to consciously work out and gain. There is no necessity to speak untruth for the sake of being pleasant. In every person there is something that can be seen as positive and that can be truthfully expressed. Then you are pleasing the person and not speaking the untruth. This is how the observation of the Divinity in the other becomes possible. Each one carries one skill or the other which is positive and no one is totally positive without some negatives or deficiencies. People have efficiencies and people have deficiencies.

You have to speak the efficiency part that opens the door with the other and be friendly. In friendliness moderately the truth can be shared. That is what the Masters keep telling us. See the positive in the other and interact with that positive in the other. By that you have

gained friendliness and you can also show your silence to the other side which is not positive in him. This is easier said than done. Normally we only speak of that which is deficient in the other, because our orientation is towards the negative things but not to the positive things.

Here practice of speech is seen as worship of the Mother, because the Word is the Mother, the light. In the second hymn we have known how the Word emerges. Manipulation of the Word manipulates you. So, speak truth, speak truth pleasantly, speak not truth unpleasantly, speak not untruth pleasantly, and speak not untruth. These are the statements through which a process of worship is developed and by which the Word in you is not continuously manipulated. This is a practice by which you can keep yourself eligible for the approach of the Presence of light or the divinity. The other is to keep observing the desires and the kind of inquisitiveness that sprouts from within as the Mother.

We are inquisitive about things which are not necessary. If two friends of mine are speaking, I have nothing to do with it. But the inquisitiveness is that we listen to it which is not desirable from the spiritual discipline. Not only we listen, we try to get into it. This is called 'poking one's nose into others' affairs'. Somehow we are not happy unless we also get into it and become part of

it. It is a fundamental law in the spiritual field: If three persons are there, two are talking to each other, the nature does not intend the third person to get into it. When the third person is also invited into the conversation, then he should join. Otherwise he is not supposed to join and in advanced states he is supposed not to listen. This is a Discipline. If this is not followed, we have problems, because what the nature intends to conduct shall have to be always keenly observed. When you don't observe, you will walk into problems. I give you a small story.

After the *Mahabharata* War, *Krishna* and *Arjuna* were together for a while in *Dwaraka*, the city of *Krishna*. *Krishna's* father came to him and said, "I wish to propose to do a ritual for a week. Will you be the guardian for the ritual?" *Krishna* agreed. Guardian means, you shall have to be there and ensure that no element disturbs the ritual. It is a commitment. You have to be alert throughout the seven days. Five days passed by. A *Brahmin* came to *Krishna* and sought his help. The *Brahmin* had a crisis in his life. Each time his wife delivered a child, in the next moment the child died. It happened seven times. He consulted many people how to ensure that the child would not die, whose help he should take, which angel he has to pray, which ritual he has to do and what *Mantra* he has to recite. Then an initiate told him, "The best thing is to go to *Krishna* and

seek his help.” So, the *Brahmin* came to *Krishna* and said, “For the 8th time my wife delivers tomorrow and so long in the next moment the child dies after it is delivered. I have no other than you to save me in the situation. I request that you come with me at once, be around us and ensure that the child when it is born does not die.”

That would have been the 6th day of the ritual of *Krishna*’s father and he already gave a commitment for seven days. He told the *Brahmin* that he cannot come until after two days and after two days he will come and save the child. The *Brahmin* said, “The delivery is tomorrow. If you come after two days, there is nothing to do and I have consulted many, and they said that you are the only one who can save in such situations.” *Krishna* said in the same tone as before, “I am committed to my father’s ritual. I will come after two days and save your child.” The *Brahmin* was not happy, because in his mind it was very clear by his experience that the child would die when it is born the next day. But *Krishna* said that he would come two days after.

So, the *Brahmin* went on requesting *Krishna*. *Krishna* went on saying the same thing. *Arjuna* who was listening to the conversation, he could not but get into it. He said, “Dear *Krishna*, shall I go with him and save the child?” By that time *Arjuna* had great fame. Having won the *Mahabharata* War he was considered to be the best archer.

There was no equal to him in the mortal and in the divine worlds. Wherever he went there were felicitations for him. He was full of pride. He suggested to *Krishna*, “Shall I go with him and save the child, so that you can continue to save the ritual of your father here?” *Krishna* smiled and said, “If you think, you can go.”

The *Brahmin* was praising him all through the journey as to how great *Arjuna* was and how glad he was that *Arjuna* was there by the side of *Krishna*, when he went to *Krishna*. They reached the place and then just before the time of delivery *Arjuna* with his celestial powers and weapons built a fort around the house of the *Brahmin* that not even an element could enter into it. The detail of the installation that *Arjuna* did pleased the *Brahmin* and he further praised. Then a lady assistant came from inside the house and informed that the labour pains have started. The *Brahmin* looked to *Arjuna*. *Arjuna* was sure that nothing would go wrong. The *Brahmin* was happy.

The child was delivered and then a lady came out of the house and said that a male child was born. The *Brahmin* was so happy. But four minutes later the same lady came and said that the child has died. The *Brahmin* looked at *Arjuna* and said, “What have you done! You have not been able to save the child. You have demonstrated a lot of pomp with all your archery but the purpose is not accomplished. I

think you have more fame than what you really deserve. Why did you make such tall claims that you will come and save? Why did you interfere into my request to *Krishna* at all? I was asking *Krishna* and as though you were capable you have poked your nose into it. You gave me lots of assurances. Now the child died. Curse on your powers! Curse on your fame! Curse on your name!”

The *Brahmin* was emotionally outrageous. *Arjuna* had no word to speak. Again the *Brahmin* went to the initiate who gave the original consultation. The initiate said the same thing, “Go to *Krishna* and seek his help!” The *Brahmin* said, “But the child already died.” The initiate repeated, “Go to *Krishna* and seek his help”, because the men of wisdom they don’t forget what they have advised. Any number of times people come to them, with patience they give the same advice until it is followed.

The *Brahmin* and *Arjuna* returned and throughout the journey the *Brahmin* was criticising *Arjuna*. For *Arjuna* the onward journey was one of praise and the return journey was one of criticism and scandal. *Arjuna* was totally down. He wondered how it happened like that. They travelled back by a day. By the time seven days were over. *Krishna*’s father completed the ritual and *Krishna* was free. When *Arjuna* and the *Brahmin* arrived in a chariot, *Krishna* could see *Arjuna*’s face. It was amusing to him to see his

face. It was like a child who was denied a chocolate! No glow in the face, the eyes were looking down and not up to *Krishna*. *Arjuna* was mum.

The *Brahmin* opened his mouth and said, “I have come to seek your help. I told you that you are the only one who can help me and you have sent this man and he has spoilt the whole case. I have lost my child.” *Krishna* said, “You are only a *Brahmin* by birth, but not a *Brahmin* by wisdom. You are emotionally charged. You don't see the truth and you don't see your own folly. You are totally confused. Don't say that I have denied to help you. It is all your understanding. I never denied to help you. I said that I will come after two days and help you. Did I deny to help you? So, you are false, when you say that I denied to help you. Another false statement from you is that I have sent *Arjuna* with you. I have not sent *Arjuna* with you. *Arjuna* wanted to go with you and save your child. He asked me. I did not say 'Yes'. I said, 'If you think, you can go.' It does not mean that I have sent him. You don't have proper ears to listen. You listen half and assume another half and decide by yourself. You put your proposal in my mouth and say that I have said like this, I have said like that, which I see very commonly among people.”

Krishna continued: “First you answer me, if I have denied you to help.”

Brahmin: “I am sorry. You did not deny. The only thing is you said that you will come later.”

Krishna: “So, if I come later, what happens? I said I will come later and save. Did I not say that?”

Brahmin: “You said it.”

Krishna: “You said that you have come for my help. Why did you take *Arjuna's* help, if you have come for my help? You say that I am the only one who can save and you are told so by an initiate. When you are told that I am the only one who can help and you have also told me that, why did you not rely upon your own statement? You did not rely upon your own statement, you did not properly listen to what I said, and you got diverted by *Arjuna's* proposal and you felt that *Arjuna* could do the job and you took him with you and now you come back and in the whole process *Arjuna* is made a fool.”

Arjuna: “My dear Lord, don't I have the power with your Presence to help the child?”

Krishna: “Yes, you have the power, but the only thing you did was you have volunteered unasked. The nature decided that I should save the child. That is how this *Brahmin* came to me. You should not have got into the situation. Can I not put off the entire *Mahabharata* War in one day? You fought the war for 18 days with my celestial wheel. Could I not have concluded the war in one day? Why did I not do so? Why

did I remain your chariot driver and conducted the war for 18 days? The nature intended that you and your brothers will fight the war. It is not a question of capability, it is a question of the nature's intention. If the nature's intention is that I should conduct the war, the incidents would have taken place in a different way. You are not keen to know which is your lot to do and which is other's lot to do.

Then you say about my Presence. My Presence is with you, if you follow my suggestion. If you propose, you have to dispose. The proposal was yours and what did I tell you: 'You may do so, if you think so.' I did not tell you to go and I shall be with you. Be careful in listening! You have not done it and hence you suffer this ignominy. This *Brahmin* does not deserve any kind of help from me, because he is a confused one and he is not capable of receiving help, even if it is there. But since you are my good friend and my devotee, to ensure that your fame is not put to scandal, for your sake I will come and save the child even now."

Then *Krishna* put the *Brahmin* and *Arjuna* in his chariot and went into planes of existence. After a while the *Brahmin* and *Arjuna* got frightened and *Arjuna* said, "For the first time in my life I am frightened." *Krishna* said, "If you are frightened, close your eyes." The *Brahmin* already closed his eyes. After a while the chariot returned. In the return journey *Krishna* said to both of them, "You may open

your eyes.” When they opened their eyes, they saw the child also in the chariot.

This story is very elaborately given in *Bhagavata*. It is a story with a moral: not to poke your nose into others' affairs unless you are invited. You would not only lose your nose, but everything related to your reputation. Nature cannot tolerate all the time. This principle is very well demonstrated in the lives of great beings. You can see it in the life of *Rama*, you can see it in the life of *Krishna* abundantly.

I give you one more story from the life of *Srî Rama*. *Rama* and his brother *Lakshmana* along with the great initiate *Vishwa Mitra*, the Seer who gave *Gayatri Mantra*, they went to a city called *Mithila*, where the king was *Janaka*. *Janaka* had a daughter by name *Sita* who was born not out of the womb of the mother, but through self-will. *Janaka* knew that it is the Mother divine who took to incarnation by herself and he thought that he should look for the right match to his daughter. As *Janaka* had the bow of *Shiva* in his house, he decided that whosoever could lift up the bow, bend the bow and link the string, to such person he would give his daughter in marriage.

Janaka was explaining everything to *Vishwa Mitra*, and he explained that no one could so far lift the bow. They were talking at length about the power of the bow and how

so many kings and even celestials failed to lift up the bow. *Rama* listened to everything, but did not respond. After a while *Vishwa Mitra* said, “Dear *Rama*, would you have a try at it, if you can lift the bow?” Then *Rama* said, “If you say so, yes.” He did not come forward to say that he could do it or try it. He was confident that he could, but he never said anything until *Vishwa Mitra* asked, “Would you please try?” Then he said, “If you say so, I shall do so.” He went up to the bow, lifted it up with great ease and stringed the bow, and the bow got broken. He only wanted to string it, but it got broken. The whole royal court was surprised. The secret of *Shiva's* bow is: It bows down to *Shiva*, to *Vishnu*, and to the one who is a Master of *OM*.

In *Rama's* hands it gave way out of ecstasy and it broke down. Then *Janaka* said, “Now that he broke the bow, my daughter is offered to him in marriage.” There were so many kings who were awaiting to marry that lady. When she was offered to *Rama*, *Rama* said, “Please ask my parents. I was asked to lift the bow. I did it, but about the offering of the girl, I need my father's permission who is the emperor of the land.” Such is the obedient way the great ones behave. Also in *Krishna's* life at every step he did not go uninvited - anywhere he just did not move uninvited. 'Stay put' is his policy. If you are invited, go. If not invited, don't go! Invited means: the nature is inviting through the agency of the

people. Such dimensions are inherent in this hymn. It makes you listen well. When you make an introspection relating to your desires and to your thoughts which the mind keeps on proposing, hold them.

If they are to be, the proposal will come from the other side. Many times that is the sure way of responding. Suppose, in my prayer I get a thought that I should advise Anna about a particular thing. It does not mean that I impose myself on her. If that is what nature intends eventually Anna also gets the idea: Why don't I consult Kumar? So, when she comes to the consultation already the solution is given by the nature to me. Suppose, in my presence Julieta asks Dierk for some homoeo remedy. I have nothing to do in it, even if I know homoeopathy. She is asking him, and he is to give. That is how nature arranges. It is not for me to poke in. Of course, Dierk respects even if I answer her question which is made by her to him. If I do that, it is considered as an over-action. If nature decides that I have to suggest medicine, she would ask me or Dierk would ask me, "Julieta wants a medicine and her symptoms are these. I am trying to give this medicine. Is that okay?"

But if somebody asks someone and then you give the answer, it is a fundamental lack of discipline. Why I am saying this is: You have to observe the nature. Many times we get a lot of spiritual inspirations from within, that you

have to do this, that you have to do that, not about others, about ourselves. Any book that came out from my teachings, the thoughts come to me first, but I wait till it is persistently asked. Each person has a lot of love for himself. Whatever he does is very great to him. But will it be acceptable to others? If it is so, the nature will propose from the other. You don't have to jump into situations with your own sprouts of thoughts. To go uninvited, to interfere uninvited, to advise unasked - these are all kindergarten games, not good enough in the field of occultism. You study the scriptures from this angle and see how people responded to the call of the nature.

Even if we have divine dreams, do not base your actions on it. If the dreams are a kind of pre-information about things to happen, the related event comes to you like that. You are alerted before, that is all. You cannot base on a dream and do things. Someone will come and propose the same thing. That is the beauty. Whatever you have experienced in the dream, in meditation or in your intuition, if it is intuitional, the related event comes to you from outside. Then smile inside and respond. You don't have to say that you know it already from your dream.

This precision comes to you, if you sincerely work out the message of this hymn. We are too fast, too early to express and many times we only do mistakes and we have to

take back many things that we have said and retreat from the progress made. So, be observing the desires you get from inside and make note of the thoughts you get from inside. If it is the Divine will or the Mother's will, the proposal will come up to you. There are thousands of examples that can be given. I just close it up with one more example.

First time when I came to Europe there was a strong desire in me to see the Eiffel Tower. I was there with Master. By mere asking he would have definitely obliged. I did not want to. If this desire is meaningful, it should happen. See, the power is in waiting, not in just speaking and running around. One day when Mister Marcel Nolting, Master *E.K.* and me were traveling in a car, the desire was bothering me. Already three weeks were over and if I do not speak it out, I may not see it. Just put it out of your lips, it will happen, because the Master is a very obliging Master. But then the man inside said, "No! Hold it!" "I am not able to hold it, I am trying to hold it" - like that I was fighting inside. Suddenly, Marcel Nolting spoke. He told Master *E.K.*, "Master, should we not show Kumar the Eiffel Tower?" My spirits went very high. But I had to wait what Master says. Master is Master! He looked to me and said, "What do you say?" I said, "Ah, I am also thinking like that." Then Master told Marcel Nolting, "Yes, Kumar also thinks like that. If

there is time, let us make a visit to the Eiffel Tower.” It happened. It is only to give a petty example. Not only that, if you have a desire to eat something, you wait. Put it to the Mother. The proposal will come from the surrounding persons. If it is not to be, take it that it is not the will of the Mother. This is a path by itself. If you are bold, take to that path.

That was the path given to *Yudhishthira* by Lord *Krishna*. *Krishna* said to *Yudhishthira*, “The time to be is full of crises and you shall be the central point of crises. If you carefully follow what nature intends by waiting and responding, you will come out unscathed. If not, you will sink with it.” *Yudhishthira* accepted that Path and worked it out.

Likewise Jesus. He knew that the soldiers come, that he gets crucified, but he did not precipitate it. He did what is to be done. As it came, he accepted. It is a dimension that you have to think well, where actions do not get initiated from you. You hold the horse of your mind and ensure that what is due to you is received and don't put your mouth everywhere in the meanwhile. That is the message of this hymn. What the hymn says is:

“I shall look to the light of the Mother in my desires.
I shall look to the light of the Mother in my thoughts.
I shall look to the light of the Mother in my speech.

I shall be kind to the animals seeing that they are also forms of the Mother, and even when I see food, I see it as a form of the Mother and do not see something to be immediately gulped.”

This is how I shall conduct a way of life that I see in all things the Mother.

This is one way I shall ensure that the Mother reaches me and blesses me.

That is how this hymn gives a Path to Truth, a Path to Light.

ELEVENTH HYMN

कर्दमेन प्रजाभूता मयि संभव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥

*KARDAMENA PRAJÂ BHÛTÂ MAYI SAMBHAVA KARDAMA
SRÎYAM VÂSAYA ME KULE MÂTARAM PADMA MÂLINÎM*

Kardamena : by the prajapati Kardama
Prajabhutaha : she became mother of children
Kardama : Oh Sage Kardama
Mayi : in me
Sambhava : be born
Padmamalineem: Her, who has the garland of lotuses
Mataram : Her, who is the mother
Sriyam : Her, who is the Goddess of Splendour
Mekule : among my clan
Vasaya : make her live

MEANING:

The Goddess of splendour, who is adorned with the garland of Lotuses, is made the mother of children by the Prajapati Kardama. Therefore, Oh, Kardama, you be born in me. Make Her live among my clan.

COMMENTARY:

Akasa when manifest, it is air and air further manifests as fire, through fire water manifests and through water matter manifests. So, the source of all the five elements is *Akasa* which is called the ether of the space. At every stage of the seven planes there is a triangle of *Prajapatis* (patriarchs). They are considered to be 21.

At that stage where the water takes to the form of earth in the involutionary process there are certain proportionate admixtures of matter with water, fire and air. That is conducted by an intelligence and that matter manifests up to the visible form. That means, the *Prajapati Kardama* is the principle that transforms the invisible to the visible aspect of creation. We know from the scriptures that the creation and the beings relating to this Earth were opaque and slowly they took to the coats of skin. The beings took to the coats of skin and the opaque Eden Garden got solidified as all that we see now. It is a state before such dense physical formation, where people did not have the

gross physical bodies. To enable this to happen there is a *Prajapati* who works on it. His speciality is the Golden ray utilisation, thereby the golden bodies get prepared from the causal and enable further precipitation of matter. Before such formation the South Pole is not formed. Only the North Pole with the Northern hemisphere remains. The beings also were of this state of *Anuras*. *Anuras* means: beings without legs, capable of flying. That is what in Spain we have seen as a sacral place as Nuria. If you take from Nuria the 'a' at the end and prefix it, it becomes *Anura*. *Anura* is a state of being in the involutionary process.

The being is formed up to 30° Scorpio and thereafter Sagittarius, Capricorn, Aquarius and Pisces, they are in the reversed order. The first eight sun signs formed from Aries to Scorpio and the rest of the four sun signs have a double path. From Sagittarius there is a downward path and an upward path. This I have explained, when we were speaking about Venus. The paths are called *Devayana* and *Pitriyana*. The Souls return through Sagittarius into higher circles. Those who are not inclined to come to the dense physical are considered as the children of the Divine Path. The others are called the children of *Karmic* Path. The children of the Divine Path are called the children of God. That is the junction point upon which *Kardama* presides, and the colour of *Kardama* is golden yellow. Sagittarius

presided over by Jupiter is golden in colour. From *Mûladhâra* there is a path of return. 0° Sagittarius is called *Mula*, the corner, from which you can take a turn or get into objectivity, into the dense matter. The whole Path of *Yoga* now proposed over years is to return from *Mûladhâra* into higher circles. Those who return from *Mûladhâra* into higher circles do not allow energies to get into the thighs and hence they are called the thighless ones. So, the thighless ones are called *Anuras*. There is a story of *Anura*.

There was a mother by name *Vinata*. She was to give birth to two great beings and the creation was at that stage giving birth to egg-born beings. We all know about mind-born, egg-born, sweat-born and the fire-born. Like this, there are many categories. So, two great beings were to be born, if the mother hatches the two eggs for 1000 years each. After 500 years the mother was too inquisitive. She broke open one of the eggs and then she found a brilliant being only formed up to the hip and the thighs were about to be formed. The being said, "You are impatient, you could have waited till 1000 years. Do you know the consequence of your breaking the egg prematurely? On account of your own anxiety and speedy over-action you will walk into slavery. This tendency of you will slowly make you a slave of your own making. I am not the loser by this half-formation. I have a duty to drive the chariot of the

Sun.” So, with his wings he flew to the Sun and took to the charge of driving the chariot of the Solar God. It is him whom we see in the morning before the sunrise as the orange light. His name is *Anura* and since he shines with orange light, he is called *Aruna*.

All the stories in *Mahabharata* indicate the root races. In *Mahabharata* you have persons who are sweat-born, pot-born(*Kumbha*), fire-born and born through the elements. If you make a keen study of the first chapter, it is a total presentation of the “Secret Doctrine” in terms of cosmogenesis, but you need to know the symbolism of the scriptures which I have been speaking specially in this seminar about the cows, the horses, about many others. You should know the symbolism and study.

Then the mother asked the child, “How would I again be liberated from the future slavery?” He said, “Don’t break the other egg until it completes 1000 years.” And after 1000 years the great being *Garuda* was born to her. That is the eagle which is again in the constellation of Sagittarius. You call it Aquila constellation. He is the one who leads the beings into the higher regions. The story of *Garuda* was described in great detail in January 1995 during the Indian group life. It has all the clues to reach the truth. Why I narrate this story: It relates to Sagittarius. Sagittarius relates to *Kardama*, where there is the golden light which

can give birth to the purest of the matter followed by the sun sign Capricorn. This *Kardama* eventually became also the father of the first teacher of the planet, called *Kapila*. These details relating to *Kardama* and *Kapila* are given in the book “*Sankhya*”.

The doctrine of *Sankhya* is a synthesis of *Yoga*: *Vairagya* - detached attitude towards life, *Jnana* - the pure knowledge and *Bhakti* - the devotion of the highest order. These aspects were presented even before the creation took to the gross form, as it is now. That is the foremost teaching on the planet. Along with the formations of the beings the teachings also flew and *Kapila* is said to be one of the incarnations of the divine. *Bhagavata* describes 21 *Avatars* of which 10 are highlighted. There are 11 others, and *Kapila* is one of the most important ones. He remains as number Consciousness in us. When the globe and the beings were getting solidified, he came and gave the teaching and remained as a principle within the column of light in each being. It is he who bestows on us the *Yoga*, the knowledge, the superior aspect of devotion and the consequent detachment and makes us grow in terms of awareness.

This teaching of *Kapila* to his mother is located in that part of the globe which is today called California. It is one of those most mysterious and also deeply spiritual places on the planet. So, he came out at the advent of the

globe in its full form from semi-circle to full circle. *Kapila's* father *Kardama* was the one who caused complete formation of the globe. That means, he is the one who presides over that aspect of the work of the Mother. He is the presiding angel relating to the golden hue.

The Mother has a very detailed organisation and each one is entrusted with a work. These are called the patriarchs or the *Prajapatis*. The *Prajapati* who is in charge of transformation of golden light into solid matter, is called *Kardama*. He also exists in us. The beauty of the human form is: All the intelligences of the universe do exist in the human body. So, he bestows the etheric vehicle with his resplendent golden hue. That is why the prayer is to him.

The Mother is born out of *Kardama*. The Mother Earth is born out of the golden hue and the golden hue is presided over by *Kardama*.

Kardamena Prajâ Bhûtâ - the one that is born out of *Kardama*.

What is born out of *Kardama* is the golden body, the golden light which is described in the very first hymn *Hiranya Varnâm*.

Mayi Sambhava Kardama - please, be born to us.

Srîyam Mâtaram Padma Mâlinîm - the splendorous Mother of garland of lotuses.

Padma is lotus, *Mâlinî* is the garland. The Mother is called *Mâlinî*, because she holds all the systems as her garland. All planets are knit together by her. Invisibly they are interlinked. Likewise, all solar systems are interlinked. They are all the lotuses relating to the garland of the Mother.

Vâsaya - reside

Me Kule - in our clan

There is a worship of the general overall universal light and also the specific points where a particular aspect of life can be stimulated. It is very practical. To pray in general the light is one thing and then to focus upon an aspect of light for immediate manifestation is another thing. It is one electricity. But there is a switch for the light, there is a plug for these operators, there is another switch for the refrigerator and still another switch for the stove. Which part of electricity you would like to be stimulated?

That is how the *Vedic* knowledge detailed itself into the many aspects of One Light and then you can specifically go to that aspect and receive that aspect of light. Any interaction with these electrical operators is interaction with electricity also. It is a kind of applied technology. I

always say that it is the spiritual technology. While the Mother is worshipped, her desire aspect is also worshipped. When we spoke about the *Cupid*, likewise here the worship is to that *Prajapati* who specially manifests the golden light. The one who has given birth to the golden light may himself be born in me, *Mayi Sambhava*, may be born to me or be born to us, *Kardama*.

This is a way of recognising something by which it is awakened in you. When we recognise something that energy gets awakened in us. When we recognised Uranus, concurrently Uranus started working with our system and the beings of the system. That which you recognise is also recognised interiorly.

That point in you which can manifest the golden light exists in higher *Mûladhâra*. Sagittarius represents higher *Mûladhâra* and is the sign of Initiation. It is the 9th house. 9th house is the house of Initiation. That is how you have to link up the various statements about a sun sign. So, the immediate initiation is into golden light. That golden light is being recognised to start with and is prayed for concurrently with the Mother.

Padma Mâlinî stands for the garland of lotuses.

The Mother of the garland of lotuses who is also splendidous, *Srîyam*. *Srîyam* also means the bestower of welfare.

Vâsaya - may reside.

Me Kule - in my clan or in my group.

This is a groupal prayer. Here the worshipper is requesting *Kardama* and the golden light to be born in the group and give the related splendour. That means, for the entire group this is a prayer to bestow the golden light and the golden form which is the etheric form. *Me Kule* can refer to my family, it can be my clan, it can be my group, the group to which I belong, to that entire group let the light be bestowed. That prayer is to the *Prajapati Kardama*, the patriarch, to the golden light and we are seeking the Mother through him. This is the importance of this prayer. So, may the Mother reside in our group and the adjective of the Mother is: She has a garland of lotus flowers and She is splendorous and She bestows welfare.

This garland exists in us from *Sahasrâra* to *Mûladhâra*, it is a garland of lotuses with different numbers of petals and different colours. The seven *Chakras* are seven lotuses. They are *Chakras* in a conditioned man, a *karmic* man. In a disciple they are lotuses. Lotus represents unfolding nature. *Chakra* represents self-binding nature. By our own behaviour either we condition ourselves more and more or unfold ourselves more and more. That is why here the related words of lotus, garland, splendour are

used. This is a prayer to the immediate superior plane of existence to what we are now in. When you have love of light, love of Mother, love of God, you are never satisfied with one prayer. You conceive thousands of varieties to pray. That is why worship prayers are unlimited, and the best of those survive time.

Prayers of smaller vibration have shorter time and prayers which touch the truth live like truth and they do not die. From time to time they inspire people and put them into the path of light. So, only time-tested prayers are to be used by intelligent students of occultism, because the human brain is very creative. Many prayers come these days. The prayers coming from Initiates are different than the prayers coming from others. The teachings coming from initiates are different from other teachings. They stand the test of time. The time does not only test them. On the contrary, the time preserves them and activities of lesser truth they have their mortality. It is always better to associate with truth and function or to associate with someone who is an embodiment of truth. That is the sure way to progress. The other ways are experimental. And we are not prevented from experimentation.

Here this prayer is the prayer to a patriarch, and through the patriarch to the Mother. See, all these great beings like patriarchs, are all proximate to the Mother,

because day and night they only work for her and they have no personal agenda. They are totally submitted and work for the Plan. So, you are pleading such a one also along with the Mother. It also opens another dimension to us: to respect those who are ahead of us on the path. Just because we take to the habit of worshipping the Mother, it does not mean that we disrespect those who are superior to us. Superiors are those who have walked a little more proximate or less distant to the Mother.

When you make an effort to reach the ultimate light, you also have the cooperation of the *Devas*. It is very common. Suppose you have gained friendliness of the friend of the Prime Minister. Is not your access to the Prime Minister made easy? If you have to work with the Spanish, is it not easier to work through Jesus? It is a facility. Likewise to work with Germans, to have a German friend who knows English or who knows Telugu is a facility to make entry. This is a 3rd ray quality of intelligent utilisation of the divine intelligences to reach the ultimate divinity. You don't have to disregard all the intelligences of all the planes, just because you worship the God Absolute. The one who is in love of God conceives thousand ways of worshipping and those who are time-tested have greater impact on us. That is how these most ancient prayers continue to live and inspire.

TWELFTH HYMN

आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।
नि च देवीं मातरं श्रियं वासय मे कुले ॥

*ÂPAH SRUJANTU SNIGDHÂNI CHIKLÎTA VASA ME GRUHE
NICHÂ DEVÎM MÂTARAM SRÎYAM VÂSAYA ME KULE*

Chikleeta	: Sage Chikleeta
Apaha	: the waters of life
Snigdhani	: the glittering ones
Srujantu	: may they create
Me Gruhe	: in my house
Vasa	: to live
Maataram	: Her, who is the mother
Sriyam Devim	: Her, who is Goddess Sri
Me Kule	: in my clan
Ni Vasaya	: make her live

MEANING:

Oh Sage Chikleeta! You see that waters of life create beings on earth that are glittering and radiant with life. To that effect you live in my house. You pray the Goddess of Splendour that She continues to exist in my clan.

COMMENTARY:

Vâsaya Me Kule is common between both the hymns.

Vâsaya - please reside

Me Kule - in our groups, or in our clan, or in our house, or in our family.

It is according to how you identify your group. You can take the whole human family or you can take you, your wife and your child or you can only take it to yourself depending upon your concept of inclusion.

Mâtaram - O Mother!

Devîm - the aggregate of all lights of the universe, the original light

Srîyam - splendour, welfare, the light of *Ajna*

SA is the sound relating to *Ajna* centre. The fire of *Ajna* is called *Srîm*. The fire of golden light is *Hrîm*. The light of the Word is *Aim*. The light of joy is *Klîm*. You find all these sounds in the fire ritual: *Aim*, *Klîm*, *Srîm*, *Hrîm*. Anything ending up with *îm* is relating to the light, because light is the Mother. Here the Mother is prayed to be in our family or group. We are all one family. But it is all how you define what your family is. When you generally feel that we all belong to one family and interact in that manner, I have many houses to live. If I think my family means my wife and my two children, then I have only one house to live. Commercially also it is more profitable to think larger! Even if you are a student of economics, it is better economics that you share with others, so also the others will share with you and then it is splendidous.

You have to increase your own circumscription of 'I Am' or ours. As much as you enlarge, so much it is splendidous. So, here the hymn again seeks the habitation of the Mother in our group, in our family, in our race and for that the agency is another patriarch. It is called *Chiklîta*.

Chiklîta - the sprinkling patriarch. He is the one who sprinkles pure waters of life.

Âpah - pure water. Pure waters are full of life.

Srujantu - to manifest, to create

Âpah + Srujantu - creation of pure waters of life

Snigdhâni - specially pure crystal-clear waters of life

Where should he sprinkle? He should sprinkle in our houses, the bodies. We are also seeking that patriarch to live with us and favour us. Earlier we wanted *Kardama* to stay with us. Now we are asking the sprinkler to stay with us, so that he will sprinkle fresh waters of life. That means a clean and pure vital body, a reinforced vital body. Reinforcement of vital body is possible through activities of purity, which are described, in the earlier hymns.

Having taken a vow to be pure, having conducted oneself in purity, the worshipper is now asking for the golden hue and also for full vitality, so that immortality is eventual. Our death is due to the gradual recession of vitality and due to destruction of the etheric body. While the physical body of flesh and blood is with us, we have to first strengthen our vital body through a discipline vis-à-vis the outer life and develop the body of golden light.

The intelligence relating to the vital body is *Chiklîta* and the intelligence relating to the golden body is *Kardama*. We are seeking them to be favourable to us and thereby make it easy to gain the Presence of the Mother. That is how the two hymns are conceived. The hymn relating to *Chiklîta* relates to the life-giving energy as between etheric and physical. Please remember, life

principle exists through all the seven planes. That was explained in the beginning, when I was speaking to you about *Asva*. Life exists on the physical plane, on the etheric plane, causal plane and even on the planes beyond. As soon as the light emerges, life emerges. Light and life are concurrently born along with time and force.

Here the sprinkling of waters relates to the development of the body of flesh and blood to full health with the help of the vital body. That is the prayer here. It is a kind of germinating principle, the germination of life in us. *Chiklîta* also has the ability to make the matter wet. Unless the matter is made wet, life cannot spring. The earth is made wet by rain. Consequently there is the growth of vegetation and the growth of life. That is in relation to the planet. The healthy growth of limbs and the healthy reflex actions of the limbs and the full growth of the body depend upon the degree of vitality. In a fertile land the tree can grow up to its optimum.

That fertility is the life principle in relation to the matter, which is conducted, by a principle called *Chiklîta*. He is the sprinkler that makes the matter wet; the matter of the planet and the matter in us. Matter in us means the matter in all the beings. That is what exists in us as the vital body and what causes the related assimilation of food taken. The original understanding of food is also different.

Food originally meant the resultant energy out of our eating. What we eat is not food! The result of what we eat is food. If we assimilate well and build the related energy and keep the body fit, that energy is called food. If that what we eat does not give energy, we are eating something other than food.

We have shifted our identity of food from the original understanding of assimilation to its raw material. That which we call food today is the raw material relating to food. When it is put through the process of digestion and assimilation, it generates energy. That energy is originally conceived in the scriptures as food. We can only consider that as food, which can be assimilated by our body and which in turn, gives us energy. If that which we eat is not assimilated, it becomes poison. So, all food is not food. We call all that which we eat as food, but it is not food!

If you go to the precise original definition of these words, we can understand what exactly our elders meant by food. By food they meant that which we can assimilate and which gives energy. If something is not assimilated, that is not food for you. Potato may not be food for all. It may be good for somebody. What is food for one is not food for others. Lentils may be food for some, but not for all. You cannot make a general rule. Each person has to find what keeps his body energetic.

If we have disease, the scriptures very clearly say that the disease is the result of wrong understanding of food. If you carefully analyse what you eat and then know what is good or digestible for you, avoid other things. Even when you know what is digestible, avoid large quantities. We have to decide the quality of food, quantity of food, its purity, and our attitude towards it. These are all the regulations that would result in really eating food. Man eats not only to energise himself but also to get sick! If there is a deeper sickness, it is the sickness that demands food from inside that which helps the sickness to grow.

Mostly the sickness, which is the anti-life in you, keeps demanding its food and slowly it will put you off. That is why those who drink cannot come out of the drink. Those who smoke cannot come out of the smoking habit. Those who eat unhealthy food cannot come out of it. To those who like sweets the nature gives the message: “Don't eat sweets”. Our attitude towards sweets shall have to be changed. If someone has more pressure of blood, the message is clear, “Take less fatty food or fat-free food, and don't use salt”. Excessive use of salt and sour liquids can pump up the blood pressure. The blood is not kept pure, when fats accumulate in the blood.

If you see the book 'Esoteric Healing', Master *Djwhal Khul* gives some hints to some diseases. He traces all

rheumatic arthritis to the romance with food. There are people who have great desire for food and they indulge in excessive eating and feeling about food. Those are the ones who get rheumatic arthritis. Likewise, in the Science of *Ayurveda* and *Yoga*, they have given many hints about health.

You know the centers or the *Chakras*. In-between these centers or *Chakras*, there are the planes. All these planes are planes of life and each plane of life is seen as an ocean. The ocean between *Muladhara* and the Sacral is called the salty ocean. There is much salt water surrounding the Earth. In man, the planes are built one within the other, and for the Earth the layers are built in the contrary way. For us inside the material there is the water and then you get fire, then you get air and then you get *Akasa*. This is how the centers are.

For the Earth it is the other way. That is why we are on the Earth. Its formation is just opposite to our formation. For us, the innermost chamber is the White Island. For the Earth the outermost boundary is the White Island. This you can see both in Secret Doctrine and also in *Bhagavata*. That is how we are linked to Earth. Earth's South Pole is our North pole, and hence we are linked to Earth. Coming back to us, the immediate layer inside is of salt waters. That is why if you taste your sweat, it is a bit salty. It does not taste

sweet. If the proportion of salt increases through salty food, you get diseases. If you do not want to have excessive emotional pressure, you have to keep your salt habit at its minimum. A *Yogi's* tongue rejects, if there is a little too much salt. By nature he eats less salt.

Between sacral and solar plexus there is an ocean of sweet. If the sweet that you supply is not to be assimilated, the pancreas says, "No, thank you, I don't want to cooperate with your sweet eating." Oblige the body! Give the body what it wants. Don't give what you want! To a petrol vehicle you have to give petrol. For another type of vehicle, you have to give gasoline and for an aeroplane, it is still different. You cannot say all this is the same fuel. We had coal engines, steam engines, diesel engines, and today we have electrical engines among railways. We cannot give gasoline, steam or coal to the electrical engines. As the bodies evolve, they decide what is the fuel for them. If your habits are not in tune with what the body demands, your alkaline balances go wrong. You cannot afford to lose your salt balances and your alkaline balances.

Between solar plexus and heart there is an ocean of alcohol. Alcohol in the sense, it secretes certain liquids which give you sleep. There are foods which can give you sleep. If you eat heavily also, you get it. That is how sacral centre always demands everything in its excess. If it cannot

be assimilated, the food brews over there. There is a regular fermentation like a brewery, a distillery, and then it secretes fluids, which will cause you laziness, dull brains, inactive body and always feeling like sleeping. Such persons always look for a comfortable bed, because they are anxious about their sleep and they always plan very well for their sleep.

Between heart center and the throat center there is a milky ocean, where you have much light. That is why milk as a product is strongly recommended in the Path of *Yoga* for many reasons. One of the reasons is that it cleans all the body tissues. It gives all the needed minerals and vitamins to the body. Thanks to our civilization we have even spoilt milk. We do not know how healthy is our milk.

Likewise, between the throat center and the *Ajna* there is an ocean. It is related to yoghurt. Yoghurt means light solidified, because milk is shaky. Beyond throat it is a question of how solid is the light, how stable is the light. Between *Ajna* and *Sahasrâra* it is crystal pure water. It is called the 'waters of the heaven', and in *Sahasrâra* there is the White Island.

All this is just information to think about which kind of food effects in which center and how are we to gradually evolve in our eating habits. I said all this because of assimilation which relates to the vitality aspect in us, and

that is presided over by a patriarch called *Chiklîta*. He sprinkles waters of life and keeps the system intact and enables transmission of energies from higher centres. That is why there is full life and there is full expression of the light.

Chiklîta is requested that he may be favourable and reside with us, so that we experience the splendour of life, the intended welfare. All beings are wished well before they are sent on to the planet. So, the intended welfare can be experienced.

THIRTEENTH HYMN

आर्द्रा पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् ।
इन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म अ्वह ॥

*ÂRDRÂ PUSHKARINÎM PUSHTIM PINGALÂM PADMA
MALINÎM
CHANDRÂM HIRAN MAYÎM LAKSHMÎM JÂTAVEDO
MAMÂVAHA*

Jatavedah : Oh Fire, the birth-place of Wisdom
Aardraam : red and moist
Pushkarineem : one who causes fullness
Pingalaam : of honey colour
Padmamalineem: bearing a wreath of lotuses
Chandraam : the Goddess presiding the Moon
Hiranmayeem : of Golden Colour
Lakshmeem : the Goddess of Wealth
Mamavaha : may She possess me

MEANING:

Oh God of Fire, the birthplace of Wisdom, may the Goddess of wealth possess me. She is the splendour of fullness in glowing red, who radiates honey colour. This Goddess of the Moon shines in golden beams and is found decorated with a garland of lotuses. May the Goddess possess me.

COMMENTARY:

Most of the terms are explained in the previous hymns itself. Hence it should not become difficult to pass through the two hymns.

Âdrâm - This was very elaborately described in the beginning. I make a brief recapitulation.

Âdrâm relates to the coral on the physical plane. The corals which people wear as chains around their neck are expected to bring splendour and luck. The colour of the coral has the related warmth of the heart. It is recommended that this coral chain is held inside touching the skin, but not outside for show. It gives the necessary warmth of heart and stimulates cordiality. The warmth of any person, not the body heat, is what comforts the people around. A person with warmth of heart is liked by all. People would like to meet him again and again. They don't get

satisfied any number of times they meet him. This is the warmth in the higher degrees that enables one to stand fit for Initiation. It is not only the head! Head and heart have to be balanced. Many times the warmth of the heart should extend and then the head should follow. It should be the approach of every truth seeker, that the heart is larger and gives comfort to the surroundings and the head follows the heart. That is the Path of Hierarchy.

If we wish to follow the Path of Hierarchy, we have to develop necessarily cordial qualities. Cordiality, if ignored and if the head foreruns the heart, there will be cardiac arrest. Please ensure, if you wish to invoke the name of any great one, that the first step of the day starts with cordiality and the last step of the day concludes with cordiality. Each one has to see for himself how much cordial he is, and not expect how much cordial others are. This is the most important term relating to the qualities of the Mother.

The blood also relates to the term *Âdrâm*. Then the cordial quality and the cementing force that keeps our body together. The life force is also called *Âdrâ* and the deep belonging that we feel towards the divinity is also called *Âdra*. It is the warmth of the divinity that gives the real solace to the Soul. That warmth is distributed by the Soul who receives. That is why the universal cementing

element is called *Ârdra*. The body is kept together by the life force. The planets are kept together by that force. The Solar systems and clusters of Solar systems seen as stars in the firmament - all are seen to have been knit together by the invisible force called love which is presided over by the Mother. That is also called *Ârdra*.

There is also a constellation called *Ârdra* among the 27 constellations. It is in the 3rd decanate of Taurus where you find a constellation *Ârdra* with slightly reddish colour. It is that constellation through which this quality is supplied into the zodiac.

Pushkarinîm - a lake of lotuses.

A lake of lotuses is seen as beautiful. It is a symbol for meditation to visualise a lake of crystal clear water filled with lotuses, preferably white lotuses. Contemplation upon the white lotus helps unfoldment of consciousness. You can visualise in your forehead as many lotuses as you can in crystal clear waters. The whole blue of space is seen as the lake by the Seers, and all the clusters of Solar systems seen as stars are likened to the lotuses.

That is how the Mother is worshipped as the blue unlimited and from out of her there are the clusters of systems unfolding. That is how She is worshipped as a *Pushkarinîm*.

It also means,

Pushti Karini - She fulfils.

She is fulfilled, because She is the truth bearer. We find a very noble character in *Mahabharata* called *Satyavati*, the truth bearer. The noblest being in the universe can only be the one who bears the truth and truth is God. Truth is partially understood through religion. Religion is too small to contain truth. It can only pave way to truth. Truth can be found by each one by himself, within himself. He can seek the helpers who found truth. It is a choice given to him. It is not necessary that he should seek from those who have known truth, but it is a facility.

The truth bearer is originally and essentially the Mother and hence She is capable of bestowing that fullness and fulfilling people at all levels and hence She is compared to a lake of plenitude that bestows plentiful to the beings. That is how *Pushkarinî* is seen. *Pushkarinî* is the blue sea of the space and within that lake there are clusters of systems like lotuses unfolded and the other meaning is: She is the one who can bestow plenitude and bestow those lotuses to all who seek.

The *Chakras* unfold into lotuses easily in the one who follows the Path of Mother. As I said in the beginning: Mother means the universal consciousness.

Pushtim - all-round development

If someone is round, we say, he is full. That is why among all the symbols the sphere is seen as the most perfect symbol. It has no angles. The cube is also a perfect symbol and it has right angles, but still they are angles. In the case of sphere there are no angles. All angles are rounded up. If one becomes a grand Master and is bestowed the 33rd degree of Masonary, he is said to be rounded up of all angles. There is no angle in him. He is just a globe. It does not hurt like an angle. It does not suffer inversion. You can put it upside down, you can put it sideways, you can put it in thousand ways and still it appears the same. That is *Pushti*. That is fullness. That is the zero which can be positive and negative alternatingly. It is not the way we understand negative. Negative means: it can be potential, it can be manifest.

When it is potential, it is seen as negative by the observer. When it is manifest, it is seen as fullness. Only fullness can have the ability to be nilness. Others cannot be nil. If you can be nil, you can be full also. If you are 1, there is 9 to counter it and make you zero. If you are 2, there is 8 to counter it. If you are 3, there is 7 to counter it. If you are 4, there is 6 to counter it. If you are 5, there is 5! It is complementary and not countering. That is why in many theologies the Son of God is given Number 5. The *Kumaras*

are 5 in 3 planes which makes 15. 5 is Son of God in one system. If you grow more than 5 and become number 6, number 4 can counter you. If you become 7, number 3 can counter you. If you become 8, number 2 can counter you., and if you become the biggest number 9, just 1 is enough. Very often big personalities are neutralised by very simple people.

Only 10 is the perfect figure. All other figures, unless they learn to be complementary, have problems. Only 5 does not have problems. That is why the *Kumaras* have no problems in any plane of existence. They can freely work in any plane of existence, because they can find their level with the people they are dealing with. If you maintain a fixed level, you are happy with those who meet you at that level. A person who is of higher level or lower level cannot become comfortable to you. There are people who feel they are of higher level, and they are not comfortable with people whom they think are of lower level. But the people of lower level can be a challenge to the people of higher level and vice versa. So, where do we meet level? At number 5! And what is the 5th sign? Leo! What is its quality? It is Love! It is Cordiality! That is the only level in creation. Other levels are upside down and they have to set up again to get upset! Only God is perfect whose number is 10 and the Son of God whose number is 5. Others have problems of

levels. For the intellectuals the emotionals are a problem. But even in the emotional, the divinity has no objection to reside in, but the intellectual has a problem. That is why intellectuals are always encountered by emotionals and emotionals have problems with intellectuals, because the emotionals feel that they are disarmed before the intellectuals. Each one has to learn from the other and find a higher agreement. Superiors have conflicts with inferiors. Inferiors have conflicts with superiors.

The *Devas* and the *Asuras* have always been fighting, but with a Son of God neither the *Asura* fights nor the *Deva* fights. They follow the golden middle path and meet levels. It requires some Mercury to meet levels. People who don't use their Mercury cannot meet levels. Mercury can find the level. When we speak of Mercury level, it measures up. If the heat is too high, it raises to meet. If it is cold, it can come down and meet. In simplicity meet the intellect with intellect! Meet the loveable as the loveable! Meet a manipulator as manipulator! Meet a business man as a business man! According to you I meet level. That is fullness.

It is not possible for people who are fixed. People are fixed in many ways. Their fixation with their dogmatic concepts can never make them flexible and as much as man is not flexible, so much he suffers. This you have to learn

from the lives of the initiates. They meet levels and this quality is with the Mother. That is why She is called *Pushtim*.- fullness.

How did the planets emerge? In round shapes! That is also your original form, when you are formed in the womb of the mother. Everything starts as a bubble. Space also starts as a bubble. It does not emerge as a cube, and it cannot emerge as a triangle, because we like triangles. If someone is too fond of pyramids, still this pyramid cannot come by itself. Be it pyramid, be it equilateral triangle, be it square, be it cube, all polygons merge in the sphere. That sphere is indicative of a totally rounded up situation. That is why it is called cosmic egg, this egg, that egg. That is *Pushtim*.

Pingalâm - the nerve that moves you upwards, *Pingala Nadi*.

It is the *Nadi* or the channel of light that moves you up. It relates to the law of evolution. *Ida* relates to involution. The Mother is both *Ida*, *Pingala* and *Sushumna*. The hymn only speaks of *Pingala*. That is the immediate requirement of the truth seeker. *Ida* is done. That is why he is here with all the impurities. Now he wants to rise. The hymn is for those who wish to rise in their Consciousness. Once he raises, then he can position in the center. That is

why in all worships *Pingala* receives attention. Manifestation is through *Ida* which is an involutionary process. Materialisation is through *Ida*. Spiritualisation is through *Pingala*. Then centralisation happens after we have mastered *Ida* and *Pingala* and hence *Pingala* is spoken here.

In India they conceived Ganga as *Ida* and Yamuna as *Pingala*. It is for that reason in the scriptures they say that *Krishna* is found on the banks of Yamuna, but not Ganga. Though Ganga is more famous and considered the holiest of rivers by the Indians and they take regular dip into it. But *Krishna* is found always on the banks of Yamuna, meaning: the *Pingala*.

Pingala gives you spiritual experience, divine proximity, Presence of your Master and the ultimate Presence is the Presence of the Mother as light. The colour of *Pingala* is honey colour. It is transparent golden yellow colour which enables you to gain real spiritual experiences. That means, even the golden hue which we have been speaking of, at its transparency level it is called the colour of *Pingala*. That means, vis-à-vis the etheric body you have gained the most advanced states. Then you can dance with *Krishna* - the universal consciousness with you as the individual consciousness. It is a poetic presentation in that manner in the scriptures. *Pingala* relates to the *Nadi* relating to the unfoldment of consciousness, the entry gate

into spiritual experiences, and at its advanced states it enables you to have divine romance. Since it is honey coloured, honey also came to be as an important aspect in spiritual life. People should use honey daily in their life and it should be as natural as possible, because now we are making everything artificial. The impact of honey on the body is very well elaborated in *Ayurveda*. The fat in you is easily burnt, if you take a lot of honey, because honey gives heat and heat eats away the extra fat in the stomach. But you should be able to bear with the heat. That is why for all heavy weight situations *Ayurveda* suggests frequent drinking of honey with water. It will burn up the fat which is a kind of heavy manifestation.

Even otherwise to tone up the intestines and the digestive system, you need to keep a big spoon full of honey in the mouth and gradually taste with the tongue and the palate. Don't be in a hurry to gulp it. The tongue gets alerted, awakened and the tongue is the total representative of the intestines and the digestive system. How clean is your tongue tells an *Ayurvedic* doctor how clean is your stomach. Unclean tongues are indicative of unclean stomachs. Daily cleaning your tongue is as good as cleaning the stomach. Don't think I am trying to impose some Indian habits on you. Whether it is Indian or not, it is healthy. Because the tongue is the ambassador of the

stomach and the tongue should always taste agreeable to the palate. People may not know, the tongue has a natural taste by itself. When it is coated with too many things and not cleaned, you lose the taste. A tongue that has lost taste can no more relish the real taste of food. A clean tongue will repel anything that is unclean in the food. There is a science of tongue besides the various sciences that we learn in spiritualism. The science of tongue is very important.

Only the nose and the tongue have a double function. The eyes do one function, the ears do one function and the skin does one function. But the nose and the tongue do two functions. Nose takes in and gives out. Nose does not say, “I will only inhale. I will not exhale.” Likewise, the tongue, it takes in food and gives out speech. To keep it clean both ways are important. The tongue is toned up, when honey is taken daily as the first item. If you can clean the tongue and do it, it is still better. That is a bit about honey which also is called *Pingala* in Sanskrit. Honey does a lot of good. It cleanses the body and thereby enables the body to do practices that can cause unfoldment of consciousness.

Pingalâm - the Mother is honey coloured. She causes evolution, She presides over all upwards movements, all teachers, scriptures, wisdom, etc. They are all her implements to uplift the beings to the kings of

beauty. That upliftment happens only through *Pingala*.

Padma - the lotus, the sound, the letters, the colours

Malinî - the garland

The Mother is holding a garland of all that, meaning: the groups of sounds, the groups of colours and the groups of symbols. They are all the garland around her. If you wish to be a student of symbol, or colour, or sound, the source is the universal consciousness who is worshipped in a beautiful female form wearing a garland of lotuses. That is how She is called *Padma Malinîm*. The whole creation is her garland, because the details of creation are like lotuses. Visualise the blue upon which there is the galaxy as a garland. Now they say there are more than one galaxy. It will be unlimited as we keep on knowing. So, She is the one who wears garlands after garlands of lotuses.

When you have such grand concepts to comprehend, the mind enlarges and enlarges to comprehend and in the process of comprehension it gets absorbed into *Buddhi*. That is how there is the surrender of mind to *Buddhi*. Such a mind is a lighted mind. That is what is referred to as the light in the head. A mind that is contemplating continuously upon the grandest concepts of light, is continuously rubbing itself against light, and in the process it becomes light. That is the purpose of worship.

That is why there are so many cosmic aspects of light given through varieties of terms.

Then the second line: *Chandrâm - Chandra*

It is the principle of receiving and reflecting. It receives reflection and again reflects. In the process it remains transparent and brilliant. If we receive and cannot distribute, we are not transparent. People who receive wisdom and are not able to distribute cannot be transparent. Anything you receive, you should be able to distribute. Then you become transparent. The secret of your becoming light is your ability to transmit that which has come up. You get divine knowledge, you distribute it day and night. You receive material knowledge, don't hold it, distribute it! You receive money, distribute it! You receive material, distribute it! You know the science of health, distribute it! Any branch of knowledge, be it relating to the divine or the wordly, distribute it! You receive information, distribute it!

That is what is today demanded as transparency and communication. Even the United States are demanded of it. Be transparent! Be communicative! Don't sit on the peak of the mount. You are not safe. Get back to the valleys along with us. If you are on the peak, the wind can blow you out. Then the one at the peak says, "If we are in the valley,

the waters can sweep us away.” So, what is the way? The golden middle path! Not to be on the peak, not to be in the pit of the valley, but to be at some sensible height, where you are not hit by wind and not swept away by waters.

Transparency is what is described as *Chandra*. It is frequently said as Moon and when we say the Moon, we only know the Moon we see. The Moon we see is one satellite that conducts the moon principle. Sun also conducts the moon principle. It receives and gives. Central Sun also receives to give. Cosmic Sun also receives to give. The universal Mother also receives to give and hence the original *Chandra* is the Mother. The original Moon is the Mother. In times of *Pralaya* She is depicted as the crescent moon on the head of *Shiva*. So, when the creation is not, *Shiva* is said to be. Then the crescent moon shows that She is potentially existing on his head and as She waxes, *Shiva* gets into the background. He is the background of her.

That is how the *Vedic* mythology speaks. In the new age terminology, we say, ”The God Absolute is potential with manifestation and the primary manifestation is light.” When light manifests, he gets into the background and taking the support of the background the light manifests all this creation. Just like the movie screen when switched on, you see the light. Then you don't feel the screen, and on the screen, when there is imagery, you don't even see the silver

screen. The imagery is creation, the silver screen is the Mother, but the background is the Father, the screen unlit.

In your television you have the black screen. If the screen is black, the television is considered more effective. It reflects the light better and also reflects the colour better. So, the black screen of the TV is the Absolute God. It is potential for white screen, and upon the white screen there is the imagery according to a program. So, *Chandrâm* is the first emergence which is called light.

Hiran Mayîm - It was explained in two stanzas, the golden hue, the golden rays, the golden body which is called etheric body or subtle body.

The golden world, the *Hiranya Loka*, which is our immediate next step and which would enable us to overcome our ignorance of death.

Lakshmîm - It is essentially the universal symbol.

The Mother is the symbolic presentation of God. There is no other way to see God. If you are to see God, you have to see him as light only. Otherwise you cannot see, though He is in-between us. The God Absolute is in-between us and within us. We can't see. That is our problem. So, to give his Presence, He has to manifest as light. There is no other way for him. That is how He represents himself as

golden light, as diamond light - all this is symbol. Sound is symbol, light is symbol, time is symbol, colour is symbol and forms are symbols. The symbol is essentially the Mother, and Mother itself is a symbol of the Father. That is why She is called *Lakshmi*.

Lakshmi means symbol. Each one of us is a symbol, of what we are. Our name is symbolic of that energy. When it is bitter medicine, the very word is “Uh”. When I say ice-cream, the very name itself makes it joyful. So, ice-cream is symbolic of something, bitter medicine is symbolic of something. All names are symbols. All forms are symbols. All colours are symbols. All sounds, numbers and planets are also symbols. All planets and constellations are symbols. All is symbol! Creation itself is a symbol. That is *Lakshmi*.

Jâtavedo Mamâvaha - The One from out of whom the *Vedas* are born, and again He is born out of *Vedas* as fire. That is *Jâtaveda*, the Foremost One, *Agni*.

We are requesting *Agni*, *Jâtaveda*, “Such a Mother, whom I have been describing, please ensure that *Mamâvaha*, that She is received and She is established in me.” The prayer is, “please bestow such a Mother on me.” So, we started the prayer to *Agni*, then we came to the Mother and now we are coming back to *Agni*. It is called 'ritualistic order'. As you open, so you close.

FOURTEENTH HYMN

आर्द्रा यः करिणीं यष्टिं सुवर्णां हेममालिनीम् ।
सूर्या हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

*ÂRDRÂM YAH KARINÎM YASHTIM SUVARNÂM HEMA MALINÎM
SÛRYÂM HIRAN MAYÎM LAKSHMÎM JÂTAVEDO MAMÂVAHA*

Aardraam	: red with the rays of rising sun
Karineem	: the female elephant, or the ray of light
Yashtim	: having its trunk as a beam
Suvarnaam	: of good coloured or gold coloured, also having sonorous sounds
Hemamalineem	: garlanded by golden glow
Suryaam	: the Goddess who is the splendour of the Sun God
Hiranmayeem	: who, full of golden beams
Lakshmeem	: having the creation as Her symbol
Jataveda	: Oh Fire! Who gives birth to the Wisdom
Mama Avah	: let her possess me

MEANING:

Oh, Brilliant Fire! You bring the light of Wisdom as my dawn with its red ray before me, to bring the splendour of the Goddess Lakshmi, with her lifted trunk of elephant and the golden yellow glow around Her. May the Goddess of Splendour possess me as the Dawn of my day.

COMMENTARY:

The 14th hymn is very similar to the 13th hymn. Many words are common.

Âdrâm - It is the 3rd time we get this term. We have earlier studied this. It speaks about the coral, the cordiality, the viscosity of blood, the love, the universal cementing force and the constellation of coral which is in the 3rd decanate of Taurus.

Karinî - groups of elephants

The Mother is surrounded by groups of elephants. Elephant is again a symbol, and one of the profoundest symbols of *Vedic* symbolism. Elephant stands for beings of light, initiates, Masters of wisdom. Around the Mother ignorance cannot prevail, only units of light, units of awareness prevail. Elephant stands for sound and is a symbol of Jupiter. Jupiter is a symbol of cosmic sounds and

also stands for triangles, the sounds that network the triangles of creation. The head of the elephant and the triangle are almost similar, except that the elephant head is more artistic. So, wisdom sounds, cosmic sounds, solar sounds, the sounds that cause creation are around the Mother in groups, and the sound of sounds is the sacred word, and that sacred word is the means to reach her and her presence. That came in the original hymn as *Hastinada*.

Karinî means the groups of sounds, the groups of wise men, cosmic, solar, planetary. There are initiates at cosmic, solar and planetary planes. They are always around her. She is a big empress with all cosmic sounds, cosmic colours, cosmic symbols around her.

Yastim - Yagna - the sacrificial ritual.

She is the chief of rituals that conducts the sacrifice of the Cosmic Man. She cooks the Cosmic Man and the sacrifice is called 'Man Sacrifice'. Only when the Cosmic Man is cooked, the creation appears. The beauty of the Cosmic Man is: He is cooked, but He remains uncooked. He cooperates to form all this, but He remains, wherever He is. That is why existence is existence, be it planetary, solar or cosmic. He cooperates, and all is in existence. The ant is in existence, the creator is in existence, the plant is in existence, the planet is in existence. From the smallest to

the biggest conceivable - in all existence is existence. That is how She prepares the creation. That means, She cooks, but the material remains intact. It is a mysterious cooking.

Yasti means the principle of sacrifice and She is the backbone of that sacrifice. If you see a ritualistic *Ashram* there is a central column. That central column is called *Yasti*. There is also *Yasti* in us as our vertebral column. Within that the man exists, and it is his energy that is expressed by the Mother through the centres, or lotuses, or *Chakras*. Those are the plexus, from head to *Muladhara*, and from the plexus there are the nerves and *Nadis*, and with those nerves and *Nadis* as basis, you have the rest of the body built.

For your and my creation the central column is the *Brahmarandhra*, within which there is the *Sushumna* which is our existential energy. With that as basis the three *Nadis* spring: *Sushumna* as *Ida*, *Pingala* and *Sushumna*. Then there is the plexus and the related further manifestation as innumerable nerves and *Nadis*. The whole is basically cerebro-spinal, and around that there is the gathering of mass, the flesh, the blood, and the bone. She is the column. She is the backbone. She is the support of the whole creation. She is the basis for all sacrifice. If She is not there, no one can prepare the creation. The *Devas* conduct the sacrifice with the help of the light. *Deva* means product of

light and She is the light. She comes out and details into *Devas* and then the *Devas* detail into architects, designers and engineers. All these come in *Purusha Sûktam*, but all of them come from her. She is the central column, and hence She is *Yasti* and She recommends the ritual of sacrifice to all of us: I am invincible and I have become the Master of the universe, because I am eternally in the Presence of the Absolute One. If you also wish to have the eternal presence of the Absolute One, you also conduct sacrifice as I do. Run your life as a sacrifice. Keep helping people and service is the entry into kindergarten relating to sacrifice.

People who don't serve they have no way. They have to go round and round and round the outer boundary of the Temple. People who serve can find the door. Otherwise the door is there, but it cannot be seen. So, She stands for sacrifice. She recommends sacrifice for all beings. The *Devas* do sacrifice. The Masters of wisdom do sacrifice. The planetary bodies sacrifice. The elements sacrifice. The minerals sacrifice. The plant sacrifices. The animal sacrifices and we also should learn to sacrifice. You see the sacrifice of the animal. Its milk is used, its blood is used, its flesh is used, its bone is used, its skin is used also as warm clothings, chappels etc. We cannot boast to be of greater sacrifice than the animal. Our skin and our bones are not so useful as the animal skin to serve. That is why we need to

serve more. The Mother recommends by her own example: Sacrifice! So, all in creation stands for sacrifice. The all sacrificing ritual is called 'the creation': *Tasmât Yagnat Sarvâhutâha*.

Yagna of *Sarvâhuta* means: all sacrifice, all burning sacrifice.

The same word is there in Jewish scriptures. The all sacrificing ritual in Judaism is called holocaust, but then it is wrongly applied to serve something else that happened in the last century.

The creation is a sacrifice and the Mother stands as the symbol of it. This sacrifice is called *Yagna* in Sanskrit, and the name of *Mahabharata* is *Yaja*. *Yagna* is *Yaja*. *Yaja* is sacrifice. If you do *Yaja*, you get *Jaya*. *Jaya* means fulfilment. That is how *Veda Vyasa* has conceived the 5th *Veda* which more lucidly, simply and clearly explains the essence of the *Vedas*. So, *Jaya* means fulfilment, the ultimate victory.

The ultimate victory is finding truth, not winning the war, and *Yudhisthira* gained the ultimate truth. How could he gain the truth? By conducting his whole life as sacrifice. So is the life of Jesus, Moses, and all grand Masters of wisdom. This sacrifice is the greatest message coming from the Mother, and She stands as your backbone,

if you stand for sacrifice. Otherwise your backbone will only give you diseases. We keep saying, my back is paining, my back is not bending, my back is not elastic. It will not, because you have other habits! For the sacrificial one the Mother is the backbone. Otherwise the Mother is there, but dormant with you. There are so many classes spoken on sacrifice. We don't have to speak again.

The primary kindergarten of sacrifice is service. When there is no service, there is no entry even into kindergarten. When there is no kindergarten, there is no occult study. Please note this. From time to time we have to remind ourselves.

Suvarnâm - Here it speaks of the *Sushumna*, the one which is capable of all colours.

We spoke about *Pingala*, the honey coloured one. It is *Suvarnâm*, the original light which is capable of manifesting many rays and many colours.

Hema Malinîm - the golden lotus garland.

There it was white lotus garland. The whole theme is golden and diamond. When we see the books of Master *Djwhal Khul*, the whole theme is etheric body and causal body. Golden body relates to third initiation and Diamond body to the fifth initiation.

Hiranya Suvarna - Here it is the golden lotus.

In the dawn hours and the dusk hours it is golden, and in the mid-noon hours it is diamond or silver. At the peak of the creation it is full like diamond light. When it is beginning it is golden, when it is again disappearing it is golden. That is why you see golden colour during the sun rise or moon rise time or sun set time or moon set time. When it is setting or rising it is golden. You see golden and other colours. At other times, when the Moon or Sun are high in the sky, the light is white or bluish white, and in the case of Sun it is brilliant white. That is *Hema Malini*, the golden lotus garland.

Sûryâm - the Solar principle.

The light of the Sun which is capable of all colours. The prayer is, “O Agni, the One born out of the *Veda*, the One from whom the *Vedas* are born again. Please ensure that this light is bestowed on me, that the light turns favourably on me and the light approaches me, that the light embraces me, and alerts me into That Light, so that I become That Light.” It is so much working with the light. Every hymn speaks of different qualities of the Mother and makes the mind contemplate upon the grand concepts of light which would enable the practitioner to purify himself and walk into light. That is the purpose of the hymn.

FIFTEENTH HYMN

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां ष्रिण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् ॥

*TÂM MÂVAHA JÂTAVEDO LAKSHMÎM ANAPA GÂMINÎM
YASYÂM HIRANYAM PRABHÛTAM GÂVO DÂSYOSVÂN
VINDEYAM PURUSHAN AHAM*

Jatavedaha : Oh Agni, born of the Vedas and the
birthplace of the Vedas

Yasyam : in whom

Hiranyam : gold

Gavaha : cows (the rays)

Dasyaha : servants

Aswan : horses

Purushan : men

Aham : I

Vindeyam : may obtain

Tam : Her

Anapagamineem: who has the nature of not deserting any
one

Lakshmeem : The Goddess of wealth

Ma Avaha : make her possess me

MEANING:

Oh! Brilliant Fire! I pray to you to make the Goddess of wealth possess me. By that I will be able to obtain the cows, the servants, horses, attendant men and the hold of everything. Her nature is not to desert anyone when she favours.

COMMENTARY:

We shall make a brief understanding of the last hymn as also the promise and blessing of the *Veda* in the 16th hymn. It is arranged as 15 + 1, because the 15th one changes alternately: 14 phases of Moon, once with full moon, once with new moon. Thus the Moon is said to have 16 phases in all. But actually either with full moon or with new moon it is 15. That is why the hymn is conceived in 15 + 1 and that +1 is the blessing of the *Veda*. Except two terms of this hymn, the rest of the words were already spoken of in the 2nd hymn. Whatever he asked in the beginning, he is again repeating. That means that his emphasis among so many things that he desired from the Mother is vis-à-vis what is said in the repeated verse.

Tâm - Such a Mother

Jâtaveda - O, You, Cosmic Fire,

Mâvaha - ensure that I am bestowed

Lakshmîm - the symbol of the universe and her symbolic presentation in the universe.

She is present and the God Absolute is present in every detail of the creation through symbol. If only you see everything as a symbol of the Father and Mother, you gain the necessary knowledge. That is a daily practice. If this is not done, the Mother is proximate, yet distant. If you see like this, She approaches you as luck, as splendour, as blessing, as protection, and illumines you because through every symbol it is SHE and HE together that approach you.

When Master C.V.V. very mystically says: “No, it is not HE, it is SHE only”, then people say, “Why only She?” he used to say. “Adam is in Madam”. M covers Adam i.e., Mother or matter causes the veil. Then woman includes man, because wo + man = woman. He was playing with words like this. 'WO' is world organisation! She is the world organisation of man. So, it is woman that organises man. That is how Master C.V.V. used to say. These three statements were very favourite words to him: Man is in woman, Adam is in madam, and HE is in SHE. That is how he used to play and please with small cryptic words and then give out big wisdom. The symbolic presentation of creation is nothing but presentation of Father and Mother. When we see a person, we have to see that person as a symbol of Father and Mother. This is the only gateway. “So, let that

faculty be bestowed on me!” The prayer now is to the Cosmic Fire to bestow that faculty to be able to see and experience the Mother and through the Mother the Father through every symbol that we see, as we wake up till we sleep, and each one who is seeing is also a symbol of THAT.THAT is *Lakshmi*.

Gâmini - the one who moves

Apa Gâmini - irregular movements

SHE is *Anapa Gâminîm*. SHE has not irregular movements. That is the beauty of the double negative used. To every person except the most knowledgeable one there is some irregularity in the world. There is as much irregularity as one is irregular. As much as you are irregular, so much you see irregularity. The nature is not irregular, but She makes veils, and until and unless you can go through the veils, you feel that there are some irregularities.

It is the highest point of knowledge when the man knows that all is in divine order. If others have problems, you say, “It is all in divine order. Don’t worry.” If you have a problem, you cannot feel so! But if you meditate the term *Anapa Gâminîm*, the Mother Nature cannot be irregular. So, the life around me cannot be so irregular to hurt me. There is something irregular with me. If I set it right, the world is okay. If I set myself right, the world is okay. This is the

ultimate finding of those who sought knowledge. Until we have gained this knowledge, we have complaints about people, we have complaints about the world and we have complaints about 'isms'. The Mother knows better. The right approach is, "Let me see, if I fall into order, all will fall into order for me". This is what every initiate knows as he progresses.

You all know what Pythagoras said: "Before you leave the body, reduce one fool in this world, and that is no other than you". So, if you overcome your foolishness, the world is no problem. The world is as much a problem to us, as we are foolish. So, same thing is there in *Veda* that the Mother is not irregular. If I worship the Mother, I shall also gain the faculty of not being irregular, and I shall also be in tune with her splendour of creation and enjoy that splendour.

Yasyâm Hiranyam - from out of whose golden hue. The seeking is about the golden body, the diamond body.

Prabhûtam - emerge

From out of her golden hue emerges

Gâvo - the cows,

Asvan - the horses.

Dâsyo - assistance. It is one more term that is added.

Gâvo, Asvan - the cows and horses and the related symbolism we described in the 2nd verse.

The cow is the Word. I spoke to you about the divine cow *Kama Dhenu* which can be milked to get all fulfilment. So, the student is once again repeating them. The hymn means - The Mother from out of whose golden hue, I get knowledge of the Word, I get life force replenished and thus, *Dâsyo*, I get a lot of assistance from the surrounding beings.

No man can do things to a great extent, unless there is a team supporting him. Intelligent people carry the team along. Others can only achieve little, because they do not carry the team along. It is the team that brings greater success. In order to be able to do team work, you need to have people who help you around. So, I get the right faculty to ensure that the people around me continue to help me. Let it be a group work! Let it not be an individualised work!

Individual cannot go very far. Group work goes farther. I need not tell you the detail of it. The strength is in unity, and that unity is by being with all, not trying to be special, and not trying to discard others. The one who is capable of cordially linking up to others achieves greater accomplishment than the one who feels himself special and excludes himself by his or her own speciality feeling. As much as I care you, so much you care me. As much as I donot

care, so much you do not care. What you give, comes back to you. So, keep giving friendliness, cordiality and people respond to your call and they are willing to help you and the tasks are better accomplished.

Dâsyo - assistance

Dâsya - those who follow with cordiality what you do and contribute to the work. Contribution does not only mean Euros. Psychological cooperation, intellectual, mental, emotional, physical, all this cooperation is required. If I demand cooperation, it will not come. First you cooperate with others. You keep on cooperating with people. Surely and definitely they start cooperating with you. Our problem is, we look for cooperation, but we do not cooperate. We always start at the wrong end.

The right end is that we start working in cooperation. After some years it will come back. That is the law. It is not that I cooperate for a moment now and look forward for your cooperation for the next moment. We are too quick in expectation, and we do too little before we expect. That is why the assistance that he is seeking here has many layers of understanding behind.

That is *Dâsâs*. *Dâsa* + *Asva* has become *Dâsyosvâ* in Sanskrit grammar.

Purusha - the persons

What is sought is: *Gavo*, the Word, *Dasya*, the assistance, the helpers, *Asvan*, the life force and *Purushan*, the favourability of the people, because it is one person as many persons. If persons in large number are not agreeing with you, it means that the Cosmic Person is not pleased with you. The intelligence is to ensure that the disagreeable ones also will slowly agree. That is wisdom. To work with those who do not disagree is not a big thing. To work with those who disagree with a cordial attitude is 'the' thing. As you progress in life, if you keep making more and more enemies, it means the technology you have is wrong. If you make more and more friends, it is the right technology.

So, he is seeking from the Mother the favourability of the Cosmic Person through persons. That is what always Master *E.K.* used to say: "The group is the Master. Do not do anything which cuts across the interest of the group." Once a very important worker was working carelessly with the group. Master *E.K.* told him once, told him a second time, and then for the third time he said, "If it happens again the Master will throw you out, and for life you cannot be with this group. Be careful about the group. Never speak ill of the group. You have to work, as if the group is the Master. If you condemn the group, criticise the group regularly, you

will be out.” Touch wood he was out! The whole group threw him away. Then the Master said, “I told you.” It happens. It can happen to anyone. No one is an exception, because the group is the Collective Person, and the Master is present as the group. That is how we have to recognise the group.

If we have differences, we can always talk and sort out. We cannot promote it. The idea is that the great ones have always turned even the enemies as friends and in our cases all initial acquaintances turn out to be associations and the associations bring us together and we become familiar, and when we are familiar, before we become friends, the familiarity breeds contempt. That is the danger, and it should never be allowed to happen. The Mother helps to work it out. The favourability of persons, the life forces (horses), the word, the wisdom (symbolically presented as the cow), the helpers and then the golden hue - all this is born out of the Mother. “Such a Mother who is ever knowing and is never irregular, and such a Mother who is symbolically presented around us may be bestowed on me, and for that reason I worship You, O Cosmic Fire.”

Since the worship is starting with Cosmic Fire and concluding with Cosmic Fire, the 16th hymn gives a practice, which can be carried out as an option. The prayer is enough, but an option is also given. That is the 16th hymn.

SIXTEENTH HYMN

यः शुचिः प्रयतो भूत्वा जुहुयादाज्य मन्वहम् ।
श्रियः पञ्चदशर्चं च श्रीकामः सततं जपेत् ॥

*YAH SUCHIH PRAYATO BHUTVA JUHUYAD ADYA MANVA HAM
SRÎYAH PANCHA DASARCHANCHA SRÎ KAMAHSATATAM
JAPETH*

The summary is:

Whosoever with purity of body and mind daily worships the Mother with 5 and 10 hymns, that means 15 hymns, with deep veneration and devotion, and while doing so, offers ghee to the fire, shall be fulfilled. That is the promise of the *Veda*. We are seeking the presence of the Mother through fire as the medium.

That is the reason why the 16th hymn says,

Yaha	: whosoever
Suchihi	: with pure body and mind
Prayato	: a sincere effort
Bhutva	: makes
Anvaha	: daily
Juhuyad	: offers to the fire
Adya	: ghee
Srîyaha	: the splendid

For this Master *E.K.* has given an explanation. There are two ways of worshipping. Inside you visualise fire and the light of the fire and keep chanting the 15 hymns. Then it is called a subjective fire ritual. Or if your life conditions permit, you may also do it outside. Do not leave the hymn, because you cannot do a fire ritual! If we cannot do fire ritual along with the hymn, it does not mean that we cannot chant *Srî Sûktam*. Do it daily. Master *E.K.* was doing it daily. There was never a day, when he did not recite *Srî Sûktam* and *Purusha Sûktam*. He used to say, “Those whom I follow in *Himalayas* do it daily and I am not greater than them to abandon the two. If you wish, you may abandon, but I cannot.” So, he was daily chanting both *Purusha Sûktam* and *Srî Sûktam*. If it is new moon to full moon, that means the 15 days of ascending moon, he was doing *Srî Sûktam* first and *Purusha Sûktam* next. When it is full moon to new moon, he was doing *Purusha Sûktam* first and *Srî Sûktam* next. In that process he gave *Purusha Sûktam* during his last two years of his visit to Europe. He had a plan to do the commentary of *Srî Sûktam* also. It was later done by me in 1984 knowing his wish.

According to me now it is better done than before. So, you may use it according to your inclination. May the Mother bless you all on the Path to Light and make even the path very splendid, very enjoyable, full of joy and

experience. Not only the goal is blissful, but the path also should be joyful. That is how the great ones intended, and we shall work it out with the cooperation of the light of the Mother, so that we do not fall into her veils, the veils of *Maya*.

Thank you for your excellent presence.

One of the six keys of the *Veda* strongly suggests to purify the throat with minimum one-hour of utterances of the sacred sounds. The best thing to utter is about the Cosmic Person or the Cosmic Nature. *Srî Sûktam* relates to Cosmic Nature. *Purusha Sûktam* relates to Cosmic Person. When we speak of Cosmic Nature, it is right from the point of its emergence from the unknown, and hence, *Purusha Sûktam* and *Srî Sûktam* are considered as the king and the queen of the *Sûktams* of *Rig Veda*.