

Sri Guru Datta is known to be *Trisira*, three-headed. He is called *Brihaspati* (Celestial Jupiter) in the divine kingdom, *Kapila* in the infernal kingdom, and Sri Guru Datta in the human kingdom. He permeates the whole creation as a teaching principle and is the backbone of the Hierarchies of various planetary and solar systems.

Even from ancient most times Dattatreya is considered to be the presiding deity for the path of yoga. Those who aspire for Truth are being initiated by the grace of Dattatreya through a local Teacher and the initiated ones have been gaining immortality and eternity. Whosoever is the Teacher, it is the principle of Sri Guru Datta that enlightens the student through the Teacher. His grace travels like a lightening into the aspirant. Sri Guru Datta however remains invisible, hidden and secretive. Only to the accomplished Teachers, he gives his figurative presence. The Teacher, however, generally lives as the presence, and expresses his mystical figure, as per the need.

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SRI DATTATREYA - Symbol & Significance

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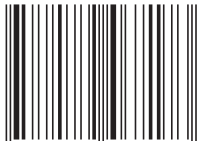
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Dhanishta

Dhanishta means Wealthy Wind.

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

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

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About the Composer

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

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

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

Wisdom belongs to none and all belong to Wisdom.

The Publisher

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Introduction

Dattatreya is the Grand Teacher or ‘Guru principle’ in the universe. The teachers in various planes are the manifestation of the one teaching principle who is referred to in the ancient Indian wisdom as *Dattatreya*.



Parentage

The Parents

Athri and *Anasuya* are said to be the parents of Dattatreya in the Indian mythology. This is again an Eternal Principle or *Saswatha Dharma*. That which is beyond the three, as said before, is *A-thri*, the pure consciousness beyond creation. It is beyond all planes. Whoever attains this pure consciousness is called *Athri*.

The pure consciousness details into the three aspects of consciousness as: Will, Knowledge and Activity or *Itscha*, *Jñana*, and *Kriya Sakthis*. The three come together to lace the creation with their three qualities. The three qualities relating to them are: dynamism, poise and inertia, or *rajas*, *satwa* and *tamas*. Their corresponding colours are: red, blue and golden yellow. The lacing is done through these three qualities and colours along with the related sounds and numbers. As a result the creation happens with all its planes of existence.

The pure consciousness pervades all the planes of existence worked out by the three qualities, just like the cotton exists in the coloured threads of a cloth. The cotton is the essence of the cloth, likewise the consciousness is the essence of the creation. Mind you,

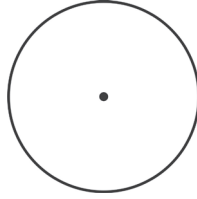
even that consciousness is an emergence from Pure Existence.

The poised creation and the poised being are the result of a synthesis of the three qualities, where the three are equally oriented to each other and no one dominates the other. This synthesis of the three qualities is also called the state of equilibrium relating to the three qualities. This state is geometrically described as the equilateral triangle. When the three qualities are thus equally poised and oriented, they consequently form into an equilateral triangle, and that state is called the state of no-malice.

Anasuya in Sanskrit means, “not *Asuya*”. *Asuya* means malice. Dattatreya is said to be born to *Anasuya*, the Mother and *Athri*, the Father. *Athri*, the Father, is said to be the pure consciousness and *Anasuya*, the Mother, is said to be the state of no malice (jealousy). The state of *Anasuya* is depicted as an equilateral triangle and the state of *Athri* is depicted as a centre within the circumference.

This is the essential principal relating to the state of Dattatreya, that is: pure consciousness expressed through equated qualities. He is beyond the Trinity but can equally express through the Trinity. He is therefore creative like the creator *Brahma*, preserver like *Vishnu*, and can also be the destroyer like *Siva*. As pure consciousness he can be like the Divine Mother

and as Pure Existence he can be the God Absolute. He is potent with all possibilities. That is how he is conceived by the seers of ancient times, as “all in one and one in all.”



Athreya

Athreya means in Sanskrit the son of *Athri*. *Athri* is one of the seven seers/principles of creation. *Athri* also means in Sanskrit ‘not three’. The one who came down from that which is not three is called *Athreya*.

Datta

Datta in Sanskrit means, “The one that is donated.” Thus, that which is not three, is donated through the three into all the planes of creation to help the beings to find the Path back to Truth.

That which is not three means: “that which is beyond the three.” The three are the three basic Logos, the Trinity of every system, that is: Divine Will, Love-Wisdom and Divine Activity. That which is beyond the three is the pure consciousness, which manifests through the three qualities of itself. The whole creation

is a triangle of forces. The ONE that is beyond enters into the triangle of creation and helps the creation. He exists in all as the pure consciousness beyond the triple quality of the individual. It is the divinity in every being. Dattatreya is thus the principle, which exists in all as the Teacher principle, as the friend, as the guide that leads one unto one's own source of Existence. Dattatreya is an Eternal Principle.

Dattatreya also exists in a form in all planes. Just like the World Teacher is the principle that guides the beings of this globe, Dattatreya is also a principle that incarnates as per the time and need in any plane of existence.

The Triplicity

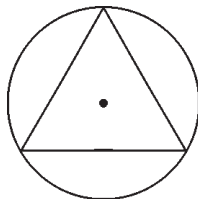
The planes of existence are made out of the disturbance to the equilibrium of the triplicity. The subtle worlds are more of light, the gross worlds are more of matter. The former carry more of dynamism and the latter carry more of inertia. The beings in the planes also suffer such lack of equilibrium. The path of yoga, for each being, is to regain such state of equilibrium. In the one who gains equilibrium of the three qualities, poise presides, and he would even ascend further into the realms of Truth. In such a state there are no instincts of desire, anger, illusion, pride, prejudice etc. This state is referred to as the yogic

state. In this state, happiness is natural and need not be sought after, it is the natural joyful state. When desire emerges, it is *rajas* that takes hold and causes disequilibrium. Once the equilibrium is lost it takes lives to gain back that blissful state.

Imagine a still, pure, water lake. If a pebble is thrown into it, it creates circular ripples. The ripples go up to the shore and come back, and again go forth, according to the depth of the disturbance. The depth of the disturbance depends upon the intensity of the desire. The 'ripple state' is called *Asuya*, the 'non-ripple state' is called *Anasuya*.

All mortals who suffer the illusion of death and birth and who also suffer the pairs of opposites, are the ones in whom the three qualities have not regained their state of equilibrium firmly. Dattatreya is firmly anchored in that state and hence he is the source of inspiration and is also the Path for people who seek to balance their vibration.

For this reason Dattatreya is conceived in the following symbol:



The symbol depicts an equilateral triangle within a

circle and a central point. Dattatreya forms the path of yoga for the benefit of the beings. He is evoked by the seers, since ancient most times, by this symbol.

Figuratively Dattatreya is depicted as having three-heads. This is to indicate that he is the deity in whom the Trinity is synthesised and that he presides over all the three qualities of the soul. The figurative aspect of Dattatreya was poetically conceived by the seers, which would be explained hereafter.

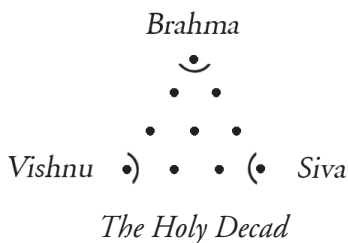
Equilateral Triangle

The equilateral triangle was the basis of wisdom in all ancient wisdom schools. Attaining the poise relating to the three qualities is the basic work for all advanced courses in wisdom. Devotional application of the fundamental tenets in daily life was therefore given by every exoteric teacher. All esoteric teachings are based upon the effortless adoption to the exoteric teachings communicated by all the exoteric doctrines of all communities, at all times.

The fundamental tenets of every religion, therefore constitute the preliminary basis. The focussed and one pointed attention towards self-attainment is the next step, where the three qualities are required to be worked out. If they are not worked out, the basis is not formed to gain the esoteric knowledge.

The equilateral triangle is therefore seen as the door

into the esoteric wisdom. The point in the triangle is the aperture that leads one to the other side of himself. This is the wisdom of the triangle called *Thrayee Vidya*, 'The Holy Trinosophia' is the Greek name to it. In ancient times there was enough exchange of social, cultural and spiritual activities between India and the Middle East. That great Initiate called Pythagoras is said to have learned the key of triangles from *Thrayee Vidya* and founded his schools in the Middle East in the name of 'Holy Trinosophia'. The *Thrayee Vidya* is the basic key to all wisdom and can unfold the secrets of every plane of wisdom as per the intent and intensity with which it is learned and applied.



The triple qualities fabricate the seven planes of the creation, which are explained as the ten seeds. The decad is the ancient most symbol of Dattatreya in its numerical and geometrical form. Its pure geometrical form is the triangle within a circle with a centre, its figurative and poetic and more elaborate form is

what is given as the man with three heads, six hands, accompanied by a cow and four dogs. He holds six different weapons in six different hands. The above will be explained in a short while in the book. The decad is briefly explained hereunder, while it is a treatise by itself.

The three extreme points of the decad represent the three qualities of the soul, the Trinity, the three Logos. The seven points in between represent the seven planes of existence and all that which is represented by seven. The central point is surrounded by six points, which explains the individual soul with six centres of working. The ten points together form the Universal Soul, and the central point represents the individual soul. Between the individual soul and the Universal Soul there is the triplicity and the planes of existence. It is also a more detailed symbol of the Cosmic Person. It will be further explained in the chapters to come. The Cosmic Person is said to have come down in ten steps and presides over creation.

Sahasra Sirsha Purushaha

Sahasra Cha Sahasrapade

Sabumim Vishvato Vrutva

Attia Tishta Dasamgulam

(1st sloka of the *Purusha Suktam*)

The Teacher

Since Sri Guru Datta (Dattatreya) is the synthesis of the Trinity who presides over the seven planes of creation, he is considered the foremost one. The foremost one is called in Sanskrit, *Guru*. In any group, the groupal head of wisdom is therefore called *Guru*, meaning: “the foremost one in that group and for that group.” Sri Guru Datta is the foremost one, the *Guru* in creation, if we take the creation as a group. It is him that every spiritual group in India invokes when the groups utter forth the following invocation:

Guru Brahma, Gurur Vishnuhu
Gurur Devo Maheshwaraha
Gurur Sakshat Parabrahma
Tasmai Sri Gurave namaha

The ancient tradition is to invoke Sri Guru Datta, the Synthesis of Trinity, through one’s own groupal *Guru*. The meaning of the *sloka* is:

The Teacher who is *Brahma*
(the Intelligent Activity),
The Teacher who is *Vishnu*
(the Knowledge/Love Wisdom),
The Teacher who is *Isvara/Siva* (Will) and
The Teacher who is *Parabrahma*,

“the synthesis of the Three and
the ONE who is beyond the Three”,
To that Teacher, I offer my salutation.

Thus, the ONE Teacher/Master of the universe is invoked through every Teacher/Master. The Teacher is always ONE. The individual in whom the equilateral triangle is built, and who transcended the three qualities, contacts the most sublime energy of the Guru and therefore becomes himself an outpost to the ONE Guru. Verily an individual teacher is a representation of *the* Teacher and *the* Master, hence all forms of teachers should be accepted and respected as the forms of the ONE Teacher. The ONE Teacher radiates through all such accomplished beings.

Guru also means, “the one who causes recollection.” The True Teacher, Sat Guru, has only one mission to accomplish, that is, to recollect to each one that gather around him his real state of being, or the original state of being. In other words, the secret mission of the teacher is to recollect to every being that it is a being of light and nothing less than that. He lays the Path giving the means to every being, so that the aspiring beings, can function as per the given code and realise themselves as beings of light, beings of pure consciousness, immortal and divine.

This mission, is carried out by Sri Guru Datta with

an army of accomplished beings, in all the seven planes of existence. At every plane of existence there is the teacher principle, functioning through certain beings.

The essential quality of the teacher is compassion, *Dakshinya*. He is compassionate towards the beings, never judgmental. He knows that those around him hold on to different states of awareness and compassionately guides them towards their goal. A true teacher never believes in punishing, for him every being is a being of light, a divine being and hence he cannot but be friendly and compassionate towards their ignorance.

The Need and Descent of Sri Guru Datta

It is believed that when the Lord made the creation, HE introduced HIMSELF into the creation as *Dharma*. The beings in various planes needed to be guided back unto their original state. The planes of existence were created, the beings related to every plane were created and the *Dharmas* were enunciated. But then the need was felt by the beings, to be guided in terms of their *Dharma*. For that reason, the seers worshipped the Lord and invoked HIM as the Teacher. Out of compassion, the Lord Absolute, HIMSELF, came down as the Teacher to be in the creation and to guide. HE thus, made a second descent into the creation to be the Teacher, out of compassion for the beings. HE has,

thus, donated himself into the creation for a second time and therefore is called Datta.

Yoga, the Path to Immortality

The TRUTH, which is also called the Pure Existence, is the basis of all creational activity. Pure Existence is one. It is undefinable, unthinkable, beyond all argumentation and ideation. The awareness of the ideator also comes out of IT hence the ideator cannot ideate his own source, at best he can merge into IT. IT expresses itself through time, as awareness. Awareness details itself into the triple qualities, and the triple qualities lace the whole creation with all its detail. The beings are the product of such lacing. The creational path is too intricate and difficult to be retraced by the individual being. As the awareness details itself into the creation, it causes so many complexities out of its own dexterity and the beings need to be guided through. The science through which the beings are to be guided and the regulations relating thereto is called *Yoga Vidya*, the science of Yoga.

Even before Patanjali gave out in a scriptural form the *Eightfold Path of Yoga*, the science of yoga existed. It is as old as the Teacher. The Teacher introduces the yoga path to those who aspire for TRUTH, which is beyond all 'isms' and religions. It is for this reason Patanjali says, "*Atha Yoga anusasanam*" – meaning, "Now, the

yoga instruction.” Now means, only when the aspirant is not a slave of ‘isms’ (Christianity, Islam, Hinduism, Buddhism, etc), is willing to know the TRUTH and its manifestations and is also yearning to find it, only then he is fit to find the right Teacher and the right science, that is, the science of yoga.

Even from ancient most times Dattatreya is considered to be the presiding deity for the path of yoga. Those who aspire for TRUTH are being initiated by the grace of Dattatreya through a local Teacher and the initiated ones have been gaining immortality and eternity. Whosoever is the Teacher, it is the principle of Sri Guru Datta that enlightens the student through the Teacher. His grace travels like a lightening into the aspirant. Sri Guru Datta however remains invisible, hidden and secretive. Only to the accomplished Teachers, he gives his figurative presence. The Teacher, however, generally lives as the presence, and expresses his mystical figure, as per the need.



The Teacher of the Three Worlds

The Teacher has no judgmental faculty. He is beyond the pairs of the creation and is therefore equally compassionate to all beings in the creation. He is Teacher to the divine, to the human and to the diabolic as well. This is a dimension, which cannot be understood by people who live by bifurcating the creation into good and bad. One needs to anchor in the energy of synthesis to realize that the pairs have their source in the same principle. Light cannot exist without its shade. Day cannot exist without the night. Full Moon is counteracted by the New Moon. Likewise, goodwill shines on the background of evil.

Imagine a parent that has three sons. One is good, the other is bad and the third is average (semi good and semi bad). From the standpoint of the parent, all the three are his children, he is equally affectionate to all. In fact, his concern for the second son is much more than his concern for the first son. The second son needs to be helped more than the others. The life of Jesus the Christ, in recent times, clearly gives this message as he allowed himself to be in the company of the downtrodden and the fallen ones. He strongly advocated that they needed him more than the others.

The teacher cannot reject some and prefer some others, he has no preferences. His love and his enlightenment emanate from him with equanimity, like the sunrays or the magnetic currents. The receptive ones receive differently according to their fitness and ability.

Dattatreya is therefore as much a Teacher to the divine as he is to the diabolic, besides the human. It is also for this reason that he is depicted as holding the three heads. There are beautiful stories in *Srimad Bhagavata* about the Teacher being present in all the three worlds and guiding them as per their objectives. Sri Guru Datta was found to be doing so by the King Celestial *Indra*. *Indra* was surprised to see that Sri Guru Datta was sharing knowledge and giving guidance to the diabolicals also. He got disturbed because his Teacher is also a Teacher to his opponents!

It is common that aspirants, who style themselves as disciples, don't feel happy when their co-aspirants, whom they do not like, are also entertained by their Teacher. The Teacher is beyond all partial attitudes, as he stands for synthesis and in synthesis. The petty quarrels and the jealousies are with the ignorant ones who always try to show one-upmanship.

Sri Guru Datta is known to be *Trisira*, three-headed. He is called *Brihaspati* (Celestial Jupiter) in the divine kingdom, *Kapila* in the infernal kingdom, and

Sri Guru Datta in the human kingdom. He permeates the whole creation as a teaching principle and is the backbone of the Hierarchies of various planetary and solar systems.



The Four Dogs

Sri Guru Datta is accompanied by four dogs, in his figurative symbol. These four represent the four Vedas, the four *Yugas*, and the four states of the Word. They also refer to the four states of Existence.

The four Vedas are:

*Rig Veda, Sama Veda,
Yajur Veda and Atharva Veda.*

The four *Yugas* are:

*Krita, Treta,
Dwapara and Kali Yugas.*

The four states of the Word are:

Para (beyond), *Pasyanti* (perception),
Madhyama (conception), *Vaikhari* (vocal).

The four states of Existence are:

Existence, Awareness,
Thought and Speech or Action.

The whole world is the product of the Word. It emanates as the soundless sound *Nada* (OM) and further descends as the life principles (vowels), the formative principles (consonants) and the varieties of formations (words, sentences, scriptures). Thus it is the Word that manifests in its detail, according to a Plan, which can be known through four keys namely:

the number key, the sound key, the colour key and the key of symbolism.

The ancient seers have visualised the creation and its four aspects, which is a popular division. The cross of the West also has its origin in the key of the fourfold division. There are many ways to explain the creation by dividing it into its four aspects. The *Vaishnavits* called the four states as: *Vasudeva*, *Sankarshana*, *Pradyumna*, and *Aniruddha Vyuvahas*. The same four states are explained as *Paramasiva*, *Sadasiva*, *Isvara*, and *Rudra* by the *Saivaitis*. By the followers of *Sakti* (power) these four states are called: *Para Sakti*, *Itcha Sakti*, *Jñana Sakti* and *Kriya Sakti*. The wisdom coming from the Hierarchy through Master Djwhal Khul today, gives a new terminology to it as: Pure Consciousness (Soul), Will, Love-Wisdom and Intelligent Activity.

As said earlier, the Christians conceived the fourfold Existence and adopted the Cross, which is again a Vedic symbol. They have also conceived four gospels, to fall in tune with the four Vedas (the four Vedas speak of the four aspects of the Lord, while the four gospels speak the same story of the Initiate Jesus Christ).

The four Vedas speak of the expression of Awareness as *Rig Veda*, the Song of Life as *Sama Veda*, the plan of work as *Yajur Veda* and action and the related manifestation as *Atharva Veda*, in great detail. They are not comparable to the four gospels. The scheme of the

four Vedas is briefly given below:

Rig Veda speaks of the emergence of Awareness, its ideation as divine Thought and its manifestation as Speech. Awareness emerges from Existence, details into Trinity and utters forth the seven planes of Existence. This is the work of the Word which is elaborated in great detail in *Rig Veda*. Even in the human being, his awakening, his perceptions (inner and outer), his conceptions, his speeches and actions are nothing but the uttering forth of himself. This is the *Rig Vedic* part of him.

The *Sama Vedic* part in the human being exists as *Nada*, which details into life force, conducts pulsation, heart beat, respiration and circulation of blood.

The *Yajur Vedic* part in the human being is, making a plan out of one's own conceptions before being executed. Unless there is a well laid out plan for action, the actions do not yield the related joy. *Yajur Veda* speaks of such plans before every action.

The *Atharva Vedic* part in the human being are his actions and the consequent creation, which is his. As it is with the Lord so it is with man. The knowledge relating to the four aspects relating to man in its detail would lead him to himself.

To indicate that all is fourfold, the four dogs are depicted as moving around the Lord, this is only a partial understanding of the four dogs.

The dog is one of the sublime symbols of the Veda. The dog represents the faculty to listen, to listen far, and to listen to the subtle. The dogs have a better ability to listen than the humans. They are alert to listen and are also able to listen much more than the humans. In the esoteric practices, one of the foremost practice is, to make the student listen, more than speak. To listen far, to listen to the subtle, would lead one to clairaudience, and it would further lead to listen to the *Voice of the Silence*. Listening to the *Voice of Silence* is called listening to *Anahata* the Heart Centre, where the subtle sound coming through the ether can be received and perceived.

All great Initiates listen to the silence within and express the Plan as is impressed on them in silence. Impression from the subtle planes is possible only if one is alert, able and oriented to silence. The dog represents such an orientation and the impression comes from higher circles. Astrology says that all impressional teachings are the work of Jupiter, whose name in Sanskrit is Guru, thus, it is the principle of Guru, only, that causes impressions upon the well prepared beings.

In recent times, the impressional writings are well demonstrated by Madam Alice A Bailey. She oriented to enough silence to be able to listen to the impressions that came to her, from Master Tibetan. She was able to

record the ancient wisdom in great detail to enlighten the average intellect of the west.

Even in the Greek system there is a three-headed dog that keeps vigilance at the gates between heaven and hell. He is called Hydra, which is significant in this context. The dog is the symbol of vigilance, depending upon the quality of utterances that one makes he would either open the gates into heaven or into hell. It is for this reason, the aspirant is recommended to utter the prayers loudly in its three levels and then must listen to the import of the sound uttered forth. The import of sound in prayer, is God, while the three levels of the physical sound represent the three-headed dog.

Leo is called the dog in the Vedic symbolism. In its higher function, Leo is called lion. There is a great significance in Leo being called the dog, for Leo and Scorpio are related to the Dog Star. The Vedic symbolism relating to the dog relates to the Dog Star. The Dog Star, Sirius, is locationally in Scorpio and functionally enters into our system through the Central Sun of Leo. To the students of esoteric astrology it is clear that the Sirius system constitutes the Teacher principle to our system, while the Great Bear and the Pleiades play the role of the Father and the Mother. The Vedic seers conceived the energy of love and compassion, which are received into our system as coming from Sirius.

In the Vedic system, Sirius is called *Sarama*. *Sarama*

means dog. Sirius is called the Dog, both, for its appearance from this Earth and also for its functional aspect. The Divine Plan for our system is first received in Sirius and then transmitted into our system. Systemically speaking, the impressional work relating to the evolution of our solar system is conducted by Sirius. Even the Avatar of Synthesis who is to come, is predicted to be entering from the South, for South stands for the sun-sign Leo, of love and compassion. Leo in man, is the Heart Centre, which can unfold love and compassion. The most profound Truth relating to the Avatars and the related evolution of our solar system are hidden in Sirius.

Sarama is the familiar sound among the Eastern Indians and the Central American Indians. In Central America, amidst the Amazon forest, there are Indian tribes who are called *Saramas* (Shamans) meaning, the priests who can listen, get impressed from higher circles and conduct healing. *Sarama* in India is called *Sarma*, he is the ritualist who listens to the higher circles and utters forth the hymns to benefit the human folk. He is a teacher, a healer a guide and philosopher in the ancient Indian communities.

The symbolism of the dog is too profound to be explained in its completeness. We leave the dog at this junction, to be pursued further, intuitively, by the inclined student.

The replica of the Sirius System on this planet is the Hierarchy with its ashrams in the Himalayas and the Blue Mountains. The head of the Hierarchy, Lord Maitreya, is believed to be in tune with the Lord of the Sarameya (Sirius System), whose Lord is Dattatreya. Dattatreya is the Head of the Great Grand Lodge of the White Brotherhood on Sirius, while Maitreya is the Head of the Great Grand Lodge of the White Brotherhood on this planet. Together they are steering the energies of Neptune, for the benefit of this planetary evolution.



The Cow

Dattatreya is accompanied by a healthy white cow. The cow is under the protection of Sri Guru Datta. In the Vedic symbolism, the cow stands for the creation and also for our planet Earth. The planet and the creation offer immeasurable wealth, pleasure experiences, happiness, joyfulness and bliss. The planet nourishes the beings of the planet. The creation nourishes the beings in creation with its milk. The planet and the creation are willing to be milked, to nourish the beings in all planes of Existence. The drinking of cow milk is symbolic of such nourishment, growth and contentment in the physical, vital, mental, buddhic and blissful planes. The creation is made for the joy of the beings. The joy is in right action towards the cow, which is symbolic of the planet and the creation. It is for this reason, the cow is considered sacred and is respected, worshipped, protected and fed well before one uses its milk. It is a matter of culture that man should gain this delicate understanding of life. Though he is intellectually advancing, there is a very tangible and perceptible fall in his understanding of life and the delicacy relating to it. Culture demands delicate handling of everything in creation. The very meaning

of culture is lost and it is about time that man looks to the art of living.

The status that the cow has in a society decides the cultural status of that society. Where the cow is insulted, such society is destined to lose the secrets of life. It is beastly to roughly handle the cow, abusing her through technical knowledge. To draw excessive milk by feeding all un-hygienic and unhealthy food, is monstrous. Man today abuses the cow in every conceivable way. It depicts his cultural fall.

The cow, the woman, the planet, the solar system and the cosmic system are the different states of the cow principle. By right approach and right attitude towards them, man gains the splendour of life. By wrong approach, man is bound to fall and suffer. The ancient Indian Scriptures proclaim that: no one who intends to live in peace can afford to hurt a cow, a woman, the planet (of course he is incapable of hurting the solar system and the cosmic system). If one worships, protects and nourishes the three, they get favourably inclined towards the one. Their favourable inclination gives to the one the inexplicable joy and the pleasure of being. It is for this reason Dattatreya is depicted as protecting the cow. The cow follows him in all ways. The cow is the giver of all fulfilment, joy, happiness and experience and it follows Dattatreya.

In the Indian mythology, Sri Guru Datta and Sri

Krishna are the only ones shown as accompanied by a cow. There is profound significance in such depictions, both of them represent the one teaching principle in all the three planes of existence. Sri Guru Datta, being three-headed, is creative, preserving and annihilating. So is Krishna, who demonstrated creativity like the creator *Brahma*, protection like the preserver *Vishnu*, and annihilation like the annihilator *Siva*. Sri Guru Datta is the Master of yoga in creation and Sri Krishna gave out the science of yoga through the *Bhagavad Gita*. The *Bhagavad Gita* is a synthesis of *Brahma Vidya*, *Yoga Vidya* and the *Upanishads*.

All that which is mystically depicted as Sri Guru Datta, was in its full manifestation in flesh and blood as Sri Krishna.

The cow that follows Sri Guru Datta or Sri Krishna, is the most mysterious cow, capable of performing most wonderful acts. The cow, for instance, conducts the secretions from the glands of the beings. The secretion of the pineal, pituitary, thymus, thyroidal glands etc. are presided over by the cow. The blissful experience of the celestial musical tones and the consequent ecstasy, is also the work of the cow. Permeation of life and awareness through the solar ray, is also conducted by the cow. Digesting food and drink and transforming the essence of them into blood cells, which form the basis of health, is also the act of the cow. Transforming

the blood tissues into the tissues of milk in the mothers, is also the sublime action of the cow principle. Cow is thus the basic feeder of all.

Invocation of the Word into will, thought, expression and action, is also another way of milking the cow. Those who are capable of receiving the impressions of higher circles, are the ones who can milk the ancient wisdom for the benefit of the fellow beings. To sum up, the entire chemistry of the creation is presided over by the cow principle. Such is the profundity of understanding of the cow by the Vedic seers.

The cow is called *GO* in Sanskrit. *GO* is a compound sound of *GA* and *O*. *GA* stands for Jupiter and *O* stands for Sun. If the essence of the two planetary principles is well understood, the cow is understood.

As said earlier, the cow presides over the secretion of glands. In the science of yoga it gives the related practice to enable the thymus and the pineal glands to secrete, which normally does not function in ordinary human beings. The secretions from these higher centres help preparing the body of light, which is called the etheric body in which one can dwell, transcending death. The secret of deathlessness enunciated by the grand yogis of all times, is building the *Divya Sarira* or the body of light. The Hierarchy consists of humans that followed the path of yoga and built their respective bodies of light. Sanaka, Sanandana, Sanat Kumara, Suka,

Vyasa, Maitreya, Hanuman, are some of those who are popular amidst those that hold the bodies of light. Lord Dattatreya presides over all yogis, he is extolled as the Master of Masters in all the three planes, like Sri Krishna.



The Six Hands of Sri Guru Datta

Sri Guru Datta is depicted with three heads and six hands. In one hand he holds a conch, in the other he holds the celestial wheel, in the 3rd hand a mace, in the 4th hand a trident, in the 5th hand a water carrier, and in the 6th hand a begging bowl. The significance of the six symbols is briefly given here under.

The Conch

The Sanskrit name for conch is *Samkham*. SAM is the seed sound of Saturn. KHAM is the seed sound of Jupiter (for the detailed description of *Samkham* please look to book titled *Jupiter* by the same composer). The conch indicates the principle of expansion and contraction presided over by Jupiter and Saturn. Every expansion requires consolidation and vice-versa. On the Path to TRUTH there is the expansion of consciousness, which needs to be consolidated at each step. It is the Law of Alternation, which works in the evolutionary and involutory processes.

The conch also stands for the sound, *Nada*, the musical notes and all that relates to the sound. The teacher introduces the student to the sound. Basically he commences the work with the students with the

Saturnian discipline. The Saturnian discipline forms a good basis for expansion of consciousness, which is bestowed by Jupiter. The teacher thus, plays the role of Saturn initially and of Jupiter subsequently. He brakes the inertia of the disciple and recruits him into works of goodwill. He causes the purification in all the three planes according to an order depending upon the quality of the student. He leads the student to that poise in which his inertia and activity find balance. This would in turn enable the student to walk into the esoteric side of training.

The Wheel

The wheel stands for time and time is presided over by the True Teacher. He also initiates the disciple into the knowledge relating to time, so that the disciple skilfully adapts to the favourable and unfavourable periods of life, without getting disturbed in terms of vibrations through the pleasant and unpleasant events. Since the Teacher, Sri Guru Datta, is the one beyond the three qualities, time cooperates with him and helps him to help the seekers of TRUTH. A Master receives the cooperation of time. An accepted disciple learns to cooperate with time. An average person is conditioned by time. The wheel held by Sri Guru Datta is an assurance, that he would lead the beings into timelessness and the consequent bliss.

The Mace

The mace is symbolic of the instrument that subjugates pride. Self-pride needs to be sacrificed on the altar of service to the fellow beings and Sri Guru Datta appropriately uses the mace to put down the pride of those who follow the Path of TRUTH. He bestows humility, simplicity and humbleness through his training. Remember the statement uttered forth by the great Initiate Jesus, “the proud are humbled and the humbled are honoured”. Sri Guru Datta/Teacher, never punishes the seekers, he is skilful enough to teach the essentiality of humbleness without punishing. Punishment does not exist with him, as he is the ‘Compassionate One’. The seeming punishment sometimes, is a skilful upliftment of the student. With his utter simplicity he counters and neutralises the pride of the ordinary. With speeches, looks and other gestures, he neutralises the pride of those who are proud, but not crystallised in pride. When they are crystallised in pride, he works with his *Siva* quality, but with love and compassion, so that the soul is uplifted.

The mace also symbolises the inverted position of the cerebrospinal system, which is the abode of consciousness. If the mace is held upright, it resembles the light of the head, followed by the column of light of the spine. Sri Guru Datta, humbling the truth-seekers, enables to reverse many inversions which the truth-

seekers suffer from. He conducts as many as seven reversions of inversions to make the being upright. Ordinary beings are upside down from the standpoint of knowledge. They suffer inversions and hence remain ignorant. They are illusioned by the ignorance. The mace held by Sri Guru Datta gives the message that man is inverted and that he needs to reverse the inversions. The technique of reversing the inversions relates to the yoga philosophy and the yoga practice.

The Trident

The trident held by Sri Guru Datta is symbolic of the triple energy held in an etheric form within the *Brahmadanda*. The triple energies are referred to as *Ida*, *Pingala* and *Sushumna*. They are the left, the right and the central energy currents. The left current causes the materialisation, the right current causes spiritualization and the central current causes the balance between the two, enabling the existence of the being in a particular plane of existence. *Ida* stands for involutory energy, *Pingala* stands for evolutionary energy and *Sushumna* stands for the yogic energy which balances at every level the spirit and the matter to be in Existence in that level.

Astrology also speaks of a zodiac of twelve sun-signs, which are essentially pairs of six sun-signs. These six sun-signs represent the six centres in the etheric

current *Sushumna*, which are explained by the yoga science as the *Shad Chakras*. From *Ajña* to *Muladhara*, they conduct the being in all the six planes, that is, from mind to matter (mind, *akasha*(ether), air, fire, water and matter). There is the descent of the being through the *Ida* current, the ascent through the *Pingala* current, with the *Sushumna* current stabilising the being at the needed level, as per the requirements of the work.

The materialisation and spiritualization currents function in such harmony to give the related existence at a particular plane. These currents are like the current of the flowing river. Man feels the existence of the river while it is in eternal flow. There is water that comes in and water that departs at any particular point and in that ever-flowing flow, the existence of the river is felt, but in truth, it is the poise relating to reception and dispersal of the water flow. Such is the situation with every form in creation.

The two flows of *Ida* and *Pingala* in the opposing directions are also depicted by the sun-sign Pisces. Pisces is the Alfa and Omega of the creation, it has the beginning and ending in it. Not only that, the beginning has the ending in-built in it, and the ending has the beginning in-built as well.

This principle of the opposing flows in total harmony with each other, is esoterically called by the Vedic seers as *Ganga*, which is called Ganges in the

western languages. *GA* is the sound for movement. In between two *GA* there is the cipher, which is the source of the two and the balance of the two as well. For this reason the sound Ganga was considered most sacred by the Vedic seers. The one who is in the middle, is the poised one, the equilibrated one, the fulfilled one, who can experience the bliss in every state of awareness. This is called synthesis. This synthesis is promised to be bestowed by Sri Guru Datta. His holding the trident is indicative of such promise.

The Water Carrier

The water carrier of Sri Guru Datta is in essence the life carrier. The teacher should bestow life and longevity to the student oriented to him, so that the student would fulfil himself in yoga during that incarnation. It is for this reason, a true teacher is a true healer and is even life giver. Until the student gains mastery, he would like to help him with health and longevity. The teacher bestows three essential benedictions on the student. In fact he wills them. One is longevity, another is health and the third benediction is the Path to TRUTH leading to mastery. Unless the student detracks himself from the teacher excessively, the teacher continues to bestow these three benedictions upon the student through looks and through thoughts. The health that he bestows is that much health that enables

the student to accomplish the yoga practice attending to the daily duties.

Establishing the life force firmly in the student, introducing him to the Word (Initiation), recruiting him into acts of goodwill, purifying him in the mental, emotional and physical plane, neutralising his past karma, stimulating the *Kundalini* energy, thereby transforming his body tissues, is the work of the teacher. He causes the birth of the etheric body, which is capable of receiving and transmitting light. He further guides the student to realise himself as a being of light in the size of a thumb finger. The way the teacher guides, is incomprehensible by the student until the student is fully accomplished. Sri Guru Datta is thus the Mother-Father principle that continues to develop the body of the soul and the knowledge of the soul until the preparation of the etheric vehicle and self realisation. Such is the beauty of the Teacher.

The Begging Bowl

Lord Sankara is said to carry a begging bowl in the Hindu mythology. So also Sri Guru Datta carries a begging bowl, but he is not a beggar. To protect the beings, he begs them to donate their limitations, their impurities, their evil motives and substandard behaviours. It is for this reason he extends the hand with the begging bowl towards everyone that orients

to him. He would like his followers to freely donate all that which is cause of disease so that the donor would regain the ease. Disease is bigger in dimension than sickness. One may not be sick, but yet, he can be “not in ease”. Sri Guru Datta wants that the beings should liberate themselves, by right understanding, through the donation of all factors of dis-ease.

In such innumerable ways, the teacher tries to help the oriented student. It is generally believed, on whom so ever the teacher spreads his blissful/blissful looks, that person would accomplish yoga in twelve incarnations!

What does the teacher need to beg from the student? Nil! What does the master need from the servant? He is amidst us to relieve us from our self-conditioning due to our wrong understanding of our physical, emotional, and mental belongings. He would like us to relieve ourselves from attachment, hate, desire, anger, pride, prejudice, jealousy and avariciousness. The one who is ready to donate all these impurities of the three planes, would find himself like a self-effulgent gem. Then the joy of the world and the Word is his. The teacher is joyful seeing the joy of the student. He conducts all his labours to ensure that we are joyful. Due to our inversions we ignorantly, but firmly, hold on to our notions, our fears, our concepts of right and wrong, which suffocate us. He reverses these ignorant aspects

and leads us to bliss. The begging bowl is indicative of such sublime activity of the real teacher. In short he symbolically drinks others impurities (poison) and bestows nectar.



***Sat Guru* the True Teacher**

The True Teacher, *Sat Guru*, is ever alone but not lonely. He is “One in all and all in One”. He has no abode, but is an abode for all. He is not stuck with any name nor has he a form. He does not belong to any place, community, nation, or race, but they all belong to him. He is parentless. He has no passion for a nation, a language, a religion and for any ‘isms’. He interacts with all, with an attitude of love and bestows light to enable people to lift themselves up from their respective states of awareness. He is representative of the energy of the universe and hence, cannot be contained or conditioned by race, religion, caste, creed and ‘isms’. Such should be the understanding of a Sat Guru who is a representative of Sri Guru Datta.

Sri Guru Datta and Sri Krishna demonstrated life beyond concepts. Concepts are built around them by people who are comfortable with concepts. People need concepts to hold on to something, arising out of the sense of fear, desire etc. The beings look for independence/freedom, but they build as many circumscriptions around them. In desire of freedom, people build prisons around them and cry more and more about freedom. It is the work of the knowledgeable ones to

live in life and to interact with concepts as per the time and the place. They leave the concept after the work is done, but do not live in them. They are only guided by the TRUTH and the Law. TRUTH is within and beyond creation. The Law is valid until one is in creation. The Law and the TRUTH go together for harmonious living.

In the story of King Bali, the Lord explains to the King the quality of a Sat Guru. He explains thus:

“How can I say that *this* is my abode? (*this*, refers to creation). “I AM everywhere. I AM not stuck to a place. I AM not related to anyone. People relate themselves to ME. I have neither parents nor children, for I AM the I AM of all. I do not have any patterns of behaviour, for all patterns emerge from ME. They exist with ME as their basis, I allow them to exist, but I do not exist in them. Three qualities emerge from ME and the triple qualitative behaviours and their varieties of combinations depend on ME, while I do not depend on them. I know *this*, I know THAT (creation and beyond). I AM the basis for *this* and THAT. The only simple way to see ME, is to see ME in a Sat Guru.”
(*Srimad Bhagavata*)

BE-NESS

Satya Nnasti Paro Dharmaha, “There is no religion higher than TRUTH”. TRUTH is that which Is. TRUTH, is Pure Existence that is the basis of all. To call the

individual units of consciousness as 'beings', is giving the message that essentially they are units of Existence, beings. BE-NESS is TRUTH, Being is its' eternal state. Experiencing this eternal state leads one to eternity. That is the work of a Sat Guru. His main mission is to recollect to the beings their BE-NESS. The BEING is as eternal as the Sat Guru or the Lord. This truth, when realised, the being is released from conditioning and from mortality. He would, through the process and practice of knowledge, realise that he is immortal, eternal, and indestructible. This is the knowledge that a Sat Guru bestows, revealing the Path to Knowledge.

False Teachers

The Guru who does not reveal the Path to TRUTH is not a Sat Guru. He may be a guru relating to a concept of wisdom, a branch of wisdom. There can be gurus who promote concepts and thereby gradually control and possess people. The false gurus exist as much as the Sat Gurus. The existence of false gurus is a clear proof of the existence of Sat Gurus. How can there be a counterfeit unless there is the original?

According to the sincerity of purpose and the degree of purity, one is attracted to a Sat Guru or a false guru, "birds of the same feather flock together" is a popular saying. Beings of the same quality, group, gather under a big manifestation of that quality. If one is looking for

TRUTH sincerely and has a fairly pure life, it is likely that the intensity of sincerity would lead him to a Sat Guru.

Prahlada, (the foremost of the world disciples mentioned in *Srimad Bhagavata*) says as under:

“Those who are not Sat Gurus conceive and contrive ways and means to enslave the followers and fulfil their individual agenda. They do not pave the way for the followers towards the Law, the TRUTH, and the bliss of self-realisation. They are to be discarded at once. A Sat Guru leads his followers towards the TRUTH, the “all permeating consciousness” who presides over the creation, having created it. He would lead his chelas towards immortality and eternity. He would lift them up from the wheel of birth and death.”

Men with common sense, introspect, before they plunge into any action. It should be so even in relation to the Path to the subtle/supermundane world. Sat Guru creates the taste towards the TRUTH. Through his teachings, he inspires the pupils to follow the Law. He also encourages self-study, self-analysis, self-introspection and inaugurates the will for self-transformation. He gives the contemplative and meditational techniques to enable the pupil to dip into the super-conscious layers of himself from the superficial layers of his mind. He does not encourage people to gather around him all the time. He would

not also encourage them to publicise him and proclaim him as the great one. He remains simple and teaches simplicity to the followers, for TRUTH is simple. Aggrandisement of one's personality is foreign to the quality of the Sat Guru.

A guru that aggrandises himself gathers around him people of similar quality who aggrandise themselves in association with him. Just as the guru tries to accomplish his individual agenda, the followers too, try to accomplish and fulfil their individual objectives. Thus, the community around the one who is not a Sat Guru would be like a social club, people fulfilling their individual tasks through social contacts and related influence. Such false teachers cast a shadow on the true teachers, which is not seen as a sin by a Sat Guru, but as a protection. The light feels secure when hidden from the profane. The Sat Guru knows that all that popular activity around him is like the foam around the water, which does not last long. He therefore does not allow excessive foam and fog to gather around him. In the Age of *Kali* there are many who proclaim themselves as gurus and distort the most sacred tradition of Teacher-student. A Sat Guru is known by the path he emphasises, by the simplicity he demonstrates and the transformation that happens to the people around him.

Teacher-Student Tradition

Nicholas Roerich, the Russian yogi, who loved, lived and experienced the beauty, the gaiety and the divinity of the Himalayas, expressed his gratefulness to India, who still holds the rich Teacher-Student tradition. According to him, it is the only hope for humanity to walk into light. He says that India jealously and vigilantly guarded the rich tradition of Teacher-Student, *Gura-Sishya Sampradaya*.

An iron piece is effortlessly magnetised in the presence of a magnet, thus, in the presence of a Sat Guru, the chela is transformed. The process is simple, silent and is secretive. There is not much vocal and mental exercises relating to such silent transformation. The presence causes the transformation. Through the Sat Guru, such presence is always transmitted.

Nicholas Roerich writes in his book *Shambhala*:

“I have heard a lovely story about a small Hindu boy who found his Teacher.”

The boy was asked, “Is it possible that the sun would grow dark to you if you would see it without the Teacher?”

The boy smiled, “The sun would remain as the sun but in the presence of the Teacher twelve suns would shine to me.”

“India’s sun of wisdom shall shine because on the shores of a river there sits a boy who knows the Teacher.”

In the same teachings of India it is said: “Blessed are you, India! Because you alone have guarded the concept of Teacher and disciple. The Guru can dispel the attack of sleep. The Guru can raise up the drooping spirit. Woe to him who has dared to lay claim, falsely, to someone as his Teacher and who lightly pronounces the word Teacher, while honouring himself! Verily flowers that spirit which understood the path of ascent and he fails who dropped in duplicity of thought. One may ask a Hindu boy if he wishes to possess a Guru. No word is needed in reply, because the boy’s eyes will express desire, striving and devotion. The fire of *Aryavarta* will glow in his eyes. The stream of the *Rig Veda* will glow on the slopes of the mountains. (From the book *Shambhala* by N. Roerich).

Nicholas Roerich belongs to the royal family of Russia. He was inspired to live in the Himalayas. He had the grace to find entry into the cave temples of the *Mahatmas*. To him, many wonders of life and light were revealed. He had the *Darshan* (the vision) of groups of beings of light. He is the only one, in recent times, who could physically experience the mysterious legends and the legendary figures of the Himalayas. He was inspired and even gave out inspirational teachings, which are propagated through the “*Agni Yoga Society*”. His paintings are inspiring all over the globe. He is grateful for the grace showered on him and he upholds

the rich tradition of Teacher-Student.

Sat Guru is thus everything for a truth-seeker. He is TRUTH itself represented. TRUTH is present in and around him. Sri Guru Datta is the universal principle relating to Sat Guru.



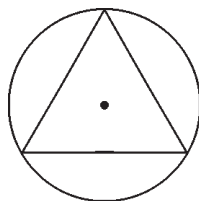
The *Yantra* of Sri Guru Datta

The Divine is invoked through number, sound, colour and symbol by the Vedic seers. They form the means for the interaction with the God Absolute. The Unspeakable God is invoked and interacted through specific numbers, sounds, colours and symbols for specific purposes. Electricity, which is never seen, is also invoked into variety of apparatuses and utilised for variety of purposes for the welfare of the beings. For the divine purposes, the Vedic implements have been number, sound, colour and symbol. The Vedic seers have the understanding of the vibratory, the radiatory and the magnetic effects of the 'One Energy'. They utilised through a design/pattern the Energy for the desired purposes. The original understanding of an idol of God was – that which is beyond is visualised through the idol and worship was offered. The idol formed the means to reach the Formless for interactions. In due course of time, the means is seen as the end, consequently there is the fall in comprehension resulting in excessive idolatry. The one who stands in synthesis sees God in form and beyond form as well. The God beyond form exists in the form as well. The denial of an idol is also ignorance just as the denial of

the Absolute. The energy called God is potent in every form and is even beyond form.

The seers of ancient times preferred geometrical symbols to idols for the effective invocation of the related energies. The symbols are scientific, while the idols are artistic and poetic. For every mantra(sound formula) there is a *yantra* (symbol). Thus, there are many geometrical symbols representing the many aspects of the 'One Energy'. There are circular, triangular, pentagonal, hexagonal, and octagonal symbols, there are also symbols for number 10 (decad) and number 12 (dodecahedron). Invocation of a sound in relation to its symbol is considered effective as per the science of Mantra.

The yantra relating to Sri Dattatreya is simply the yantra relating to the Teacher.

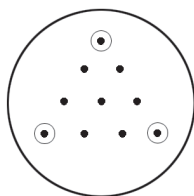


The symbol of the circle with the central point, as explained earlier, is *Athri*, pure consciousness. The equilateral triangle within the circle is *Anasuya*. The emergence of pure consciousness through the

equilateral triangle is Sri Guru Datta, whom the worshipper invokes into himself through the aperture of the symbol. This is the basic yantra.

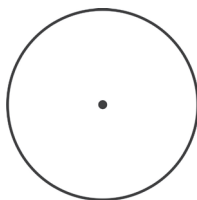
The Decad

Its detailed form is:

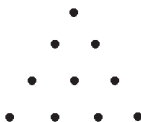


This is the decad in its original form. The corner *bindus* (points) represent the Trinity presiding over the seven *bindus* representing the seven planes of existence and the circle representing the sphere of a universe. The worshipper can visualise himself as the central point, enveloped by six sheaths, which surround him as the six bindus, further surrounded by the Trinity, the triple qualities, and finally surrounded by the 'wheel of time'. His assimilation of the six chakras and mastery over their functioning, leads him to preside over the *Ajña* Centre. Even then, he is still presided over by the three qualities of the soul beyond which he would encounter time, and beyond which he experiences the timeless Existence.

Mandala

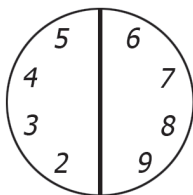


In the simplest form, this decad is presented as a circle with a centre. The centre representing number 1 and the circle representing the 0. This is called *mandala* in the Vedic system.



The form of the decad given above is the famous Pythagorean decade, which is one of the original symbols. The *Rig Veda*, in the King of *Suktas*, the *Purusha Sukta*, speaks of the Lord manifesting as number 10 (*Dasamgulam*). In 10 steps HE comes down 10 times. Thus, 'Ten Times Ten' is an occult statement expressing the manifestation of the ONE as all this. Number 10 has been the complete and fulfilling number who's name is *mandala* in Sanskrit and decad in Greek and Latin. In the Jewish tradition this same

number 10 is depicted as the Sephirothal Tree:



The mandala wisdom in the *Rig Veda*, is the profoundest of the wisdoms. All symbols emerge there from and culminate there into. The Vedic seers conceived the time cycles in terms of number 10 (mandala):

<i>Kali Yuga</i>	1	432000
<i>Dwapara Yuga</i>	2	864000
<i>Treta Yuga</i>	3	1296000
<i>Krita Yuga</i>	4	1728000
<u><i>Maha Yuga</i></u>	<u>10</u>	<u>4320000</u>

10 x 10 x 10 *Maha Yugas* is the day of *Brahma* and the equal time is the night of *Brahma*. 10 x 10 years form the life span of a *Brahma*, meaning the span of a creation.

Perfect Creation – 10 Sun Signs

The 10 incarnations in 4 Yugas is also the formula derived from number 10. A zodiac of 10 sun signs is the esoteric zodiac, which excludes the passion, the

emotion and the desire represented by the second half of Virgo, Libra and the first half of Scorpio which accounts of 60 days (two months, or two sun-signs). It is the unlawful desire that brings the fall to the perfect creation into imperfection. Every theological system speaks abundantly of the need to moderate without negating these three, namely, passion, emotion and desire. Verily, desire is the only one, which builds his triangular activity through emotion and passion. The three together blur the vision/comprehension.

The Third Eye

The blurring of vision caused the conclusion of the previous *Manvantara*, the *Chakshusha Manvantara*. *Chakshu* means the eye, in the *Chakshusha Manvantara*, which is considered the perfect creation, the people had an active third eye. Due to excessive desire and its by-products, gradually the awareness of men tended more and more towards the material, causing the blinding of the third eye. Today man is crystallised with material understanding. The motoring factor for man is desire. The key to reopen the third eye therefore consists in regulating the desire and reorienting oneself towards the TRUTH and the Law. Sat Guru helps such process of regulation, and reorientation. That is where the presence of Sat Guru is significant. He helps the lame to walk, the blind to see, the deaf to hear, and the

dumb to speak.

Today, in the human body, the third eye is nonfunctional and remains as the pineal gland. The pineal gland secretes and produces luminous material through the yoga practice that would build the bridge of the final vision, opening the third eye. To enable such secretion, the Path is laid and guided by the Sat Guru. The pineal gland and the thymus gland are nonoperational. It is true with the average, it is not true with the yogis. Their use and their importance are well enunciated in the science of yoga. In the ordinary human being, they do not function because he is preoccupied with mundane accomplishments.

H.P.B.

This symbol, in its simplest form, was revealed to a Russian Initiate, *Upasika*, who's popular name is H. P. Blavatsky. H.P.B. was revealed a part of this symbol as a circle with a central point and was directed to contemplate upon the symbol for entry into the supermundane world and experience the secrets of cosmogenesis and anthropogenesis. She contributed significantly to the West the age-old wisdom, destroying the doctrines of superstitions prevailing in every part of the globe. She has unveiled the 'Isis' and revealed 'The Secret Doctrine'. She is today a source of inspiration for thousands of new groups of truthseekers. Such is

the power of the symbol relating to Sri Guru Datta.

The Four Qualities – Four *Yugas*

◡	1	<i>Kali Yuga</i>
• •	2	<i>Dwapara Yuga</i>
• • •	3	<i>Treta Yuga</i>
•) • • (•	4	<i>Krita Yuga</i>

If the decad is observed we would find that the decad is arranged in four horizontal lines, which speaks of one of the chief keys relating to the creation, that is, the fourfold Existence.

- The 4 *bindus* (points) of *Krita Yuga* represent:
Truth, Law, Peace, and Love.
(*Satya, Dharma, Shanti, Prema*)
- The 3 *bindus* of *Treta Yuga* represent:
Law, Peace and Love
(*Dharma, Shanti, Prema*)
- The 2 *bindus* of *Dwapara Yuga* represent:
Peace and Love
(*Shanti, Prema*)
- The 1 *bindu* of *Kali Yuga* represents:
Love
(*Prema*)

In Kali, thus, pure love or divine love is the means to ascend to the state of poise whose other name is peace. Only the poised ones can comprehend the

Dharma and ascend there on. The *Dharmic* ones can relate to the TRUTH, become TRUTH and be TRUTH. These are the four essential steps in the path of yoga. The fourfold Existence as depicted in the decad was explained in the presiding chapters.

Sri Guru Datta approaches the beings with love and compassion, comforts them, orients them towards the path of poise through love and inaugurates the Path to TRUTH. When the four virtues are accomplished, the being experiences *Krita Yuga* even in *Kali Yuga*. The quality of time does not affect such accomplished ones.

The three heads of Sri Guru Datta can be conceived as the three extreme points of the decad and the seven points within can be conceived as his body with seven planes of existence. From out of the three emerge the devas and conduct the body. Thus, the universe is the form of Sri Guru Datta and the decad is the means to reach it. It is for this reason, every form should be visualised as the form of Sri Guru Datta only.

While the geometrical symbol is for the advanced students of occultism, the figurative form is for the simple-minded so that they are easily oriented to the energy of Sri Guru Datta. The humans of *Kali Yuga* are form-oriented. To lead them through the form is the dexterity of the seers. For this reason Sri Guru Datta is conceived with three heads, six hands, a human body, accompanied by a cow and four dogs, besides the six

weapons in the six hands.

The Divine Aspect of the Form

Since every form is permeated by the Lord, the forms should also be conceived as divine, only then the form can give way into the related subtle energies. Respecting the form is the preliminary step, respecting the forces behind it, is the advanced step, and respecting the consciousness behind the force is the final step. For this reason, the seeker of TRUTH is expected to respect every form as the form of his Teacher. As much as you visualise Sri Guru Datta/Teacher, in a form, so much he gives his presence through that form. Every form can be a vehicle for interaction by the Sat Guru!

The Hierarchy of Sri Guru Datta

There are great grand beings who accomplished all initiations even in the previous *Kalpa*. They form a ladder or a Hierarchy, to help the beings on the Path to TRUTH. They are invoked from ancient most times through one's own Teacher. The Hierarchy is as under:

<i>Guru</i>	the Teacher in physical form
<i>Parama Guru</i>	the Teacher of the Teacher
<i>Paramesti Guru</i>	the Teacher of the Teacher to the Teacher
<i>Sapta Rishis</i>	the seven principles of the seven Stars of the Great Bear

<i>Dhruva</i>	the Pole Star
<i>Sanaka</i>	the mind-born son of the Creator
<i>Sanandana</i>	the mind-born son of the Creator
<i>Sanatkumara</i>	the mind-born son of the Creator
<i>Suka</i>	
<i>Vyasa</i>	
<i>Narada</i>	
<i>Parabrahma</i>	

So, from the Lord Absolute up to one's own Teacher, there is a hierarchical order that forms the army of Sri Guru Datta to help the beings at all planes.



The *Mantram* of Sri Guru Datta

The seed sound relating to Sri Guru Datta is DRÂM. The sound DA signifies *dana* who's English word is 'to donate'. The sound showers benedictions for mundane and supermundane fulfilment. It can fulfil desires, including the desire for immortality and self-realisation.

RA is the seed sound relating to fire, it burns ignorance and the related impurities, revealing the knowledge. It makes the being radiant and resplendent. DRÂM enables accomplishment of knowledge, neutralisation of ignorance and comfort in the subtle and the gross planes of existence. The sound 'M' represents, pure, transmuted matter.

'OM DRÂM' is uttered forth with the inhalation and the exhalation, to establish the presence of Sri Guru Datta in one's own being. A sincere practice would enable the manifestation of the presence of Sri Guru Datta as one's own pulsation and respiration. Thus, the Eternal Presence grows proximate as one's own pulsating and respiratory principle. Contemplation upon the double sound would lead one from respiration to pulsation, from pulsation to subtle pulsation and from subtle pulsation into the expanse of the universal

blue, as a flying bird. The contemplator gains the form of the *mantram* and the identity with the Deity of the *mantram*.

In such advanced contemplation the permanent atom (individual soul), ascends unto the *Ajña* and exits out of the body into the expanse of blue in his own miniature form (of the size of the thumb, *angusta*). Thus, one overcomes the bodily limitations. Thereafter he enters into and exists from the body freely as if he is entering into his dwelling house and exiting it. He, thus, realises that the departure from the body is not death to him. It is only a departure into a different state but he verily exists.

Ramayana, the epic, contains all the secrets relating to this yoga. Lanka, in the Ramayana, is symbolic of the body, the three brothers in Lanka represent the three qualities, *Ravana* as dynamism, *Kumbhakarna* as inertia and *Vibhishana* as poise. Only the poised one escapes from Lanka, the body, while the other two destroy themselves in Lanka and even Lanka gets destroyed. Hanuman, the Monkey God, is the Sat Guru who enters into Lanka, inspires the soul, Sita, and exits Lanka, the body.

A Sat Guru can enter into his disciples' bodies and inspire them. Such are the potentials worked out by the *mantram*. As the student invokes the *mantram*, the presence of the Sat Guru emerges from within,

conducting the necessary adjustments in the student and assists the required transformations.

Maha Mantram

The sound given by a Sat Guru to a disciple forms the link between the Guru and the disciple. It need not always necessarily be DRÂM. Depending on the need and the state of awareness of the student, the Sat Guru initiates the student into a sound. When the sound is uttered as per the given regulations, the presence of the Teacher manifests. The presence of the teacher is like the presence of the yeast that transforms the milk into yoghurt. The catalyst in a chemical process causes the chemistry by its sheer presence. It does not go through the chemistry. So also the very presence of the Teacher causes the required chemistry in the energy system of the student and transforms him. The presence influences but does not involve. Such is the beauty of the work of the Teacher in the student.

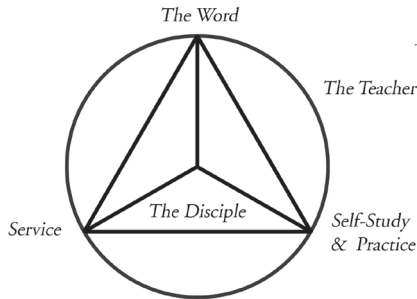
Normally the taste of the *mantram* is experienced in a cycle of twelve years, when practiced as per the regulations. The student cannot choose the mantram from the Teacher. When the time is appropriate, the Teacher himself gives the required *mantram*. *Mantram* cannot be demanded, but can be gained by right approach to life. The Teacher too, cannot be found by external search, he is drawn to the one who conducts

in life with the right orientation.

The given mantram should be practiced secretly and there should be no iota of publicity relating to it. Continues recitation in silence, with inner and outer purity of life, would enable the fulfilment of the *mantram*. If one carves out his life in such a fashion that he does not seek material benefits from others, but on the contrary, extends such benefits to others, he would be able to gradually come out of his obligatory *karma* relating to the world and that would enable him to realise the *mantram* faster.

Bridging with the Teacher

Following (1) the contemplative and meditational technique given by the Sat Guru, (2) ensuring on a daily basis self-study, self-analysis, self-introspection and self-transformation, (3) moulding life into a life of service coupled with translating the teachings of the Teacher into daily actions, would build the bridge between the teacher and the student. This is the ancient Law. To such a one the presence of the Sat Guru is tangible, as tangible as food.



The Special Places of Presence

Salagrama: sacred, natural stone, in circular shapes/ spherical shapes, formed out of shells (found in riverbeds). The tree of *Audambara*, the cow, the dog,

and the saint, give the perceptible presence of Sri Guru Datta.

Thursdays, the month of Sagittarius, the 11th moon phase, the full moon, the new moon, are the special times to experience Sri Guru Datta.

In sandalwood, and in the sacred ash, *vibhudi*, His presence is experienced and is therefore recommended to be used on the body.

In the pilgrim centres, banks of the sacred rivers, mountain ranges, and in places of silence the presence can be felt easily.

Sri Guru Datta also moves in a body of great light. He is the 'Embodiment of Knowledge', he can dispel ignorance and the related illusion. He is pure and poised. His form is blissful and sacred. He alerts, invokes, stimulates and makes strong the will in the beings, bestowing fulfilment. He is "the Master of the Masters", "Friend of the Universe" and is "the Most Compassionate One". May his touch of love inspire the reader to walk into the path of yoga that leads one to the TRUTH.



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