

I yearn to surge forward into light like an arrow. My teacher imparted the Word and entrusted it as the bow. My teacher is benevolent. He condescended to lend his presence. I pick up the bow. I set myself as an arrow on it and move forward into subtler and subtlest planes step by step. I stop not until I realize That, the Brahman. I stay every grateful to my teacher.

- A Sagittarian aspirant.

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Dr. K. Parvathi Kumar

THE MYSTERIES OF SAGITTARIUS

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Dhanishta

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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

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

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About the Composer

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

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

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

“Wisdom belongs to none and all belong to Wisdom.”

The Publisher

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Foreword

Dr. K. Parvathi Kumar has been teaching relentlessly over 30 years on a variety of wisdom facets covering yoga, meditation, healing, astrology, colour, sound, symbolism, among others. In this book he presents in a profound way the path of fire revealing the techniques of practice and the characteristics of Sagittarius. According to Dr. Kumar every aspirant is a Sagittarian, for he sets goals and moves forward. This book is useful to every aspirant. It is a pleasant coincidence that Dr. Kumar himself has the Ascendant, Mercury and Moon in Sagittarius.

The teaching was given around the full moon hours of Sagittarius in 1997 during a group life in St. Moritz, Switzerland. The book is a fresh approach for self-realization through the path of Agni Yoga. Astrology holds the key for clearing the way for aspirants on the path of yoga. His presentation of astrology has always been in connection with the practice for self-realization through yoga. May the students be benefited by this presentation.



Introduction

Fraternal greetings and good wishes to the truth seekers, who are gathered here in the snowy valley of St. Moritz in the month of Sagittarius around the full moon (1997). Normally you experience snowy peaks in this land of Swiss, but December offers a different experience. All around including the land is covered with fresh snow giving a glimpse of the White Island.

The month of December, in the pure land of Swiss, where everything is covered by snow, offers an experience of a different plane in contrast to the normal life of mundanity. The ambience offers us the beauty of serenity and purity which enables experiencing the divinity within and around us.

A call for this group life was sudden and a hundred of you responded with much enthusiasm travelling from different parts of Europe. The teacher is deeply touched when the students show such readiness and bubbly enthusiasm to participate in a group life of wisdom, at such short notice. The divine in each one of you is indeed very active and hence you are here regardless of the extreme weather conditions.

Sagittarius is the ninth sign of the Zodiac. The ninth sign indicates the accumulated fruits of the good deeds that one did and offers the related ambrosia to

the beings. May we all savour the ambrosia secreting within, out of good deeds done so far.

All acts of beneficial nature, carried out as an offering to the divine, are called good deeds in scriptures. When deeds of beneficial nature are done for self-aggrandizement, one disqualifies himself to experience the ambrosia. When aggrandizement, name and fame are sought from good deeds no fruits are accrued. The fruits of action are already consumed through the psychical satiation through name and fame, which are but temporary. The beneficial deeds are required to be done as a humble offering at the feet of the divine. Members of this group are all consecrated for carrying out good deeds as an offering and therefore may they be blessed with the ambrosia, emerging from the ambience around the full moon of Sagittarius.

Sagittarius is called in Vedic Astrology as 'Margashirsha'. 'Marga' means the path. 'Shirsha' means the head. 'Margashirsha' represents the path to the head from the base. It is also called the headway or the highway. Sagittarius holds the entry into the highway of the path of the Truth.

The very first constellation in Sagittarius is called Mula. It ranges from 0^0 to $13^0 20'$ in Sagittarius. Mula means the corner. It represents Muladhara in us (the base centre). The tip of the spinal column is located here. From this tip (which is a corner), the energies

reverse in their direction and move upward through the spinal column into the head. Remember that Sagittarius is a double sign, a mutable sign. It has in it the culmination of the downward flow. It also has the potential for upward flow through discipleship. The energies from the head flow down through the spinal column (sushumna) up to muladhara. They also move up from muladhara via spinal column to the head. Therefore, the constellation Mula stands as the corner from where the energies have the possibility to take a U-turn and move upwards. Or, they may also move down further into mundane world. Thus the mutable sign Sagittarius is the gateway for upward movement and downward movement according to one's own choice.

We gathered here at this appropriate hour of time in Sagittarius, in Mula constellation, where the path to light is open. It is open till the full moon and we are now at the eleventh moon phase and have enough duration of time to enter into the lighted path of Sushumna. May this group life enable us to contemplate and to enter into.

Eagles and Serpents

In a solar year, from 23rd November to 5th December, the constellation of Mula prevails. Within this constellation, there is the constellation of Aquila or Eagle. Mula, as said before, is a corner from where one can turn into being an eagle or into a serpent.

Serpent is a being that crawls on Earth by belly. It is a being that crawls in mundanity and even tends to be vicious.

Eagle, on the contrary, is an upward moving bird. It does not crawl like a serpent. It soars high from the surface of matter. It has the related wings.

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

Eagles and serpents are but the contrary principles. The human beings can either be eagles or serpents. They have the option. They have the choice.

Those who pursue the mundane purposes cover ground horizontally. In such pursuits they encounter mundane qualities such as competition, covetousness, the related pride, prejudice, jealousy, suspicion, ambition, fear, hatred and the like. They become part of a mundane game and eventually meet their death. The beings are ever engaged in the cycle of birth and

death in the mundane path. Matter dominates and spirit gets arrested. Life tends to be suffocative.

There are as many venomous humans as serpents on the planet who are rated worse than the serpents. A serpent has venom behind its fangs. It secretes to protect itself when there is an adverse situation. But venomous humans hold such venom in their entire being and are ready to attack, kill, occupy, annex and establish their control in the surroundings. They are engaged in an endless pursuit of money, power and property. To them, these three are of much more importance than their own kith and kin, friends and relatives, fellow humans and fellow beings. They fall into a vicious circle of birth and death. It is an endless wheel of mortality.

Contrary to the serpentine life, there is the life of the eagles. The eagle takes-off the ground and prefers to move in the expanse of the blue sky, with undefined and infinite horizon. It experiences a vast consciousness, contrary to the narrow holes of a serpent-hole. It experiences light, fresh air and unlimitedness contrary to the narrow, constricted, dark serpent hole. Eagle prefers to stay in the sky during the day and rests on a high tree during the night. Seldom it touches the ground, except for a quick bite.

Thus the serpents and eagles indicate two contrary states of living. Their movement is also contrary. While

one moves horizontally, the other moves vertically. The vertical or horizontal movement happens upon the common ground of muladhara or Mula constellation. It is the helipad for either movement.

Mahabharata contains the symbolic journey of the soul that crawls on Earth as serpents, conditioned and enslaved by matter. And the story of the bird Garuda which again is the symbolic story of the soul that works to liberate from all conditioning by gaining the elixir of life through a path of fiery aspiration.

A short introduction may be given to the listeners to drive home the truth of common base either for slavery or for liberation. Kasyapa the Prajapati, who is also the God of Celts had many wives. One wife Aditi gave birth to the devas. Another wife Diti gave birth to the diabolics. Yet another wife Vinata gave birth to the birds. Still another wife Kadruva gave birth to serpents. In truth it is but one wife with different attitudes that gave birth to different beings at different times. Akasha is different at different times. Sometimes it is brilliantly white. Some other times it is pitch dark. Yet another times it could be highly pleasant, uplifting and elevating. It can be dull, gloomy or cloudy. It can look fearsome like red-blood. It can also be orange and golden. Depending upon the state of Akasha different thoughts emerge. Likewise, the wife of Kasyapa during different moods conceived children of different

qualities. It is common knowledge that mothers with children find different qualities with different children, though the mother is one. It all depends on the quality of energy that the mother is in when she is conceiving, as also that of the father.

In case of Kasyapa, the Prajapati, the energy is neutral and translucent. The different qualities came through different moods of the premordial nature. The moods of the nature are basically three – poise, dynamism and inertia. Different admixtures of these three qualities proffer different qualities to the beings. All beings have come through one heavenly man for a round. Ten such rounds happen in one creation. It is for this reason it is said that there were ten Prajapatis. Kasyapa is a neutral one and through him the beings with variety of qualities came through. Thus divine and diabolic, serpents and eagles found their expression.

Garuda is an exemplary among the birds. Not all birds achieved what Garuda achieved. Garuda's mother Vinata on account of her own folly became a slave. Garuda was born when his mother was a slave. A slave's child is also used as a slave, such was the custom till recent times. Even today in undeveloped countries a servant's child continues to be servant. Generations pass by in that manner. As Garuda grew to be a youth, he thought fit to come out of slavery and even relieve his mother from slavery.

The occult understanding is that we are all born as slaves of our nature. We are conditioned by our mind, our desire for sense objects and by our body. We are mostly driven by our thoughts of worldly nature and are seldom driven by buddhi, which is the light of the soul that we are. Setting an end to slavery is, occultly seeing, finding a way to be non-servient to the undesirable patterns of thoughts, speeches and actions. And being servient to the light of the soul which fulfils the purpose of incarnation.

Garuda decided once and for all that he shall not be any more a slave. He took the initiation from his father, and proceeded at godspeed, overcame the illusions of mind, entered the orbit of the Sun (soul) and even proceeded to the source of the soul. He found the elixir of life and returned, fulfilling the purpose of his life. He also aided fulfilling the purposes of many other beings.

The unique dimension of Garuda was that he brought the elixir to Earth and did not think of drinking it himself. The very fact that he soared beyond, enabled him to realize the mysteries of creation and also enabled him to gain immortality and eternity. He did not need to drink it. That was amazing to devas of planetary, solar and cosmic planes as also to the diabolics. The Lord himself was pleased of this unique dimension and decided to reside at all times on his back. He thus

remained an annointed being, that moves at will in all the seven planes.

The key for Garuda's story, which he obtained from his father, is pulsation. Garuda is the pulsation which exists in us. Working with pulsation, one can soar to one's own sahasrara from muladhara. The science of pulsation enables one to rise from muladhara to heart, from heart to throat, throat to ajna and ajna to sahasrara. The deity that presides over pulsation is no other than the Lord in us.

Muladhara is the base at which one associates with the pulsating principle and working with the science of pulsation one can gradually raise. Without associating with this potentially uprising principle one remains a serpent crawling on the surface of Earth.

The vertical movement leads to expansion of consciousness. The horizontal movement leads to its contraction through dominance of matter. The vertical movement leads to elixir of life, while the horizontal movement leads to imprisonment and even to self-poisoning, which leads to death.

In this context a few meditations from the book titled *Occult Meditations* are given below:

“The ascent of man is eagle; the descent of man is serpent”.

*“Up the ladder creeps the serpent.
Self-opposing coils harmonized.
Ascending the vertical bore of the eternal centre.”*

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

*“Eagle and serpent.
Matter and serpent.
Master and servant.
Master and Savant.
Physical serpent.
Astral servant.
Divine savant.
Celestial saint.”*

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

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

Birth of Kumara

A serpent represents a coiled coil that binds you and leads you to bondage. The same coil when positioned upside down tends to be a spiralic path. The former leads to limitation, while the latter leads to liberation. The former is constrictive, while the latter is expansive. The former leads to bondage, the latter leads to freedom. The former is the descent, while the latter is the ascent. The beauty of man is that he has both the possibilities. He can descent vertically, carry on activities on the surface of the Earth moving horizontally and return once again vertically. He can enter, playfully conduct and exit like a player. A player enters the ground, plays and exits the ground consciously. He does not die during the play, implicating himself in the playground.

In a solar year, relative to our Earth, there is the upward coursing of the Sun for six months and downward coursing of the Sun for six months, from south to north and north to south. This coursing of the Sun is but apparent and is the result of the Earth's movement around the Sun. Due to this apparent coursing, there is the play of increasing light

and decreasing darkness for six months, and again increasing darkness and decreasing light for another six months. The increase and the decrease of light and darkness happen alternately. This play of light and darkness is the play of the eagle and the serpent.

In Vedic symbolism, a Kumara is spoken of, who is said to be playing with an eagle and a serpent. He is called 'Subrahmanya'. This Subrahmanya is said to be born on the sixth ascending moon phase of Sagittarius, which is but a part of the 13⁰, constellation of Mula. (For further details about Kumara, refer to the author's book titled *Mars – The Kumara*)

Each one of us is but a Kumara, a son of God in ignorance. A veil of darkness covers us. The month of Sagittarius helps us to lift the veil, find the way, walk into the lighted path and realize our original status as Kumara.

In the constellation of Mula, which is from 0⁰ to 13⁰ 20', on the sixth day, the Sun enters the sixth degree of Sagittarius. During this time the birth of Kumara is enacted in the sacred temples (ashrams). The serpents are transformed into eagles, the inversions are reversed, the directions are given a U-turn with the help of the sound OM. The targets are changed from mundanity to super-mundanity. The tables are turned, new time tables are framed. Life gets consecrated, regulations are picked up. Man turns into a mason to build the

temple and tends to be a Master. The direction is changed from objectivity to subjectivity and from subjectivity to ascent. Sixth degree in Sagittarius being the mid-way point in muladhara, is a contemplative day, which has to be gainfully utilized by an aspirant to tune-in and to move upwards. The Kumara energies prevailing on the planet and presided by Sanat Kumara, abundantly support such an effort. The third quarter of the night during the sixth degree of Sun is a time of initiation, which is required to be noted for appropriate preparation. In the ashrams of the planet the birth of Kumara is enacted by every Master along with his disciples to magnetise and electrify the energy for aspirants to gain the needed impact. The sixth degree represents the six-dimensional Kumara. A Kumara is but a manifestation of four-dimensional Lord. "The four-armed Lord descends as six-armed Kumara." Man is but a Kumara, fallen into matter. Having lost one's original identity, one can regain the identity through appropriate utilization of nodal points of time. Sincere aspirants therefore need to relate to such nodal points of the year. They should look out for the transit of Sun from the sixth degree to the seventh degree of Sagittarius every year, mark it well ahead to ensure one's availability for availing the moment.

Normally such initiation days are shrouded and clouded by rush of mundane events compelling the

aspirants into the thick of objectivity. On this day, within the muladhara, a reversal of the movement of energies can happen for an upward surge. To be aware of this is but important.

Arjuna, among the representatives of humanity, was said to have been initiated into the path of light by Lord Krishna on the eleventh ascending moon phase of Sagittarius. It corresponded with the Sun's transit of the eleventh degree in Sagittarius. Once in three or four years, the lunar and the solar years get attuned through adjustment of the lunar year. The eleventh ascending moon phase when corresponds with the eleventh degree of Sun in Sagittarius, has a deeper significance. During this time the mind tends to be much oriented to the Sun (the self). It was in such momentous time Lord Krishna initiated Arjuna. These initiations were telepathically noticed and recorded by Veda Vyasa as the song of the Lord, Bhagavad Gita. Bhagavad Gita, which contains eighteen steps to self-realization, lifted up Arjuna into the light of Brahman. Benefitted by the teaching, Arjuna rose to be a world disciple. Even today the eleventh ascending moon phase of Sagittarius is celebrated in India as the day of advent of the celestial song of the Lord, Bhagavad Gita. This event further emphasizes the importance of the first 13⁰ of Sagittarius.

Muladhara has an exoteric and an esoteric location. Exoterically muladhara is located in Scorpio, esoterically it is located in Sagittarius. Scorpio stands for serpents, while Sagittarius stands for eagles. Zero degree of Sagittarius is the meeting ground of serpents and eagles. There is a serpentine side of muladhara, which is called the pit, there is the eagle side of muladhara which is called the nest. The former is the habitat for the serpents, while the latter is the habitat for the eagles. The nest can also be said as the ground for take-off, helipad. When man is mundane, his awareness is in the pit. He tends to crawl on the ground. When man turns out to be an aspirant, he changes his habitat from the pit to the nest. This is because he intends exploring super mundane, in preference to the mundane. Thus there is a higher dimension of muladhara which is esoteric, and a lower dimension of muladhara which is exoteric. Since Sagittarius is a mutable sign, mundane can tend to be super mundane and super mundane can tend to be mundane. One can cover the globe through expensive travels or one can also conduct intensive travels to the cave temples and ashrams of the planet. These higher and lower dimensions of muladhara are of great importance.

The pit of the serpent is called by the Mexicans as Cancoon (Cancún). But the present Mexicans do not know its significance. Energetically it was seen as the

lower muladhara of the nation by the Mexicans, and was therefore named as Cancoon. Cancoon literally means the burning bowl of serpents. It was a significant centre for aspirants to burn their serpentine thoughts to move into the yogic state of experience. They called the region as Yucatan, which is but a derivative of Yogastan, meaning the region of yoga. Cancoon is located at the tip of the province of Yucatan. A man of the world as he burns the mundane thoughts, with an aspiration to turn into super mundane, enters into the regions of yoga within him from the regions of mundanity. Moving from Cancoon into the regions of Yucatan is but symbolic. Once the land of yoga is entered into, one tends to relate more to the magic of life. That magic happens through initiations for which various pyramids were built. Magic relates to the constellation of Magus, which is called Magha in Sanskrit. The ancient habitants of this Mexican land were more enamoured of the magic of the super mundane and they were called as Machicos or Maghicos, or Mahicos. Magha is but Maha or Mahat. Mahat stands for the Aquarian magic. The month of Aquarius is also called Magha. Incidentally this group life is happening when Jupiter is in Aquarius (Magha). These are but a few thoughts that flash out in connection with muladhara.

Ancient Mexico was a nation that consisted of adepts who knew and who imparted the dimensions

of time and its appropriate utilization in yoga for self-realization. Their symbol was eagle, even today their symbol is eagle. Many are the secrets of the mystical land of Mayans. Their civilization is intricately connected with the Mula constellation.

The serpent that descends down the tree of life from Aries to Scorpio has symbolically three options. It can either touch down and crawl around, or dig deep and meet death, or ascend the tree of life once again transforming itself into an eagle. The state of aspirants is that of the serpent that has touched down and is at the junction, where it can take a U-turn and move upward or move down into the grosser planes of existence. It is for the aspirant to decide either to take the U-turn or not. It is in this context, the story of Devayana and Pitriyana requires to be related.

In a solar year, Aries marks the beginning of descent. By Scorpio the descent is complete. Scorpio is the eighth sign, which indicates death to Spirit. While there is no death to Spirit, death is apparently experienced due to the domination of matter. When Spirit resurrects, it is called the rising of the Sphinx. This happens in the solar year at the end of the Scorpio and the beginning of Sagittarius.

In the reversed wheel from 0⁰ (zero degrees) of Aries to 0⁰ (zero degrees) of Sagittarius four signs exist (Pisces, Aquarius, Capricorn and Sagittarius). Scorpio

thus tends to be the sixth house in the reversed wheel. Death initiations are planned in Scorpio for rebirth in Sagittarius. Conscious dying was enacted as an initiation to experience the passage from death to immortality. Pyramids all over the world were temples for such rituals. Till date these pyramids are a mystery. Mystery is but the hallmark of Scorpio. Only those who are in for service and sacrifice in silence and secrecy are eligible for such mysteries. Serpents are transformed into eagles in the pit of muladhara through incubation. Man of objectivity withdraws into subjectivity gradually. He is not seen much in objectivity anymore, due to his engagement in subjectivity. It is disappearance in the outer world with a burning will for a reappearance in the inner world. Scorpio demands disappearance of aspirants from objectivity for birth in subjectivity to reappear as disciples. The snake pit is not to be cast off with discord. It is the burning place for the Sphinx to rise.

The transit from cosmic eighth house to the tenth house is full of mysteries. Alert aspirants shall have to live it just like an alert high-bred dog. This symbol is present in every theology. A high-bred dog is an aspirant with complete alertness that can sense more than the senses. ESP shall necessarily have to be the quality of an aspirant who cares for initiations and transformations. Much has to be burnt in the snake

pit of the lower muladhara to be reborn in the higher. One cannot walk in without shedding the loads of mundanity in the mental, emotional and physical planes. When this is not done, one enters the endless cycles of birth and death, which is called Pitriyana. When done, one enters Devayana, the ascending path of light.



The Story of Kacha

The path to immortality, Devayana, and the path to cyclical birth and death, Pitriyana, are well defined in the story of Kacha, which is described in Mahabharata. Kacha was the son of Jupiter. He was a handsome youth and was admired all over for his conduct and speech. He was the dream boy of young ladies. He was well accomplished in all branches of wisdom and was considered to be a worthy son of Jupiter.

Jupiter is the lord of wisdom and is the preceptor to the celestials and their king.

Kacha approached his father one day and enquired if he was fit to set up an ashram of his own, to teach wisdom that was imparted to and practiced by him. He was accomplished in wisdom and therefore thought fit to set up an ashram. In that context he approached his father for affirmation. The father smiled and said, “You still need to accomplish the science of immortality, which enables transcending death. This science is under the exclusive care of my colleague, Sukra (lord of Venus). You may therefore approach him, serve him, win his favour and then learn the science. This should enable you to transcend death. It would also enable you to raise the dead to life.”

Kacha was pleasantly surprised of this. He was extremely enthusiastic to know the secrets of death and

of resurrection from death. He was further surprised for he was sent to another teacher, while his father himself could have taught the science of immortality. Every teacher who trains a pupil does not conduct convocation by himself. He would like that his pupil is conferred by yet another teacher of equal stature. It is so in all stories of mythology. In Kali Yuga, also till recently students were conferred diplomas and degrees by external examination. It's not that the teacher who teaches also confers it. It avoids favouritism, nepotism and partiality. A teacher feels proud when his student is acclaimed by yet another teacher of equal stature. The students were thus sent to other teachers to gain different dimensions of wisdom through different modes of instruction.

Master Djwhal Khul, when he was a disciple, was initially trained by Master KH and was later sent to Master Morya for fulfilment. HPB a disciple in the line of Buddhism, an Upasika, was trained for different dimensions of wisdom by different teachers such as Master Morya, Master Kuthoomi and Master Djwhal Khul and Master Rakozi (Master CSG).

When we get to the avatar Rama, his preceptor Vasishta was the most enlightened one. He is an eternal sage, revered as an embodiment of Brahman. He is acclaimed in every Purana as Brahma Rishi. He sends his pupil Rama along with Lakshmana, his brother

to yet another Rishi for certain other fulfilments. Training under different teachers for gaining different dimensions of wisdom was considered healthy. After all, a true teacher is not possessive of a student. Ashramic transfers are common to round up students.

Jupiter is the teacher of celestials. Celestials are immortals. He is the teacher to them. It cannot be said that he does not know the science of immortality. But Jupiter is Jupiter, his consciousness and comprehension do not suffer circumscription. He sent his only son, to Sukra, who was the darling child not only to him but to many in the kingdom of the celestials. The one to whom he was sent is the preceptor of diabolics. From the standpoint of mind this is foolish, but from the standpoint of buddhi it is synthesis. The two preceptors are considered as the preceptors of opposing camps. One camp is of the divine and the other of the diabolic. It only befits Jupiter to do so. The two preceptors are not in opposition to each other. Their students are. The stature of a preceptor cannot be gained unless one has transcended dualities and oppositions. Sukra, the preceptor to the diabolics is equally statured. His speciality is esoteric wisdom. For all esoteric purposes, Venus prevails over Jupiter for training the aspiring souls. Initially Jupiter undertakes training, at advanced state the pupil is entrusted to Venus, finally the pupil is once again entrusted to Jupiter for fulfilment.

To know the subtle world and its intricacies, the blessings of Sukra, the lord of Venus, are needed. In the scheme of things, Venus is entrusted with the keys to the path of immortality. [For further details refer to the author's book titled *Venus – The Path to Immortality*]

Mostly students choose their teachers in the initial stage. But the teachers know who should train whom. Accordingly, the students are entrusted to different teachers while they are overviewed by the original teacher. Most of the aspirants are passionately stuck to a teacher, and are unwilling to get trained by other teachers. This is but a limitation. The truth is that there is only one Teacher, with different names and forms for different purposes. It is like one government functioning as many departments. Each department does a particular work. Allocation of different jobs to different departments or persons is but a facility for specialization and efficient execution. The Hierarchy also functions like a government. It is called the inner government as you may be knowing.

Thus Jupiter sending Kacha for further training to Sukra has unseen dimensions of which Kacha was perplexed.

Kacha left at once to the ashram of Sukra, seeking the blessings of his father Brihaspathi (Jupiter).

Kacha approached Sukra, and revealed to him that he was the son of Brihaspathi and has come to learn

for a thousand years from Sukra, by being a disciple. Sukra was pleased to see Kacha, the son of Brihaspathi. He felt that it was an honour to be a teacher to the son of Brihaspathi.

Son of a celestial teacher coming to learn from the teacher of diabolics was a unique event and was indeed a great honour to Sukra. Sukra felt the warmth of Jupiter in his heart at once. And greeted warmly in silence his counterpart, Jupiter.

Sukra taught and Kacha learnt many sciences. Kacha served Sukra with great devotion and won the heart of Sukra. Eventually Sukra accepted Kacha as a disciple to teach the occult dimensions of wisdom.

Sukra's daughter, Devayani, observing Kacha of his abilities, of his righteousness and of his handsomeness, gradually fell in love with him. To her, Kacha was the most suitable life partner. She was always around him during his leisure time and they were found to be pairing well.

As it would happen in any story, there was another girl by name Sharmishta, who was a friend of Devayani and also the only daughter of the king of diabolics. The king's daughter was also in the ashram of Sukra. She too fell in love with Kacha for his handsome form, magnetic looks, charming smile and the gait of his movements.

Devayani was attracted to Kacha by the qualities, while Sharmishta was attracted by the form of flesh and blood. The former was passionate of wisdom in Kacha, while the latter was passionate of the beauty of form. Beauty of form is an inferior aspect of beauty, beauty of wisdom is the superior aspect. When one is attracted to the beauty of form, it generates lust. But when attraction is towards the beauty of wisdom, it leads to true love. Venus presides over the superior aspect of love, while Mars presides over the inferior aspect of love.

When the Greeks were passionate of wisdom, they built a great civilization. When the passion for wisdom was replaced by the passion for form, the great empire fell. It was so with every great civilization of the past. When the societies were led by nobler thoughts and aspirations great civilizations happened. When mundane thoughts replace the nobler ones, mundanity prevails and diabolism presides.

The difference between the divine and the diabolic is that the diabolic is possessive, aggressive, expansive and protective of matter. While the divine are non-possessive, non-aggressive, non-expansive and yet protective of the beings. The diabolics are protective of forms, matter, while the divine are protective of the beings that dwell in the matter. It is therefore but natural that the daughter of the diabolic king, princess

Sharmishta is after the form of Kacha, while Devayani is after the being. Devayana means the divine path. Devayani means the one that is associated with the divine path.

One fine morning Sharmishta expressed her love to Kacha and proposed to marry him. Kacha being transparent and open-hearted, informed Sharmishta of his love for Devayani. He also informed regrets for his inability to marry Sharmishta.

The daughter of the diabolic king was furious and even venomous. She conspired with her father and his team of confidants to kill Kacha. The diabolics also had an axe to grind against Kacha, since he comes from the world of celestials, who are congenitally inimical to diabolics. They restrained with strain since Kacha happened to be a student of their preceptor. When the king nodded his head to arrange for the murder of Kacha, the diabolics were double happy to spring into action.

One day, upon the instructions of Sukra, Kacha went along with the cows of the ashram, to graze them in the nearby forest. The king of diabolics ordered his men to follow Kacha and at an appropriate time to kill him in the forest and throw him to the wolves. The diabolics did so.

The cows returned to the ashram without the cowherd. Devayani feared the fate of Kacha. She

approached her father and said that the Sun had set and the cows have come back but not Kacha. She expressed her fear for Kacha. She told her father that she was in deep love with Kacha and that it was impossible for her to stay alive without him.

Sukra, the Master, envisioned what happened in the forest. He went along with his daughter to the forest and saw the skeleton of Kacha. Sukra invoked the science of resurrection (Mrita Sanjeevani Vidya) with appropriate sounds. Kacha came back to life and stood before the two. All the three returned to ashram.

The diabolic camp heard the news of resurrection of Kacha. The king of diabolics and his clan were deeply angered by the return of Kacha. On another occasion, when Kacha was alone, the diabolics killed him, pounded his body and threw the body into sea waters. Then again at the pleadings and request of Devayani, Sukra brought Kacha back to life.

The king and the diabolics were disgusted with the return of Kacha. At an appropriate moment the diabolics caught hold of Kacha and burnt him. The ashes that remained after burning were mixed in wine and were served to Sukra. Thus Sukra's disciple, Devayani's boyfriend, went inside the belly of Sukra. Unable to find Kacha, Devayani reported the matter to her father. They went around the forest and on the

sea side but they did not find Kacha or the remains of his body.

Sukra decided to contemplate to find Kacha's whereabouts. In such contemplation Sukra found to his utter surprise that Kacha was mixed up in the liquids that are in his stomach. Sukra was frustrated because, if he enables Kacha to come out he himself would die and if he does not do so, his daughter would die. Sukra was thus in a fix. He spoke to the soul of Kacha within his stomach. Kacha responded. Sukra decided to teach the art of resurrection to Kacha so that after Sukra resurrects Kacha, Kacha would come out of the belly of Sukra and resurrect Sukra. He made a pact with Kacha and decided to die to give life to Kacha. Kacha came out as planned. He practiced the science of resurrection and utilized it to bring his teacher also back to life.

Thereafter, Sukra arranged the marriage of Devayani with Kacha and sent them away so that neither Sharmishta nor the diabolics trouble them anymore.

The story as narrated has many significant secrets of yoga in it.

Sukra is the teacher of immortality. His work is to enable a true seeker to realize immortality and to realize the Brahman. The daughter of Sukra represents the divine path. Devayana means the divine path. Sharmishta represents the path of mortality, the

path to repeated death and birth. Devayani stands for higher muladhara. Sharmishta stands for lower muladhara. The diabolics and their king stand for the army of mundanity. They protect mundane matter and imprison beings in mundanity. Mundane beings are bound to die. Mundane beings can, in the presence of a Guru or teacher of Raja Yoga make a U-turn to realize immortality and also realize the Self, the Truth. Jupiter directs true aspirants through teachers of Raja Yoga, so that the aspirants through appropriate discipleship overcome the vicious cycle of birth and death. The constellation Mula, the corner, thus offers a path of ascent or a path of unending cycles of birth and death. Such is the importance of the first 13 degrees of Sagittarius.

A question arises as to how Kacha could learn the science of immortality without the help of the body. Soul without body cannot accomplish any wisdom, cannot even conduct itself in the path of evolution. The answer is, while Kacha's body was turned into ashes, the subtle body continues to exist. What was burnt was only the bone, the flesh, the blood and the other physical tissues. When subtle body is in existence, learning is possible. In fact many aspirants are taught in the subtle, while their physical body is at sleep. It is a common practice in the path of Raja Yoga. Kacha learnt the wisdom with the help of the subtle body,

reformed himself in terms of bone, flesh and blood etc., and came out of Sukra tearing open the latter's stomach. He practiced the science and then utilized it to bring back Sukra to life.



The Double Life of Sagittarius

Sagittarius being a mutable sign is a double sign. It offers two streams of life. One stream is mundane, the path of Pitriyana and the other stream is divine, the path of Devayana. When man is coursing his mundane life he can also concurrently carve out a super mundane life. One can build slowly and gradually a subtle life while coursing the mundane life. Just like a tree in its coursing towards the sky gives birth to beautiful flowers and fruits, humans can also give birth to tender and beautiful bodies of light into which they can move. The tree having given birth to the fruit moves into the fruit as seed and continues its existence. So also man can consciously move into a body of light and gain continuity of consciousness even while he changes his body.

Even while in body, one can experience two lives. During the day, one can attend to the mundane world. During the night hours the mundane part of life can be put to rest and the super mundane part can be activated. Discipleship is all about this technique today. The eightfold path of yoga is the science that leads one through the practice of these eight steps into the super mundane side of one's being.

Accomplished yogis function during the day with the surrounding mundane life and in the night

they function in far off places which are subtle and divine. Sagittarius being a dual sign, offers this dual opportunity. The Gurus of the Raja Yoga path train their students in this dual aspect. The students are taught in the subtle ashrams during the night hours, while their mundane mind and body are at rest. During the day hours they are allowed to discharge their obligations to the surrounding world.

The fifth chapter of Bhagavad Gita emphasizes upon this technique. It subtly hints to the students, the technique of being a witness to the mind, senses and body when they are in worldly activity. Witnessing is the major quality of a yogi. Witnessing is the greatest technique of yoga. While witnessing, one steps into activity and observes the activity being carried out. A part of him remains an observer while another part of him is in action. Such one attains the status of a knower while he is a doer.

A disciple is one who is active in the subtle and in the mundane worlds. During the day he functions in the world of objectivity and during the night he functions in the world of light which is subjective. He thus alternately functions in two worlds. Every time he returns to the world of objectivity, he comes back with the impact of the lighted world. He builds bridges between the subjective and objective world and thus enables manifestation of the subtle plan upon the

mundane world. Be it Lord Maitreya or Gautama the Buddha or Pythagoras or Jesus the Christ, they did so to manifest the Plan of Light upon the Earth. It is a noble attempt to build bridges between the two worlds by which the subtle can reach the gross with a definite purpose and the gross can be lifted or set to transcend into the subtle.

In the grand plan of the divine, man is seen as the bridge for the descent of the divine and the ascent of the sub-human. He represents the fourth kingdom, with three kingdoms above and three kingdoms below. He fulfils the animal, plant and the mineral kingdom receiving the needed intuitive and innovative ideas from above. For this he himself has to first ascend into the three kingdoms above him which are solar, cosmic and supra cosmic.

The science of yoga enables such ascent into subtle, causal and absolute states of existence. Since the ascendance is invariably from within, he is required to turn within and develop the subjective mind. With the help of subjective mind he is required to ascend to the buddhic state, which is the field of wisdom and the field of heart. The light of buddhi is but the light of the soul, which he is in his original state. Being a soul, he further needs to link up to the super soul to attune to the plan. Thereafter, he tends to be a channel of the super soul and consciously manifests its plan with the

help of buddhi, subjective mind and objective mind. The whole process is called, “building antahkarana”. In this process one builds a subtle body and a causal body. All this is possible only when one turns inward. Turning inward and building the antahkarana body is seen like a theme of incubation, transmutation, transcendence and transformation. Transfiguration happens later as he ascends from mundanity. All the Masters that we know are the transcended ones, they are not avatars. The last avatar is seen as Lord Krishna, who is also the future.

Unless one turns and tunes in, one cannot build the dual life as is facilitated by Sagittarius. Krishna speaks of this in the fifth chapter of Bhagavad Gita. He suggests birth and development of the inner man, who is dissipated and distributed into mind, senses and body. Men generally are dissipated, distributed and stuck in mind, senses and body. Mind, senses and body represent the vehicle of the man, the form of man. Man is the indweller of this form. He is not the form. He is the being that dwells in the triple form. By observing the thoughts of mind, the play of senses and the movement of the form constantly, one can wriggle out of the triple form. One can even see his form as he wriggles out of it. For example, when we are in our cars, we cannot see our car as much as we see it when we come out of it. Similar is the case when we are in

a train or when we are in a flight. We cannot see the vehicle when we are in it. We can see it comprehensively when we are out of it. One should know the way to come out of it. For that fundamentally we should carry the conviction that we are the indwellers of our mind, senses and the body and that we are not just a compendium of thoughts. "I am the soul, I have a triple body. As soul I am the pulsating principle of life. It is a self-effulgent light which is called buddhi. With the help of which I function in the triple body of mind, senses and body. I dwell in the body to relate to the world. I dwell out of the body when I do not need to relate to the world." This understanding needs to settle with everyone who intends to be a disciple.

The fundamental quality for accomplishing the above is witnessing of the activity of mind, the quick play of senses and the funny movements of the body. Such an observation enables the observer to distance from the observed. As the observer distances from the observed, the observed is better seen. The man, the observer, stands out to observe his vehicle. This is simply the third initiation. When indulged and integrated into the form, man loses his identity. Through observation, when man regains his identity, he gains the ability to withdraw from objective world. Such withdrawal from objective world, enables developing the subjective world. Birth in subjective world happens. Growth of

subjective mind happens. Subjective mind develops subjective senses and subjective form. With the help of subjective mind, subjective senses and subjective form he functions in the subjective world which is divine contrary to mundane. The fifth chapter of Bhagavad Gita, gives this dimension. The eighth chapter indicates the life of duality. The fifteenth chapter indicates the triple functioning of man as cosmic, solar and planetary. Our theme for the present is developing the subtle life from the mundane, gross and constrictive worldly life. Our theme is now the dual life of Sagittarius.

To be with Sharmishta or to be with Devayani is what is to be decided. Just as Kacha preferred Devayani, the aspirants too need this choice of preferring the subtle to the gross.

All the transcended Masters first achieved this fundamental step, moving from mundanity to subtle through the practice of transcendence. The emphasis of the Hierarchy in their teachings is basically this fundamental step. As long as one is enamoured of mental and intellectual concepts, of innumerable innovative sense objects and improvising techniques to preserve and secure one's form, one is with Sharmishta and suffers the innumerable cycles of death and birth.

Observing one's own life on a daily basis and incisively reviewing the cobweb of one's own thoughts, desires and movements, one can see how so much futile

activity is happening. This daily observation is far superior to vague and glamoured meditations. Unless one stands out of the quagmire of one's own thoughts, one stands not as a unit of pulsating consciousness. And until one stands thus one cannot meditate to relate with the universal consciousness whose other name is God. Meditation remains a fashion and a futile exercise unless one's awareness stands out of one's false identity with the personality, with the mind, senses and body.

Identity with personality detains one in worldly, perishable life. Standing out of personality is the need of the hour. Association with wisdom should concurrently bring the needed detachment with the world. How wise one is, is measured by how detached one is.

The Upanishads frequently speak of a tree of life. On a branch of the tree exists a bird. The bird has a bird within. As the bird eats the fruit of the tree and enjoys, the bird within observes and enjoys. The inner bird is the observing one, while the outer bird is the involved one. The inner bird regulates the outer bird and conducts its plan through the outer bird. This anecdote is given frequently to give message to the students to stay within as the observer, while your outer is at work with mind, senses and body. One can rejoice much better when one observes one's outer self. While the hand is gently scooping the ice cream from the cup,

one can rejoice, as the hand moves towards the mouth one can rejoice. The touch of ice cream by the tongue is greatly rejoiced as the taste by the tongue, which can as well be observed. When the tongue is tasting, the observer can relish better by observing than indulging. See how the sense of taste is rejoicing the taste of ice cream. The joy of mind and the sense when observed by the indweller, he derives greater joy. Not only that, eating ice cream becomes conscious and complete. While the mind, the tongue and the hand are at work, as mind rejoices to taste, the man can see the game and rejoice even better. Don't we rejoice when we observe a child relishing an ice cream? Likewise, when the outer man is at work the inner man observes and rejoices. Just as we do not let the kid to overeat, we also now gain the knowledge to regulate the play of mind, senses and body. Through observation a regulator is born. The regulator regulates with love the mind, senses and body. This regulator gradually develops into the inner man who presides over the outer, just like a king that mounts over a horse, an elephant or even a tiger. Earlier he was integrated into the form like the centaur. He now separates himself and mounts on. This status needs to be gained. Two in one was the earlier situation. One over one is an evolved situation.

Another example: Milk contains butter, which cannot be seen when it is an intricate part of milk. But

through churning, butter can be gathered and made into a ball. The ball of butter floats over the milk. Unless the butter is churned and gathered one cannot see that there is yet another existing in the milk. Likewise, man is so completely integrated into the form that he is required to re-gather through a process of yoga and preside over one's own form and personality.

The beauty of twin life is known to yogis. In truth, when the subtle life is experienced with the help of the subtle body built through yoga, the soul gets disinterested in the body of flesh and blood. However much well maintained, a body of flesh and blood is not at all comparable to the body of subtle light (golden light). Having entered into the body of golden light, staying in the body of flesh and blood is considered as sacrifice. It is like entering into an unclean and polluted ambience from an extremely clean and unpolluted ambience. When we are in a polluted and unclean ambience we do not complain much, only because we have not experienced the clean the unpolluted ambience. Don't we see many habitants of developed countries feeling the discomfort of living in undeveloped and developing countries? Even this example is not a parallel. To see appropriately, to a man with golden body living in the body of flesh is living in the filth. Yet to serve the plan he resides in it and conducts the work. When work is not, he recedes

into the golden body. To condescend into the body of flesh and blood is an act of love and sacrifice for a yogi. When it is so, the students can imagine how it is for a Master of Wisdom who has even a causal (diamond) body besides the subtle and the physical bodies. Most of the yogis in the East prefer even to transcend the causal for according to them a body is a body be it diamond or golden or of flesh and blood. They would prefer to stay free and build bodies at once according to the time, the place and the purpose. Note that among yogis there is a hierarchy. There are bodiless ones, ones with causal and subtle bodies and ones with causal, subtle and physical bodies. The purpose decides their being in any one or two or many bodies. The ascending ones would ascend through practice of yoga one by one. It's a facility for yogis just like you in the West have the facility of one, two or three cars which you use according to the purpose. But there is a sea difference in dimension.

The Path of the Bow and Arrow

Bow and arrow is the glyph of Sagittarius today. Earlier the glyph was a centaur holding the bow and the arrow. A centaur represents a human and the beast intertwined and amalgamated. It is the symbol of a man who is beastly and mundane. It is from the beast, the man arises. In a beast, there is an evolving consciousness from mundanity guided by nature. In man, besides this evolving mundane consciousness, there is a descent of consciousness. This additional descent of consciousness enabled man to be self-conscious.

A beast is not self-conscious. It is guided by nature. It is evolved from the state of mineral and plant into animal. The animal develops the needed memory to eat food, drink water and to protect itself. It has no self-consciousness. Man is the descendent of the heavenly man. He descends into the evolving form of nature. When he descends into the evolved form of a beast, he tends to be a centaur. Eventually through time the centaur form is transformed into a human form.

This understanding is of vital importance. It is here the theory of evolution as propounded by Darwin is disagreed by the knowers. The doctrine of Darwin enunciates that man evolved from the ape. The knowers say that man is a descended one and is far

superior to the beast. For the beast is not self-conscious while man is. The beast does not feel 'I AM'. The beast also does not know that it is a beast. It does not know that it is a cat or a dog, a tiger or a lion and so on. This is because it has no I AM consciousness. Man is I AM consciousness. He takes to forms, which evolved from earth (Nature). Therefore man is called hu-man. 'Hu' stands for Humus (a Latin word), meaning mud. Forms are made up of matter or mud. Man entering such forms are called Humans.

Please note that there are two words in English: humanity and mankind. They are not the same. Humanity represents men mixed up with mud, or muddy men. To be more decent one can say they are mundane men. Mankind is a term which has a greater significance – it speaks of the dimension of I AM consciousness. It relates to the man in form but not to the man mixed up in form. Today the word humanity is more used than the word mankind. It speaks of the current state of awareness.

In this context, I would also mention one more expression which is usually used in the world. Generally people express somebody, anybody, everybody and so on. Knowers do not use such words, they say someone, anyone or everyone. Men of the world are focused on bodies or forms. Men of knowledge are focused on the indwellers of the form. "Is anybody at home?" is a very

ignorant expression. There may be a body at home but it does not respond. If there is someone in that body, then the response comes. The right question should therefore be, “Is anyone at home?” Bodies are but dead bodies without the indwellers.

A centaur is a situation of man intertwined with a beastly form. Even when human form is gained, the beastly qualities remain. Thus, even among the humans there are many who are beastly. Aggressive and possessive attitudes are but a few to mention of the beastly nature.

The story of evolution is too long and occupies many Yugas, many rounds and many races. What is important to know is that all forms are evolving and into such evolving forms there is a second descent. The descended one is the man with buddhi. The evolving one is man with mind. Bridging the buddhi and mind is the work at hand now, to integrate the evolving one and the descended one. Then man is complete. The descending one prevails over the ascending one and forms himself as a bridge for the descent of higher energies into lower planes and for the ascent of baser energies into the subtle fields. That is where man is seen as the key for fulfilment.

In every theology there are presentations of combinations of man and beastly forms. For example:

- Posterior being bull and anterior being man,
- Posterior being horse, anterior being man,
- Posterior being fish, anterior being man (mermaid - Matsyavatara),
- Posterior being snake, anterior being man,
- Posterior being ram, anterior being man and so on.

All these forms were in existence during Lemurian times, halfway through the third round of evolution, representing the third root-race. They continued to exist even in the fourth round of Atlantis. They were extinct by the beginning of the fifth root-race, where the humans were given the human form as we see now.

From the second half of the third root-race, there is a gradual growth of man and the human forms started evolving, shedding the posterior beastly forms. This relates to the evolution of form for the incoming human race. As more and more the human form is evolved, the semi beast disappeared. Note that, today, the form is human, yet the man continues with him the beastly instincts.

Today's average man psychically continues to be semi-human and semi-beast. A few have come out of the beastly nature, through their aspiration for being completely human. There are also a few who are tending to be spiritual or divine.

Thus, man can be a triple-being:

- divine,
- divine and human only, or
- just human or
- human and beastly, or
- just beastly.

Thus in this fifth round and in this fifth root-race we have five categories of human beings. This should not be lost sight of. Though apparently all appear to have human forms, each one could be in any one of the above five states.

When we speak of a centaur, with a bow and an arrow, aiming at a high object in the sky, we are speaking of a threefold symbol. It is the state of an aspirant. The posterior part of him is beastly. The anterior part of him is human and his holding bow and arrow is the aspiration to evolve.

Until the beast is dissolved, the dross of mundanity does not let him to shoot the object accurately. Through fiery aspiration, the heaviness of mundanity is gradually decimated and a humane activity opens up. As one tends to be a refined human, he is fit to pick up the bow and the arrow and shoot the object. It is the inevitable step in evolution.

One can be righteously engaged in the world and yet aim for the super-mundane world. This is where the symbol of Arjuna comes in.

Arjuna is a great warrior, a disciple, who was near to the Lord. He is an example of a complete human. He engaged in serving the cause of the law. He was tending to be a disciple with the presence of Lord Krishna and was tracing perfection. He was devoid of worldly allurements and attractions. He was fairly a stable one.

Only a stable mind can gaze at the target and shoot the arrow without wavering. Arjuna was the best in his focus, in his gaze and in the release of arrow. It never missed the target. I speak of Arjuna here, not only because he was an archer, but also because he was a Sagittarian. He was a fiery aspirant. Teachings on Sagittarius will be incomplete without recalling the vibrant Sagittarian, Arjuna.

Without serving the fellow men, the humanity, one cannot aspire to walk into the realms of light. All disciples substantially served the cause of the world, thereby, gained their rightful place in the realms of light. The message of Sagittarius as is given by its glyph is a grand message of fivefold transformation from:

- Firstly being a beast,
- Secondly from a beast to a semi-human,
- Thirdly from semi-human to a human,
- Fourthly to be an aspiring human (semi-human/semi-divine),
- Fifthly a divine-human.

The divine-human is but God walking on Earth in a human form, a son of God.

Archers

We find stories, in every theology, of great initiates who were archers. We have a gallery of them in Indian, Greek, Egyptian, Chaldean, Persian, Jewish, Mayan and other theologies.

In Hindu theology, among the trinity, except the Creator, the other two hold bows and arrows. Vishnu holds a bow and Siva also holds a bow (Pinakapani). When the Lord descended as a complete human, in the form of Rama, he is depicted with a bow. When he descended as Krishna he is depicted with a flute.

The flute is but another dimension of the bow. Holding the bow is not only to contain and to resist evil, it is also indicative of the state of initiation.

A bow in Vedic symbolism stands for the sacred sound 'OM'. As one holds on to OM within, he is said to be holding a bow. OM is an anahata sound that happens within the antahkarana of a being.

A man holding a bow according to Vedic symbolism is the man who is invincible. He is invincible because he is connected internally to the source of being, which is 'be-ness'. Such a one is endowed with unlimited knowledge, power and ability to execute. Due to the internal bow that one holds, he is ever connected and

therefore wins in every situation, where ignorance is encountered.

The secret of Arjuna being an archer, Rama being an archer and other initiates being archers is indicative of their 'connected stature'. When one is connected with the source of one's being, the unlimited flows along with its triple qualities of love, light and power through such a one and expresses through speech and action.

The flute that Krishna held was also symbolic of the sacred sound OM. The sound OM is omnipresent and omnipotent. When Krishna played upon the flute, OM was permeating into the surroundings and into the beings. They were all lifted into a state of muse and were experiencing the bliss of existence. Not only the humans but also the cows, the calves, the birds, the rivers, the trees and the five elements were into the muse. There were times when he used the flute to still the beings and set them into Samadhi. The love, the light and the power emanating from the magic flute of Krishna was that of OM (For further dimensions on OM, refer to the author's book titled *OM*).

Conch is yet another symbol that generates the humming sound like that of Veena or the string of the bow. For this reason conch is considered sacred. The top of the conch is wide, while its tip is narrow. The wide horizon on the top is indicative of Jupiter while

the narrow constricted tip is indicative of Saturn. From Jupiter to Saturn the conch is formed in tune with the creational order. In man also Jupiter is at sahasrara, while Saturn is at muladhara. It is thus a replica of man too. Conch is called (Samkham) SAM KHAM. SAM is the sound of Saturn, KHAM is the sound of Jupiter. Consciously uttering the compound sound of SAM KHAM, one can travel from muladhara to sahasrara. Resonating with the vibrations of the sound uttered is important. When one holds his ear nearer to a conch one can listen to the incessant humming sound of OM.



Mundaka Upanishad

Mundaka Upanishad speaks of 'bow and arrow'. It says that the sacred word OM is the bow, upon which the self has to mount as an arrow to move forward as an arrow. As much as the string of the bow is pulled back, so much the arrow moves forward. The string of the bow requires to be pulled as much as is possible. That string in us is inhalation. Breathe as much as you can, visualize the movement of air within from the nostril via the bridge of the nose into the respiratory system and move consciously with the inhalation. Move as much as is possible into the heart, the navel and even up to the base.

As you release the inhalation into exhalation, deeply and gently utter forth the sound OM and move from the base, through the spinal column, up to the bridge of the nose.

- Let your utterance of OM be nasal but not vocal.
- Do not let out the sound and exhalation through the mouth.
- Let them find their exit through the bridge of the nose and the nostrils.
- As exhalation happens through the nasal route, feel the sound gently at the bridge of the nose.

- Let its vibration gently knock the area above the bridge of the nose, which is also the bridge of the eyebrows.
- Visualize that the sound is moving beyond the eyebrow bridge into the forehead.
- Associate the sound OM with every exhalation and move upwards along with this sound.
- The thrust for exhalation comes from the depth of inhalation.
- Inhale as much as possible, visualizing the inflow up to the base.
- Along with exhalation, associating with the sound, move up consciously via base, sacral, solar plexus, heart, throat, larynx centres and beyond.

This is how the practice is suggested for the upward movement of one's own awareness in a focused manner, which otherwise spreads into the surroundings.

Associating the awareness, which is generally posited in the mind, with the inhalation, the self can move deep down within oneself. With the help of a deep inhalation one can go consciously tracing up to the base centre. Again associating with the outward moving exhalation one can consciously move through the base, sacral, solar plexus, heart, visuddhi centres up to the brow centre. One can even visualize further movement up to the forehead with the vibration of

the sound while the air that assisted for the upward movement passes out through the bridge of the nose. Thus with every respiration, the self can be made to consciously move with inhalation and exhalation to get to base and take off to the forehead through the column of sushumna. The association with the sound OM, enables to experience its vibration or its resonance in the region in between the brow and the ajna centre. That region is a region of light to which one is led through the means of the sacred sound.

Remember that the self itself is the arrow. And remember that the arrow is the symbol of Sagittarius. The movement of the arrow is towards a target.

- The target is initially fixed at the heart centre.
- It is later set at the throat centre.
- It is further set at the ajna centre and
- It is finally set above the sahasrara.

The arrow needs to find the target. The bow is the sound of respiration. The sound of respiration is truly OM though it initially appears to be SO HAM. The bow is thus SO HAM initially and OM finally.

Setting oneself upon the bow as an arrow and uttering forth the sound is compared to releasing of the arrow from the bow.

- As one inhales and observes the sound of inhalation, one listens to the sound SO.

- Likewise, as one exhales and carefully listens to the sound that exhalation causes, one would listen to the sound HAM.
- Respiration consisting of inhalation and exhalation regularly makes the sounds SO and HAM.
- SO HAM is the song of respiration which every human can experience.
- The respiration is the offspring of pulsation, which is a centripetal and centrifugal functioning, working at the heart centre.
- Thus SO HAM is also the song of pulsation. When the pulsating principle is unfolding and refolding, one can listen the subtle sound of SO HAM. This double action of the pulsation is on account of the impulse coming from the background which exists as OM.
- OM is the soundless sound that continues to happen in the cerebrospinal system. And its off-shoot is the pulsation, the life principle.
- Life principle is an off-shoot of the self itself. The self is the principle of awareness. It shoots out the life principle, through which it builds and holds the body. Thus in the body, the human functions with the principle of awareness and principle of life.

- The principle of life is called Prana Sutra, meaning thread of life.
- The principle of awareness is called Atma Sutra or Sutra Atma, meaning the thread of awareness.

The self permeates the whole body through intricate nerve system, while life also permeates the whole body through intricate system, which is also called nervous system.

The system through which the awareness flows is called the Naadi system. The system through which life flows is called the nervous system. Naadi and nerve are differentiated in Sanskrit. There is no true translation for Naadi in English, therefore the same term is used, which could lead to confusion. The Naadi system is the network of light system. Light expresses through the self and builds the body. The self, resides there in. Life builds bodies, which are of three varieties. They are causal, subtle and gross respectively. As these bodies are built, the self enters and resides in these bodies. It is like men building houses. They build, they enter and they reside in the buildings. So also soul builds its bodies with the help of the life force, enters into them and lives in them. Just like humans move out of their buildings for work and come back to reside, so also one can enter, reside or exit from the bodies.

The students should have clarity about the self as a unit of awareness with pulsating life. The life has its network to build and sustain the bodies. It does so through its five-fold pulsations. The awareness has its network which utilizes the bodies built by the network of light.

- Thus there is light activity in the body, which enables the self to conduct its activity and fulfil itself.
- When the bodies are terminated through time, the self once again builds the body and continues to fulfil itself.
- The self uses the life principle to build the bodies and occupy them to conduct the self-willed work and fulfil.
- The life principle and also the bodies that the life builds with support of the soul is described by the Vedas as the horse.
- The self is described as the man who mounts it. Man on the horse is again a symbol of Sagittarius. Centaur is but a sign of man and horse intertwined.

Man associating with respiration and pulsation can now be seen as uniting the life activity and the awareness activity. Consciously associating with respiration and pulsation allows the two streams to enjoin each other. Utterance of OM enables such

enjoining, which leads to revelation of the soul that one is. The soul is but OM expressed as SOHAM. It is self along with its life. Life principle is the magnetic principle. Principle of self is the electrical principle. The electromagnetic principle builds the human system for the self to experience.

Discipleship is a means by which one tries to retrace oneself by uniting the life stream and the stream of awareness. The place in which they are united in man is in the ajna centre. The seat of this self-principle is in ajna and the seat of the life-principle is in the heart. Their union is worked out by uttering forth the sound OM along with exhalation.

- Inhalation is the means by which the soul descends.
- Exhalation is the means to reach out to the source from where one descends.
- There is the descent and ascent of the soul from subtle to gross and gross to subtle.
- At the point of ascent, light and awareness are but one. At the point of descent, the one becomes two. The two becoming one is yoga.

Therefore, Sagittarius as a sign is considered as the mysterious sign that inaugurates the process of yoga.

Mundaka Upanishad as said earlier speaks thus:

Mundaka 2, Section 2, Stanza 4

*Pranavo dhanuh, śaro hy ātmā,
brahma tal laksyam ucyate,
apramattena veddhavyam,
śaravat tanmayo bhavet*

It means OM is the bow. Self is the arrow. Brahman, the Absolute God, is the target. Shoot the target with an unwavering, undistracted and focused mind. As the arrow is released it becomes one with the target. The Upanishad is very clear. It requires an unwavering mind and an alert one. An archer is one who has adequate focus. If one has no focus of mind, one cannot be called an archer at all. An archer's mind is deeply set on the target. Only the target is visioned and nothing else. If the archer is asked to look at the bull's eye, a true archer would see only the bull's eye. He would not see the circumscriptions around it. He would not see the surroundings.

Likewise, an aspirant shall have to be fixed upon the target of self-realization. He cannot partake in side issues of life. Side issues distract the aspirant. If an aspirant is involved in side issues, he gets diffused. He cannot hit the target. Just like the archer who sets his eye on the bull's eye, an aspirant has to set his eye upon the bull's eye, which exists as the third eye in himself. The aspirant has to set his mind upon the ajna centre,

where the third eye is appropriately called the bull's eye. The bull is the sun sign Taurus. The apex point of Taurus in the human constitution is at the eyebrows. One has to target upon the eyebrow centre, as one embarks upon uttering OM. Fix up the arrow, the self, upon OM the bow, pull down the string of the bow as much as possible through inhalation, releasing the arrow associate with exhalation and move up vertically uttering OM, through the Sushumna, reach the brow centre and pierce through, and settle in the third eye. That should be the understanding of uttering of OM. With every inhalation move downward up to the base and with every exhalation move from the base to the brow centre and beyond. Just like an archer practices by releasing one arrow after another, aiming at the target, OM shall have to be uttered forth repeatedly aiming at the ajna centre.

The arrow released from the bow should move swift. It should move far. Unless the string is pulled back as much as is possible the arrow moves not farther. The pull-back of the string is the inhalation. The release is the exhalation. Arrow is the mind (self) that is set upon exhalation. As per the pull-back, the arrow covers the diaphragm. It has to go beyond the bow that is beyond the diaphragm, and then one settles in the heart centre. Then again, yet another arrow is released to reach the throat and move upward. And then again,

one more arrow is released to move beyond the bridge of the eyebrows. And finally the arrow is released again to reach sahasrara and move beyond. Seven times daily utter the sacred word OM to reach up to sahasrara from muladhara, consciously moving from one centre to the other.

Truly speaking, for a good archer, one arrow is enough to reach the target. Likewise to a yogi, with one utterance of OM he moves like an arrow and settles over Sahasrara.

Working with OM is working with the bow symbolically. Setting one's mind upon OM is setting the arrow. The exhalation is the aspiration which keys up. Inhalation supports exhalation for the latter's up-thrust.

Regularly targeting the bull's eye is the work. Regularity is the key factor. Regularity is needed for any activity. Regularity ensures continuity of purpose. In such continuity, impossible turns possible. To Arjuna the bow was said to have been gifted by the Lord of Fire, with which he worked out wonders. Fiery aspiration should be known as a gift of God. Fiery aspiration is called 'Tapas'. It generates fire from within. It generates the fire of 'Kundalini'.

Aspirants are generally not as fiery as required. Their aspiration is lukewarm and not really fiery and

flamed. Unless there is such fire, the work cannot be accomplished.

Mundaka 2, Section 2, Stanza 3

*Dhanur ghhīvtā aupanisadam mahāstram
śaram hy upāsā-nīṣitam samdadhīta,
āyamyā tad-bhāvagatena cetasā
laksyam tad evāksaram, saumya viddhi.*

“Pick up the bow, the grand weapon of Upanishads. Set the arrow of yourself. Target the source of your being which is imperishable. Use all your strength and release the arrow focusing the thought.”

The Upanishads abundantly speak of ‘Pranava’ (the sacred word OM). Verily, the essence of Upanishads is Pranava. Pranava is the mighty weapon. Bow is the mighty weapon. Among all weapons the bow is rated as the foremost in the Vedic tradition. The self is the arrow. The bow is OM. Self associated with OM is verily mighty Brahman.

A man standing with the bow is symbolic of the self, in eternal association of OM. Such one is verily a connected one. Such one is verily God in form. It is for this reason in Hindu mythology Lord Rama was always associated with the bow. You do not see a presentation of Rama without the bow. In Bhagavad Gita the Omnipresent Lord says in tenth chapter, “I am

Rama among the archers.” He speaks not of Arjuna. He speaks only of Rama. Funnily, he speaks to Arjuna that Rama is the only archer of his kind. A yogi is truly an archer, meaning, he is in eternal association with OM within. In him, the sound of OM is ever happening.

There are good number of yogis in India, such as Sankara, Ramakrishna, Sadasiva Brahmam and Tyagaraja, in whom, their disciples, setting their ears nearer to them, could listen the anahata sound OM, while they were at sleep. Yogis are thus accomplished archers with a different dimension.

Then again, if you set your ear nearer to the string of a set bow, you would listen to your own surprise, the feeble sound of OM happening. Only a stringed bow is sacred. Note this point. It is the string, which is at tension, that emanates the humming sound of OM, by the touch of the passing winds. If a bow is not stringed, it has no value. An un-stringed bow represents a mundane man. A stringed bow represents an aspirant. A tightly stringed bow represents a fiery aspirant. A loosely stringed bow is just an enthusiast glamouring himself to be an aspirant.

Musicians know that stringed instruments generate the subtle sound of OM, even while they are not played upon. The instrument generates Naada, since the strings are tightly connected. Likewise, yogis are connected within, while they seem casual outside.

In Indian families, especially in South India, in every house they set up an instrument called Veena. It is set in a pious manner and is daily saluted. The presence of Veena enables soundless sound (anahata) happening day and night. The house is thus put to regular purification. Today we have recording instruments; we record OM and play for a while at home. A tape recorder generates not the sound, unless it is played upon. But a stringed instrument generates OM, whether it is played upon or not. The tape recorders are like aspirants who utter OM and listen to it for a while in the morning and if possible in the evenings, sometimes on important days and on meridian times. But at other times no sound emerges, only wasteful talk. Contrary to this, in a yogi, OM keeps happening as the background music even when he is engaged in sprightly conversations. If you happen to see in India any musical concert, one among the musicians continuously operates Sruti, an instrument that generates the waves of OM. With that as background, other members of the group play different instruments and sing.

OM is a happening in creation. If OM concludes, the creation disappears into its source. The Tibetan Master, Djwhal Khul appropriately says that only two parts of OM are in utterance and not the third part. If the third part is uttered, the creation concludes. There is a lot to speak upon OM. But it is not our theme

(Hundred and eight dimensions of OM are given by the author separately in the form of a book titled *OM*, which may be referred to.)

Coming back to the Sloka 2-2-3, the bow indeed is the greatest weapon mentioned in Upanishads. This Upanishad strongly recommends that every aspirant fixes the bow constantly, works with it and gets absorbed into. Let the mind be absorbed into the sound of SOHAM and OM. At times of leisure, the Chetas (mind) requires to be engaged with the sound OM through application of mind upon respiration and pulsation, described in the earlier context. That should be the eternal engagement of an aspirant.

The Sloka speaks of the word Aayamyā. Aayamyā means withdrawn or having drawn. Drawing the string after setting the arrow should be understood as withdrawing from the objectivity. Withdraw from the objectivity as you inhale. Withdrawal from objectivity is essential, which can be accomplished as you draw in the air. The mind generally spreads out through the five senses into objectivity. With inhalation one can bring all the five sensations within, withdrawing from the objectivity. The symbolic pull of the string is representative of the withdrawn state. Then the arrow can be fixed upon the target (Samdadhita). Samdadhita means setting the arrow on the string for

contemplation. The target is the Omnipresent who is seated above the sahasrara.

The beauty of Sanskrit is, through usage of one word, a volume of information is communicated. Even the knowers of Sanskrit do not see the words in their complete depth, unless they are knowers of occultism.

The occult knowledge is different from the normal knowledge of Sanskrit. The occultist knows the sciences of etymology, of grammar and of utterance in relation to sounds. He also knows the science of meters, the science of time cycles and the science of astrology.

The Upanishad Mundaka speaks in the fifth stanza of the second chapter, the need for appropriate use of the bow for man to reach ashore crossing the ocean of mortal life. The stanza is as under

Mundaka 2, Section 2, Stanza 5

*Yasmin dyauh prthivī cāntrīksam otam
manah saha prānaiś ca sarvaiḥ,
tam evaikam jānatha ātmānam,
anya vāco vimuñcatha, amrtasyaisa setuh.*

It means, “Be in Him, in whom the heaven, the earth and the interspace are centred, together with the mind and life breath. Know Him alone as the one Self of all. Desist from gossip and desist from all other pursuits.”

The Sloka commands. It commands the need to pick up the bow. It emphasizes upon working with the bow. It commands, “Pick up the bow (OM), set the arrow (the self) upon the bow. Shoot farther. Cross the ocean of life. Reach the shores of eternity.” It is a precise command.

That shore of eternity includes in it the earth, the heaven, the interspace, the cosmic mind and the cosmic pulsation. It is the One, in which all live and move. Therefore, join the mind with the pranas (life force) in you. Uttering forth OM move from earth, through the interspace into the heaven and move beyond. You stand realized thereby. Why should you engage in any other practices, in any other concepts of wisdom and in any other activity of life? Give up all of them at once and work with the bow, since you are an aspirant.

Mundaka 2, Section 2, Stanza 6

*Arā iva ratha-nābhau samhatā yatra nādyah
sa es'ntaś carate bahudhā jāyamānah,
aum iti evem dhyāyathātmānam,
svasti vah pārāya tamasah parastāt.*

All spokes of a chariot wheel meet in the hub. Likewise, all arteries through which the life flows meet in the heart. Meditate OM in the heart and move upward. The life principle has its seat in the heart. From everywhere all veins bring the blood to the heart

and all arteries distribute the pure blood again all over the body. Heart is the seat for all life activity. Senses may be drawn into the heart via mind. May the mind meet the heart uttering OM at the heart! May the mind move with a single life principle upward! There is the chief life that moves upward. It is called Mukhya Prana (chief life). It is an upward moving pulsation. Associating with this upward moving pulsation one may move upward. The Upanishad blesses that, “May the upward movement be at Godspeed! May the seeker crossing the darkness, move farther to the shore beyond!”

Master Djwhal Khul, known as the Tibetan Master, also speaks of the bow and arrow. He is called the Tibetan Master since he was in the body of a Tibetan Lama when he dictated wisdom to H. P. Blavatsky and Alice A. Bailey. But when he took third initiation, he was given the name Djwhala Khul. During that time he was in the body of a Gujarati Indian Brahmin. The name Djwhala Khul is the soul name of the Master and continues to be so regardless the body in which he is. The Masters function as souls. They cannot be called Tibetan, Indian, European, American, African or Australian. The accomplished soul may take to incarnation as per the plan in any part of the globe. We cannot nationalize them. We cannot regionalize them. I therefore prefer to call the Master as Master Djwhala

Khul instead of calling him a Tibetan Master, since that name was conferred on him on his third initiation.

Master Djwhal Khul, as said earlier, spoke of the bow and the arrow. He says that the symbol of centaur holding the bow and arrow relates to the Atlantean age. According to him, a man holding bow and arrow sitting on a horse is that of an Aryan age. Within that Aryan age in the Aquarian age, the symbol is now just a bow with an arrow mounted on it. He thus speaks of the evolution of the symbol. Today most of the astrologers just use an arrow to symbolize Sagittarius. But an arrow without the bow has no meaning. It has not significance. The arrow, the self, moves upward, with the help of the up-thrust. The up-thrust is the exhalation and utterance of the sound. It is that up-thrust which is symbolised by a bow. Just an arrow does not indicate the Sagittarian work. Just an arrow is just a self without aspiration. Aspiration is the tightness of the string of the bow. A non-moving arrow is not at all a correct representation of Sagittarius. Abbreviating has become more a fashion. It was intended for brevity. But in an attempt to abbreviate the essence cannot be lost. For example, when Djwhal Khul is abbreviated as DK, the vibration, the radiation and the magnetic impact of the sound of Djwhala Khul is lost. The meaning is also lost. Djwhala Khul means a Kulam of Djwhala, meaning a bunch of flames. Further, in the sound there

is the sound of J, K and La which are representative of Jam, Kam and Lam. These are seed sounds. When we say DK it has an entirely different meaning, referring to decaying which is absolutely inappropriate, in as much as the name Djhwala Khul disappeared. Therefore, the attitude of abbreviating shall have to be appropriately utilized.

Arrow mounted on the bow is symbolic of an aspirant. The arrow by itself is an aimless soul. There are many who live without any aspiration. We are here concerned with aspirants, but not others. The aspirants have to set their goal and move towards that goal. Therefore, the bow is important.

The bow is required to be drawn by the string, when the arrow is mounted upon it. The drawing back of the string along with the arrow represents the withdrawal of the five senses, down deep into their buddhi. Having thus withdrawn deep into oneself, one has to sound-forth the sound OM with the help of exhalation. It is exhalation that leads one to move upwards and move beyond the brow centre.

In this context the seers strongly suggest nasalization of the sound OM. When the sound is uttered out, not only through the throat but also through the bridge of the nose, and letting the exhalation mostly out of the bridge of the nose, enables the impact of the sound. The sound vibration builds enough tension

for a bridge to happen from pineal to pituitary. This practice enables the building of the bridge between the personality and the soul. Each time a vibration of sound and air knock at the bridge of the nose, it causes forth secretion of luminous fluids from the pineal. The pineal secretes luminous fluid which reaches the pituitary and solidifies. Thus a bridge of light is built and the aspirant gets fulfilled. An aspirant, who is hitherto confined within his personality, now receives infusion of the soul. He receives impulses of will, of love and of light from the soul. In due course, he tends to be a 'soul infused personality'. By this, the aspirant reaches the goal that he has set for himself. Thereafter he can set a still higher and nobler target and move forward.

Master Djwhala Khul gives out in his own commentary, a poetic presentation of the Path in Sagittarius.

Where is the animal, O Lanoo, and where the Man?

Fused into one, O Master of my Life.

The two are one.

But both have disappeared

and naught remains

but the deep fire of my desire.

*Where is the horse, the white horse of the soul?
Where is the rider of that horse, O Lanoo?*

*Gone towards the gate, O Master of my Life.
But something speeds ahead between
the pillars of an open door -
something that I myself have lost.*

*And what remains to thee, O wise Lanoo,
now that the horses of two kinds have left thee
and the rider, unattached, stands free?
Now what remains?*

*Naught but my bow and arrow, O Master of my Life,
but they suffice, and, when the right time comes,
I, thy Lanoo, will follow fast upon the shaft I sent.
The horses I will leave upon this side of the door,
for them I have no further need.
I enter free, regain the arrow which I sent
and speed upon my way, passing from door to door,
and each time the arrow speeds ahead.*

In these stanzas the entire path of Sagittarius is inscribed. A student must carefully understand the evolutionary steps involved. In the beginning, Lanoo, the disciple was in a state where his personality and the soul are mixed up. In this state, man has only the fire of

desire but not a fire of aspiration. Desires are many and they destabilize and even degenerate man. Desires lead man into mundanity. Man is drawn by the five horses (senses) in five different directions. They end up in sensuous desires and would lead man to death, causing the disappearance of the personality and the soul; this is what is depicted by the animal man, the centaur.

During the Aryan race, through evolution, the symbol of Sagittarius tended to be an archer on the white horse as said earlier. It is a state where an evolved man is seen mounting upon his body (the horse) and conducting the journey of light. He is no more as beastly as he was in Atlantean time. He moves forward pursuing his aspirations, contrary to the pursuit of desire. Aryans are seen as fiery aspirers. They set goals mundane or divine and try to achieve them. They are not diffused persons that are drawn all around to die and thereby to disappear. The aspirations tend them more to be humanistic than beastly.

Due to pursuit of noble aspiration the personalities of the humans tend to be cleaner than before. The white horse is but a replica of a pristine personality.

A pristine personality enables man to surge ahead with his aspiration and conditions him not. It is here the passage says that the aspirant has loosened the personality to surge and forge ahead. In the final state the aspirant remains as the bow and the arrow. The

bow is the sacred word and arrow is the self. He applies himself upon the sound and moves forward towards the target. By this he enters into the world of freedom or liberty, meaning the world of limitlessness. He regains the arrow again and passes from door to door. Master Djwhala Khul gives in his own inimitable way a representation of the Upanishad Mundaka.

The bow is the theme of Sagittarius. In Sanskrit Sagittarius has two names. One is Margasirsha, meaning the path to the head, the headway path or the highway of light and so on as described earlier. It is also called Dhanurmasa, meaning the month of the bow. Masa means month and Dhanush means bow. Grammatically Dhanush Masa tends to be Dhanurmasa. Sound 'R' emerges in compounding the two sounds which relates to the fire of Sagittarius.

The Traveller

A Sagittarian is a true traveller. He involves in extensive travels and also involves in intensive travels. He is an aspirant/disciple. His travels are significant in the world of objectivity and subjectivity. He engages in distant travels in the subjective and objective world. In either way a Sagittarian is fulfilled by travels. The travels in objectivity are of horizontal nature in pursuit of aspiration. His travels in the subjective world are vertical, fulfilling the aspirations to transform himself as a disciple. Sagittarians are goal setters. They continuously set goals and follow. On the subjective side, the goal of a Sagittarian is to be a seer, a Rishi, a Master of Wisdom.

All aspirants are considered to be Sagittarians. An aspirant is one who has set himself upon a long journey. His aspiration is the fuel to surge ahead upon a vertical path. He cannot rest until he realizes the self and the plan. In fulfilment of the aspiration, which is noble, he acquires nobler traits. An aspirant must notice the travel that he conducts and the ground he gains through knowledge and practice. The aspiration in him drives him to know and practice and to practice and know. He continues to supplement knowledge with action and vice versa, until the day he breaks the limitations of his lower self (personality).

Fire is the means to move forward with the aid of air for an aspirant. He sets the fiery aspiration in the mind and moves forward with the air of respiration. Fire and air are the twin gods that help an aspirant to move forward. A true Sagittarian digresses not, from the set goal. He cannot be dampened by material and emotional aspects of life. His aim is to reach the sky with help of fire and air.

It is interesting to note that Arjuna has two brothers elder to him and two brothers younger to him. He is the middle one. The elder ones represent air and sky, while the younger ones represent water and matter. He is the fiery one, a Sagittarian. With the help of air, he intends accomplishing the fire. An aspirant's mind is full of fire. Associating such a mind, with the air, that functions in him as respiration and pulsation enables him to move upwards as is described in the earlier sessions. The fire of the aspirant can be dampened by the emotional waters and material considerations. There are hundred ways through which man can be dampened of his fiery spirit. There are hundred lines of light that move downward from the heart, into the world of emotion and mundanity. There is but one line of light that moves upwards. A true aspirant focuses upon the upward moving light, ignoring the digressing lines of light. The hundred downward moving lines of

light in the story of Mahabharata are symbolic of the hundred sons of the blind, who were put off in the war.

Importance of Service

An aspirant, who is considered to be a Sagittarian that sets the high goal of self-realization, cannot accomplish it until he serves his fellow beings. Without serving the fellow beings, no man ever gains the eligibility to move upwards. Service constitutes the proper ground for take-off into higher worlds. Service is the helipad for the aspirant who represents the helicopter. The helicopter needs a helipad; an aeroplane needs a runway; an aspirant needs a field of service. Arjuna was a true server. He served his brothers and also the fellow men.

Remember that tenth house gives fulfilment. Virgo is the tenth house for Sagittarius. Virgo stands for service. The keynote of Virgo is, "Much labour and little remuneration." It is also called, "Labour without remuneration."

Arjuna's life was a true presentation of service without remuneration. An aspirant to reach high in his awareness shall have to set his eyes upon the surrounding ground. An aspirant is not one who crazily looks up into the sky. Instead, he looks around to serve. To reach high, serve the surrounding needs. That is the key. Arjuna was asked to shoot a target

using bow and an arrow looking at its reflection in water. The target that was set up above is the rotating symbol of a fish. It is nothing but Pisces, the sign of synthesis of culmination. It is the most high state in oneself. It is Sahasrara, the thousand petalled lotus. It was to be targeted. But its reflection is in its opposite sign Virgo. Virgo gives the needed clarity, purity and ability to hit the target through selfless service. A Sagittarian is therefore fulfilled through the accomplishment of his tenth house activity of service. Through service one fulfils and reaches the eternal abode of the soul. The eternal abode of the soul is the fourth house. To Sagittarius the fourth house is Pisces. This is the grand message of Arjuna shooting the fish above looking at the reflection of it in the water below and thereby gaining the virgin, the purity, represented by the maiden Droupadi. Many are the occult secrets presented in Mahabharata by the grand seer Vedavyasa.

The Virgin Nature

The first target of a spiritual aspirant is to regain virgin nature. The other name for virgin nature is pure nature. It represents a pure mind; a mind which is still and clean. A still and clean mind is like a still and clean lake which enables reflection of the moon, the stars and that which is high. It is not enough if it is just pure and clean, it has to be stable, capable of receiving higher

impression. It should be capable enough to perceive intuitively the higher plan. This is possible when the five senses of man are drawn within, and held targeted towards a high goal.

Arjuna was said to be given five arrows and a bow in the story of Mahabharata. He was capable of using the five arrows to hit the one target by integrating them into one. The five senses of an aspirant shall have to be withdrawn into one focused mind, which is stable and pure enough, which is capable of gaining the impression of that which is high. With the help of such reflection of impression he fulfils the purposes of his life on the ground.

Reflection of that which is above upon the mind enables impressional teaching, impressional direction for action and impressional writings. When the plan reflects upon a clean and still mind and when mind is agile to execute with the help of five senses of the body, the purpose of life gets fulfilled.

By this effort he stands withdrawn from the objectivity and is focused in the reflected headlight in him. As much as the aspirant consistently and constantly relates to and perceives the plan reflected, so much the virgin nature happens in him. It is a happening from within. Virginity emerges from the existing nature of the aspirants. When the nature of the aspirant tends to be virgin, it is symbolically said

that the aspirant is given in marriage to a virgin. Association with the virgin enables the aspirant to settle in the brow centre, which is slightly below the ajna, which is the pinnacle of the personality where virgin prevails. In the story of Mahabharata, as Arjuna hits the target, the virgin Droupadi of divine nature was offered in marriage to him. Consequently Arjuna settles in the city called Indraprastha. Indraprastha is symbolically the brow centre, where the intelligence Indra resides. It is also called the birthplace of Indra or Indra Yoni. In yogic parlance, it is called the centre of pituitary, from where a bridge to ajna happens. Thus the aspirant seated in the navel in his subjective mind targets to the light in the head and reaches the brow centre as the first step. Virginity of mind is the essential requisite for an aspirant, without which, not much can be accomplished. A virgin mind is a detached mind. No thoughts stick to it. The light reflects on it and gets further reflected in the surroundings.

Thereafter, the aspirant builds further bridges to ajna and sahasrara. In astrology this part is said to be a path from Sagittarius to Virgo via Scorpio and thereafter a direct path to Pisces in sahasrara. The three mutable signs are of great importance. The first degrees of Sagittarius link up to the last degrees of Virgo, which in turn are directly linked to sahasrara in Pisces. May the aspirants further contemplate upon this!

The Plan

The aspirants that gain the virgin nature are fit to serve the Plan. His plan hereafter is the Plan of the Lord.

- He lives as the follower of Lord.
- He lives for His mission. He ceases to be the owner of anything.
- He transforms himself to be a custodian of things entrusted to him.
- He full well realizes that all belong to the divine, including himself. That which is entrusted to him is but a divine entrustment.
- He enjoys not the entrusted facilities. Instead he feels the responsibility relating to them.
- He shares all that is entrusted to him with his fellow men, for the quality of sharing is too noble and is unimaginable to the ordinary.

Arjuna, the true Sagittarian, even shared his virgin nature with his brothers so that they too are elevated into the divine presence. This is no ordinary way of sharing.

By sharing one's divine nature a disciple lifts up his fellow aspirants also into the state of disciples. He not only lifts up himself but also endeavours to lift up the associates. This is no small sharing by any means.

Symbolically the story says that the virgin lady Droupadi, was shared by Arjuna with his four other brothers through a marriage. Sharing the lady that he

has won in a challenge with one's brothers shall have to be understood in its occult sense.

All the five sons of King Paandu were married to Droupadi and thus found themselves eligible to be in the divine nature. They were all relocated in Indraprastha.

Sharing

Sharing one's abilities, one's resources and one's facilities with others is yet another virtue gained on the path. Without sharing and distributing, one cannot even reach the threshold of the divine nature. Lord Sri Krishna speaks of sharing in the third chapter in Bhagavad Gita. Sharing material wealth is itself difficult for aspirants. Arjuna shared even emotional wealth. He shared the lady who was offered to him with his brothers. By this all were elevated. It is an unusual sharing. Men may share their wealth, their abilities, their comforts, their facilities, and their resources. But sharing a lady is unusual. A lady willing to be shared by five males is much more unusual. The significance of this episode is indeed unfathomable to the ordinary mind.

There are great disciples who shared even their body as food to satiate the hunger of others. There is also a disciple who donated his spine to celestials to avert a

creational crisis. For true givers, all is givable including the self; and for the beggars there is no end to begging.

The givers tend to move towards the positive pole, the receivers tend to move towards the negative pole.

“Aspire to give, cherish to give.” The one who loves to give and offer is the one who transforms gradually. Such acts of sharing, giving and offering, transform oneself into a disciple. In this context, I am once again drawn to the injunctions of Mundaka Upanishad.

It says that an aspirant has to be a man of strong mind.

- Spiritual aspiration is not for the weak-minded ones.
- It is not for the unfocussed ones.
- It is not for the fickle-minded.
- It is not for those who entertain worry and irritation.
- And it is not for the malicious ones.

Mind is the means for realization. And such a mind shall have to be strong enough; it must be the master of the 5 senses. It cannot be subservient to any one of the 5 senses. A strong mind is formed by a strong will. A strong will gets generated through strong desire to progress. The spiritual aspiration must be the strongest and the most liked desire of an aspirant. Spiritual aspiration is not for the ordinary. It is not for the gullible. It is for those who wish to submit themselves

to the fiery transformations. Transformations cannot happen without the aid of air and fire.

An aspirant's mind should be alert enough to perceive the subtle. Subtle sounds, subtle visions, subtle passing breeze, subtle touch can be experienced only when the mind is alert in the true sense of the word. Pythagoras says that an aspirant should prefer silence to speech and that he should as far as possible refrain from speaking. Speeches cause digression to aspiration. Mundaka Upanishad gives many such injunctions. A few more are:

- May we hear together that which is auspicious!
- May we see together that which is auspicious!
- May we live in good health in a body, full of light!
- May we be alert towards the wisdom of the world and the wisdom of the world beyond!
- May we ever grow into light from darkness!

The Sanskrit term Mundaka means the knife of the barber. It also means the tonsured head. The barber, with the help of the knife, tonsures the growing hair from time to time as per the request of the customer. The customer is the one who longs to have his head tonsured. He seeks the help of the barber, who has the sharp knife to eliminate every sprouting strand of hair.

Hair ever grows on the head and therefore requires to be tonsured again and again. Ignorance ever sprouts

and shrouds the knowledge. It has to be eliminated on a regular basis. The customer that seeks tonsuring is the aspirant. The barber is the teacher. The knife is the knowledge of the teacher.

The teacher's knowledge eliminates the ignorance of the aspirants.

The aspirants can always look to the teacher for elimination of the sprouting ignorance.

Mundaka Upanishad suggests, "Let the aspirant ever stay tonsured." He may stay ever in knowledge and be saved from ignorance.

The inevitability of the presence of teacher is subtly indicated by Mundaka Upanishad. Aspirants are strongly recommended to make a detailed understanding of the Upanishad.

Symbol of the Sun Sign

In Sagittarius one finds many symbols. The first and foremost is the symbol of Jupiter who is the Lord of the sign.

Jupiter is considered in Vedic symbolism as white elephant. In Puranas the cosmic Jupiter is symbolised by elephant head. The symbol of Jupiter when carefully observed, looks like uplifted trunk of an elephant. The trunk of the elephant is seen as the spinal column and the head is seen as sahasrara. The white colour is seen as the path of light. From sahasrara to muladhara, i.e. from the elephant-head via the trunk up to the tip of the trunk, sounding forth the sacred word OM enables a spiralic movement of vibration which in-turn enables experiencing the light of the soul. The head and the trunk of a white elephant constitute the cerebrospinal system. Contemplating upon such a symbol is a popular practice.

Eagle is yet another symbol. It soars high into the seventh sky from its nest in the high trees. Eagle is the king of the birds, while peacock is yet another representation of the same energy. Eagle is presided by Vishnu, the four-dimensional one, while peacock is presided by Kumara, the six-dimensional one. The story of the eagle is again a profound story in Mahabharata. It was already described in detail a couple of years

ago, in the seminar on Garuda. A short description is already given in the earlier session.

The Eagle constellation (Aquila) is also astronomically posited in the first four degrees of Sagittarius, while that of the peacock is posited in the sixth degree of Sagittarius. A white eagle is considered sacred. It is believed that the Master of the seventh ray frequently presents himself as a white eagle. Eagle is the lord of ritualism, which again opens vistas of wisdom in Sagittarius. Sagittarius and its opposite sign Gemini are signs of ritualism and ceremonial order that enable magic. Masonry is but a dimension of it. Freemasons all over the globe open their temples annually in the first degrees of Sagittarius or Gemini.

Yet another profound symbol of Sagittarius is the white horse. The tip of the tail of the horse is related to Sagittarius by Vedic seers. Horse is a symbol in Vedic symbolism. Horse is seen as the symbol of fire and of life. From Aries to Sagittarius there is the descent of spiritual fire. In the most high the fire is considered electrical, in its middle state it is considered as solar and in its lowest state it is considered as hidden in matter remaining as frictional fire. The journey of frictional fire that comes down to earth and permeates the three worlds (the world of consciousness, force and matter) is seen in the form of a horse. The first constellation in Aries is said to be Aswini meaning that which contains

the energy of Ashwa, the horse. Aries itself is seen as horse-head. It is the cerebral system of man. Taurus is its face. Gemini is its neck. Cancer is its heart and so on. Scorpio is its genital. Sagittarius represents the tail. In Vedic astrology the first nine signs of the zodiac from Aries to Sagittarius are visualized as a horse, with the head of the horse as Aries, face as Taurus, Gemini as its neck, Cancer as its heart, Leo as its diaphragm, Virgo as its slender waist, Scorpio as its genitals and Sagittarius as its tail. From head to tail the horse of light and life is seen permeating from Aries to Sagittarius. The nodal points are Aries, Leo and Sagittarius, the three fiery signs. At the head (Aries) the fire is electrical. At the diaphragm (Leo) it is solar. At the tail (Sagittarius) it is frictional.

The return of the fire is once again from tail to head. If one blows at the tail, there is the reversal of the energy from tail to head.

The humans who are posited at the tail (the tip of the spine, muladhara) with the help of the sound OM and exhalation, can at once move up to the head, which is the source of spirit (electrical fire).

The one who blows through the tip of the tail is the one who is reversing the flow of current. The descending currents are reversed to be ascending currents. A reverse direction is given to the flow of

currents. Along these currents, the blower can sail to reach the top of the head.

The twelve zodiacal signs are related to twelve parts of the human body in astrology. Aries corresponds to the head up to the eyebrows. Taurus corresponds to the face from eyebrows to the chin including the ears. Gemini corresponds to the neck, throat and the shoulders. Cancer corresponds to the chest and upper torso. Leo corresponds to the diaphragm. Virgo corresponds to the stomach. Libra corresponds to the navel. Scorpio corresponds to the genitals. Sagittarius corresponds to the thighs. Capricorn corresponds to the knees. Aquarius corresponds to ankles. Pisces corresponds to the feet.

But in esoteric astrology from Sagittarius there is a U-turn of correspondences. Sagittarius corresponds to higher muladhara. Capricorn corresponds to higher heart centre. Aquarius corresponds to a centre at the top of the forehead and Pisces corresponds to the thousand petalled lotus and the gem above sahasrara.

When the aspirant is coursing upwards from muladhara to sahasrara, chakras transform into lotuses and four additional lotuses unfold at higher muladhara, higher heart centre, higher ajna centre and higher sahasrara centre. They represent the fourfold state of the heavenly man as within the human.

Udanka

Here again there is a symbolic presentation through a story in Mahabharata. It is called the story of Udanka.

Udanka was a disciple, who was given a task. Like in every story, on his way to fulfil the task, he falls in illusion. Through the illusion he falls into subterranean regions. In those regions, he finds a man sitting on a horse. He was advised to blow through the tail of the horse. By that he enflamed himself, and moved through the path of the horse and landed at the goal he wished to reach.

Life and light travel from cerebrum into spinal system. They have a downward path and an upward path. Attuning to the upward path of light one can take-off even from the bottom most point.

Sagittarius is the frictional fire or fire in matter. By enflaming the fire, it moves up through solar fire of Leo to the electrical fire of Aries. This path of fire is the path of yoga. It is a special Raja Yoga path. It is called Laya Yoga. Laya means merger. Merging with the frictional fire of Kundalini in Muladhara or merging with the solar fire in Leo, one can reach the electrical fire in Aries. Merging with the inner fire is called as Laya Yoga or Agni Yoga. A specific practice is prescribed in this regard which is as under:

- The student sits in a vertical position, closes his eyes and begins to utter the sacred word in a low tone, as a prolonged nasal sound, with his mouth closed.
- He tunes his mind with his voice and tries to locate the source of his voice mentally. This raises his Kundalini directly to the throat centre.
- Then he locates the source of voice with felicity.
- The ascending Kundalini descends and settles in heart centre.
- As it settles in the heart, he gains mastery over the mind.
- He thereafter stops uttering the sacred sound OM vocally, and begins to utter the sound mentally.
- This gives him the felicity to raise the Kundalini from heart to head up to sahasrara.
- Thereafter at sahasrara he realizes himself to be his own Guru and receives the utterance to stay in Samadhi.

In Ramayana one finds a story relating to Sampaati, a grand eagle that soars directly up to the face of the Sun and merges itself into the Sun. The secrets of Raja Yoga path of meditation relating to Sagittarius as stated above are hidden in this story.

The ancient scriptures invariably contain stories that are indicative of the path of light and how to adapt to it. Be it Ramayana or Mahabharata or Bhagavata or the Old Testament and the like, which survived the tests of time belong to pre Kali Yuga time.

In Kali Yuga there is no real scripture of that order. The Kali Yuga scriptures are but poor copies of the ancient ones. Blessed are those who can read the scriptures in their original form. Knowledge of language is not enough to read a scripture. The knowledge of symbolism is inevitable to read a scripture. Without knowledge of scriptural symbolism if one reads scriptures one gets a totally distorted understanding. Most of the misunderstanding propagated about the ancient scriptures is due to gullible reading of scriptures. For example, in most of the Vedic hymns the worshipper seeks horses, cows and elephants. They cannot be understood as such. Horse stands for life force. Cow stands for glandular secretions arising out of chakras transforming into lotuses. And elephant stands for wisdom of the heavens. Likewise, serpent stands for time, eagle stands for the cosmic pulsating principle. Not knowing the symbols of wisdom science when one studies wisdom books one is more misguided than guided. One has the additional disadvantage of the glamour of having read a scripture. And it blocks one until a Master of Wisdom approaches such a one.

Reading books that contain symbolism shall have to be in the light of the presence of a Master of Wisdom. Many such blunders were done when Vedic scriptures were attempted to be translated into German and English.

Laya Yoga is also therefore called Sampaata Yoga. Sampaata means Samyak Paata. Samyak Paata means

an appropriate fall. It is a fall to reach the source of the soul. Sampaati, the eagle soars into the source of emergence of light through the Sun.

The ancient Mayans were conducting this ritual in a different manner. They used to climb up a Mayan pyramid and tie their feet with a rope to a rotating hub fixed on the top of a pole located on the top of the pyramid.



The hub of the pole rotates at a great speed. The tied up person moves upside down around the pyramid. When it reaches a high point of speed, the rope releases itself from the pole and the man falls. In that fall, the energies move up to the head and the man releases himself from the body, even before the body of flesh and blood falls on earth. This is a high ritual called “*El Tajin*”. Normally four persons do this ritual at a time.

Similar rituals were conducted by the followers of Siva cult in Central India, around the mountain of Omkar. The mountain is called Omkar, since the shape of it is like the symbol of ॐ (OM). In ancient times, groups of Siva devotees were meditating upon this mountain with the help of sacred sound OM. One of the twelve Jyotirlingas of Siva is located here.

A Jyotirlinga is a vibrant self-emerging Siva Lingam on account of appearance of Lord Siva for a while to grace a devotee and subsequent disappearance. In the place where the appearance happened, when disappearance takes place, the earth projects itself like a sprout on account of the magnetic pull through such disappearance. These Lingams are considered to be electromagnetic. They emit the energies of the cosmic will. Aspirants gathering around the place tune up to this cosmic will and find their salvation.

At the top of the mountain Omkar, similar ritual as that of Mayans was conducted by Siva devotees. They

used to tie up a heavy stone to their feet at the cliff of the mount and jump from there into the surrounding river, Narmada. As they jump, due to the heaviness of the stone, they used to vertically fall into the river. As they move downward, the energies swiftly move upward in them reaching Sahasrara from where they used to emerge with a body of light, leaving the body of flesh and blood into river waters.

These were the ancient methods of relieving oneself from the most high point of the body. In ancient days, the body of flesh and blood was simply regarded as a means of developing a body of light. They were carrying out austere practices to cull out a body of light from the body of flesh and blood. Death to physical body was not a horror as it is today.

Sacrificing the body for noble purposes thereby gaining light, was very much familiar in earlier Yuga. Therefore, it is no wonder Sampaati jumps into the fire of the Sun having fulfilled the purpose of his life.

In yoga asanas, Seershasana is considered to be the king of asanas. Seershasana is the posture of standing on the head. When one stands on the head, the energies gradually falls into the head. The head is energised with life and light. After such a posture for about 24 minutes, one is recommended to sit in meditation contemplating the light in the head. The student finds it easier to stay in head even for hours together. Even

today in India there are persons who take to seershasana posture for an hour followed by a two hour meditation. In all it is three hour meditational practice.

The Samapaata Yoga or Laya Yoga is far more refined in Raja yoga, where one ensures a posture (where the spine is set vertical, the head in chin down position) the eyes are gently closed, the sacred OM is uttered in a low tone as a prolonged nasal sound with mouth closed. The student travels along the sound until sahasrara. Regular practice of this enables rising of Kundalini from muladhara to heart, from heart to the throat, from throat to larynx and from larynx to the brow centre. And again from brow centre to ajna and finally from ajna to sahasrara, thereby he releases himself from the body. A guru of Raja Yoga path safely guides the students to obviate any dangers and mishaps.

Sex

In the path of yoga, serpents are transformed into eagles. It is generally said in scriptures, “Serpents are vanquished by eagles.” But the truth is, they are transformed and transcend as eagles.

In the path of yoga there is no activity of defeating or killing anything. In scriptures we find stories where dragons, lions, bulls and serpents are killed. By this, one should know that they are transformed through an act of light.

If you see a fruit bearing tree, the tree initially flowers out and the flowers transform into a fully ripe fruit, through innumerable states of transformations. The flower disappears gradually and the fruit appears. To say that the flower is killed is an incorrect understanding. Likewise, to say that a serpent is killed or vanquished is an incorrect understanding. It is only the serpent that transforms into an eagle.

When the energies descend they are called serpents. When the energies ascend they are called eagles.

The serpents are no other than the spermatozoa which are formed from the fire of will and desire. They move downwards in an act of play. The divine purpose relating to them is to cause the birth of souls. But man wastes away and burns away sperms through his indulgence in sex. As much as he wastes them away so much he is depleted of the divine energy.

A student of yoga is therefore put to regulation of sex activity. He should moderate the sex activity and gradually regulate it. Through yoga practice such as pranayama and the contemplation in the head he initiates the activity of moving up the energies from muladhara to head. When he is fairly regular with the practices, the downward moving energies gradually turn upward. The whirlpools transform into fountains.

The chakras in ordinary man function as whirlpools but in yogi they function as fountains. A fountain is

beautiful to look at and is enjoyable. It elevates even the onlookers. A whirlpool is a horror. The same waters that could be horrifying could also be elevating, alleviating and fulfilling. The energies in man are also called as waters of life. They are to be set on upward movement to experience joy and fulfilment and also to share such a joy and fulfilment with others. The basic understanding should not be lost sight off. The chakras through yoga process transform into lotuses. Chakras are circular in their movement, while the lotuses are unfolding. The former are of conditioning nature, the latter are of liberating nature.

The dream of an aspirant is to become a seer. He should therefore plan that he tunes up to the divine plan through a gradual process of reorientation. Such reorientation involves a U-turn from West to East. West stands for muladhara, East stands for ajna. Movement towards West is a movement towards material planes and the related conditioning. Movement towards East is a movement towards the light, where spirit is abundant and matter is minimal. Due to minimal matter there is no conditioning and the related suffering.

Remember that the sperm or the ovum are the finest tissues of the seven tissues of human body. This tissue is full of light. When they are put to ascension through yoga practice, they transform into Ojas, Tejas and Bhrajas. Ojas means vitality. Tejas means the brilliance.

Bhrajās means the permeation of such brilliance into surroundings to lift up. Such is the potential of the seventh tissue the humans are endowed with.



Tension - Crisis - Initiation

The aspirant is required to be tense. Tense in the sense, he is fully alert and is consecrated to the regulations of yoga. It is like the tension of the stretched string of the bow. Though stretched it is also flexible. The tension which we speak here is not a tension of anxiety, fear or anger. It is attention (at-tension). An aspirant though tense in terms of his goal and related practices, he is also relaxed and even humorous. Remember that humour is the tonic of life. Without humour it is unworthy to live. When one is in humour, he is at ease even while he is at work. Humour lifts up. Even burdens become feather-lite. Joyful functioning with yoga with adequate attention to the goals and regulations is important. True yogis are relaxed and are humorous. They are not the hungry looking, emaciated ones with sunken cheeks and eyes. It is unfortunate that saints and seers are depicted in such a poor form, while in truth it is not so. They are not the lost ones. They are contrary to it.

The purpose of tension is to be attentive of light in the head and to orient the entire life in a manner that the student has enough time to relate to that light.

This attentive aspect is called the tension of Sagittarius. For the ordinary Sagittarian, the tension

leads to anxiety, agitation, fear and anger, culminating in blood pressure and other health disorders.

An aspirant rises when he is in crisis. Adversities and difficulties approach aspirants and cause him to rise to meet levels. A spiritual aspirant rises himself through the tension that he builds up for himself while setting up a rhythm to his life.

No person would ever like to invite adversities or difficulties. It is not sane to invite pain and crisis. No such pain and crisis enables awakening of otherwise dormant potentials that exist with him. Therefore, on the yoga path one imposes upon oneself certain regulations by which the tension is created and the potential is awakened.

When the hidden and dormant potential is awakened, it breaks the inertia in man. Inertia is the fundamental limitation. It is only for this reason the ancients picked up austere means to break the inertia and release energy. The energy thus released is channelized either for alignment with the divine or for serving the surrounding life or for both.

Early wake up, timely meditations and prayers, regular study of scriptures, periodical associations with men of goodwill, pilgrimages to holy places, night-outs on auspicious days are but a few to mention. The reason behind such practices is to release the energy which is otherwise hidden in the body.

To rise from matter is but the fundamental step to move towards the spirit through force. Matter to force, force to consciousness is but the path of ascent. Just like an arrow is released from a bow, the aspirant should release himself from the depth of matter.

The frictional fire of Sagittarius must find its expression into the flame, just like the heat in the wood releases itself into the flame. A stick of wood remains a stick forever, until it is enflamed through an agency of fire. The fire in the stick transforms into flame when it receives the support of fire.

The supporting external fire is the guru. The stick is the aspirant that transforms into a disciple with the touch of a teacher and the regular practice of the aspirant.

Crisis do happen in an aspirant's life to burn up the past karma. In the story of every disciple there have been periodical crises and the related initiations. In crises the will gathers itself to its optimum potency and tries to break through. The chick in the egg finds its crisis of the limitation of the shell and therefore gathers enough energy to break it while it is tenderly supported from outside by the mother hen who lends its warmth. So also in crisis as the aspirant gathers, reorients to meet the crisis the Teacher gives the needed touch for initiation to happen. Initiation is not a mystical activity, it is an expansion of consciousness. Series of

such expansions transform an aspirant to be a Master of Wisdom. When the aspirant is ripe through time he gets the touch and gains the needed expansion.

A dacoit who did all kinds of heinous deeds for the sake of his lady whom he loved intensely, when denied by her of sharing the consequences was utterly disillusioned. In that moment of crisis he received the initiation to the cosmic seed sound RAM. He became the foremost of the seers and eventually scripted at a later age the great epic Ramayana, which is considered as the most ancient scripture on the planet. It belongs to Treta Yuga. The seer is called Valmiki.

Another seer who was dwelling in innumerable intricate concepts of wisdom, who dwelt his whole life describing thousands and thousands of concepts through stories of wisdom, who wrote elaborate commentaries resulting in Puranas, Mahabharata and so on, was in deep sorrow of disillusionment one fine morning. On a review of his life, he felt that he did little for the common man and only catered vast feed to intellectuals who rejoice in intellectualism and who do not bother of the fellow men. He did not get the feeling of infilling of joy by such an effort since he catered to the intellectual hunger of a few while a large portion of society was ignored of guidance. The sorrow was so deep that he felt himself unworthy of living. In that crisis he received initiation relating to synthesis.

He scribed the scripture of synthesis and got fulfilled. The scripture is called Srimad Bhagavata.

Arjuna received his initiation in utter crisis amidst the battlefield. Looking at his fathers, forefathers, teachers, relatives, colleagues and cousins in the opposite army, his attachment towards them caused a steep fall in his own being. He felt it is futile to fight with one's own people even though they were on the wrong side of the law. Shivering came through the whole body, the bow could not be held. He himself could not stand on legs. He fell down from the chariot. It is in that crisis he was initiated by Krishna.

Moses received his initiation when he was divested of kingly comforts, excommunicated, sent to a desert where he was parching for water. He was divested of all his personal comforts, was denied of his love, his kingdom, his mother and sister, kith and kin. It is in that state of loneliness and desperation he found the way for initiation on Mount Sinai.

Jesus faced many a crisis and stood firm in such crises to get initiated, the ultimate of such initiations being the crucifixion and resurrection.

While in comforts the psyche is not at its height. It remains relaxed. It does not even remain alert. It is only in crisis the best comes out of a being. An otherwise relaxed snake becomes very alert when some other is present in the surroundings. It immediately raises its

hood and tends to be completely alert. So is a watch dog and so also a man. When his psyche is at its best, he stands an opportunity to receive the touch of the soul. The teaching as it is happening in this hall can at best give the needed inspiration to the aspirants. In this hall we are all comfortably placed. We have comforting temperature within, while outside it is icy cold. We have very comforting chairs and comforted bellies with regular coffee, breakfast, lunch, snacks and dinner. This is the reason why during teaching some feel the lullaby and even sleep away!

Initiation is the culmination of assiduous striving to one's own wit's end.

Jupiter - The Teacher

Remember that Jupiter is the Lord of Sagittarius. He is the Lord in all the three levels consisting of three decanates relating to the individuality, the personality and the soul. Jupiter is the most-high planetary principle in the solar system. In us, he represents Sahasrara, while Saturn represents Muladhara. The hierarchy of planets as they exist in us, in seven centres is as under:

Chakra	Energy Centre	Planet
Sahasrara	Head Centre	Jupiter
Ajna	Brow Centre	Sun
Visuddhi	Throat Centre	Mercury
Anahata	Heart Centre	Venus
Manipooraka	Navel Centre	Moon
Swadhistana	Sacral Centre	Mars
Muladhara	Base Centre	Saturn

Jupiter in Sahasrara represents the illimitable expanse of consciousness. Saturn in Muladhara represents the consciousness constricted to be an insignificant point by surrounding matter, like the tip of the tail of the serpent. Saturn causes limitations, while Jupiter works the contrary. While the awareness at Sahasrara is as wide as the hood of the serpent, in Muladhara it is as

narrow as the tip of its tail. As spirit descends, matter of different gradations surround and condition it. The lower planes are more conditioned by matter, while the higher planes are less conditioned. This is due to the fact that matter tends to be denser in the lower planes, while it tends to be subtler in the higher planes. Spirit and matter find their level in the fourth plane, the middle plane, and the fourth chakra namely anahata.

At Sahasrara where Jupiter prevails, the spirit of man is at its height. Jupiter represents the spiritual fire, while Saturn represents the frictional fire. Intelligent students can work out the other correspondences vis-a-vis the other planets.

Remember that Jupiter is the teacher in an aspirant's life. Presence of a teacher is verily the presence of Jupiter. The teacher supplies incessantly and subtly the energies of Jupiter and would cause subtle transformations in the student. In a teacher-aspirant association, eventually, the latter transforms to be the former. Student tends to be a teacher.

Jupiter works through sound and through triangle. The Jupitarian activity is a triangular activity. Triangular activity enables descent of spirit into matter and ascent of matter into spirit. Triangle is the foremost symbol of creation. Without triangle there is no creation. In fact the symbol of Jupiter itself is a triangle, with a central

point. The wisdom of triangle likewise is a profound wisdom into which we do not step into now.

Jupiter forms a triangle with the student and with the sound OM. Sound is the chief key with which Jupiter works. Triangle is yet another key. The sound is but a product of the Word and the Word is no different from God. Jupiter, the teacher is master of the sound. He imparts sound to the student. He constitutes a triangle between him, the student and the Word. The Word causes the transformation, when uttered-forth by the student. The Word also transmits the presence of the teacher. The student is thus put to effective transformation, through the dual functioning of the sound and the teacher.

As said earlier, Jupiter is the master of the sound and holds the Word in him. Since he is the master of the Word he is called Brihaspathi. As he utters forth the Word that causes the expansion to the student, he is also called Vachaspathi. Only the one who is impregnated by the Word can further impregnate others through utterance. The state of being impregnated is called Brihaspathi. Its expression is Vachaspathi. Only the ones who are impregnated of the Word can transmit it through expression. Empty words of speech cannot. A true teacher is one who expresses the Word that is impregnated into him. Giving an expression to the impressed Word is through teaching. Likewise giving

an expression in writing of the impressed Word is true writing. Such teachings and writings remain and continue to transform those who relate to them. Other teachings and writings suffer mortality.

The teacher's work is to impart the Word through sound. The oriented student receives the impact of the Word with one-pointed attention. After receiving, the student lives consciously with it enabling its sprouting, growth and unfoldment.

The Presence of the teacher and the Presence of the Word conduct the various transformations. There is no such thing as the student doing. He can witness with veneration the Presence and the work it does. Does not the catalyst by its presence transform a chemical product into yet another product? Does not yeast by its sheer presence transform the milk into yoghurt?

The beauty of the teacher is his Presence. The beauty of the student is to muse in such Presence. There is no strenuous 'doing' by the student. 'To do' is eliminated. 'To be' is gained. In that be-ness the energy falls into an appropriate order, namely divine order.

If the aspirant is hyper-active, he cannot experience the Presence of the teacher. So also, when the aspirant is hypo-active, he tends to be indifferent to the teacher. Jupiter works at all levels with the student, if the student stands in pious and quiet orientation to the teacher.

The Word that the teacher imparts to the aspirant unites the teacher and the student. A bridge is built by which the sound fuses the student and reforms him into his “due and ancient form.”

Taittiriya Upanishad speaks of this. It says, “The teacher is the former energy system. The student is the latter energy system. The teaching of the teacher is the bridge that transforms the latter to be the former.” Every teacher regularly teaches only to transmit himself into the oriented students. It is not that he only transmits some concepts of wisdom. It is transmission of himself into the oriented students. Having impregnated by the sound transmitted the students are set for transformations.

The beauty of Jupiter is in his ability to fuse. Among metals tin is the metal that fuses well with other metals. It is used in welding different metals together. Thus when one thinks of Jupiter one should think of the Word, its transmission, its ability to fuse, to weld and to unite.

Again these three terms namely fusion, welding and uniting are but the processes in yoga.

- Yoga itself means union.
- Two becoming one is yoga.
- Matter and spirit fusing into pure consciousness is yoga.

It is therefore said in the East, finding a teacher and courting with him, is the ultimate luck of human life.

Jupiter, the all beneficent one, is normally seated in sahasrara. Imagine what happens when he is posited in muladhara? This is the technique the seers offer. Sagittarius is the sign relating to higher Muladhara. The seers of Vedic wisdom have set Jupiter in muladhara by pronouncing Jupiter as the Lord of muladhara. When light is introduced into a dark corner, the darkness disappears into light. This is by no means a small imagination. Setting Jupiter as Lord of Sagittarius in all its three levels, the seers that pronounced astrology benefitted humanity with a grand key. Jupiter and the sound that he imparts enable dispelling of the conditioning of matter in muladhara and enables the uplift of Kundalini consciousness.

In India every visitor encounters almost everywhere the elephant deity, Ganesha. It is the symbol of cosmic Jupiter. He is invariably worshipped in muladhara. He is even given the title that he is the lord of muladhara. When Jupiter sits in the place of Saturn, Saturn gives way. Where there is limitation, when there illimitable energy is posited the limitation yields and eventually disappears. For this reason, to overcome limitation Ganesha is worshipped as the Lord of muladhara specially in the month of Sagittarius.

Thursdays are presided over by Jupiter. Therefore in the Eastern tradition, Thursday is dedicated for the worship of Ganesha and for the worship of Gurus. While it is so, the Thursdays in the month of Sagittarius are considered very special. There is abundant Jupitarian energy available throughout the month of Sagittarius and it is doubly made available on Thursdays. Every average knower in India pays special attention to Thursdays in general and to Thursdays in Sagittarius in particular.

In our groups Thursdays are dedicated for profound meditation followed by fire ritual and further followed by healing and teaching sessions. It is done keeping this dimension of Thursday in view.

Other Aspects of Sagittarius

Constellations

Thirty days of Sagittarius covers 2 and $\frac{1}{4}$ constellations of the twenty seven constellations. The first thirteen days is covered by Mula (the corner) constellation. The second set of thirteen days is covered by Poorvashada, meaning the anterior leap. The last four days of Sagittarius and nine days of Capricorn are covered by Uttarashada (meaning the posterior leap).

Thus in Sagittarius the two constellations and a part of the third indicate the energies of upward movement. The being who is cornered in the muladhara, through practice of yoga in the presence of guru with the help of sound raises like a lamb climbing the mount. The lamb sets its anterior legs in an upper region and joins the posterior legs with the anterior ones. Even a galloping horse sets its forelegs forward and joins the posterior legs as it gallops. So also the human raises step by step assimilating every upward step. The science of constellations is a more profound science than the science of twelve sun signs. There is more detail in the former. The Sanskrit terms given to the constellations hold the key for right understanding. It is also so with the names of the sun signs. When we say Margaseersha or Dhanush, the reader is already hinted of the

significance. While it is not so when we say Sagittarius. Even Latin and Greek carried the knowledge of naming as it is in Sanskrit though not is such profundity. The ninth month is named Sagittarius in English. It is originally Saggitarri in Latin meaning the archer. According to the Masters of Wisdom, Sanskrit is the mother of all languages. Latin and Greek are seen as the daughters. Other languages are but poor offshoots that emerged in Kali Yuga.

Aspirants should therefore trace back the original terms to gain profound understanding than satisfy themselves with the superficial sounds, names and terms. Tracing back to the roots is but an aspect of the science of etymology.

Moon Phases

The fourth ascending moon phase in Sagittarius is dedicated to the worship of Lord Ganesha. The sixth moon phase is dedicated to Lord Subrahmanya, the Kumara. These are explained earlier. The eleventh moon phase is dedicated to the worship of Lord Vishnu, whose first incarnation on this planet is Kapila. The thirteenth moon phase is dedicated to the worship of Lord Hanuman (an embodiment of Rudra). The fifteenth moon phase, namely the full moon, is dedicated to the worship of Lord Dettatreya. The seers

of wisdom have set these worship rituals in tune with the different manifestations of the one Lord.

Certain deities are considered to be of great significance for worship in Muladhara for uplift of the energies, by Vedic seers. They are Kapila, Dattatreya, Ganesha and Hanuman. They are the foremost of the Yogis. They condescended to preside over Muladhara to assist uprising of awareness. They descended onto our planet during the later half of the Lemurian time. They act as four pillars supporting the work of Hierarchy. In South India there exists a tradition where the four deities are worshipped in the four corners of Muladhara represented by the four petals. On the eastern petal Kapila is worshipped. On the southern petal Dattatreya is worshipped. On the western petal Ganesha is worshipped. On the northern petal Hanuman is worshipped. The four uplift the being form four corners and ensure his raising up to Sahasrara.

Interestingly the famous Eiffel Tower is similarly raised with pillars in the East, West, South and North with different stations on the upraised structure. It is relatable to the rise of energies from the four corners of Muladhara up to Sahasrara. Not all towers are built with such understanding of directional forces of East, West, South and North.

In ancient times pyramids and temples were built attuning to the directional energies of East, West, North South, Above, Below and the Centre. Lofty works are generally carried out with the energies of Sagittarius. Incidentally Gustave Eiffel, who was the architect and engineer that built the tower is a Sagittarian.

Number

By sun sign the number of Sagittarius is 9, which is the number of soul. Soul realization is intended by this sign and its energies. Jupiter being the Lord of Sagittarius, number 3 also rules this sign. Number 3 is but 12 and 21 as well. 12 years form one Jupiterian year. 3 times 7, 21 form the sticks of fuel for cosmic creation. All these numbers belong to Sagittarius. Jupiter works in triangles either to manifest or to de-manifest. For manifesting the triangles are inverted. For de-manifesting the triangles are erected. He presides over Tantra and Yantra (symbol) to conduct magic. The whole creation is but a network of triangles. The queen of the Tantras is considered to be the Tantra of the World Mother, namely Sri Chakra. The World Mother is called Lalitha, Aditi, Gayatri, Savitri and so on. She is attributed a thousand names by Lord Hayagriva of whom we speak later. The symbol (Yantra) of Sri Chakra consists of five triangles with their apex downwards and four triangles with their apex upwards. Among

the science of Tantra, this Yantra is the foremost for fulfilling any and every divine purpose. The Ashram of Nilgiris, Blue Mountains, is the custodian of this Tantra on the planet. Sage Agastya is the presiding sage to whom it was imparted by Lord Hayagreeva.

Being the sign that rules over the seventh centre (chakra), and also over all ritualism, 7 also forms the number of this sign.

The colour of Sagittarius is orange in its first decanate, cream (half-white or sandal wood colour) and liquid honey colour in its third decanate.

The sound is OM that fulfils multiple purposes of the aspirant. The metal is tin that fuses. The animal symbols are the horse, the elephant and the bird. The chief symbol is the arrow set on the bow.

Relation to Sun Signs and Planets

Sagittarius is related by trine to Leo and Aries forming the fiery path of ascension and realization which will be described later. Sagittarius is connected to airy trio by sextile to Libra and Aquarius, and by opposition to Gemini. These are the related sun signs of Sagittarius, which in all constitute the six sun signs including Sagittarius. They constitute airy and fiery trio. Gemini, the opposite sign, is ruled by Mercury who can gel well with Jupiter, the Lord of Sagittarius. Mercury is the alchemist who works out the plan

supporting Jupiter. The Lord of Libra, Venus relates well to Jupiter in Sagittarius that would enable entry into subtle kingdom. The Lord of Aquarius, namely Uranus, hastens the process and is a great support to Jupiter in Sagittarius. Thus the airy trio aids the work of Jupiter in Sagittarius. Coming back to the fiery trio that constitutes the trine, Mars of Aries keeps the tension and focus in good stead while the Sun in Leo representing the self-consciousness joyfully progresses on the path with the help of the five signs namely Aquarius, Aries, Gemini, Leo and Libra. Likewise, the Lords of the five sun signs namely, Uranus, Mars, Mercury, Venus and Jupiter lift up the Sun, the consciousness of the aspirant. Air and fire lift up the mundane (matter) and the emotional (water) beyond the air into Akasha.

Judges

One of the most sublime aspect of Sagittarius is that it is a strong upholder of justice. The perception of justice is easier for Sagittarian energy since it is a focused energy. It is as sharp as an arrow to gaze justice in matters of dispute, difference, discord, disagreement and divergent views. Sagittarians are the best judges. They uphold the law, since in their conscience the sense of judiciousness is very high. They are the most

reliable ones for those who seek justice. While the law is laid down in Libra, its execution is in Sagittarius. Saturn in Libra lays down the law, while Jupiter in Sagittarius upholds it. Pluto of Scorpio presides over the punishments.

There were times when judges were ruling the communities. Their judiciousness was relied upon by the entire community. Later the judges were replaced by kings. The kings were not only judges but also rulers. It is in those times nepotism, favouritism, partiality subtly crept in, since kings fall for flattery. The dual function of being a ruler and a judge was not easy. According to the law even the ruler has to be judged. But when he sits over the law, the law becomes subservient to the king's power. Justice tended to be blind thereafter. Today justice is subservient not only to the rulers but also to business. Justice took to a third-rate position. Common man has lost faith in the judiciary, since it is subservient to money and power. This fall of the judges caused humiliation to the goddess of law. Restoring judicial system in any community enables restoring order. The ancient order was judiciary as the overseeing agency under whom the governance worked. The business was done in subservience to the law of judiciary and the power of the governance. Business activity in the ancient order was in the third place. Today the third has taken over

the first and the first is displaced and disgraced to the third.

Sacred Trees

The tree is fig and ficus. Meditating under this tree, eating the fallen fruits and leaves of the tree, drinking the water of the stream that passes by, circumambulation of the tree daily three to forty times is a ritual by which aspirants tune up to receive profound wisdom.

Ficus and fig are sacred trees. The other sacred trees that need to be mentioned in this context are banyan, cedar, pine, silk, sandalwood, redwood, arjuna trees (*Terminalia arjuna*), shami (*Prosopis cineraria*) mango and amla (gooseberry).

It is the fire that these trees, their leaves and fruits contain which gives them that special status of being sacred. These are trees that carry extra fire. Most of the fallen leaves, stacks, stems and branches of the trees are used in all fire rituals. After all fire is the transforming agent and therefore worshipped.

Food

The food that attunes to Sagittarian energy consists of wheat and wheat products, milk and milk products, sweet and dry fruits. Aspirants are recommended to pay attention to these foods, since every aspirant is a Sagittarian by purpose.

Ashwatha

Ficus Religiosa is the foremost of the trees relating to Sagittarius. It is called in Sanskrit as Ashwatha. Ashwatha means Ashwa posited. Ashwa means horse or life force. Just as in a horse, there is equally abundant life force in the ficus tree. The life force in horse is so abundant that it sleeps not. It only relaxes and that too in a standing posture unlike other animals and humans. Such a life force enables agile, ever attentive awareness. In these qualities a dog is closer to a horse. Though it stays relaxed it does not slumber. A man with a horse and a dog is considered to be a exemplary hero in many legends.

Ashwa also means not shwa (a-shwa). Shwa means past or future. That which is not past and that which is not future is the present. To be in present, to be alert, to be attentive are the fundamental qualities that ficus tree transmits. A well grown ficus tree shines forth even during the night hours. Lord Maitreya was imparted wisdom under a ficus tree by his Master, Parasara. Even today it is believed that at the eastern entrance to the cave of Lord Maitreya, the World Teacher, the same ficus tree exists. The residential cave of Lord Maitreya is described in Puranas to be in Sravasti, a region north to Mount Kailash. It is today called Sagatse (Shigatse) by the Tibetans.

Lord Buddha was said to have been enlightened during his long years of contemplation under a ficus tree. Ficus is also called Bodhi. He was living by the fruits and the leaves of the tree and by the stream of waters that were flowing nearby.

The presence that ficus alerts the student, tends him to be attentive and focused in the present. His thoughts move not either into the past or into the future. He stays here and now, abiding to the purpose, the purpose being contemplation upon the upward moving air and fire with the support of uttered sound.

In the fifteenth chapter of Bhagavad Gita, the Lord mentions that the whole creation is like an inverted peepal tree (*ficus religiosa*), with its roots upwards and branches downwards with their leaves, flowers and fruits spread all over. He gives a mystical explanation of the creation by stating that the tree is so over grown in such intricate manner that one loses sight of the roots. The branches become the roots and the roots become shoots resulting in a cause and effect creation, whose original root cannot be traced. He also gives the key to reach the original root as well in that chapter. It is pertinent that the Lord chose the peepal tree in his teaching for reasons of the abundant fire it carries and the other qualities mentioned above.

In the same chapter, the Lord speaks of the triple aspect of man. He explains the God in man, the man

in God and the vehicle of the man which is the gift of God. The mind, senses and the body are presided over by the personality of man. Man is the soul with the inherent light of buddhi, with which he handles the personality. Within the soul there is the spirit. Thus there is God in man within the soul. There is man as soul with the inherent light of buddhi and there is the form with mind, senses and body conducted by the personality. Thus there is the personality man, there is the man as soul with buddhi and there is the God in the soul as spirit. "For spirit, soul is the vehicle. For soul, personality is the vehicle." The God in man functions through man and man functions through his personality. The God in man and man are eternal and immutable. The personality man is mutable. The mutable man needs to align with the immutable man and the immutable man in turn needs to align with the spirit, then the alignment is complete. The three are also expressed by different terms namely atma, buddhi and manas. When manas is in alignment with buddhi and buddhi is in alignment with atma the energies of atman flow through and fulfil the plan on earth. Normally the three are deranged and remain non-aligned. The soul is not in alignment with spirit and the personality is not in alignment with the soul. To realign them is the work. The fundamental step in this regard is fixing the mutable personality in the

light of the soul, buddhi. The personality is like the tail that always wags. The tail needs no permission to wag, be it a dog's tail or a monkey's tail. Fixing the tail is the game. The tail represents Muladhara, which is posited in Sagittarius. Sagittarius is a mutable sign. It has to be aligned with the fixed fiery sign of Leo. That is the first step. Leo-Sagittarius alignment enables soul to function through personality. This is the first bridge to be built, first agreement to be reached. Then again the soul is required to build its alignment with the spirit which is posited in the cardinal sign of Aries. The spirit of Aries which is cardinal, the soul of Leo which is fixed and the personality of Sagittarius which is mutable are to be aligned. When this happens a man walks as a Grand Master on Earth. The fiery trio of Aries, Leo and Sagittarius has everything to offer for a fiery aspirant. In the combination of Krishna and Arjuna there is such triangular accomplishment of fire. Krishna represented spirit and soul, Arjuna represented soul and personality. Likewise, astrology gives clues to the airy trio as well, with Spirit in Aquarius, soul in Gemini and personality in Libra.

The tree of Ashwatha enables fixation of personality in tune with the soul and hence its importance.

The Horse Headed Hayagreeva

The profundity of Sagittarius is incomplete if the grandest Vedic symbol namely Hayagreeva is not introduced to the listeners. The Second Logos Vishnu is worshipped in Vedic tradition for purposes of gaining wisdom as the horse-headed Lord, Hayagreeva. Hayagreeva means the Lord with horse head and neck. Haya means the horse. Greeva means the neck, more appropriately the throat. HAM is the sound of ajna. YAM is the sound of sahasrara. The sound HAM YAM appropriately uttered forth in the throat centre enables gradually dawning and establishment of wisdom in the brain cells of the aspirant. The sound HA YA though exoterically means the horse, esoterically represents a state of awakening of ajna and sahasrara. In Lalitha Sahasranama, (thousand names of the Mother) the sound HA is attributed to ajna and YA is attributed to Sahasrara. The deities were mystically named as Hakini for ajna and Yakini for sahasrara. What is relevant from these names is the sound of the first syllables in each of the two names, namely HA and YA. When ajna and sahasrara are enlightened man receives the highest initiation possible on the planet. When these initiations happen, the entire universe of wisdom is at hand's reach. Man attains the state of a Buddha or a Maitreya. For attaining such enlightenment sound

is used appropriately at the throat centre. Throat is Greeva. Working with the sound at the throat one can enlighten the entire head. Sound is presided over by Jupiter. When sound is worked at throat which is the centre of Mercury, Jupiter and Mercury combination leads to every enlightenment. The throat centre is ruled by Gemini, the opposite sign to Sagittarius. The soul in Sagittarius consciously working with the vocal cords in the throat centre, utilizing the vehicle of sound accomplishes the task.

Appropriate uttering of sounds is the future of the esoteric schools. Working with sound enables manifestation of light. “He who knows sound knows all,” is an occult statement. Working with sounds at the throat centre, concurrently listening to them and observing the vibrations they generate help cleanse the cerebrospinal system. For effective cleansing the sounds are uttered in three tones – high tone, low tone and normal tone. The low tone cleanses the chakras below the diaphragm (lower torso). The normal tone cleanses the chakras in the upper torso from diaphragm to throat. The high tone cleanses the centres in the head. Music also has these basic tones which are detailed into seven tones.

There are seed sounds for conscious uttering which are chiefly thirty five (refer to Master Djwhal Khul’s teachings in the book titled *Letters on Occult*

Meditation). These seed sounds were known globally during Atlantean times. But as Atlantis ruined itself through abuse of these sounds and the related magic, they were withdrawn and preserved in the cave temples of Himalayas. They can be given to responsible aspirants for practice when a teacher of wisdom is self-assured of the reliability of the student. These sounds are transformed into mantras. Reciting these mantras and listening to them picking up the related discipline also enlightens the aspirants (refer to the author's book titled *Mantrams* for more information).

Uttering for three hours daily and consciously listening to the uttered sounds and following the vibration is recommended in all Jupiterian ashrams. Jupiter works with sound. Sound is the quality of akasha, the fifth ether. When sacred sounds are uttered matter, water, fire and air are cleansed. These four elements are but the products of akasha, the fifth element or the fifth ether. Utterance of appropriate sound enables upliftment within and without. Inappropriate utterances causes chaos. Man is the only species who is gifted with utterance and speech. He is yet to learn to be responsible with his utterance.

Hayagreeva, the Lord, himself imparted many a formula of utterances. He gave the discipline of working with sound (refer to the author's book on *Sound*, for more details.). Working with this Jupiterian

principle of sound is found to be the best way to enter the field of knowledge and to intuitionally assimilate the knowledge. Lord Hayagreeva presides over cosmic wisdom. In Puranas it is said that he restored the Vedas to the Creator when the latter lost them out of arrogance.

This story hints to us that arrogance is antidote to wisdom. The one who tends to be arrogant is bound to fall and lose all his wisdom. “The proud are humbled and the humble are honoured in the Kingdom of God,” says Jesus the Christ.

The story of Hayagreeva amply upholds the importance of humility.

The aspirant can visualize his countenance as the countenance of the horse, his head as the head of the horse and his neck as the neck of the horse and utter forth sacred sounds or formulae of sounds or Vedic hymns or Suktams or Stotrams. Doing so in the month of Sagittarius, worshipping Hayagreeva specially on Thursdays is considered more propitious. The Veda affirms that whosoever follows the discipline of sound, utters forth the sacred sounds and worships Lord Hayagreeva, such ones are assured of incessant flow of wisdom in thoughts, speeches and actions. The flow is as virulent and effective as the flow of Ganges.



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