

THE SYMBOLISM OF THE SCRIPTURES

THE PURUSHA SUKTA

This is a course on the symbolism of the Vedas given by Dr E. Krishnamacharya in 1982 and 1983 at the Institute for Planetary Synthesis in Geneva. The text taken for this study is a hymn from the Yajur Veda called the Purusha Sukta, meaning “the utterance of the cosmic Person”. It is one of the main vedic hymns.

The Purusha sukta is sung in two different places in the Yajur Veda: in the Upanishad portion called Yajur Aranyaka or Taittiriya Aranyaka, and in the ritual called Manushya Medha, the symbolic Man sacrifice.

INTRODUCTION

To give a better understanding of the significance of the vedic texts, here is an outline of the main vedic texts and their import.

There are four books of vedic literature called Rig Veda, Sama Veda, Yajur Veda and Atharva Veda.

The **Rig Veda** contains stanza called “Riks” (mantrams). Exoterically, Rig Veda means the book that contains the original formula of mantrams. Veda means wisdom.

Esoterically, Rig is the same as Vāk, that is the uttered word, in Sanskrit.

The “R” in Rig indicates the two levels of the origin of the voice: R2 = the “R” uttered with the tip of the tongue, as in the words “red”, “Ram”, Rama”. R1 = the original trill in the vocal cords, without which the voice does not exist. We could not hear the respiration without that trill. Hence, Rig Veda esoterically means the voice uttered and heard and the trill that is produced in the vocal cords. Rig Veda is thus not a text book, but our own voice uttered.

The **Sama Veda** contains songs called Samas. Esoterically, it is the respiration called the song which has its own rhythm which cannot be disturbed. Periodicity, alternation, chain action, cause and effect are all aspects that frame and compose the song of respiration. The law of periodicity causes the respiration to continue. The original counterpart of respiration is called pulsation. Space pulsates, it has the property of pulsation through eternity: active space on the one hand, that is the existence of solar systems and galaxies, and passive space on the other hand, that is Pralaya or dissolution. Both being the exhalation and inhalation of the One Existence or Cosmic Person

respectively. According to that law of pulsation, every one of us breathes. For such reasons it is called The Song, and something about this song is given in the book called Sama Veda.

The **Yajur Veda** contains the procedure to be followed during rituals. Yajur means ritual, work or the plan, that is the grand Plan of the Universe, according to which the solar systems come into existence, develop their own planets and planetary equipment, according to which every unit on every planet evolves into an individual, forming an ego through its own mineral, plant, animal and human kingdoms, and hereafter entering the Deva kingdom. All this is called Yajur, or the Plan or ritual.

These three main texts of the Vedas are also called the original volumes. One who knows these three Vedas is said to know the threefold wisdom. One Master called this threefold wisdom Trinosophia and in Sanskrit it is called Trayi Vidya.

The **Atharva Veda** teaches us how to apply Veda (wisdom) to the various mundane aspects of our life. It is Veda applied to the various sciences. Atharva means lower, that is the lower jaw of the utterance of Veda. It enables us to utter and to apply in our daily life that which the three main Vedas propound.

Each Veda has its own Brahmana, Aranyaka and Upanishad.

Brahmana means that which speaks of the self-expanding existence or principle (Brahma) of the universe.

Aranyaka is exoterically translated as discourses in the forest (Aranya = forest). Esoterically, the word Aranyaka comes from the root Arani, which means the fire producing mechanism or instrument composed of a hollow wooden piece at the bottom, into which another wooden piece is placed for churning. Arani is thus a fire-producing instrument and the Aranyakas contain lessons about the fire producing mechanism.

Here are some examples of lessons about Arani. Understand the mother as the lower log of wood, the father as the upper log of wood, friction as what is called family life or sex life, and fire as progeny. Understand the earth as the lower log of wood, space above as the upper log of wood, the rotation of the earth as friction and the result as the creation through day and night. Understand the disciple as the lower log of wood, the teacher as the upper log of wood, the process of teaching as friction and wisdom or realisation as what we call fire.

The word Upanishad means making an approach to the light of what the Vedas contain. It is an approach to the light which we call I AM. Upa means near; Shad means to sit, thus Upanishad means to approach and to sit near. We are asked to come nearer and nearer to the Light, the I AM.

To every text of the Vedas the six keys and the seventh can be applied. These keys are:

1. Chandas: the meters, the metrical composition of the stanzas of the Vedas
2. Kalpa: the practical procedure, the details of ritual
3. Vyakarana: the grammar of the Scriptures
4. Siksha: the training in intonation and utterance of the vedic texts
5. Jyotisha: the science of light or astronomy, astrology and astrobiology
6. Nirukta: the science of etymology
7. The Master Key. The six keys are to be applied to the seventh, called the original vedic text, the I AM in us. That is why many mantrams of the Vedas say towards the end: "This is the One who knows, who reads this....". H.P.Blavatsky calls it "The One Manuscript".

Here is a brief outline of the seven keys:

First key – Chandas

The day as we observe it is divided into two halves: day and night. This is called the meter of two syllables. Then, for certain purposes, we divide the day into three equal parts of eight hours each. This is called the three syllables meter. Then we take the four corners of the cross, that is six hours each: sunrise, noon, sunset, midnight. This is called the tetragram, or four-syllabled meter. When the day, or the year, is divided into five equal parts, this is called the five-syllabled meter.

Suppose the author of a vedic text wants to explain something about any of the above divisions, for instance day and night. He takes two-syllabled words and divides the whole mantram into two halves, one representing night and the other representing day.

There is something in nature that gave us the divisions into 24 hours, 360 degrees, etc. These divisions are not man made. We have for example twelve full moons and twelve new moons in a year, giving a total of 24. The same pattern applied to the day gives the 24 hours. This is considered as the meter of the year, and it is called the meter of the song of the Earth to the Sun. It is the grandest of all meters, called the Gayatri meter, with a total of 24 syllables. There exist seven sets of meters, because the Song is a multiple of seven in its splendours.

In astrological symbolism we have twelve divisions beginning with Aries (head), Taurus (face), Gemini (throat), Cancer (chest/lungs), Leo (diaphragm), Virgo (gastric region), Libra (solar plexus), Scorpio (genitals, rectum, intestines), Sagittarius (thighs), Capricorn (knees), Aquarius (calves), Pisces (feet). The twelve divisions of the body of the human being are influenced by these twelve signs of the Zodiac.

All these divisions are studied by the science of Chandas.

The second key – Kalpa

In its original esoteric sense, Kalpa means the details of one full ritual, the ritual that we call creation, from each beginning to each end of its span of existence. The original ritual of all rituals is creation itself and we imitate parts of it: cosmic, solar or planetary. The original vedic ritual is said to be conducted throughout eternity from creation to creation.

One creation starts as a wave, has its splendour and its merging. It is understood as having two halves. The first half is described as having the golden cup and the second half as having the silver cup. This is nothing but taking the formula of day and night.

From the emerging (beginning) to the end (merging) of one creation we have a total creation, and its details are called Kalpa. One should know something about Kalpa before one can understand the import of the vedic mantrams.

One day of the gods (or Devas) is considered to be equivalent to one year of the beings on this earth, if we take roughly one month to have 30 days. Thus the Devas have thirty of our years as one of their months. Twelve months make one year to us and twelve devic month make one year of the Devas, called the divine year. That means that 360 mortal years (human years) make one year to the Deva kingdom.

666 is called the number of the beast in the Apocalypse. 999 is called the number of God coming down (Avatar).

The number 666 is a key to the total duration of one creation, as the number six appears three times in the following calculations:

12 months of the year multiplied by 6 = 72
72 multiplied by 6 = 432
432'000 years = Kali Yuga
864'000 years = Dwapara Yuga (2 x Kali Yuga)
1'296'000 years = Treta Yuga (3 x Kali Yuga)
1'728'000 = Krita Yuga (4x Kali Yuga)

Total = 4'320'000 years or 1 Maha Yuga

71 Maha Yugas = 1 Manvantara (the reign of one Manu)

As there are 14 Manus, the total duration of their reigns equals 4'294'080'000 years; to this one adds the duration of the intervals between each Manvantara. These add up to 6 Maha Yugas, or 25'920'000 years. The total of all Manvantaras and intervals between them equals one KALPA, or 4'320'000'000 years, or one day of Brahma, the creator. It is one period of creation, after which there will be a Pralaya or dissolution, an equal period of "void" (from our point of view). It is like sleep, and is called one night of the creator. Thus a unit space is alternatively active and passive; 360 such days of the creator of Kalpas form one year of the creator. One hundred years of the creator is the life span of the creator. The life span of the creator is called Maha Kalpa.

This formula of creation is an expression of Kalpa, or Plan or Ritual, and is reflected in the egg of the woman. The egg is the original earth, the activity of which forms one sweep of creation, including 14 Manvantaras. Every lunar month we have this cycle of 14 – 14 days plus New Moon, 14 days plus Full Moon. These are the moon phases. There are 30 moon phases in all, and this is equally the case with the ovulation period in a healthy woman, that is from menstruation (New Moon) to menstruation there are 30 "moon phases". The woman is understood as a correspondence of our Earth, or the archetype of Mother, since reproduction is a symbolic ritual conducted by the Earth and by the female body. In these correspondences we can see the real secrets of Kalpa as the details of the ritual.

The third key – Vyakarana

Vyakarana is the grammar of the Scriptures. It is not the grammar of any particular language, but it is a grammar, which can be applied to all languages. Let us take for example the threefold wisdom mentioned earlier (Trayi Vidya): there is a learner (the one who wants to know), the object of learning and the process of learning. These are what we call subject, objects and predicate. It is the original mould of any language. Wherever there is a sentence and an utterer we have these three aspects.

In Vyakarana there are certain rules. The I AM in each one of us is called substantive (noun) and the horizon around us is called the verb, or action. The revolution of the Earth around the Sun and around itself is called the verb or action and the One who makes it revolve, the centre of consciousness, is called the Person (Purusha) which afterwards evolves into the noun and the adjective.

The relationship between the noun and the verb is the radius, or our point of view about the environment (the Universe). The I AM is the centre of the circle, the horizon is the circumference of the circle and the relationship is called the radius or our point of view.

There are four stages in the awakening of our point of view, or four stages in the utterance of the word:

1. Vaikhari Vak, or sentence formulated in a language and uttered vocally
2. The sentence formulated in a language in the mind, or Madhyama Vak
3. The sentence in the mind without language, or pure concept, or Pasyanti Vak
4. The initial impulse, or Para Vak

These are the four grammatical steps along which the Word, which we call God, descends upon the Earth as the Creation. That is why in the ancient Scriptures the Highest God is said to have four arms and four hands, and that his son evolved from His navel (or centre), also with four faces and four heads (the four-faced creator or Brahma). **The fourth key – Siksha**

Siksha is the training of intonation, or utterance, how to utter the syllables and sounds in the Scriptures. A sound can be uttered in three tones: our normal tone, a high pitched tone and a lower tone.

All of us are endowed with these three tones: the normal, the supra-normal and the sub-normal. These three have seven subtones each, called in Sanskrit the seven scales of music. In all we have then to practice 21 sub-tones if we want to utter or chant the Vedic Scriptures.

In its esoteric sense, this practice will give the experience of the three worlds of existence: the world of matter, the world of force and the world of consciousness. From the tiniest atom to the biggest solar system, everything contains these three worlds. The three worlds: matter (bhu), force (bhavar), or the plane where electricity exists, and consciousness (suvar) are called together OM or one unit of God. Each one of us is one unit. Every cell in our body is one unit. Every Earth, Solar system is one unit and all the galaxies in a unit of space globe are one unit.

The plane of matter (bhu loka) is presided over by 8 groups of Devas called Vasus, the lords of materialisation. The plane of force (bhavar loka) is presided over by 11 groups of Devas called Rudras, the lords of vibration. The plane of consciousness (suvar loka) is presided over by 12 groups of Devas, called Adityas or the lords of radiation. The whole is the self-luminous divine egg, which contains the “chick”, the creator. When we know how to utter a sound and a sentence we can communicate with all these planes. This egg is called the “golden egg”, the egg of light, and the first manifestation of objectivity. Darkness is called by the ancients “subjectivity” and light is called “objectivity”. This egg is described as dancing on the wave of appearance and disappearance, existence and non-existence. The ocean upon which the egg dances is presided over by another group of Devas called the Gandharvas, the Devas of music, the Devas who produce periodicity, rhythm, our respiration (the Song or Sama Veda). They govern what we call habit. If habit is not at work, we have no chance of breathing a second time; our heart has no chance of beating a second time. They are therefore also called the lords of repetition.

When we utter our normal tone, our consciousness exists on the plane of forces; when we utter in the lower tone, it exists on the plane of matter; and when utter in the higher tone, our consciousness exists with the Light in us. When consciousness governs force and matter, this is called liberation. When matter conditions force and imprisons consciousness, this is called bondage. We must see that the Light steers the forces and the forces control the matter in us. Then we live in absolute freedom, in the kingdom of God.

The fifth key – Jyotisha

Jyotisha, or astrology, contains certain formulas at the basis of the numbers of Kalpa we have seen: 432, 72, 666, 999, etc. It is not limited to the twelve signs of the Zodiac, the twelve planets and signs, etc. It tells us something about the passage of the Earth around the Sun in four equal divisions (similar to the four stages of utterance described in Vyakarana). The vernal equinox (Aries, March

21st), the summer solstice (Cancer, June 22nd), the autumn equinox (Libra, September 21st) and the winter solstice (Capricorn, December 22nd) are equated to the four stages of the utterances of the solar year.

In the same way, the day has its four stages of utterance: sun rise (east), sunset (west), noon (south) and midnight (north).

It is said that three stages of utterance exist within, and that only the fourth stage is uttered out (objectified). Similarly, three fourth of this creation exist in the world of causes and one fourth comes out as the world of effects or phenomenal world.

The lunar month as well has four quadrants, of seven days each. This is the basis of the week and of the seven days of creation. These are equated with the seven case endings (in Sanskrit) of the noun. God comes as Creator and then as Creation, and there are seven relationships between God and the world. In the same way, three lunar months (one quarter of the year) have 90 sunsets and 90 sunrises; one quarter of the circumference is therefore said to have 90 degrees, and each root in Sanskrit has 90 verbal forms. This is a formula given by Jyotisha.

The sixth key – Nirukta

Nirukta is the science of etymology. It teaches us how to interpret a passage when its meaning is doubtful, how to go forward and backward in a text, to know its context, how not to interpret according to our own philosophy or religion.

An example: the words Atom, Adam, Admi (Arabic), Atman have something in common. This science enables us to understand these common features and to read any Scripture of any century without deviating from the author's intention. It is the same with words like Pater, Father, Pitri and Mother, Matri or Stone, Stein, Shtan – the last form being here the Sanskrit form.

The seventh key – Visarana

This is the I AM in us. In the Scriptures, for example, one aspect of God may be described, and towards the end of the description we find the question: "Do you know whom we are describing? It is the One who is reading this. One who knows this is the same as the One who is described". This is the master key, the original text of all Scriptures; the I AM in us which is always in the singular.

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After having seen the significance of the seven keys for the study of the ancient Scriptures, we enter now into the study of the vedic text called the Purusha Sukta, or the hymn to the Cosmic Person.

The meter in which the Purusha Sukta is written is called Anustup. Each stanza or sloka has four lines of eight syllables each (32 syllables in all). Anu means echo, or to echo; stup means to praise, to speak of the greatness of someone. The word Anustup indicates that the text speaks about the origin of all things echoed through living beings. The Mahabharata, for example, is also composed in this meter, as is the Ramayana of Valmiki. It is one of the most popular meters in Sanskrit, used when the echo of the origin through living beings is the import of the mantra.

The Purusha Sukta contains 24 slokas or stanzas. Each of them is a mantra in itself. The fact that they are 24 indicates also that the mantra as a whole speaks about the formula of creation of which the prototype is the solar year containing twelve full moons and twelve new moons. In subsequent newsletters we will examine the meaning of a few slokas, giving the Sanskrit text (phonetically transliterated in English), its translation and an explanation of its meaning.

The Purusha Sukta as a whole is a mantra, a collection of words, sounds, and meanings forming a synthesis. It is something on which to meditate. The word mantra comes from the Sanskrit root Man, to meditate. Manas means mind. "Man" means to go through the mind into oneself, passing through the intuitive thinking with the help of the interpreting vehicles or intellectual vehicles and with the help of logic, meaning and syntax.

The word “Sukta” is normally translated by the word “hymn”, but it can also mean “lesson”. “Ukta” means utterance, su + ukta means “perfect utterance”. It is a lesson containing the sound key, the syllable key and the number key which gives the method of uttering, and when uttered it teaches something about the utterance of the Lord Almighty into us. Since Purusha means “person”, the Purusha Sukta is the perfect utterance of the cosmic Person.

The content of the Purusha Sukta is the creation, both the cosmogenesis and the anthropogenesis, that is the creation of the cosmic Personality or cosmic Consciousness, and the creation of the individual personality of every human being. It also describes how the creation came into being out of the sacrifice of the cosmic Person.

THE PURUSHA SUKTA

FIRST STANZA

*Sahasra sirsha Purushaha
Sahasraksha sahasra pat
Sa bhumim biswato vritwa
Atyatishat dasangulam*

Meaning

The Purusha has thousands of heads, thousands of eyes, thousands of feet. He pervaded and surrounded the globe of our creation (Bhumin) in all dimensions. He then stood beyond these dimensions by ten digits (it means He is ten digits more than the creation).

Translation

Sahasra = a thousand; Sirsha = head; Purusha = Person; Sahasra = thousand; Aksha = eyes;
Sahasra = a thousand; Pat = feet; Sa = He; Bhumin = the Earth globe; Viswato = in all directions,
from all directions; Vritwa = having surrounded; Atyatishat = He stood beyond; Dasa (ten) +
Angulam (digits) = ten digits.

Commentary

Purusha means the Person in every individual, in every atom, in every entity. All these persons (the Ego, the self, the permanent atom, the planetary Logos, and so on) are indicated by the word Purusha, because they are only one Person. When you see the sky through the window, it is one sky; when you see the sky through another window, you see another sky, but they are only the same sky. Like that there is only one Person and this hymn is given to help us visualise this oneness.

In the commentary it is said that this hymn is dedicated to the one who reads and understands it, because the reader is the Person about whom the hymn speaks. So this one Person has thousands of heads. That means, we have to eliminate the idea that we are different persons having different heads, or that there is One Person imprisoned in different bodies. In reality the Person is like a river in which many bottles are floating. There is river within the bottles and river outside the bottles, the bottles float in the river, and the river floats in the bottles. In the same way, this Purusha has one thousand feet and one thousand eyes.

The number ten is formed of one and zero. What is the number one? It is the I AM, the awakened consciousness. When you awaken from sleep, automatically you feel "I am". This is the birth of number one. It is the same process for the whole universe. What is zero? Pythagoras asked "What is space?" and he said: space is geometrically a globe, numerically a zero and phonetically the One syllable. Zero means space, one means I AM. The Purusha awakes as the I AM in space. He comes down as the one within the zero. Then he comes out of the zero, that is he realises himself as an independent existence and has the zero before him. That is the meaning of "through ten steps (or digits) he pervades". The tenth is Himself reproduced as his own image, whom we call the persons on this Earth, Man. This is what the Scriptures mean when they say: "God has created man in his own image and likeness". From zero or space, the One, or I AM, is born, and gradually comes out, undergoes the nine steps of cosmic evolution and is found as a material or physical entity, standing with a physical body on this Earth. Having pervaded all directions and dimensions, having pervaded this Earth globe (material existence), He stands above and beyond this material dimension by ten digits. He generates produces, germinates, creates, reproduces and procreates by the potency of zero and one (ten). This is symbolised by the nine holes in the mechanism of the human body, plus one in the female mechanism for reproduction. The father (nine) and the mother (ten), put together (adding the digits of ten and nine), make on child.

This is only the interpretation of this stanza according to the fifth key, the etymological key or key of word meanings. Every text of the ancient Scriptures, however, has to be interpreted with all the

seven keys in order to be fully understood. Using the sound key, one sees that the first sounds in this mantra are Sa-has-ra. Sa is the sound potency of inhalation, ha is the sound potency of exhalation. It is the two syllabled meter "So Ham", meaning "He is I am". Whenever there is a created consciousness, this consciousness says, "I am That". There are two syllables: the one who speaks of God and God. This is the first step of creation, the first differentiation of a created entity or a universe as a part of the creator through the act of creation. The third sound of the mantra, Ra, is the trill of the vocal cords which is the Rig Veda in its true sense, the inner voice translated into sound. Symbolically it is called the first bull because it fertilises the mind with meaning through conversation.

SECOND STANZA

*Purusha evedagam sarvam
Yadbhutam yatcha bha vyam
Utamritatwa syesanaha
Yad annenatirohati*

Meaning (in prose, not word order)

Fourth line: Yad = that which (relative pronoun); annena = by food (anna = food); atirohati = is sprouting up. The whole line means "that which is sprouting up with the help of food".

Second line: Yad = that which; bhutam = the past; yatcha = that which is also (cha = also); bhavyam = going to be, to happen (the future). This line means: That which was in the past and is also the future.

First line: Purusha = the Person; Evedagam is a word composed of eva = verily and idam = this; sarvam = all. The whole line means: The Purusha is truly all this.

Third line: The words utamritatwa syesanaha are decomposed into "uta + amritatwasya + esanaha". Amritatwasya = of immortality (amritatwa = immortal, from a + mrita = no death). Esanaha = the Lord in his capacity of rulership; this word has the same root as Isha, Ishwara, Ishana, which all mean "Lord God" (in the terminology of the Old Testament). The whole line thus means: He is the Lord of immortality, of eternal life.

Translation

All that is in the present, all that was in the past and all that will be in the future is but the same Purusha. He is the Lord of eternity and eternal Life. He multiplies by food and He surpasses food.

Commentary

All of us have a point of view or visibility range beyond which we do not know anything. This is valid both in time and space. If something is beyond the range of our sight, we can only imagine it. For an ant crawling on the skin of a dancer in the theatre, there is no dance, there is no theatre, because these are beyond the point of view of the ant. The future is for us just a probability or possibility. The past is only a memory. Yet all that there is, within and beyond our point of view, is the same Purusha. He is therefore the Lord of eternity. Our point of view is limited, non-eternal, chronological. We know things one after the other; our mechanism does not allow us to know everything simultaneously: the five senses and the mind allow us to proceed only chronologically and successively from one thing to the other. But as the Purusha experiences the simultaneity of all things, he is the Lord of immortality. Immortality is not a miracle, it is an existence just as natural as our own existence within time. It is the background consciousness beyond time. Created beings can understand one thing at a time, but since He is the background of everyone, He is eternity. Life in a body is not eternal, it is temporary just like the space contained in a vessel. When the vessel is broken, the space is still there. Temporarily, the space in the vessel appears to be non-eternal. We usually say: "the space in this room", but we should not forget that the room was built in space, not the contrary. Space is the absolute, the room is relative. There was space when the room did not exist, there will be space when the room is demolished, and in the meantime we call it the space inside the room. In that sense, the Indweller of this space whom we call the Purusha is eternal and the Lord of eternal life.

Esanaha , the Lord, is the One who lays the law of nature, the One who protects, organizes and keeps the creation under the control of the law of nature and the properties of space, matter, etc. It is not the same God as the God of thunder and lightning, or the God of the column of fire walking before the Israelites, or the God seen in the Moon and the Sun. In the Old Testament, seven different forms of God are described. The God in the burning bush is the one nearest to the original "I AM". Then comes the double-sexed God, Jehova, a Soli-Lunar God.

Esanaha is the Lord within, the real I AM. The person who is conditioned by the five senses, who is a slave of its environment, is the false I AM in us, called the ego, or lower ego, or individuality and personality put together. We are free to chose to live either as a slave or as a Lord. We can be slaves of our environment, our indulgences, our tastes, or we can propose to awake to the Lord. This is the content of the science of yoga. The Lord within is the positive I AM, the Master shining through us. It is the Lord of the burning bush. The other self is the negative I AM, who is always at the receiving pole, who is conditioned by the environment received by the five senses, whereas the real I AM is the one who shines forth as the five sense faculties. Both of them are located in the same place, the "burning bush" according to the Old Testament, the self-proposed fire, activity or light which we call heartbeat and respiration.

Food according to the Scriptures is the third person transformed into the first person (in the grammatical sense). Thus when we eat an apple, the apple, which was in the third person, becomes the first person. The Purusha pervades all matter, he multiplies things in the form of matter but He Himself exists above and beyond matter. His creation develops with food but He Himself never eats - except Himself. He exists in the plant and in the animal, and he makes the animal eat the plant in order to survive and multiply. Food is therefore only a relative term, and the property of assimilation is only the transformation of not-self into self. Thus the second stanza says: with the concept of food he multiplies in the form of beings. He is in the form of every being and He is none of them.

THIRD STANZA

*Etawanasya mahimam
Ato jayanscha Purushaha
Padosya viswa bhutani
Tripadasya amritam devi*

Meaning

First line: Etawan = such; asya = his; Mahimam = his greatness.

Second line: ataha (contracted into ato) = than (comparative); jayam = great, big; cha = also; Purushaha = the Person about whom we are speaking.

Third line: Padaha = food (as in the first stanza) or one-fourth, one foot; asya = his; viswa = all, everything; bhutani = beings.

Fourth line: Tripad = three quarters, three feet; asya = his; amritam = immortal; devi = in heaven.

Translation

Such is the greatness, the splendour of the Purusha
Who is also greater than His greatness.
All beings are one fourth of Him
His remaining three fourths are immortal in heaven.

Commentary

The Purusha shines forth through what we call greatness and qualities, He is not bound or conditioned by His greatness. He is always greater than the greatness of His creation, which was described in the first two stanzas. Everything we know is only one fourth of Him. The remaining three fourths are immortal, eternity, shining as heaven. The exact meaning of devi, translated as "heaven", is light. Heaven is the original Light. What we know as light is only optic light. If we have no eyes, we cannot see this light. But there is a greater light beyond what we call light. It is the

mental light or buddhic light, consciousness or awareness. What happens when we understand something? We are enlightened. When truth comes directly to our mind, when we suddenly understand something which we did not know before, this is called the Buddhist light, which is independent of logical reasoning. Above the Buddhist light, the happiness we feel when we do a good deed, when someone is benefited by our deed, when someone does a good deed or when someone is happy, is the true Light which the real Seers call the Soul Light. When we are awakened in that Light we live in groups, otherwise we live in masses. When we are in a group, the group exists and we exist in it, the One Person exists with all these heads, hands, feet, and our bodies exist in Him. This is what happens when we begin to live in the Soul Light. The buddhic light is just below; then comes a lesser illumination, that we call intelligence, and a little lower is what we call logic, reasoning and rationalism, which is nothing but a habit of our lower nature. Therefore everyone has his own logic, different from everybody else's. Further down we have the light of what we call the individuality, which is a very dim light, full of our cares, fears, anxieties, jealousies. On that level, we are always being careful that others do not take what is ours, and sometimes even we try to grab what is not ours. We are always hunting for happiness, but we know happiness only as a word. When the Soul Light is kindled, we can begin to be happy, because happiness will be with us, rather than worrying and thinking about happiness, which in fact kills our happiness.

What are the three fourths, then, that reside in heaven, in the Light? Everything we know has three aspects: matter, force and consciousness. Only then we can say that something exists. Everything that exists manifests in four stages. For example, the words we utter begins as the impulse to speak, forms as a concept in our mind (without language), then is mentally formulated in a language and finally spoken out.. Only the last stage is objective, the other three take place in subjectivity. All the subdivisions of what we say, sounds, syllables, sentences, grammar, represent only one fourth. If we observe our own speech, we find two mysterious things. The first is that we do not know whence the first impulse to speak comes. After you have had the impulse to speak, you are in control, and if you want to speak, you speak. But before it comes to your mind, you are not in control. You cannot demand that something come to your mind so that you may feel like doing it. Only after you receive the impulse, it becomes yours. This is the gateway between what is not yours and what is yours. Beyond that gateway, everything is dark, we are not able to step out to find what is there. This side of this gateway, you are the master, you can act, speak, stop acting, speaking, etc. But you can only speak after the impulse to speak comes to you, you can only stop speaking after the impulse to stop speaking comes to you. Either way, the limited consciousness is not the master. The door of the limited consciousness opens into the unlimited consciousness.

This gateway in consciousness between the known and the unknown is one of the most sublime concepts described in all world Scriptures. Therefore the daily prayer of the Seers is: "**We meditate upon the Light which we know as darkness**". Since the impulses to speak or not to speak, to act or not to act come from the other side of the gateway, definitely there must be light there, not darkness, the Light of Consciousness. Since it is consciousness unbounded, it is darkness to the limited consciousness. To itself it is light. It is mentioned in the Gayatri mantra, translated as: "I meditate upon the background Light which is the cause of the impulse to act or not of my Buddhi." The meaning of the Gayatri mantra is in fact the meaning of any true prayer - the meditation upon the Light, which gives an impulse to our Buddhis. All true prayers have the same import. Religious prayers, which address God as a personal friend who will do what we want if we praise him, are neither truly spiritual nor scientific. That is why religion is not the final goal but the training elementary school that gives the basis for the science of spiritualism. It is pious and noble to have a religion, but this is only an elementary school that is meant us to train us until we are fit to begin experiencing what the real God is, who is beyond our personal god. Until we know that "your god is my god" we are only religious, not really spiritual. Beyond our narrow religious concepts, there is a universal concept which is essentially scientific and which is the true concept of God. This is the real gateway about which the Scriptures speak. No Scripture is religious, although the religious falsely claim them for themselves. They are too narrow-minded to understand the true import of the Scriptures. The Masters of Wisdom, the Seers and Sages of all times are beyond religious concepts, although they know their value and their purpose. They respect religions but they remember that they are not the ultimate truth. In fact they respect religion more than we do, at the same time knowing the limitations of the religious schools of thought.

Another example of the four stages of manifestation is the four states of existence. First we have the objective state, what we call the awakened state. The next is semi-subjective, it is what we call the dream state. Then comes the unconscious state of sleep. The fourth state is called by Patanjali the simultaneity of existence, and by the Vedic Seers it is called Thuriya, meaning "fourth state", as in that state there are no names. It is the state attained through the practice of Yoga in its true sense. It is also a state we all know when we are completely absorbed in something, to such an extent that everything ceases to exist to us except what we are doing. For example, if we are listening to music, first we are aware of ourselves, of the musician and of the music. Then, as we become more and more absorbed in the music, we are no longer aware of ourselves nor of the musician - only music remains. It is a state of pure experience, or Samadhi. The state of Samadhi is no impossibility for the ordinary man. The Masters never speak of impossibilities. They only speak of what is possible and probable and that can be achieved, not with difficulty, but with skill and ease. Yoga cannot be attained through difficulties, because the whole purpose of Yoga is to come out of the difficulties of the mundane world. It is too difficult, it is foolish, we can as well remain with the difficulties of the mundane world. That is why in the Bhagavad Gita it is said: "Yoga is skill in doing things and not the difficulty in achieving."

Yoga is therefore understood as true yoga when it is experienced as skill in doing. If the action is skillful and the effect is achieved, the process is yogic. If there is difficulty, that is to say, maximum labour and minimum result, it is foolishness. The yogic state is a state of sharpened awareness, not of unconsciousness as many seem to think. In the objective consciousness we can make mistakes, but in the yogic state there is no possibility of mistake. See how the skillful musician who is completely absorbed in his playing plays without looking at the strings of his instrument. The skillful typist can typewrite while looking at you, she does not need to remember where the a's, the f's and so on are. While learning, we are in the objective state of consciousness, but after we achieve mastery, we are in the yogic state of consciousness. If you are learning to drive, your driving is horrible and jerky. Why? Because it is too intellectual. The driver is conscious of every person in the street, including his own feet. But when he becomes a skillful driver, he enters the fourth state of driving, you can be talking to him about the Gospel, asking questions to which he will be answering while driving, and when a street turn comes, he turns smoothly and with great speed. These are just a few examples in a lighter vein to help us understand the fourth state.

The objective state is the only one where we can say "I am now in that state of consciousness", because it is the only state where we are objective to ourselves, where we exist as the second person to ourselves. Therefore if we say: "I am now enjoying something", this is a false statement, as enjoyment, or experience, includes only our true self, no second thing. Similarly, if someone says "I am sleeping", it is a lie. It is our profound common sense that makes life enjoyable at every step. We are entitled to enjoy life every second, provided we are aware of our Selves and we are making a constant use of our profound common sense. There is no necessity to be in any other state of existence than enjoyment, if we know the secret.

Just as we have our four states of existence, the whole creation is the utterance of the background consciousness, which we call space unbounded, and its consciousness. In Sanskrit it is called Narayana, the consciousness of space unbounded. From it the creation awakens, as an impulse. From the state of narayana, one unit space awakens into what we can call the I AM of that unit space. The I AM of space unbound is Narayana, the potential or neutral state of the creation, the zero in creation. From it a unit of space awakes into its own I AM. The awakened unit of space is called active space, just as previously it was passive space. That is why it is said that space is active and passive in alternation. When passive it is called dissolution, absorption. At the beginning of each creation, passive space gets the first impulse "I should awaken". Then it gets the impulse: "I should awaken as myself", and then the impulse "I should create my own concepts as this creation", and finally the fourth stage is what we call the objective world.

Another example of the four stages of manifestation is the formula of fertilization. The child develops in the womb of the mother during three-fourths of a year. The fourth sector of 90° or three months comes after birth, after manifestation in the outside world of the child, who developed for nine months in the darkness of the mother's womb. These are all examples of the four stages of manifestation or of utterance. The fourth stage of creation is the utterance of the Creation. The Rig Veda contains therefore another Sukta called the Sukta of utterance or Saraswati Sukta.

It is interesting to note here that the meter in which the Purusha Sukta is written has four lines of eight syllables each. The first three lines put together form the Gayatri meter and the fourth is called the fourth stage of utterance. The first three fourths exist in the light of the Gayatri and the last fourth is the mundane or objective creation. The meter itself of the Purusha Sukta indicates therefore that the subject of the hymn is the four stages of the utterance of creation, and that the Rishi (creative intelligence) that presides over it is Lord Narayana, the background consciousness from which the whole creation is uttered in four stages.

FOURTH STANZA

*Tripad urdhwa udait purushaha
Pado syeha bhavat punaha
Tato Viswang nyakramat
Sasananasane abhi*

When correctly split into words, the above text reads:

*Tripad urdhwa udait purushaha
Padaha asya iha bhavat punaha
Tataha viswak nyakramat
Sasana anasane abhi*

Meaning

tripad = three quarters (or three feet, as we have already seen in the previous stanzas); urdhwa = upwards; udait = sprouted. I.e. the Person (the Purusha) sprouted up through the underlying, subjective three-fourths into objective creation.

asya = his; Padaha = one fourth; bhavat = became; punaha = again; iha = this. I.e. His remaining one fourth became again this creation.

tataha = then, or henceforth; viswak = in all directions, in all dimensions; nyakramat = occupied fully. The Person fully occupied this creation (the one-fourth of Himself) in all directions and in all dimensions.

sasana = organic; anasane = inorganic; abhi = face to face, opposite each other, for example in the phrase "abhimukham", talking with each other. Thus the fourth line of the stanza expresses the idea that the organic and the inorganic worlds work for each other. Organic beings are composed of inorganic elements and dissolve into inorganic elements when life departs, and inorganic elements gather to form organic beings when an organism is formed. The Purusha pervades both the organic and the inorganic worlds that go one towards the other through the gateways of birth and death.

Translation

The Purusha who pervades the subjective three-fourths sprouted upwards into the remaining one-fourth, the objective world we know, which He then pervaded in all dimensions, from the inorganic to the organic and back again to the inorganic.

Commentary

In the year, the Earth tilts once towards the north and once towards the south. This is what makes the zones of Cancer and Capricorn possible around the Equator. Between these two lines (the Tropic of Cancer and the Tropic of Capricorn), the majority of the reactions between organic and inorganic take place on the planet. This is symbolised by the ancients by the picture, which we now use as the symbol for the sign of Cancer. In fact, it is originally the symbol for the reversal of direction in the year, starting with Aries and ending with Pisces.

On June 22nd, the beginning of Cancer, the Earth tilts towards the north; on December 22nd, the beginning of Capricorn, the Earth tilts towards the south. We call these two points in time the

Summer Solstice and the Winter Solstice. They create a zone around the Equator within which the fauna and flora of the organic kingdom are most abundant. As we approach the poles, organic life becomes less and less abundant. But this does not mean that only the middle part of the Earth is fertile. It corresponds to the belly of Mother Earth, whereas the North Pole corresponds to her head, or Sahasrara Centre, and the South Pole corresponds to her base centre, or Muladhara. The axis of rotation of the Earth is her vertebral column. This is one of the major keys given in the Scriptures. And it is because the Earth is so made that the beings living on Earth also have a vertebral column, according to the law of correspondences. The middle part of the Earth is fertile, reproductive. In the middle chakras of the Earth we live in this world, with objective consciousness. The polar parts are liberative; it is at the level of the head chakra and of the base chakra that the individual consciousness reaches the planetary consciousness, then the solar consciousness and finally the cosmic consciousness. Through the top chakra and the base chakra of the Earth we get the consciousness of liberation. The idea of liberation is not a man-made idea. Humanity does not get any idea by itself. All ideas belong to nature, of which human nature is only a part. Thus we are brought from spirit to matter within the belt formed by the two Tropics, and we are made to awake from matter to spirit through the polar consciousnesses. This is why these zones are not reproductive or generative. This does not mean that they are barren.

Another example of such reversals in nature, represented by the symbol ∞ , is respiration, the drawing-in of oxygen and the giving out of carbon-dioxide. The ancient alchemists called oxygen 'the travelling sun', and carbon "the sleeping king", or Saturn, the Lord of Karma. The whole creation is a game of ball thrown between these two fellows. When we take in oxygen, it gives us warmth, life, circulation and purification of blood. But if there were only oxygen, no carbon-dioxide, we would become incandescent, burn and die. Thus carbon, the opposite of oxygen, causes coldness, materialization, carbonization. When someone is suffering from carbon poisoning, he becomes blue, cold and sweaty. Thus exhalation is characterized by coldness, contraction, crystallization and death, or escape of consciousness. Inhalation is expansion, consciousness entering into us. The alternation between the two is called the span of life. We see therefore that the symbol we now use for Cancer was used by the Ancients as a symbol of the reversible reactions of the whole creation.

Many such secrets about the science of correspondences are given in a similar way in every world Scripture, in the form of wonderful stories. About the relationship between the Sun and Saturn we have for example the story which Sri Aurobindo published under the name of "Savitri". The Lord of Truth, Satyavan, is the Sun, or oxygen, as we have seen above, destined to die in our bodies in the process of oxidation. In the same way, the Sun is born every morning in the East and is destined to die (set) in the West every evening. Between sunrise and sunset we have sunlight coming down to Earth, represented in this story by the maiden Savitri. Savitri wanted to marry Satyavan, but it was predicted that he would die after his marriage and that Saturn, the Lord of Death, would take him away into the netherworld. They married and at the time of sunset Saturn took Satyavan away, but Savitri followed him into the nether regions. When the god of the netherworld asked her to go away, saying "you cannot take him back, this is not possible, she answered "wherever he is, I will be". Thus the Lord of the netherworld discovered that the two were inseparable and let her take him back again into the next dawn.

FIFTH STANZA

<i>Tasmad virata jayata</i>	<i>(Tasmat+virat+ajayata)</i>
<i>Virajo adhi Purushaha</i>	<i>(Virajaha+adhi+purushaha)</i>
<i>Sajato atyarichyata</i>	<i>(Saha+jataha+atyarichyata)</i>
<i>Paschad bhumi madho puraha</i>	<i>(Paschat+bhumim+adhaha+puraha)</i>

Meaning

Tasmat = from him; Virat = the shining Egg, called in the Secret Doctrine the Golden Egg, the self-effulgent egg; ajayata = is born.

Virajaha = from Virat (the Golden Egg); adhi = attaining; purushaha = the Purusha, this time a projection of the original Purusha.

Saha = he; jataha = the one who is born; atyarichyata = surpassed, occupied.

Paschat = to the West; bhumim = into the Earth; adhaha = downwards, into the abyss; puraha = to the front, or to the East.

Translation

From the pervasion of the Purusha came out Virat (the Golden Egg). From the egg once again the Purusha is born. Having been born, he expands into the Earth, first towards the West, then downwards and then towards the East.

Commentary

One unit space, a globe of light, separated from space unbound. It is one unit of space awakened. Within the egg, the same Purusha develops as the child of the space in the background. Just as when we draw a circle on a blackboard: first there is space unbound, then the appearance of a circle on the blackboard, with space outside of the circle and within the circle. In the same way, the Purusha develops an egg out of Himself and is Himself the content of the egg. His purpose is to become once again space unbound, to realise Himself as consciousness unbound. In the egg, he develops like a chick, then hatches at the end of his development, an exact replica of the parent chicken. There is no difference between the two, except that one is the parent and the other is the child. We, the living beings on this Earth, are in no way different from the One who is our background, because He is there in us. He contains us, we contain Him and we are now in process of becoming Himself. This is the whole story of creation, of evolution. It is completely contained in the symbol of the bird laying an egg, then a chick coming out of the egg and becoming a fully-fledged bird.

The West is the place where the Sun sets. In the symbolism of all Scriptures, it is the place where the Sun, the fully-fledged I AM, the consciousness of space unbound, the light of the spirit, gets increasingly diminished, falling down into the various stages of becoming of the creation. In the West, the spirit descends into the layers of becoming non-spirit, into objectivity, of not-Self, becoming denser and denser into His own layers which are not Himself, in the same way as we grow our tissues, hair, beard and nails out of ourselves, which are not ourselves. Thus the Purusha had his sunset, his temporary loss of illumination into mind and matter.

After descending into objectivity, the Purusha begins to create layers of matter or material existence, travelling into the densest layers of the Earth or matter. In symbolic language, we say that He entombs Himself in matter, making matter out of Himself. First of all He makes the layers that are grosser than Himself and subtler than matter. In the next stage He plunges Himself down into the depths of matter, beginning to exist as the Indweller of the atoms of the physical plane, in the mineral kingdom. In every atom of the mineral kingdom, we find a nucleus, which is the central I AM, the same Purusha, only a little bit dormant. God sleeps in minerals, dreams in plants, wakes up in animals and knows Himself again in human beings.

From the densest layer of matter, the Purusha begins to come up again towards the East, towards the next morning, ascending through the layers until the dawn of Himself again as the Soul of the individual. This whole evolution takes place within one fourth of the circle (from the lowest point, midnight, until the East). The day symbolises this whole process: from the highest point of illumination, noon, where spirit is fully aware of Himself, down into the West, falling asleep into matter during the night, then awakening again in the East. Thus we can understand how spirit changes into matter through mind, and how matter awakens into spirit through mind.

Sunrise is a symbol of the beginning of the animal kingdom, because it is there that the first awakening takes place. In the plant kingdom there is no awakening, there is only a dreaming state. The Scriptures say that plants know only feelings, not sensations. It can feel pain, but not definite and localised pain as animals or humans. The whole plant feels the pain; it cannot localise the pain because it does not have a differentiated mechanism to transmit sensations (nerves and brain). The functions of brain and nerves are nevertheless there, present in a latent state in the etheric body of the plant. That is why it can feel pain, it can suffer a shock when subjected to pain. The ancient botanical science of India describes how some plants die when transplanted, due to the shock, except if anaesthesia is administered beforehand. Only in the East, the dawn of animal consciousness, the nervous system and the brain are differentiated to serve as the seat of mind and to transmit thought. Further details about this development are given in other hymns, or lessons, of

the Vedic texts. For example, there are 33 Suktas about the Viswe Devas in the Rig Veda. The Viswe Devas are the Devas at work within these units we call bodies, whereas the other Devas are at work in the Universe at large. The same Deva of Air, for example, if it is working inside the body of a living being, is called a Viswe Deva of Air.

Noon is a symbol of the awakening of the human consciousness, the characteristic of which is that it knows itself. At this stage, "know thyself" begins to apply. Animals know everything except their own existence. The midday sun represents the highest illumination of consciousness, described in the symbolism of freemasonry as the South, the time when we are allowed to go from rest to work and from work to rest. Pythagoras says: "It takes six hours for an animal to become a human being." This is the time from sunrise to noon. Six hours in the day of evolution pass between the stage where the vertebral column is horizontal (animal kingdom) and the stage where the vertebral column is vertical (human kingdom). In Isis Unveiled, Blavatsky says there is a Manuscript that describes the story of man. On the first page there is the picture of a man, a picture of the inner man evolving in all forms of nature. And then, she says that the glory fades and fades until it becomes dark when it touches the ground and it is as dark as night when it goes to the bottom. Again it goes to the highest point of illumination when the ineffable glory bends back again. The Manuscript is nothing but yourself, the I AM in you, hiding in the cave temples, in the inner layers of your consciousness.

In creation, every part expresses the activity of the whole. Every part of creation serves as a symbol for the activity of the whole creation. If you take an atom and begin to study its story, it gives you the story of the whole creation. If you study the activity at the moment of fertilisation, it gives you what happened on a large scale at the beginning of creation. If you study the development of the foetus from the time of fertilisation until the time of birth, you will be able to understand the changes of the physical frames of the beings living on this Earth. The whole evolution from the mineral, plant and animal stages, from unicellular organisms to human beings can be witnessed in the development of the foetus. Biology says: "protogeny proves phylogeny". This is an ancient truth accepted by modern science.

SIXTH STANZA

<i>Yat purushena havisha</i>	<i>(yat+purushena+havisha)</i>
<i>Deva yagnam atanvata</i>	<i>(devaha+yagna+atanvata)</i>
<i>Vasantho asyasid ajyam</i>	<i>(vasanthaha+asya+asith+ajyam)</i>
<i>Grishma idhmaha sarat havihi</i>	<i>(grishma+idhmaha+sarat+havihi)</i>

Meaning

Yat = how; Purushena = by/with the Person, or Purusha; Havisha = by/with the holocaust (fire offering)

Devaha = the devas; Yagna = offering, sacrifice and plan; atanvata = developed

Vasanthaha = Spring season; asya = for him; asith = it was; ajyam = clarified butter, also called ghee

Grishma = Summer season; idhmaha = sticks of fuel or firewood; sarat = Harvest season (between September 21st and November 21st); havihi = food offered in the fire sacrifice.

Translation

Then the devas made the fire offering with the same Purusha and developed the formula of Yagna. For Him, the Spring season became the clarified butter, Summer was the firewood and Sarat, the Harvest season, became the food offered in the sacrifice.

Commentary

Yagna means at the same time offering, sacrifice, and Plan. Offering is liberating oneself from the idea that we possess anything. Sacrifice is offering oneself. If I only give away my possessions for the sake of the poor, this is not sacrifice, this is only charity. The Masters require from their disciple a total sacrifice, not charity. They do not need charity - if they did, they would not be Masters.

There is an exchange of letters between the Tibetan and a disciple that shows clearly the difference between sacrifice and charity. The disciple had offered everything he had, but kept remembering how much he had offered for the Plan, how much he had helped Alice Bailey and so on. Then the Master asked him to go away from the Ashram, to stop all work and service activity. He was told he was no longer part of the Ashram. When he protested, saying, "nobody offered as much as I did", the Master replied "yes, except yourself".

The classical example of offering is contained in the Old Testament in the story of Abraham sacrificing his son. This story, however, can also be found with little modifications in other World Scriptures, such as the Mahabharata. When the father has shown his willingness to offer everything, even his son, he is prevented from actually killing his son. What God wants us to know is that everything we believe is ours, including our body, mind, feelings, etc. is not ours, but is part of the divine existence. Then a lamb is presented to Abraham to sacrifice instead of his son. The lamb here is a symbol of the year, which begins with the sign of Aries, the ram. The deeper meaning of the story is that we are to offer our whole life to God, realizing the divine existence as it unfolds on Earth throughout the year.

Finally, offering and sacrifice unfold according to a Plan. The whole creation evolves according to a Plan of offering and sacrifice, and human beings evolve spiritually by learning the true meaning of offering and sacrificing themselves. The Devas, the creative intelligences, developed this Plan of offering and sacrifice, and the first thing they offer, because there is nothing else to be offered, is the Purusha Himself.

For a fire sacrifice, oil (or ghee), firewood and grains are needed. Symbolically, they are called in this stanza the Spring, Summer and Harvest seasons. The seasons mentioned here are the seasons of the solar year in the tropics, which are six, not four as in the temperate zones. In India, they are:

Spring (Vasanta in Sanskrit), from March 21st to May 20th (covering the astrological signs of Aries and Taurus).

Summer (Grishma), from May 21st to July 20th (Gemini and Cancer).

Rainy Season (Varsha), from July 21st to September 20th (Leo and Virgo).

Harvest Season (Sarat), from September 21st to November 20th (Libra and Scorpio). This is often called the Moon Season, because the Moon shines very clear and bright during these two months, after the clouds of the rainy season are gone and before the Winter sets in. Many poets of the ancient days, Valmiki, Vyasa, Kalidasa, sing the praises of the moonshine during the harvest season. This is also described as the yogic season in the year, the season of decantation. During the rainy season, the waters of the rivers are muddy and turbid. Suddenly, as soon as the Moon season begins, the mud goes down and the water in the rivers becomes crystal clear. It is therefore a symbol of yoga practice: filtering the higher principles in oneself from the baser principles.

Snow Season (Hamantha), from November 21st to January 20th (Sagittarius and Capricorn).

Autumn, or the season of leaf fall (Sisira), from January 21st to March 20th. It is the season when the trees stand bare, without leaves, waiting for the new leaves to sprout in the next Spring.

The devas, as soon as they wake up from nothingness (the latent state of Creation), start to work according to the Plan. They perceive the various principles at the basis of creation. They see the principle symbolized by Spring, then the principle of combustion, symbolized by Summer. In fact, everything in creation is maintained through the activity of combustion. Food is digested and distributed through metabolic combustion, and when we breathe impurities are burnt and the blood is purified through combustion. The returns, or results of combustion, are symbolized by the harvest, the fruits of our actions. This is the cycle of creation. When a grain is sown, a plant comes out and gives thousands of grains. This is the formula of creation which the Devas applied, working out the annual cycle with all its properties and seasonal splendours as the cyclic chain actions of nature. They discovered cyclic nature in space, i.e., that space was a globe with a centre, with activities going on in succession, following a cyclic order, around that centre. They also discovered the formula of investment, labour and reward, in an unconditional, non-speculative way. Everything

in creation offers itself totally, unconditionally, without hope of reward, and that is precisely the reason why the whole thing works. Otherwise it would stagnate. This spirit of offering is possible when one realizes that there is nothing that belongs to us, that in fact all and everything are parts of the One Person, the Purusha.

SEVENTH STANZA

<i>Sapta syasan paridhayaha</i>	<i>(sapta+asya+asan+paridhayaha)</i>
<i>Trissapta samidha kritaha</i>	<i>(trissapta+samidhaha+kritaha)</i>
<i>Deva yat yagnam tanvanaha</i>	<i>(Devaha+yat+yagnam+tanvanaha)</i>
<i>Abadhnan Purusham pasum</i>	<i>(Abadhnam+Purush+pas)</i>

Meaning

Sapta = seven; asya = to him; asan = they were; paridhayaha = layers.
For him, there were seven layers.

Trissapta = three times seven; samidhaha = sticks of firewood; kritaha = were made. Three times seven sticks of firewood were made (used).

Devaha = devas; yat = that; yagna = the sacrifice; tanvanaha = expanding.
In this way the Devas expanded the sacrifice.

Abadhnan = to tie tightly; Purusham = the Purusha; pasum = the beast of sacrifice. The deva tightly tied the beast of sacrifice, the Purusha.

Translation

Seven are the layers and three times seven are the sticks of fuel prepared for the sacrifice of this Purusha. In order to multiply yagna, the deva tied the Purusha as the beast of sacrifice.

Commentary

The cosmic person, the Purusha, is compared to a beast of sacrifice tied down in seven layers: the first is the physical or material layer; the second is the subtle layer which makes the underlying fabric of the physical matter, and is called the astral layer, the etheric layer being arranged between the physical and the astral layer; the third is the mental layer; the fourth is the buddhic layer, or creative will; the fifth is the layer of the soul or nirvanic plane (in the terminology of Master Djwhal Khul); the sixth is the paranirvanic layer and finally the seventh is the mahaparanirvanic layer.

The whole looks like an egg or an onion with a hollow centre. The hollow centre is space unbound, which is the same inside or outside the onion. It is the Shiva aspect. In the Indian scriptures, it is called the cremation ground. When everything ceases to exist, only Shiva remains, that is to say, space unbound, so Shiva is said to live in the cremation ground or cemetery. From non-existence existence comes out. Existence is called Vishnu in the Indian scriptures. It is the equilibrium of millions and millions of forces in manifestation, just as the shape of a tent stands thanks to the equilibrium between the pulling forces of the ropes in many directions. That is why the whole creation is compared with a soap bubble. The soap bubble also exists as the equilibrium between the air inside, the air outside and the thin layers of water and soap in between. Inside the existence aspect, the creator aspect is contained.

We have thus the three aspects of God. Brahma, the four-faced creator, is contained within existence (Vishnu), that rests on the background of non-existence. Thus Brahma is represented as born in a lotus from the navel of Vishnu, who is lying on a bed made of the folds of the serpent of eternity. In schematic form, they are the triangle at the top of the seven layers of creation, making a total of ten. They represent consciousness, force and matter as well, each with seven different aspects, which form the three times seven sticks of firewood with which the Purusha is burnt.

The nirvanic, paranirvanic and mahaparanirvanic layers represent each one quarter of creation, and the first 4 lower planes (physical, etheric, mental and buddhic) represent the remaining quarter. This remaining quarter is squared twice, forming a cube concealed in the globe of creation. This cube is the etheric body of this cosmos, and the anatomy of our solar year reflects the measurements of the cube. The cube has 6 sides, thus the year in the tropics has 6 seasons; the cube has 12 edges, the year has 12 months presided over by 12 groups of devas on the plane of radiation called Adityas. The cube has 8 corners formed each of 3 right angles, making a total of 24 right angles; the year has 24 lunations, or 12 full moons and 12 new moons. The cube is thus called the brick of creation in the Rig Veda. Mystically the process of creation is compared to the construction of a temple, the first brick of which is laid in the northeast corner. This is how Brahma is said to build the temple in the body of the Lord of Equilibrium, Vishnu.

As for the process of destruction, it is described as Shiva splitting the cube at its geometrical centre into six equal parts or pyramids. This sacred science of geometry may not mean anything to us today, except a child's play with numbers and shapes, but it is in fact the original science of the builders, the creative intelligences or devas. The book "A Treatise on Cosmic Fire", by Master Djwhal Khul, related many of the secrets of this science, as well as "The Secret Doctrine" by Madame H.P. Blavatsky.

EIGHTH STANZA

<i>Tam yagnam barhishi proukshan</i>	<i>(tam+yagnam+barhishi+proukshan)</i>
<i>Purusham jatam agrataha</i>	<i>(Purusham+jatam+agrataha)</i>
<i>Tena deva ayajanta</i>	<i>(tena+devaha+ayajanta)</i>
<i>Sadhya rishayascha ye</i>	<i>(Sadhya+rishayaha+cha)</i>

Meaning

Tam = him; yagnam = the person sacrificed; barhishi = on the blades of sacred grass, or on the sun's rays; proukshan = was sprinkled
Purusham = the Purusha; jatam = who was born; agrataha = in the beginning
Tena = with him; devaha = the devas; ayajanta = conducted the sacrifice
Sadhya = the potential beings or devas; rishayaha = the Rishis, or Seers; cha = also

Translation

The Purusha, the first born, was sprinkled on blades of sacred grass. Thus the Devas, as well as the Sadhyas and Rishis, conducted the sacrifice of the Purusha.

Commentary

In the seventh stanza, the Purusha was burnt in the fire. This corresponds to the creation of the cosmic plane of the Universe. In this stanza we see the Purusha being sprinkled on blades of sacred grass. The sacred grass, or kusa, is a symbol of the light with which the Sun and the solar plane are made. This stanza describes therefore that the devas used the Purusha in the form of pre-solar light to create the solar plane.

There are two basic types of devas: sadhyas and siddhas. The sadhyas are the devas of subjectivity, the creative intelligences in the potential state during the night of creation, when only the Siva aspect is present and everything else is in the state of dissolution. When an active phase of creation begins, the same devas exist in the siddha state. The sadhyas are also called the devas of darkness and the siddhas the devas of light, because for us who live in objectivity, subjectivity is darkness and objectivity is light.

When the devas are manifesting in their objective state (siddha), they are subdivided into three further groups: Pitris, Rishis and solar devas. The Rishis are the so-called Seers or Sages. They preside over the buddhic and mental planes of creation. In the human being, they preside over the mind, the senses, the brain and the nervous system. They are the Teachers or Instructors who preside over the sciences, arts and philosophy. They give the faculty to see or objectivity.

The threefold classification of the devas corresponds to the division of the human body into three planes. By human body the cerebro-spinal system (head and trunk) is understood; the limbs (arms and legs) are only the instruments. The head is called heaven, or the plane of light. It is the abode of the Rishis, or Teachers of Wisdom, since it is in the head that the mind and most senses are located. The Rishis are the creative devas. The thorax is the plane of life; it is here that respiration and heart beat take place. It is the plane of the Devas of life or solar devas, the preserving devas. Finally the devas of form or reproductive devas, called the Pitris, have their abode in the lower part of the trunk, where they preside over the organs and functions of reproduction. Since the organs of reproduction are the abode of the Pitris, the Vedas teach us that we are expected to keep these organs pure. The sex act is considered as a sacred Yagna, a sacrifice for the purpose of reproduction of the physical bodies. It may be a field of enjoyment but should not be polluted, since this is where our bodies, our minds and our astral bodies are manufactured. If the organs and functions of reproduction are kept pure, the Pitris bless us with pure bodies and minds. Otherwise we will be cursed with diseases, pollution of thought and body in the form of competition, war and destruction. The purity of marital life has a scientific basis which is deeper than simple conventional morality. It is based on the laws of nature that ensure the evolution of the species.

The Pitris are called the lunar devas or the builders. It is they who build the form by destroying life, whereas the solar devas destroy the form to give life. Life, the force which makes us move, is a form of fire which is antagonistic to the phenomenon of matter as physical existence on the lower planes. Light destroys matter, otherwise it cannot create the heat in our body, it cannot consume the fuel in the form of food which makes us live. We know that we are alive because every second there is combustion or destruction going on inside us. Of course there is no competition between the Pitris and the solar devas. They cooperate with each other in the task of creation. The solar devas or devas of energy pour down the etheric matter of the solar system into streams, the shape of which is taken care of by the devas of shape, or lunar devas. Because the lunar devas take care of the shapes of the beings, ensuring that every being keeps its particular shape, they are called the family heads, the elders or the Patriarchs in the Ancient Scriptures.

Another family of devas, the Somya family, belongs to the kingdom of Soma, one of the Gandharvas. The Gandharvas are the Devas who preside over the law of periodicity and all periodic manifestations, such as the alternance between day and night, creation and dissolution, inspiration and respiration, and the heart beat. They are also called the Lords of Music, because what we call music is nothing else than our feeling of periodicity in terms of sound. True music is the periodicity beyond sound. The Gandharvas exist upon Neptune. From there they enter our solar system, reach our Sun, travel with the solar rays to the Moon and are reflected by the Moon to our Earth. On Earth they preside over certain functions, for example fertilisation in the biological kingdom and the development of the foetus.

Our solar system is not yet evolved enough to have a physical planetary globe where the Gandharvas can live. The Neptune we know does not really belong to our solar system, and the activity of the Gandharvas only reaches us through the Moon. For this reason the Moon is said to preside over the functions of fertilisation. Life comes to Earth from the Sun, directly via the solar rays, and the builders who give us form, the Pitris, come down to Earth from Neptune, via the rays of the Sun of our solar system reflected by our satellite the Moon. For this reason the periods of menstruation and ovulation correspond to the Moon cycle (28 days). Thus the Moon is called the ark, the boat which carries the seeds of the future living beings during the flood. In the Bible it is the Ark in which Noah carried one couple of each living being to ensure their future reproduction after the flood. In other words, the beings who have left their physical bodies during a period of dissolution (the flood) are given once again physical bodies by the process of reproduction ruled by the Moon.

In turn, the Pitris are further subdivided into two groups, the Agnishwattas and the Barhirmukhas. The Agnishwattas are the devas of inanimate matter. Their name means "those who have extinguished their fires" (the fire of biological activity). They are the devas within the atoms and molecules of inanimate matter. The Barhirmukhas are the devas "who carry a light as a torch before them". They are the counterparts of the Agnishwattas in the atoms of the molecules that make up the protoplasm or biological, organic substance.

These subdivisions of the deva kingdom are explained in detail in the "Treatise on Cosmic Fire". They can be understood if one reads this Treatise two or three times thoroughly, from beginning to end. It is not enough to look up a few pages now and then. It is necessary to read with regularity and veneration, a few pages or half an hour a day. If one reads with the required amount of veneration and continuity, a miracle takes place: after one or two hundred pages one will be able to read the book automatically in sleep, in dreams and awaken. The book will become part of our life, 24 hours a day. This quality of continuity of purpose and application to an activity with a spirit of veneration is called Shraddha in Sanskrit. It is a quality required to read any sacred book. Otherwise the reading will only be intellectual and we will get lost in many labyrinths of analysis.

NINTH STANZA

*Tasmat yagnat sarvahutaha
Sambhritam prishad ajyam
Pasum tam chakre vayavyan
Aranyan gramyan cha ye*

Meaning

Tasmat = from Him, the Purusha; Yagnat = from the Yagna; Sarvahutaha = the All-offering; Sambhritam = they gathered; prishad = churned and sprinkled; Ajyam = clarified butter.

Pasum = the beasts; Tam = they (the devas); Chakre = they made; Vayavyan = the beings of air (from Vayu = air); Aranyan = the beings of the forest; Gramyan = the beings of the villages (from Grama = village or group); Cha = also; ye = those that.

Translation

From that all-offering Yagna, from the Purusha Himself, the clarified butter, which had been sprinkled, is once again gathered and from it the beasts, the birds and the animals in the forest (Aranya) and in the villages (Grama) are created.

Commentary

This stanza describes in a symbolic language the next steps of creation down to objectivity. The clarified butter sprinkled on the blades of grass was the first light, or solar fire. The devas then gather it once again, in order to create the beasts. The etymological meaning of "pasum", or beasts, is "beings tied to a centre". That means, the devas created the many centres of expression of the Purusha, or I AM. First they sprinkled the clarified butter from the primordial Purusha into all directions, then they gathered it once again into centres of expression of the Purusha in the creation. Thus they created a basic polarisation, from centre to circumference, the centrifugal force, then from circumference to centre, or centripetal force. This formula is at the basis of the creation of all atomic centres, from the solar systems to the permanent atoms or egos and to the physical atoms. The word Pasum means therefore all that is built on the model of the atom. It also means our instincts and habits, because they are anchored at the centre of our nature.

Once these atomic centres are created, they are made to breathe. These are the beings of the air, or Vayavan, since air stands for the principle of pulsation at the basis of respiration. From pulsation and respiration, from the play between centrifugal and centripetal forces, fire by friction is produced. This is the esoteric meaning of "the beasts in the forests", or Aranyas. The word Arani means forest but also an instrument made of two pieces of wood used to produce fire during the sacrifice. We see in this stanza that the devas produce fire by friction and the fire devas. In other words, they bring the Sun from the potential state into the objective state, where it exists as a solar globe. In the potential state, the Sun exists as a spiritual sun, as the potentiality of the omnipresence. In fact, what we call space is nothing but the omnipresence of the spiritual Sun, the invisible Sun or Sun-God. When a centre of manifestation is created for the Spiritual Sun, made of solar fire, it becomes the physical sun, made of fire by friction. Aranyas therefore indicates here in this stanza the birth of objective beings, the product of friction, of what we call fire by friction and fire Devas. It is the birth of the objective sun globe, or the Sun who is second to the original, which we call

space or sky. For further details on the three fires, one may study the preliminary remarks to the book "A Treatise on Cosmic Fire", written by Alice A. Bailey in cooperation with Master Djwhal Khul.

A branch of Vedic literature describes in detail the birth of objectivity. It is called Aitareya, the science of the origin of objectivity. It describes what is objectivity, how it occurs in creation, how it is understood and received by the created beings. What the Vedic literature calls objectivity is called Maya by a later school of philosophy, the Vedanta. In fact, objectivity is more than what Vedanta calls illusion. According to the Vedas, truth is true existence and illusion put together. If we study only illusion, we will not be able to understand all the mysteries of creation and of the cosmos on the cosmic plane. Illusion is only a part of the truth. About this there is a Vedic hymn, called the hymn of day and night, which begins like that: "Your truths and your untruths put together form the two parts of our truth. What you know and what you do not know put together form the two counterparts of what we call knowledge. What is good and what is bad according to your judgement put together form the two counterparts of the total which we have to understand as good." The hymn goes on like that for 24 lines. Another line says: "Light is light to your eye, darkness is darkness to your eye. Both put together as counterparts are to be known as the two types of light."

Then the devas create the beings in the villages (Grama). Grama originally means group, and it began to mean village because a village is a group of houses. In the musical science, grama means a group of sounds, a scale for example. Thus this passage means that the objective beings are gathered into groups or clusters, such as galaxies, constellations, the seeds in a fruit or the eggs in the ovaries of a woman. Aren't the constellations of the Zodiac called "the beasts of the heavens"? In the story of Abraham in the Old Testament, in the end he distributed his property among his sons. To one son he gave sheep (the sign of Aries), to another son he gave bulls (the sign of Taurus), to another son he gave servants, men and women (the sign of Gemini). Then he went to walk with the fathers. In other words, he lived as one with time, as a God of cycles. This is the symbolic language of all Scriptures of the world. Time cycles are also arranged in clusters or groups, as described in the vision of Hezekiel, in which he saw a big wheel that contained wheels within wheels. These are the big ages that contain the smaller cycles called centuries, years, months, weeks, days and hours.

The basic idea of this stanza is therefore that of creation from the primordial centre, the Purusha, to the circumference, then to the centre again. The Lord of Existence, Vishnu, carries with him two symbols of these two forces. In one hand he carries the conch, which symbolizes the passage from centre to circumference. In the other hand he carries a wheel of fire that rotates around his finger, that goes through a hole at the centre of the wheel. This is a symbol of the centripetal force. In his third hand he holds a lotus, the symbol of the unfolding of the petals of the whole universe. Finally, in his fourth hand, he holds the mace, a weapon that symbolises through its shape the pouring down of the solar system into the lower kingdoms. This shape is the same as that of the head and spinal column put together, the real man, of which the members are only the instruments.

TENTH STANZA

*Tasmat yagnat sarvahutaha
Richaha samani jagnire
Chandamsi jagnire tasmat
Yajus tasmat ajayata*

Meaning

Tasmat = from that; yagnat = sacrifice; sarva hutaha = the All-Offering
Richaha = the Riks; samani = and the Samas; jagnire = were born
Chandamsi = the Chandases; jagnire = were born; tasmat = from that
Yajus = the Yajur Veda; tasmat = from that; ajayata = was born

Translation

From that All-Offering sacrifice came out the Riks (the stanzas of the Rig Veda), the Samas (the songs of the Sama Veda), the Chandases (the meters and measures of the texts). From the same Yagna the Yajus (the stanzas of the Yajur Veda) were born.

Commentary

The Rig Veda concerns the rik, or the trill in the vocal cords which produces sound. From the yagna the devas produced the voice of the living beings, teaching them how to speak. But before the voice, comes another step, Sama, the song of life, the pulsation of life. First the devas gave respiration to every unit of existence, according to the law of vibration. At the same time they created the Yajus. Yajus means mind. The mind is also called the plan of the devas, because it is with the mind that we plan. The devas are at work in nature to produce respiration, utterance and mind. These three are called the first three volumes of the Scriptures. They are the impersonal Scriptures of nature, because they are not man made. The Rig Veda concerns the voice, the utterance, sound and light at the stage before differentiation between sound perceived by the ear and light perceived by the eye. The Sama Veda concerns prana, and the Yajur Veda concerns manas, or mind. It is the cosmic mind which contains the Plan of creation. Then the Chandases are the various meters of the songs, the measures of space and time, such as the various divisions of the year, the cycles and seasons, the lunations, the Yugas, etc.

The first meter is the one-syllabled meter, the I AM in everyone. It is called OM, the totality of the  utterance of any existence, be it a cosmos, a solar system, a planet or an individual. The total self-expression or life expression from beginning to end is the one-syllabled meter, or I AM.

Then comes the two-syllabled meter, the birth of objectivity, the awareness of I AM and You Are,  the Creator and the created. In the Vedas this is represented as SO-HAM. SO means He is, HAM means I Am; they are the inhalation and exhalation of creation, which put together form respiration. As long as form exists, there are these two states. In the science of mantrams it is figuratively said: "When form is removed what remains is the one syllable, OM. When forms, or consonants, are removed, only OM remains."

 The three-syllabled meter is composed of the subtler principle, the grosser principle and their product, or the son of creation. Father, mother and son represented by heaven, earth and man. Or in the language of the Scriptures, consciousness, matter and their product, force. It is God as father, nature as mother and creation as child.

 The four-syllabled meter is the four stages of creation, which we have seen when we described the symbol of the four-headed Creator. The Ancient Scriptures speak about the sacred three and the non-sacred four, the sacred three principles and the non-sacred four principles, the ternary and the quaternary, the triangle and the square.

 The five-syllabled meter represents the five states of existence: space, fire, air, water and earth. In Sanskrit they are called bhutas. The individual awakens into the universe through five seeds: sight, smell, taste, hearing and touch, which produce the five senses in the microcosm through which the mind awakens.

 The six-syllabled meter is the five-pointed star with a circle in the middle, representing the five senses around the mind, or false I AM in us.

★ The seventh is the real I AM in us, the dot at the centre of the five-pointed star. One may also describe them as the negative I AM and the positive I AM, the one who is conditioned by the environment (the negative I AM) and the one who shines into the environment (the Lord, or Ishwara).

There are two ways of living. One is called yagna, which means offering, the other is called Bhrita, which means remuneration. Those who live by remuneration live in competition. Those who live by Yagna live in plenty. In rituals and sacrifices there are certain rules. For example, no one is expected to work for any remuneration when there is some sacrifice or ritual. Some people bring the required food materials, others offer their house, they prepare together the food, eat it and go their own way after the ritual is finished. No one is paid and no one pays. This is called worship. If someone is paid to do worship, this is false worship. Through payment we condition each other.

In the Bhagavad Gita, Krishna describes how the devas work. For example, when the sun shines, what does it get for shining? When it rains, what does the rain get by way of remuneration? When the seed germinates, what does it get? Unless the seeds germinate, we are not going to live. The Lord of germination says: if you have a handful of seeds and eat all of them, tomorrow you will die. If you eat half of them and throw the other half on the ground, each seed germinates into a plant which gives thousands of seeds. This is how we have to live. If we know how to remunerate others, our labour will multiply. If we try to take the remuneration of others, we experience competition. If ten people begin to work for one another, there is plenty. If ten people begin to work for their own profit, there is competition, war, destruction and death.

Thus the devas made an all-offering, everything they receive they offer again into the creation so that the creation is being ever multiplied. The moment one living being wants to take something from the creation he is forced to work. Work becomes a misery whereas previously work was a play. It is for us to decide if we want to live playing or to work weeping.

ELEVENTH STANZA

<i>Tasmat ashwa ajayanta</i>	<i>(tasmat + ashwaha + ajayanta)</i>
<i>Ye ke cho ubhaya dataha</i>	<i>(ye + ke + cho + ubhaya + dataha)</i>
<i>Gavo ha jagnire tasmat</i>	<i>(gavaha + jagnire + tasmat)</i>
<i>Tasmat jata ajavayaha</i>	<i>(tasmat + jata + ajaha + avayaha + ha)</i>

Meaning

Tasmat = from that (sacrifice); ashwaha = the horses; ajayanta = were born
Ye = those; ke = some (of those horses); cho = also; ubhaya = both; dataha = had teeth
Gavaha = bulls and cows; jagnire = were born; tasmat = from that
Tasmat = from that; jata = were born; ajaha = sheep; avayaha = goats; ha = Oh!

Translation

Behold! From the sacrifice of the same Purusha the horses were born, some of them with teeth on both jaws, then the cows, the sheep and the goats!

Commentary

The horse is a symbol of fire. There are 49 groups of fire in Creation (7 x 7). The original fire is the Cosmic Fire, his son is the Solar Fire and the son of the Solar Fire is Fire by Friction. The three

basic fires have each their own children, making 49 fires in all. All these fires are described in "The Treatise on Cosmic Fire", by Alice A. Bailey. In the biological kingdom, the horse symbolizes the vital or etheric substance. It is said that the wife of the Sun God (solar fire) was once disgusted with her husband, because he was never quiet in one place. So she left him and came down to our Earth in the form of a mare. But her husband missed her and came down to Earth in the form of a horse to look for her. The result was the birth of many little horses as the vital bodies of the living beings on this Earth. Another story about the Sun God says he had two wives: Sanja (sign) and Jaya (shadow). These wives complained to their father that the Sun God could not be approached because he was so hot. Their father invited then his son-in-law to his house and gave him a shave. He left only seven hairs on his head, the seven rays, and sent him to Earth. Thus the Earth receives only seven rays from the Sun, from which all living beings receive their vital force.

The teeth on the upper and lower jaws represent two kinds of activity of fire. The teeth of the upper jaw represent the fires that descend from the subtle to the dense planes. When the fires reach the lower planes, they automatically begin to ascend once again, and the teeth on the lower jaw represent this. The life force descends into the lower kingdoms then ascends from the lower kingdoms as the life of individuals. The descent of fire is called immanence; its ascent is called transcendence. They are the two processes of evocation and invocation.

The bull and the cow represent the fertilizing activity of the Sun and the procreative activity of the Earth, respectively. The Rig Veda says: "The bull roars! It has four horns, three feet, two heads and seven hands. It is tied from the front, from the back and downward." The roar of the bull is the self-expression of the Sun, which fertilizes the Earth from a distance. The four horns are sunrise, noon, sunset and midnight, the main divisions of time in the day, the four cardinal points, the first, tenth, seventh and fourth houses in astrology. The three feet of the bull are the Rik (the utterance), Sama (breath) and Yajus (the Plan, or mind of the living beings). The two heads, one white and one black, are the day and night. The seven hands are the seven creative principles, the seven rays, the seven colours of the spectrum, the seven notes of the musical scale, the seven Seers in the Scriptures. The three directions in which the bull is tied down are the three forms of fire: cosmic fire, electric fire and fire by friction. Objective perception also is threefold: we perceive a first person, a second person and a third person, we measure time in past, present and future. The cow symbolizes speech, the four stages of utterance, as the udder of a cow has four passages for the milk. The milk symbolizes the voice, or sound.

The sheep represents the beginning of the year. After creating the Sun, the devas produced the path of the Earth around the Sun, and established Aries as the first symbol of beginning. The devas placed all animals around the path of the year, in the form of the signs of the Zodiac. "Zodiac" means a group of beings. The path of the earth around the Sun is studied by the Seers and its properties are summed up and symbolized in figures, stories, colours, numbers, etc. for each sign. The shapes of the various beings attributed to the signs of the Zodiac represent groups, not individual beings, and are highly symbolic. They contain the keys to the periodical stories that recur during the career of this creation. Creation started following the path of the equinoxes, called the reversed wheel in astrology, and the living beings travel in the opposite direction, in the same direction as the planets, i.e. from Aries to Taurus, Gemini, Cancer, and so on. The devas started creation with Sagittarius (the horses, or fires), then came to Taurus, Aries and finally Capricorn. Those who follow the mundane path of creation follow the direction of the planets. Their horoscope travels from Aries to Taurus, Gemini, Cancer, and so on. For those who are initiated into the Deva kingdom, the helpers of the Deva kingdom, the Spiritual Hierarchy, the wheel is reversed. Their horoscope travels from Taurus to Aries, Pisces, Aquarius, Capricorn, and so on. The book "Esoteric Astrology", by Alice A. Bailey, explains this process in detail. In the year of the Devas, Capricorn corresponds to sunrise, winter and east, Aries to noon, spring and south, Cancer to sunset, summer and west, and Libra to midnight, autumn or north.

TWELFTH STANZA

Yat Purusham vyadadhuhu
Katitha vyakalpayan
Mukham kim asya kau bahu
Kavuru pada vuchete (kau + uru + padau + vuchete)

Meaning

Yat = that; Purusham = Him, the Purusha (accusative case); vyadadhuhu = they divided.
Katitha = in how many ways?; vyakalpayan = they created.
Mukham = mouth; kim = what?; asya = His (mouth); kau = what?; bahu = arms, hands.
Kau = what?; uru = thighs; Padau = two feet; vuchete = it will be explained.

Translation

In how many ways did the Devas made the creation out of the Purusha? What is His mouth, what are His arms and hands, what are His thighs, what are His feet? Now we will explain.

Commentary

This stanza only asks what will be explained in the next stanza. It is of interest to note that Sanskrit has singular, dual and plural forms. "Kim" means what? in the singular, kau also means what? in the dual form, since it is asking something about the hands, which are two in number.

THIRTEENTH STANZA

Brahmanosya mukhamasit (brahmanaha + asya + mukham + asit)
Bahu rajanyaha kritaha
Urutadasya yad vaisyaha (uru + tat + asya + yad + vaisyaha)
Padbhyam sudro ajayata (padbhyam + sudraha + ajayata)

Meaning

Brahmanaha = the wisdom bearer, the man of Divine wisdom; asya = His; mukham = mouth; asit = became.
Bahu = the two arms; rajanyaha = the ruler; kritaha = is made.
Uru = the two thighs; tat = that; asya = His; yat = that which; vaisyaha = the trader.
Padbhyam = from/for the feet; sudraha = the worker or labourer; ajayata = is born.

Translation

Brahmana, the wisdom bearer, became His mouth. The ruler is made of His arms. The trader is made of His thighs and the labourers are made of His feet, to serve the purpose of His feet (to support, to give stability).

Commentary

This stanza speaks about the Purusha applied to the Purusha of society, with its main four functions. These are called the four temperaments of the living beings on this earth. By birth, all living beings, including animals, birds, human beings and plants, belong to one of these four categories. A cow, for example, is said to be an animal of the Brahman class, a horse of the Kshatriya (Rajanyaha) class. In ancient India, people were classed into these four groups according to their temperament. In time, this arrangement was forgotten and confused. For the past 5000 years, the system degenerated into the hereditary four castes, which is a meaningless system. In modern times, this system is denounced, with reason, but sociologists, historians and politicians wrongly believe this division based on inequality was proposed by the Scriptures, and want to discard the whole

Scriptures as primitive, saying everyone is the same, which is not possible. A reasonable division of work must exist in society. What would happen if everybody did the same work? Equality should be economic equality and equality of opportunities, not equality of work.

The factors that determine one's class are one's individual traits and one's karma. To karma belong for example the profession of one's parents (we are attracted to our parents according to our karma). In the Mandra Scripture, chapter XVIII, 41, Krishna says: "The blends of the three qualities (sattva, rajas, tamas) exist in infinite number of combinations. Each produces an **individuality**, which has no second. Yet, we can arrange people into groups by similarity and commonness in the blends. Common qualities decide the grouping though individual differences exist. By these common qualities, we can group people into four classes, the wise, the protective, the utilitarian and the working class. Four different natures of these four classes divide the behaviour, actions, duties and professions in the same manner for them to choose."

Brahmanaha means "the knower of Brahman". The Brahmins come from the mouth of the Purusha; they are the utterers of wisdom, the teachers. Here is a description of the Brahmins, or Initiates, in the words of H.P.Blavatsky (Secret Doctrine V, 261, 263): "It was their prerogative and duty to reveal the secrets of Nature that were useful to mankind - the hidden virtues of plants, the art of healing the sick, and of bringing about brotherly love and mutual help among mankind. No Initiate was one if he could not heal - aye, recall to life from apparent death (coma) those who, too long neglected, would have indeed died during their lethargy." Krishna defines the qualities of a Brahmin as follows: "Tranquility of mind, self-control, penance, purity, forgiving, straightforwardness, right knowledge, specialized knowledge and belief in the cosmic presence decide the nature of the wisdom class." (Mandra Scripture, XVIII, 42)

The Rajanyahas (or Kshatriyas) came out of the hands (or arms) of the Purusha. The hands protect our bodies from accidents or aggressions. They also create order. The Kshatriyas are those who rule or administrate the land - kings, presidents, civil servants - and those who protect it - armies, police. Their keynote is protection and order. It is their duty to see that no class oppresses the others, that the whole body of society functions in a harmonious way. Krishna describes thus their qualities (idem, 43): "Valour, initiative, self-composure, administrative ability, charity, lordship and fearlessness in fight decide the nature of the ruling class."

The Vaisyas, who came out of the thighs, or legs, of the Purusha, are called traders, but that name is misleading in the West, because the Vaisyas include also the peasants and cattle-raisers. They take the produce, the wealth of the Earth, or of the work of men, and distribute it throughout the whole body of society. Krishna says: "Ability in agriculture, tending the herds and exchange of wealth decide the utilitarian nature". (idem, 44)

The Sudras, who came from the feet of the Purusha, form the basis of society. They are the labourers, those who do physical work, who are active on the material plane, working with materials. The Sudras include all craftsmen, builders, technicians. Plato says the craftsmen are those who give concrete expression to pure ideas. Krishna thus describes their qualities: "Obedience, service and servitude decide the nature of the working class." (idem, 44)

FOURTEENTH STANZA

<i>Chandrama manaso jataha</i>	<i>(Chandrama + Manasaha + jataha)</i>
<i>Chaksho suryo ajayata</i>	<i>(Chakshoho + Suryaha + ajayata)</i>
<i>Mukhad Indrascha Agnischa</i>	<i>(Mukhad + Indraha + cha + Agnihi + cha)</i>
<i>Pranad Vayur ajayata</i>	<i>(Pranad + Vayuhu + ajayata)</i>

Meaning

Chandrama = the Moon; Manasaha = from the mind; jataha = is born.

Chakshoho = from the eye; Suryaha = the Sun; ajayata = is born.

Mukhad = from the mouth; Indraha = Indra, the leader of a group of devas; cha = also; Agni = Agni, the deva of fire; cha = also.

Pranad = from Prana; Vayuhu = Vayu, the deva of air and wind; ajayata = is born.

Translation

Chandra, the Moon, is born from His mind. Surya, the Sun, is born from His eye. Indra and Agni are born from His mouth. Vayu, or air, is born from His Prana (vital pulsation).

Commentary

In the last stanza the distribution of the Purusha in terms of society was given. This stanza describes the distribution of the Purusha in terms of cosmology. The words Moon, Sun, fire, Prana, are to be understood here as the eternal principles which come out of the Purusha, not as the material phenomena we know by these names, in the same way as when we say "man" we mean mankind in general, not a particular man. Our satellite, the Moon, is born through the lunar principle. Similarly, from the solar principle the Sun is born, and from the principle of fire three fires are born in every cosmos (cosmic fire, solar fire and fire by friction). From the solar principle the Solar Logos is created, then the solar globe, the solar rays and the whole solar system. The lunar principle corresponds to the phenomenon we call reflection. Any surface that reflects light is called Moon and comes out of the lunar principle. The reflection of our face in the mirror is also a lunar phenomenon. The I AM is the real light and the mind is the reflecting surface, the reflected concept or idea of I AM. If we try to understand with the mind what I AM is, we get only an idea or reflection. The process should be reversed and the mind should be absorbed into the solar principle before we can understand what the I AM is.

This is true on all levels. Above the individual mental plane there is the planetary mind. Above the planetary mind there is the solar mind. Above the solar mind there is the cosmic mind. From the seven cosmic principles come out the seven solar principles, and in turn the seven planetary principles. The phenomenon of reflection on the level of the personality is called mind, which includes the lower mental plane and the plane of emotions or desire. The reaction of the systems in our constitution to the mind is what we call emotion. In the same way as the Moon governs the tides on the planetary level, the liquid content in our body is governed by our moon principle, our mind. When our mind is tranquil, the movement of liquid in our body: water, blood, etc. will be uniform. This is well explained in the chapter on the Moon in "The Secret Doctrine" by H.P. Blavatsky. On the soul level the phenomenon of reflection is called Soma, and corresponds to the planet Neptune, the planet of devotion. And on the cosmic plane, the phenomenon of reflection is called Vena, the Divine Musician, the experience of the Light or intuition, the total absorption of the individuality and personality into the highest plane.

From the eternal principles come down the periodical principles. From the eternal principle of the eye, the periodical Sun globe comes down as the eye of the solar system. Further down we have our eye or faculty of sight. Everything is to be understood in these three steps: first there is the eternal principle, then the solar principle, and finally the manifestation of these principles on the material plane. This is how Blavatsky asks us to understand the solar principles, the planetary principles and the arrangements of created mechanisms, which we call our bodies. It is a staircase she has constructed in her "Secret Doctrine" to help us understand things and beings around us gradually, up to the level of the Hierarchy and to the cosmic plane, without confusion. These entities are abstract, not physical. When one is confronted with some hundreds of abstract entities, there must be a system, a method or syllabus to lead us without confusion. When you teach about material things, there is no confusion, because we can see them. But when you teach about abstract values, which cannot be seen or observed by the senses, and there are many of them, there must be some method to avoid confusion. This method was given by Blavatsky, or more correctly by the Masters of Wisdom through Blavatsky.

Indra is the Lord of the five senses, the one who receives impressions through the five senses. It is the negative I AM, the sixth sense, or Kama Manas. It works through the other five senses: when we see with our eyes it is the mind that sees; when we hear through the ear it is the mind that hears. when we smell with our nose it is the mind that smells: when the tongue tastes it is the mind that tastes; and when we touch with our skin it is the mind that feels the touch. Each faculty of the senses is governed by a group of devas under their leader. In the Vedas they are called the devas of enjoyment, because what for are the senses? To enjoy the outer world in five different ways. In the 15th chapter of the Bhagavad Gita, which speaks about the Purusha, it is said that the whole

mechanism is like a five-petalled flower, the mind being the common factor to the other five. This sixth factor is called the leader of the five, or Indra. Especially when he is operating through taste and speech (self-expression), this deva is called Indra, because the other four senses can work only when fuel is supplied to the body as food. Therefore, the mind in contact with the function of taste is called Indra, the leader of the five groups of devas. Beyond the mind, there is the IAM, which is nothing but the space in which we live, the real Self.

In the Scriptures it is said: "The sense of taste is the foremost", because when a child comes to Earth, first it breathes, and then it tastes and absorbs nourishment. The instinct to taste begins to operate immediately after birth. Sometimes if there is some illness the other senses may not begin to operate immediately, but if the child is able to taste, it can live. Through the mouth another deva is at work, called Agni, or fire. It works through the sense of taste. What is it that makes the child taste at first? It is appetite, the capacity to receive and assimilate, the process of combustion inside the constitution. All this is part of the will to live. Appetite is therefore said to be the first form of Agni, who starts the fire sacrifice once again in every body, because it is with a fire offering that the devas start the game of creation. They started their Yagna, their creative play, with burning and offering. The same is repeated in our constitution. Agni is the first deva to begin to work. That is why he is called the master of the house, the master of our system.

From pulsation air is born. Air, the gaseous state of matter, is defined in the Scriptures as space in the process of pulsation. Pythagoras says: "space is decomposed into spaces, and that is air". So, from the activity of pulsation of space air is born. Again we have the same three stages: the eternal principle of pulsation, air, and respiration. When the Tibetan speaks of the law of pulsation he is speaking of the eternal principle that rules the emergence and the merging of universes, galaxies and solar systems.

FIFTEENTH STANZA

*Nabhya asit antariksham
Sirshno dyouh samavartata
Padbhyam bhumir disaha srotrat
Tatha lokam akalpayam*

Meaning

Nabhya = from his navel; asit = it was; antariksham, interspace or ether; sirshno = from his head; dyouh = arch, light; samavartata = it was like that; padbhyam = from his feet; bhumir = the earth; disaha = directions; srotrat = from his ears; pada = thus; lokam = all planes of creation; akalpayam = they have created.

Translation

The space between heaven and earth came out from His navel. The vault of heaven was born out of His head; the Earth from his feet and the directions from His ears. Then the various planes of existence were created.

Commentary

Nabhya means the centre, and in the body it means the navel, the Manipuraka chakra. The centre is the starting point, and in the body the starting point is the navel, because in the foetus the creative devas begin to create the contents of the thorax around the navel. Dyouch means the vault of heaven; it also means light. The vault of heaven comes from the head of the Purusha; in the same way, our head is above all parts of the body, and is to our body what the vault of heaven is in the creation. Bhumi is the Earth, or material, tangible existence. In any solar system, the Earth globe is the only

globe upon which live beings with physical bodies. In the other globes, there are living beings, but without physical bodies. The Earth is the only globe that offers the possibility of material existence.

Disah means the sense of direction, of above, below, front, back, left and right. The sense of direction comes from the ears of the Purusha. A dialogue in the Vedas explains that. The teacher asks: "How do you understand the universe around you and its existence?" The disciple says: "With my eyes". Then the teacher asks: "How do your eyes see?" The disciple answers: "Because there is sunlight." "And when there is no sunlight?" "Because of moonlight". "And when there is no moonlight?" "At the light of a lamp." "And when there is no lamp?" "Through sound." When we are in the dark we find our direction through sound, so the Vedas say: "Sound is a light that is more brilliant than optic light."

Tatha means thus, in similar manner. This first part of the Purusha Sukta gives some examples of how the periodical principles periodically come down from the eternal principles, and how manifested existences come down from the periodical principles. Everything in creation can be worked out that way. All planes of creation (akalpayan) have been created in this way by the devas, from the highest plane, the Mahaparanirvanic Plane, to the lowest, the dense physical plane, with their subplanes, as well as the inner planes we call the various states of consciousness. For example, the state of awakened consciousness, the state of sleep and the state of dream.

This is the last stanza of the first part of the Purusha Sukta. Until now, the hymn describes how the cosmos comes out of the background Purusha. At the core of the cosmic egg are found the 12 Lords of Radiation; manifestation is carried on by the 11 Lords of Vibration and by the 8 Lords of Materialisation. In this first part of the Purusha Sukta, each verse has 8 syllables, and each stanza has 4 verses, making a total of 32 syllables. This corresponds to the 4 stages of creation multiplied by the 8 Lords of Materialisation. From the next stanza onwards, the meter changes, and the subject of the rest of the hymn is the description of how the human being can learn to live in the Purusha, the art of meditation and of living a divine life.

SIXTEENTH STANZA

Vedahametam Purusham mahantam (Veda+aham+etam+ Purusham+ mahantam)
Aditya varnam tamasastu pare (Aditya+ varnam+ tamasaha+tu+pare)
Sarvani rupani vichitya dhiraha (Sarvani+rupani+vichitya+dhiraha)
Namani kritva abhivadam yadaste (Namani+kritwa+abhivadam+yad+aste)

Meaning

Veda = to know; Aham = I; Etam = this; Purusham = Purusha; Mahantam = big, great.

I know this great Purusha.

Aditya = the Sun, the Son of Aditi; Varnam = sound, colour, ray; Tamasaha = darkness; tu = of course; pare = beyond.

The Sun God, who radiates sound, colour, and who is on the other shore beyond darkness.

Sarvani = all; Rupani = forms; Vichitya = having gathered; dhiraha = the stable one, the meditator.

He gathered all the forms and stands stable on the other shore, as the meditator of all the forms of the Universe.

Namani = names; Kritwa = having made; Abhivadam = repeating, imitating; yad = since; aste = exists.

He made all the names and who since then He repeats all the names in the Creation.

Translation

I know this Purusha, the biggest One, Who has Light and Sound as His utterance and who shines beyond darkness. Having gathered all the forms, having made all the names, He exists, standing stable and uttering continuously.

Commentary

The meter of the Purusha Sukta changes from this stanza onwards. Until now, each stanza had 4 verses of 8 syllables each, in the meter called Anushtup. These represent the 8 Lords of Materialisation, called Vasus in Sanskrit, multiplied by the four stages in the utterance of Creation. Thus the first 15 stanzas represent the four stages of the utterance of creation into the tangible universe by the 8 Lords of Materialisation. The 8 Lords of Materialisation produce the 8 forms of nature.

First there is the Lord, who comes down as nature, the potencies of the nine numbers. The first manifestation of nature is called Higher or Sacred Nature, the Virgin Mother. She is the Soul, the Eternal Virgin. She is the 9th principle, in the terminology of Patanjali, and the 10th principle is the Lord Himself, who comes down as the Indweller, the spirit who has the soul as its body. Out of the Higher Nature come the 8 forms of lower nature. These are: earth (solid, physical matter); water (liquid); air (gas); fire; ether; mind; buddhi (will); and the permanent atom, or I AM, Ahamkara in Sanskrit. These 8 forms of lower nature form the activity of the cosmic physical plane, the third, outermost layer of the cosmic egg.

In the beginning of the Purusha Sukta we saw that the Purusha stands by 10 digits. These are all the layers of creation. The seven globes of one planetary chain emerge into manifestation in 4 stages and recede again into the same stages. The chain starts in the cosmic buddhic plane (1st globe), and descends into the cosmic mental plane (2nd globe), then the cosmic etheric plane (3rd globe), finally reaching the cosmic physical plane, material existence (4th globe). Then it recedes once again into the cosmic etheric plane (5th globe), the cosmic mental plane (6th globe) and the cosmic buddhic plane (7th globe). We see therefore that the 1st and the 7th globe are both on the cosmic buddhic plane, the 2nd and the 6th globes are on the cosmic mental plane, the 3rd and the 5th globes are on the cosmic etheric plane, and the 4th globe is alone on the cosmic physical plane. The whole planetary chain unfolds therefore on only four planes of creation. Beyond the cosmic buddhic plane there are still the cosmic nirvanic plane, the cosmic paranirvanic plane and the cosmic mahaparanirvanic plane. In total, 10 stages, the 10 digits by which stands the Purusha. For greater clarity, see the diagram below.

The 7 planes of creation

• 1 Cosmic Mahaparanirvanic Plane	Planes of the 3 Buddhas of Activity (Dzyan), or 3 Gunas, the 3 basic qualities of the cosmos
• • 2 3 Cosmic Paranirvanic or Monadic Plane	
• • 4 5 Cosmic Nirvanic Plane	Plane of the Aswins.
• • 6 12 Cosmic Buddhic Plane	The Cosmic Logos evolves on this plane; here are found the 7 Rishis or Seers, the 7 stars of the Great Bear, the Lords of the 7 Rays.
• • 7 11 Cosmic Mental Plane	The Solar Logos evolves here for the duration of 3 solar systems.
• • 8 10 Cosmic Etheric Plane	The Planetary Logos, or Heavenly Man, evolves here for the duration of one solar system.
• 9 Cosmic Physical plane	The human beings evolve here for the duration of one planetary scheme.

On the cosmic nirvanic plane stand the Ashwins, or Horses, the Twin Gods, or the Lord of beginning and the Lord of ending. And on the cosmic paranirvanic and mahaparanirvanic planes stand the Dzyani Buddhas, the Lords of the three main qualities beyond the rays, also called Brahma, Vishnu and Shiva. Dzyani means meditator, one who meditates himself out as creation. Dzyan is the Tibetan word for Dhiana (Jñana), in Sanskrit, meaning contemplation, wisdom, occult knowledge. Thus the Dzyani Buddhas are said to imitate the Purusha, in that they offer themselves into the sacrifice as the creation..

The seven, plus the two and the three are the twelve Adityas, the sons of Aditi (Darkness, the primordial deep), the Lords of Radiation, the innermost layer of the Golden Egg of creation. Aditi is the darkness beyond objectivity, the mother of all lights. The Rig Veda says that darkness is darkness to our eye, not to itself. Darkness is light beyond sight. What we call light and colours comes out periodically from what we call darkness and go again into darkness. Therefore darkness is called the eternal light, whereas the light we see is called the periodical light. In Greek cosmology, Aditi is the lady called Chaos, the bottomless dark that cannot be known. From Her bosom comes Theos, the first light, the I AM. Both produce then the Cosmos, one unit of creation.

Between the 12 Adityas or Lords of Radiation, at the core of the Cosmic Egg, and the 8 Vasus, or Lords of Materialisation, who form the outermost layer of Creation, can be found the 11 Rudras, or Lords of Vibration. From the 16th stanza onwards, the Purusha Sukta is written in the 11 syllabled meter. This meter is called Trishtup, and it has four lines of eleven syllables each. These represent the 11 Rudras.

The first 15 stanzas of the Purusha Sukta symbolize the 15 phases of a lunar month. Each lunar month has 14 moon phases, plus Full Moon, then 14 moon phases plus New Moon. The lunar year has 12 such lunar months, with 24 Full and New Moons. This is the structure of the soli-lunar year. The Purusha Sukta has 24 stanzas, showing that it is a hymn that speaks about the secrets of the soli-lunar year. From the 16th stanza onwards, the meter of the stanzas changes, showing that the content of the hymn has changed. Each verse now has 11 syllables. This is the meter of the Lords of vibration, of Rudras.

The keynote is only one word: "I know". If you say, "There is God", it is useless, because it is in the third person, in objectivity. If you say, "He is God", that is false, because it is something different from yourself.

The Purusha is on the other shore of darkness, or objectivity. When we see everything as different from ourselves, that is darkness. When we reach the other shore beyond this darkness of objectivity, we see the Purusha. As long as the seer and the object of seeing are different, the Purusha cannot be seen, it is all darkness. We can see only length, breadth, width, thickness, time, space, and so on, except the content of the whole thing, that wonderful fellow Purusha.

Light and Sound are His utterances. He is called Aditya, the son of Aditi, the primordial darkness. Objectively, the Purusha can only be known up to the stage of the Adityas, or Lords of Radiation. Beyond that, we can be the Purusha, but we cannot know him. We can know him objectively only through His utterance, Varnam, that means light, colour and sound. These are the darkness through which He shines. Light, colour, sound, mind and senses are the layers of darkness through which shines the Purusha. He is not any of these things, therefore they are darkness. He can only be known, therefore, through something that is not Himself, which is His form. For example, when we know someone, we talk to that person, not to his or her face, although we look only at the face. No one is fool enough to think he is talking to a face. But we cannot look at you other than through your face. The face is your darkness, because it is not you. This is what is called Maya. Maya is not something negative, it is just part of creation.

Aditi is the mother of the Adityas, the mother of Lights. She is the darkness at the background of light. Light comes out from darkness because darkness is absolute, whereas what we call light is relative. In the Rig Veda, it is said that what we call light and colours comes out periodically from what we call darkness and goes once again into darkness. Therefore darkness is called the eternal light, whereas the light we see is called the periodical light.

Aditya is normally translated as "sun". Esoterically, however, every name of the sun has a different function. In the symbolism of the Scriptures, they designate various solar gods, just as Apollo is not the sun, but a solar god. The solar gods are cosmic consciousnesses. For example, Surya is the solar god who delivers the whole creation. He is the Lord of the physical creation. Savita is the solar god who gives birth. Pusha is the one who infills the living beings. In the ritualistic halls of free masonry, Pusha is Beauty, placed in the south, and corresponds to the highest point of illumination in the day. Savita is Strength, placed in the west. Surya is Wisdom, placed in the east.

On the other shore of that darkness we call light, the Purusha is shining, always busy, gathering forms, playing with forms. He is shining, through sound and through light. That is why He is the son of darkness. How can light shine? Only on the background of what we call darkness. If everything is light, there is nothing to see. Darkness is defined in the Rig Veda as the background light in which no observer was present. Blavatsky calls it the total subjectivity. She calls its first stimulation or disturbance the semi-subjective slumber, half-objectivity, the waking up of the Purusha. Sri Aurobindo in his book "Savitri", calls it the fathomless zero, and in her womb the Purusha made his first stir of existence.

In the first lines of the Old Testament, it is said "Darkness filled the deep". That does not mean that nothing existed. There was existence. In a passage of the Scriptures, there is a conversation between the Guru and the disciple that explains this. The disciple asks: "What was there before creation?" The Guru says: "Everything was there as it is now." Then the disciple asks: "How was it existing?" The Guru replies: "To whom?" Creation is the same as an observer becoming objectively

manifested. The One is always there, eternal. When the One comes out as the observer, however, we have creation. Therefore when the disciple asks: "How was the creation?" the Guru asks: "To whom?" and that solves the riddle.

Unless He made the forms, we could not meditate on Him or read this, therefore He is the One who made this stanza and He is the One who reads it. Both are the same Person. This whole hymn is dedicated to the reader, who is the Person about whom the hymn speaks. The first word of this stanza, "Vedaham", "I know", is the mantram to be meditated. Up to the 15th stanza, the cosmological aspect is covered. Thereafter the hymn describes what we have to do with the Purusha, what you and I have to do. We have to meditate upon Him, to worship Him and to offer ourselves up to Him. We can only do this by turning ourselves to our own existence, to the observer consciousness that is reading or listening to this, the I AM in us. We have to turn our minds into ourselves. This is called introspection, turning inwards.

Dhirara, in the third verse, is a very significant word. It means "the stable one", as well as "the one that can be meditated". The stable one means the eternal one. It also means the one that can be seen only through the process of meditation. We can meditate on Him; we cannot see Him through the senses or the mind. He is always there. You may come and go, but I AM forever, He says. Just like the river. In the evening sometimes we go to the river; it is there. We come back home, we do our work, next evening we go there, and it is there. Like that, on the other shore, whenever you want to see the Purusha, you will see Him there, twinkling and sparkling, meditating His own forms; not only the forms, also the names. He calls every form by a name, and all names are just an echo of His name. He says: "I AM" and all forms echo: "I AM".

STANZA 17

<i>Dhata purastat yamutajahara</i>	<i>(Dhata+purastat+yam+ut+a+jahara)</i>
<i>Sakrah pravidwan pradisas chatasraha</i>	<i>(Sakrah+pravidwan+pradisas+chatasraha)</i>
<i>Tamevam vidwam amrita iha bhavati</i>	<i>(Tam evam vidwam amrita iha bhavati)</i>
<i>Nanya pandha ayanaya vidyate</i>	<i>(Nan+ya+pandha+ayanaya+vidyate)</i>

Meaning

Dhata= Brahma, the four-faced Creator, who is born from the lotus in the navel of the Lord; Purastat= in the beginning, or in the East; yam= whom (relative pronoun); ut= upwards, or outwards; a= totally; jahara= uttered; Tam= him; evam= thus, in this way; vidwam= one who knows; amrita= immortal (etymologically, amrita is the same word as immortal); iha= here in this world, in this existence, on this earth; bhavati= becomes. Nan= no; ya= other (nanya= no other); pandha= path, way; ayanaya= for the journey; vidyate= exists.

Translation

He is the same Purusha, whom the Creator has uttered forth in the beginning. He is the same Purusha, whom Sakra, the Lord of Sacraments, has developed fourfold. One who knows him in this way becomes immortal; there is no other path to approach Him.

Commentary

The Purusha is uttered forth by the Creator totally, as his own word. The word of the Creator, i.e. the creation, is therefore the Purusha Himself. The Purusha is also the fourfold utterance of Sakra, the Lord of Sacraments. Sakra, etymologically, belongs to the same family as the words sacrament, sacred, and its root is the word sac, which means ability. A holy, or sacred person, is therefore someone who is able, or capable. Sakra is also called Indra, the Lord of the Centre, the Lord of Speech. He utters the Purusha in a fourfold way. The utterance is fourfold. In the Secret Doctrine we find the symbol of the cross, then the square, within the circle with a point in its centre. At the beginning there was the point, that expands into a circle containing the cross and the square. This is the symbol of the four stages of utterance and the four stages of the speech of the person who utters,

called the Creator. A commentary on this subject is given in the opening pages of the Secret Doctrine.

One who knows the Lord in this way, becomes immortal, even while in his physical body on this Earth. There is no other path for the journey of your life than to know the words "I AM and "I KNOW". We have to focus our mind back upon ourselves, upon the meaning of the word "I AM". This is the delphic injunction, "Know Thyself". There is no other path to reach the goal, to know the Lord who is always inside everyone. This is how we can understand the first stanza of the Purusha Sukta, in which it was said that the Purusha has thousands of heads, thousands of feet.

STANZA 18

*Yagnena yagnam ayajanta devah
Tani dharmani pradhmanyasan (tani+dharmani+pradhmani+asan)
Te ha nakam mahimanah sachante
Yatra purve sadhya santi devaha*

Yagnena= by the sacrifice; yagnam= the sacrifice; ayajanta= they sacrificed; devah= the Devas (the creative intelligences); Tani= those; dharmani= laws; pradhmani= fundamental; asan= they were; te= they; ha= exclamation of joy; nakam= joy, bliss, heaven; mahimanah= the great ones; sachante= magnifying, exalting, multiplying; yatra= where (relative pronoun); purve= in the beginning, in the East; sadhyaha= Sadhyas, the potential devas; santi= exist.

Translation

The Devas sacrificed the sacrifice by performing the sacrifice. These properties stood as the first ones. There the Devas stand at first in the potential state. Then they get magnified and they gather enjoyment.

Commentary

When the Devas woke up on the background of the Purusha, they instinctively felt they wanted to create, not in an irregular or sporadic manner, but according to precise procedures that rule from the cosmic order down to every individual. Their model for creating was the sacrifice. The whole creation was there, as a model, and the Devas had the instinct to create the creation according to the previously existing model. In Freemasonry, it is said: The lodge is open in due and ancient fashion. The lodge is the creation itself. The fundamental properties of creation existed before the creation, in the same way as the characteristics of a tree exist before the tree grows, in the seed.

By creating in accordance with the Law (the fundamental properties of Creation), the Devas were magnified and multiplied in every created world and in every created being. At the beginning of every creation, the Law is already there. It is eternal, not periodical, as the creations.

Exoterically, the word dharma indicates any kind of law: Civil Law, Penal Law. It is also used in the phrase: one should perform one's dharma, live according to the dharma. In the Dharmashastra, or Code of Conduct, the law is given again and again by the Manu to humanity. The ancient scholars then compile this law in the form of books, such as the 18 Puranas, the Pentateuch of Moses, the Zohar of the Jews.

In India, the standard reference book for understanding dharma is the Mahabharata. It contains many exact, precise and practical definitions of dharma, with examples of its applications. The basic definition of dharma is: that which sustains you and the whole of humanity. It comes from the verbal root "dhru", to sustain, to support, to protect. In the Mahabharata, it is said: "Honour the Law, it honours you; seek to protect the Law, it protects you". An example is given: "Imagine a village with ten cottages covered with palm leaves. If one cottage is on fire, it is the duty of all villagers who live in all ten houses to try to protect that one cottage and put out the fire. If they try only to protect their own cottage, all will be burnt, but if they protect that one cottage, they will be saved." So the Mahabharata says: "At least for the sake of selfishness you must be unselfish, and then you will know the sweetness of an unselfish life." It is the same with traffic rules, one begins by

obeying them for fear of the policeman, but gradually we learn to appreciate their usefulness and the way they protect us.

The Mahabharata also says that we have to live in accordance with a higher dharma. The higher dharma is the collection of all characteristic traits of creation, of all basic laws of nature. For example, nature is creative. Or: all created beings want to live. Everyone instinctively tries to protect oneself. And everyone instinctively knows what is the law of nature. Well all like certain things and dislike others. If we do to others what we wish they would do to us and if we abstain from doing to others what we would not like them to do to us, then we know the law.

The higher dharma is also the collection of all properties of creation, properties of matter, mind, the senses, space and time, etc. All of them put together form the One Eternal Law. The properties or characteristic traits of creation are eternal. When the Devas appear, they find them already existing. For example, it is true that sugar is sweet. This is true even before sugar existed. Whenever sugar is produced it is sweet. So the sweetness of sugar does not depend upon the physical crystal of sugar but upon the fact that sugar is sweet.

In the same way, when a child is born, if you give it a drop of honey upon its tongue, it likes it. It is a newborn baby who does not know that is sweetness, but it knows that honey is sweet. This is called instinct. How does a child know that it has to breathe? It has no idea about chemistry but it knows that it has to inhale oxygen and exhale carbon dioxide. Instinct never depends upon what we know. It protects us, then gradually makes us know. So wisdom never depends upon what we know, but it is always intent upon protecting us, upon making us know and live according to wisdom.

When the Devas woke up, they could have set down or slept once again, because there was nobody else there to suggest that they do anything. But immediately they found that they should do something, because it was their instinct to create, in the same way as it is the child's instinct to breathe.

All the Scriptures are only fragments copied by man from this One Eternal Law of nature. Blavatsky says there is only one copy of this sacred book, the I AM in you, kept in cave temples, i.e. in your own layers of consciousness. Blavatsky describes in "Isis Unveiled" that the author of this book died before finishing it and that his son finished it. That means that the whole story of creation is the story of the Father coming down as Son. Blavatsky's books, as all sacred books, are not there to teach us, but to transform us. We are not supposed to learn, to understand them, to approach them intellectually, but to follow them and to become. The book is like an electromagnet and we are like pieces of iron. When there is a contact between the two, the process is a process of transformation, of magnetization. Once the process of becoming ourselves starts, we change. Our order of priorities, our interests in life change. We begin to live, to work like the Devas.

The Devas performed the sacrifice of creation by sacrificing themselves. They did not ask: "What do I get if I create?" Only man asks himself that, and that is why he has "to eat bread in the sweat of his face." (Genesis 4, 19) Only man lives in competition. The Devas, and all kingdoms of nature, they create for joy, not for duty. If they had asked what would they get by doing the creation, they also would have been forced to live by the sweat of their brow. They would have had to earn to live. Hence in the Scriptures it is said that the human being should learn to imitate the work of the Devas. Then he will live like them. They do not have to stop to rest or to amuse themselves, like we do when we work for obligation, like an employee in an office who has to go out to the cinema to forget his work. From ten in the morning until five in the evening the employee has to work, except in the lunchtime, and his work ceases to be a joy and he has to seek joy elsewhere. When one begins to live as the clouds and the Sun, who give rain and light without asking what they get back for it, when one understands that there is no need to strive to get anything, then one gets what one needs. This happens when one gives oneself totally up in sacrifice, without holding anything back, without expecting anything in return.

That is how it was in the beginning, when the Devas who existed before creation began to create. They understood that they were there and that they had always been there, as the Creation, as the Law, dissolved in a potential state, in the same way as we continue to exist even in sleep, in the same way as the tree exists in the seed. They began to create the tree out of the seed, and they found that it was a joy to do it. Therefore they never stopped doing it.

STANZA 19

Adbhya sambhuta pridhivyei rasacha (Adbhya+sambhuta+pridhivyi+rasat)
Viswakarmana samavartatadhi (Viswakarman+samavarthata+adhi)
Tasya Twasta vidadhat rupameti (Tasya+Twasta+vidadhat+rupam+eti)
Tat Purushasya viswam ajanimagre (Tat+Purushasya+viswam+ajanam+agre)

Meaning

Adbhya = from the waters; Sambhuta = was born; Pridhivyei = from the earth; rasacha = by taste, by the experience of the senses; Viswakarmana = the Lord of shape consciousness; samavartata = He behaved according to; adhi = He depended upon; Tasya = to Him; Twastha = the Great Geometrician of the Universe; vidadhat = determines, decides, fixes up; rupam = shape; eti = obtains; tat = that; Purushasya = of this person; viswam = all this; ajanam = knowledge; agre = in the beginning.

Translation

From water, earth and taste He is born. He exists with Viswakarma (the Deva of the forms of the Universe) as His subsistence. Out of this Purusha Twastha (the Sculptor) obtains the form. This entire Universe stands at first as the knowledge of the Purusha.

Commentary

From this stanza onwards, the hymn describes how the Purusha is born as the many species of planets, galaxies, fauna and flora of the Earth planet, as thousands of living beings. First He is born from water, because all seeds can only germinate with water. Then He is born from earth; i.e. he is born in material, physical bodies. Finally he is born by taste; He begins to experience the senses, to experience the environment through the senses.

Viswakarma is the Deva that presides over the shape consciousness in creation. For example, the seed of a tree recollects the shape of the tree in all its detail and can thus reproduce periodically the same tree always. This shape consciousness exists not only in seeds and embryos of the biological kingdom on this Earth, it exists also in the solar systems and galaxies. They also come in the same way. All characteristic traits are permanent and whenever there is creation each being is created with the same characteristic traits. Viswakarma not only helps to develop the shape of the beings from the stage of seeds or embryos, he also imparts shape consciousness to the beings, the faculty to recognize shapes. When we part and meet again, we recognize each other because of this faculty, because this Deva in us, Viswakarma, gives us shape consciousness. Each species has a different shape consciousness. Cows recognize each other, human beings recognize each other, but not all human beings can distinguish one cow from another, and cows cannot distinguish human beings from each other.

There are 24 such Devas who preside over 24 different functions on the cosmic, solar, planetary and embryonic planes. Another such Deva is Kapila, who presides over number consciousness. Some historians think Kapila was only a person who lived in 350 BC and founded a philosophical school called Samkhya. Samkhya means actually the faculty of identifying things with numbers. The number of elements composing an entity, in the biological or in the inorganic kingdom, is always constant. Some mathematics professors will teach that numbers were discovered in Egypt, India, Mesopotamia or Babylon. In fact, numbers are discovered every day in the embryos, where they are at work to develop the right number of bones, muscles, eyes and members according to the species. Number consciousness exists also in us from the day we are born. If you give two chocolates to one child and six to the other, the first child will complain, because it knows quite well that you gave more to the other. The number consciousness is instinctively at work within the child. In astrological symbolism, Viswakarma is Saturn and Jupiter is Kapila.

On the etheric plane, Twastha, the Great Geometrician of the Universe, carves out the shape suggested by Viswakarma on the mental plane. Then Maya, another Deva, works out the form on

the physical plane. From Viswakarma to Maya, the task of working out the physical shape of a being is carried out by 32 Devas. In the Secret Doctrine, when H.P. Blavatsky speaks about the Mayas in South America, she is speaking about this Deva, Maya. In the Mahabharata, Book II, it is said that Twastha was entrusted with building a hall for King Yuddhistira. He found all the elements to build the Hall inside a lake. This lake is also called the drop of creative waters, or spermatozoa.

All this, shape, number consciousness and so on, existed from the beginning in the consciousness of the Purusha, was known by the Purusha. Every being (Purusha) knows its shape, numbers, etc. from the beginning. In time, they come to understand that they knew from the beginning, that unless they knew, they could not be born or formed. It is this knowledge we have which allows us to determine where and from which parents we will be born. Unless we knew ourselves, we could not be born with our present identity, because this identity is fitted to our previous karma from our previous lives. According to a magnetic law, we are drawn to the required parents. Two people who fought each other all the time in one life will be born together again to fight out their differences until their angularities are smoothed out. If you are quarrelsome, you will be drawn to a quarrelsome father in your next life; otherwise, if you were born from docile parents, you would kill them! If you are of a helping nature, you are attracted to similar parents. All your creation is in you before you are born. In the same way, the whole Cosmos existed in the background Purusha, as His knowledge, eternally, in the potential or seed state. Knowledge is stored on seven subtle planes, of which Akasha is the grossest.

STANZA 20

<i>Vedahametam Purusham mahantam</i>	<i>(Veda+aham+etam+Purusham+mahantam)</i>
<i>Aditya varnam tamasastu pare</i>	<i>(Aditya+varnam+ tamasaha+tu+pare)</i>
<i>Tamevam vidwam amrita iha bhavati</i>	<i>(Tam+evam+vidwam+amrita+iha+bhavati)</i>
<i>Nanya pandha ayanaya vidyate</i>	<i>(Nan+ya+pandha+ayanaya+vidyate)</i>

Meaning

Veda = to know; Aham = I; Etam = this; Purusham = Purusha; Mahantam = big, great.

I know this great Purusha.

Aditya = the Sun, the Son of Aditi; Varnam = sound, colour, ray; Tamasaha = darkness; tu = of course; pare = beyond.

The Sun God, who radiates sound, colour, and who is on the other shore beyond darkness.

Tam= him; evam= thus, in this way; vidwam= one who knows; amrita= immortal (etymologically, amrita is the same word as immortal); iha= here in this world, in this existence, on this earth; bhavati= becomes.

Nan= no; ya= other (nanya= no other); pandha= path, way; ayanaya= for the journey; vidyate= exists.

Translation

"I know this Purusha, the biggest One, Who has Light and Sound as His utterance and who shines beyond darkness." One who knows him in this way becomes immortal; there is no other path to approach Him.

Commentary

Aditi is the primordial deep, the goddess that we find in the beginning pages of Genesis, in the Old Testament: "Darkness filled the deep". Deep is called the Mother of God or the Mother of Lights. Darkness is the Mother of all Lights, so it is called the Original Light, the absolute Light, whereas

the solar system and other celestial lights are relative lights, because they come and go. Darkness is called the background light.

Now that the book is coming to a close, the author repeats the most important parts of two previous stanzas, so that we are reminded of the important points to meditate.

Purusha is born as the son of Aditi. He is Aditya, the son of Darkness. Varnam has three meanings, as we have seen: light, colour and syllable. The Purusha has as his name light, colour and syllable. When the creation is there, beings recognize it through one of these symbols, because they cannot recognize it directly. When we see the world we see it only through forms, through colour, light or sound, so it is through these symbols that we understand, although the inner content is always the same Omnipresent Purusha.

Through the darkness of objectivity Purusha is always shining. He cannot be seen as Himself but he can be seen as one of His symbols: name, colour, light or sound. This is the darkness of objectivity. Although the same Purusha exists in all of us, we see each other but we do not see Him. Instead of seeing Him, I see Rudolf in you and you see Krishnamacharya in me.

One who knows Him like this, even while in the physical body knows immortality. If we meditate and know Him like the Person in the background of all, we live immortal on this Earth. There is no other path to go towards Him. Other paths are only "isms": Hinduism, Christianity, Buddhism. All Seers and Prophets say like Jesus: "I Am the Way." That does not mean that they are the way, only that the "I AM", the Cosmic Person in all of us, is the way to follow. There are two I AM's, the one who speaks to us, called the son, and the I AM described in the Scriptures, called the Father. So Jesus says: "I came down from my Father in heaven", and initiates us into these two I AM's. This is the initiation given in the Purusha Suka, and that is the reason why these verses are repeated.

STANZA 21

*Prajapatis-carati garbhe antah
Ajayamano bahutha vijayate
Tasya dhirah pari-jananti yonim
Maricinam padam-icchanti Vedhasah*

Meaning

Prajapati = Lord of cycles (from praja = reproduction and pati = Lord, father); Carati = moves; Garbha = womb (etym. house, abode); antah = inside
Ajayamano = the unborn; bahutha = in many forms; vijayate = is differently born
Tasya = His; Dhirah = the stable ones, those with a stable mind, those who meditate; Parijananti = the well-minded; Yonim = (female) generative organ (etym. birthplace), the secret of all secrets, the Holy of the Holies;
Marici = Lords who meditate upon light, the Dhyani Buddhas; nam = of; padam = abode; Icchanti = are wishing; Vedhasah = of the creator

Translation

In His capacity of Prajapati (the Lord of cycles and generation) He goes round in the womb and is born as many beings, though he is never born to anyone. The stable ones who reached the meditative levels can know about His birthplace and very much wish to live in the abode of His rays of light where the creator does his work with pleasure.

Commentary

Prajapati means the Lord of cycles, for example years, months, weeks, that again and again are repeated. There are also bigger cycles called Yugas. There must exist a consciousness that counts these cycles and presides over them; otherwise we could not have these regular cycles. For example, the Moon principle is called the Lord of the menstruation cycles for reproduction. Thus the menstruation cycle of a healthy woman has 28 days, the same number of days as the moon cycle. The Lord who rules over all the planetary Devas who presides over this property called "maintaining the cycles" is called Prajapati. Etymologically, the word Praja means reproduction, which is something different from creation. There are Devas who preside over creation and there are other Devas who preside over reproduction and are called Pitris. The Secret Doctrine explains much about the Pitris or Progenitors, who help the process of reproduction, child bearing, fertilization, development of the foetus and delivery. The sex act is also governed by the Pitris. Thus the ancient races that received the Scriptures understood the sex instinct as a call of the Devas, and the sex act as part of the sacrament or ritual of creation. That is why they pleaded so much for maintaining the purity of sex life and for monogamy, because we are expected to cooperate with the Devas, to work for the creation, to keep our vehicles pure. The sex act, including the emotions, are to be properly trained. Reproduction obeys to cycles. In every species we have different cycles. Animals do not mate out of season. Plants are fertilized or pollinated only during certain days when their blossom is mature.

Pati means Lord, father or patriarch. Etymologically patriarch means Lord father. Abraham, Jacob are not human beings, they are cycles and the Lords of those cycles. Only with that understanding one can appreciate the story related in the Old Testament. That is why it is said that they lived for thousands of years.

Many Prajapatis are described in the Vedas, the Puranas. Here are a few examples. One Prajapati is called Kasyapa. Etymologically, Kasyapa means the seer. He represents the vault of heaven, which in many symbolisms is called the arch (the arched construction above a passage, a gate). The arch is described as having two pillars, which formed the gateways or entrance into the temple in many schools of symbolism. This arch is made up of the East and West of our day relative to our own position on Earth, wherever we stand. The first pillar is the beginning of the first house, astrologically speaking; the second pillar is the beginning of the seventh house, as the whole space around us is divided into twelve parts, according to the science of astrology. The twelve houses correspond to the twelve syllables of the Lord's name which make up the frame of the Lord: head, face, neck (down to the bronchi), chest, gastric region, waist, lower abdomen, genitals and rectum, thighs, knees, calves, feet. As the human being is made in the likeness of God, according to the Scriptures, that means that our body is a temple. The arch of space above us is revealed to us (from West to East), the arch of space below us is concealed (from East to West). Thus we lie in the mother's womb after we are fertilized. Planets rising in the East at the moment of fertilization will influence our head during the whole of our life. The positions of the planet around the arch of space at the moment of fertilization determine our health for the whole of our life. If Saturn is placed exactly at midnight (at the bottom of the arch of space), the position that corresponds to heart and lungs, we will have a weak heart and lungs, we will need to take care, to avoid certain foods, etc. Thus we will repay our Karma from previous births. This is just an example of the application of the law of correspondences.

The vault of heaven, the temple, is therefore our body, where the Lord is installed as the Indweller, the ego. Do not think for a moment that you are the ego. He is here, enacting our role. This is the sacrament which we are expected to receive before we die. This is the ideal of all the Scriptures, i.e., that He should live in our name in this body. This temple has two pillars, i.e. two legs. We, the two-legged beings, are privileged to know all the wisdom. Then one day death comes and all is wiped off from our brain. Before death comes, we are expected to realize all the wisdom and to hand it down to the next generation. This is the process of the father becoming the son. The gap in between is called the flood in the Scriptures. Symbolically it is said that Emperor Seth built two pillars and an arch upon which he engraved all the wisdom that it may survive the flood. Seth is one of the Prajapatis (who also appears in the Bible), who engraves the whole wisdom in our body and on the vault of space around us. The vault of space is also symbolized by the letter p (pie), which was a glyph meaning "temple" before it was taken as a letter of the alphabet. It symbolized the two-legged being bearing wisdom in his head. The same story is repeated in more detail in the description of the temple of Solomon in the book of Kings. Three nations came together to build that temple and each contributed one name of the Sun god. The first contributed the name "Sol", from which come

the words solar and "soleil" in French. Another nation contributed the name "OM". And the third nation, the ancient Anglicans, contributed the word "On". Thus the temple of Solomon is actually the temple of the Sun god. London actually means the city of God; its original name was Ilandon On means God, don means city; in Sanskrit also the word "dhan" means city, whereas Puram (same root as "Burg", in German) means village.

Any gap between two activities of creation is called the flood. The periodical water cataclysms on this Earth are just an example of flood. They happen periodically because of the shifting of the poles. The poles gradually shift over thousands of years towards the West, so that the North Pole gradually comes to the East and the South Pole to the West. After some time there will be equatorial temperatures in the North and South poles, melting the glaciers and causing the floods. The moment of the flood is represented by the Swastika, the rotation of the Equator towards the poles and of the poles towards the Equator. Another example of gap between two activities of creation is the interval between the waxing moon and the waning moon, and between the waning moon and the waxing moon. Around every full moon and every new moon there is a big change in the magnetism of our Earth which can be seen from the change of ebbs and tides. After 14 Manvantaras there is a flood. Again after 14 Manvantaras there is another flood. A correspondence of this are the periods of menstruation every 28 days in a woman, and in between the periods of ovulation every 28 days also.

This Prajapati, Kasyapa, the vault of heaven, is said to have two wives: Aditi, the primordial deep, and Diti. One is the darkness that gives light, i.e. the dawn; the other is the darkness, which consumes the light, i.e. the sunset. Aditi is described as the mother of Gods and Diti as the mother of demons. There is always a fight between them, called the war in the heavens, about which much is said in the Secret Doctrine. Kasyapa is also said to have a wife called Vanata, the mother of the two eagles that I have already described, and Khadruva, the mother of thousand serpents. Devas and demons co-exist. They are born at the same time. The moment light is born on the upper part of the hemisphere, automatically there is darkness on the lower part of the hemisphere.

Another Prajapati who is described in the Scriptures is called Daksha. He is the Deva who presides over the construction of physical bodies. That is why his wife is symbolically called Prasuti, i.e. delivery. He is a Deva of procreation as distinct from creation.

Another Prajapati, emperor Sagra, is said to have 60.000 sons. This is only an esoteric number. The day is divided into six equal parts, then each into ten parts and so on until we have 60.000 parts. These 60.000 fellows were burned to ashes when they touched Kapila, the Lord of numbers.

As Lord of the cycles, the Purusha moves in the womb. He produces the act of fertilization, mating, parturition, pregnancy, viability and delivery. What is a womb? The womb is the inside of something. There is the same space inside and outside of anything. The Lord created the so-called inside and made it into a womb, He created cycles of time and began to move within the womb as the child. Garbha etymologically also means house, abode. We develop in a closed space, the egg, the womb. That is why we have the instinct of building a house. Otherwise how could a bird or a human being conceive of building a nest, a house, a shelter? The instinct of building a shelter exists because we were brought up in a shelter, inside the mother's womb or egg. The womb is the globe whose cross-section is the circle of 360° with four quadrants. The child has to sleep in the womb during three quadrants and has to come out into the fourth. That is why the child is described as the Prajapati who is moving in the waters. The womb may be in space or in a woman. The calculations are the same, the occurrences are the same. As above so below.

Ajayamanah means the Unborn. When we draw a circle on a blackboard, part of the board is inside the circle, but the board is not inside the circle, it is the background of the circle. The circle geometrically has its own area and its own geometrical properties, with which the blackboard is not at all concerned. Thus the Lord works as the background, comes down as the indweller of every form and takes birth but remains unborn because He is the background, even though He is born, because there is nobody else that exists.

The Dirahas, those who are stable in mind and who meditate, they really know (parijananti) what is the exact meaning of the female generative organ (yonim), the birthplace. It is the secret of all

secrets, the Holy of the Holies. They work with the Devas and know it as the birthplace of the Lord, and thus does not misbehave with sex to satisfy their emotions.

The Marichis are the Lords who meditate upon light. It is difficult to translate this word because there is no equivalent in any language. The only equivalent are the Dhyani Buddhas of the ancient Tibetan buddhist tradition, which Blavatsky uses in the Secret Doctrine. These are not human beings who sit somewhere under a tree and meditate. What does it mean, to meditate upon light? If we sit down, close our eyes and meditate upon light, nothing happens. The Dhyani Buddhas, however, are the Devas who bring light out of darkness through their meditation on the cosmic plane. Those who reached the state of mental stability and meditation (the Dirahas), they always wish to stand as the Dhyani Buddhas and to work under the creator. Many people meditate to become better, luckier, more fortunate. This is not meditation. To meditate is to follow the example of the Dirahas, to aspire to cooperate with the Devas, to become one with the intelligences who work out the creation, who meditate for light and who work as the disciples of the Creator.

STANZA 22

Yo deve bhya atapati yo deve bhya atapati
Yo devanam purohitah yo devanaam purohitaha
Purvo yo devebhyo jatah
Namo ruchaya brahmaye

Meaning

yo = who (relative pronoun); deve bhya = for the Devas; atapati = becomes light and heat, shines forth, burns, becomes purified;

yo = who (relative pronoun); devanam = of the Devas; Purohitaha = priest, Guru;

purvaha = earlier; yo = relative pronoun; devebhyaha = from the devas; jataha = born.

Translation

The Purusha becomes heat and light and purification because he shines for the sake of the Devas. He walks ahead of them working out their welfare. He is the very priest of the Devas. I bow down to that light of self-expansion, to that sound of self-utterance."

Commentary

Atapati has several meanings: shining forth, burning, becoming hot, light, purified. There is no single word in English to translate all these shades of meaning. This is the difficulty when translating from one language to another. Every language has its own alphabet; its own terms without parallel in another language. This is the reason why the Scriptures are many times spoiled during translation. For example, in the Old Testament, in the book of Leviticus, God says: "I do not accept a second existence." This is wrongly translated as: "I am a jealous God." In fact, the verse means that there is no second existence, nothing besides God, that there is no objectivity. This is what the original Hebrew verse means.

Atapati means that the Purusha shines for the sake of the Devas, that he burns himself in the shape of the sun globe for the sake of the Devas, that he becomes heat and sunlight for the sake of life, to give life. He becomes light because he has to give light. He becomes purified because he has to purify everything. He undergoes all these changes so that the Devas can come into creation.

The Purusha is the priest of the Devas; he presides over the Devas and directs the Devas in creation. He gives them the ritualistic procedure of creation, gives them the instinct to create and the feeling of sacredness of the whole work. He initiates the Devas into the work of creation. Exoterically speaking, Purohitaha means priest. Etymologically and esoterically Purohita is composed of two words: puro and hita. Puro means ahead, Hita means welfare. Purohita means one who works out our welfare ahead of us. It is the person who works out the procedure that we have to follow to proceed safely. This is also called Guru. The Purusha is the elder brother of the Devas; he is born before the Devas. When the Devas wake up they find Him already in existence as their background.

Namaha means I bow down, I offer myself. Ruchaya is the shining one, and the one who is uttered as sound. It is both light and sound. The last verse of this stanza thus means, "I bow down to the fellow who shines forth and who is uttered by me. I bow down to the voice who utters through me. I bow down to the light who knows through me. The Lords is at work in me in the form of the One who knows, the one who wants to know, because without His grace we will never be able to try to know anything. So we bow down to Him as our light. We bow down to Him as our song. We utter and we hear.

Brahmaye is the one who has self-expansion, self-brilliance. The shining one is self-expanding. The sounding one is self-expanding. Life expands itself. It shines forth. It utters itself through us, causing sound to be heard. Brahmaye, the self-expanding principle, is the One who manifests himself in all. That is why He is called Brahman, Parabrahman, the All God. If we take the "n" from the end of Brahman, we have the Creator, the creative faculty of God, the four-faced Creator, Brahma. When the "n", which indicates the neutral gender, is added, we have Brahman, the Lord who is the background of all, the Purusha, the hero of this poem. It is the Lord beyond everything, who shines through everyone as the omnipresence.

STANZA 23

*Richam Brahman janayantah
Deva agre tada bruvan
Yastveivam brahmano vidyat
Tasya deva asan vase*

*Richam Brahman jan ayantaha
Deva agre tat bruvan
Yaha tu evam brahmaha vidyat
Tasya devaha asan vase*

Meaning

Richam = the Riks, as described in stanza 20: sound, light, colour and utterance; Brahman (neutral) = God the Absolute, to be distinguished from Brahma the four-headed Creator of this Universe; janayanta = causes the birth of.

Deva = the Devas; agre = in the beginning; tat = That; bruvan = uttered, spoke.

purvaha = earlier; yo = relative pronoun; devebhyaha = from the devas; jataha = born.

Yaha = the one who (relative pronoun; tu = look here! (idiomatic word); evam = thus, in this way.

Tasya = to him; devaha = the Devas; asan = existed; vase = under control.

Translation

In the beginning, the Devas uttered Him out as Light, colour, sound, syllable and the name of the Lord. So they uttered Him because all these things are Himself. Those who know Him like this are called Brahmanas — those who possess the light of self-expansion as the splendour of the highest Lord. The Devas wish to obey and to be controlled by them.

Commentary

At the beginning of creation, the Devas caused the birth of the light, sound, colour, syllable and name of the Lord as That, the objective world. Whatever is objective in this creation is uttered by the Devas as one of the forms of the Lord. Attempting to utter the name of the Lord, the Devas have uttered everything into That, or objectivity. This is the objective Universe, all we see around us. All That is only the Purusha.

Those who know the Lord in this way are called Brahmins and the Devas always obey them and are under their control. The members of the Deva kingdom willfully obey those who imitate their work. Pythagoras said: "One who is engaged in the work of Theocracy — the work of the Gods — will discover that the angels of creation obey him."

The more you know about Him and those who work as His scouts, the Devas, the more independence you are given about the laws of nature and the laws of creation. Nature gives us independence according to our fitness. Everybody is kept under the thumb of nature. The elements, the planets and all these Devas who govern the many planes of existence keep us under their control. When we are in the individual plane of existence, i.e. the beastly state of existence, they

keep us in bondage for our own protection. The more we begin to know about the creation and our duties towards others, the more we develop into service, the less they keep us in bondage. Gradually they become our Masters. Instead of being masters of slaves, they will be the Masters of students. Then they will be our friends, guides and finally helpers. The same thing with the planets also. The more primitive a fellow is, the more his life is predictable according to his horoscope. It is very easy to make predictions looking at the horoscope of a brute, but you can never predict anything if you look into the horoscope of Ramakrishna Paramahansa, Sri Aurobindo, Ramana Maharshi, Emerson or Kant. Why? Because the planets never condition them. The planets help them, that's all. Astrologers predicted Gandhi's death many times and finally he was killed when the planets were sleeping. Astrologers then start to discuss posthumously which planet caused his death. This is all nonsense. Real astrology is different. It teaches us when the planets bind us, when they govern us, when they rule us, when they smile with us, when they teach us, when they preach and advise us and finally when they begin to help us. The Devas relate in all these ways with everybody. It is a big headache for them, but they do not mind it, because they are Devas. Doctors may have hopeless cases but not the Devas.

Everybody has two aspects: the little I am, the individuality, the I am which is the personality and finally the I AM or the Lord who is not ourselves. When the I AM of the Lord works through us, we cease to be an individual or a personality; we become a branch of the voice of the Lord. A person who knows the Lord like this and who begins to utter His name will be an office instead of a person. He begins to live as an institution of God. That is the exact meaning of it.

Here we are shown the necessity for everybody to know the Lord in this way. Not only know the Lord, but also how to utter Him. In the last stanza of the Purusha Sukta (stanza 24), the keyword will be given.

STANZA 24

*Hrischa te lakshmischa patniau
Aho ratre parshwe naxatrani rupam
Aswinauvyattam istam manishana
Amum manishana sarvam manishana*

Meaning

Hri = name of one wife of the Purusha; cha = also; te = to you; Lakshmi = name of another wife of the Purusha; cha = also; patniau = two wives

Aho = day; ratre = night; parshwe = sides; naxatra = arc of ecliptic; rupam = form

Aswin = Twin Devas; vyatam = extension; istam = desire, wish; manishana = fulfill, grant, sanction; amum = again; sarvam = all

Translation

Hri and Lakshmi (modesty and plenty) are your two wives. Day and night are your two sides. The Nakshatras make up your form. The Twin Gods form the expansion of your form into two sides (The Twin Gods are your two lips.) Please accept that which is offered. Please sanction what we want. Please accept all and everything.

Commentary

The Purusha has two wives: Hri and Lakshmi. Hri means modesty, bashfulness, the awe we feel when we see great people whom we honour very much. It is also the feeling of shame that prevents us from misbehaving. Lakshmi means symbol, sign. The Lord can be known only through symbols, as light, colour, sound, syllable, word. We cannot know the Lord as Himself, because He exists in everything. Lakshmi is therefore the mother of creation. She is described by the Scriptures as the

goddess of splendour, wealth and plenty. She is depicted as existing in His heart — she is divine Love expressing through the heart centre of the Lord.

The Nakshatras are equal divisions of the ecliptic in astronomy and astrology. The 12 signs from Aries to Pisces are 12 Nakshatras. For other purposes, the ecliptic is divided into 27 equal parts. Another division of the Zodiac into 28 Nakshatras is based on the lunar revolutions. These Nakshatras are used to know the exact time of fertilization from the birth horoscope and to rectify the birth horoscope through the pre-natal epoch method. E. H. Bailey, a disciple of Sepharial spent more than 20 years observing childbirths with her stopwatch, to note the exact time of birth of each child and to cast their horoscope, based on 2 stanzas of an astrology treaty written by a great astronomer of India called Vahara Mihira. Her research was published in her book *The Prenatal Epoch*. The form of every living being, be it a human being, a monkey, a tiger, a lion, a jackal, an insect or a serpent, is given by the equal divisions of the Zodiac. The Zodiac and its divisions are the form of the Lord who dwells in every living being.

The Ashwins are the twin gods who preside over all that is double in nature: day and night, increasing and decreasing moon, the northern and the southern halves of the year. They preside over all symmetry and lateral divisions, such as our right and left eyes, right and left ears, right and left nostrils, right and left hands. This symmetry of 2 on the sides and 1 in the middle is repeated throughout the constitution: 2 eyes and 1 nose, 2 nostrils and 1 mouth. The Ashwins also preside over the sympathetic nervous system that governs our reflexes and instincts. If the sympathetic nervous system is affected, troubles of co-ordination between the two sides of the body occur. The Ashwins are the gods who cause the One Lord to extend into dualities.

Now, at the end of the hymn, the person asks the Purusha to grant what we desire, because we stopped desiring all other things, we desire only the Lord. We want to live in You as Yourself, this is our only desire. Manishana also means “accept all that is offered, and excuse us for everything.” We do many wrong things, we have many defects — to err is human but to forgive is divine. If we think that God is angry with us, that means we are brutish and brutal in our understanding of God, we try to understand God in our own ugly way. The author of the hymn says: accept us always, with all our defects and mistakes. This means that we human beings are expected to train ourselves to forgive and to accept, only then can we be forgiven. This is the wisdom hidden in the sacred word “love thy neighbour as thyself”. In the Bible, a lawyer questioned Jesus: “Who is thy neighbour?”, and this question showed how cruel and brutal he was. Jesus never answered but gave a story, the story of the good Samaritan. There is no use answering such fellows except through an example, fable, allegory or story that some day may appeal to the divine sense in the mind of the brute.

This is the end of the Purusha Sukta. Every hymn is to be chanted with certain intonations. This is Siksha, one of the six keys that reveal the meanings of the Scriptures. According to the science of Siksha, there are 3 levels of utterance. We should know in which level each sound is to be uttered. One is called high pitch, the second normal pitch and the third low pitch. Everyone has a normal voice, a high voice and a low voice. Each pitch contains 7 shades of sound, in total 21. “Seven are the layers and 3 x 7 are the sticks of fuel”, that was the formula. The same septenary principle holds good here. This teaching of intonation cannot be imparted through books, it must be practiced.

INVOCATION FOR PEACE

Every hymn of the Vedic scriptures has its own invocation for peace. The Purusha Sukta also has its own peace invocation, which should be chanted before and after chanting the hymn. This is the tradition. In Sanskrit, the peace invocation is called Shantipada. Shanti means peace, poise and

tranquility. Pada means chanting, invoking. The Peace Invocation of the Purusha Sukta is as follows:

*Tatcham yo ravrini mahe
gatum yagnaya gatum yagnapatye
Swastir manushebhyaha
Urdvam jigatu bhashajam
Shano astu dvipade
Shan chatuspade
Om Shanti Shanti Shantihi*

Meaning

Tat = that; cham = Shanti (peace, poise and tranquility); yo = that which; avrinimahe = we embrace; gatum = to sing the glory of, to praise; yagnaya = for the sacrifice; pataye = for the Lord (Pati means Lord, Yagna Pataye means for the Lord of the sacrifice); daivihi = divine, devic; swastihi = welfare; astu = let it be, so mote it be; naha = for us all; manushebhyaha = for those who have wisdom; urdvam = upward; jigatu = may be or become available; bhashajam = healing, remedy; shan = peace, poise and tranquility; no = naha, for us all; dvipade = two-legged beings, i.e. humans, monkeys, etc.; chatuspade = four-legged beings.

Translation

May that peace, poise and tranquility, which we conceive and embrace, be with us. (Here the author is clever—he means that whatever we feel as peace we get. We should therefore expand our concept of peace before asking for it.) May we have that peace to utter and chant the song of the sacrifice and the song of the Lord of all sacrifice. May we have divine welfare, the welfare bestowed upon us through the Devas. May welfare be with those who know. Let the upward path be a healing process and remedy for all. May welfare be with the two-legged and four-legged beings. May OM be uttered thrice for peace, poise and tranquility.

CONCLUSION

It is said that the Lord had two wives: Hri and Lakshmi. The Lord has a light, a colour, a sound, a syllable, a name and the sentence “I know”. SO and HAM are the two syllables of respiration. SO is inhalation, the body of Purusha. HAM is exhalation. The consonants are on the form side and the vowels are on the life side. Therefore, the science of the Scriptures and the science of Tantra call the consonants the bodies of sound, and the vowels the life of sound. A, E, I, O, U are the five pulsations of the sound body of the Lord: Prana, Apana, Udana, Samana and Viana, or inhalation, exhalation, upthrust, equalisation and equal distribution. The consonants are the various forms of the Lord. Each consonant has a separate consciousness or Deva.

Here we have SO HAM with S and H on the form side. When we breathe, form and life join and make us live with our body and our life. Our body is our form and our life is our respiration. Respiration continues as long as we live and stops when we die. It is not a fact that we die when respiration stops. Respiration stops when we die. S joins with O and becomes SO. It makes us live through the power of inhalation and AM joins with H and comes HAM which gives us the power of exhalation.

When we begin to follow the eight-fold Yoga path and practice the breathing exercises which we learned in the lessons on the yoga of Patanjali, automatically consciousness recedes from the consonants to the vowels of our respiration and these two, O and AM, unite and become OM, the Indweller who is breathing. This is the name of the One Who breathes. He is called the Lord, the I AM. When you cease to exist in the mind and senses you come to the Lord in your own centre.

To hasten this process we need the sound “R”, that is called the sacred fire, the seed of fire in the Tantras, or Agni Bhija. Agni means fire, Bhija means seed. The normal “R” is produced by our tongue, but this is another “R” which is always uttered whenever there is an audible sound, because audibility is due to uttering this sound. It is the vibration or trill in the vocal cords. If the vocal cords do not vibrate, no audible, objective sound exists. The vibration of the vocal cords is symbolically described as the cereal flour of any cake we produce to offer to the Devas. The vowel sounds are the cake, and this vibration is the flour with which we make the cakes, the various syllables. It is the common sound base that forms the objective, audible sound. It is also called Rishabha, the breeding bull of sound, because it fertilises all the other letters of the alphabet into sound. It is the Rig of the Rig Veda. This is the original meaning of the Rig Veda. The Rig Veda is not a text or a book, it is the subject of this book we call Rig Veda, because the whole Rig Veda only deals with this sound, how to produce it, what are its properties, who are the Devas who produce it.

This sound impregnates the first two syllables, SO and HAM, and when the sound of golden light, IM, is added for musical purpose and utterance, we obtain SRIM and HRIM. SHRI is called splendour, plenty or wealth. It is Lakshmi. HRIM is called power, the power to utter forth, to put forth energies. It is the sound of exhalation. It is Shakti. The sound of the breath between Lakshmi and Shakti is the Lord Purusha. So, He is said to have two wives, SHRIM and HRIM.

The practice prescribed is to utter these three sounds—OM, SHRIM, HRIM— daily for some years to purify the three lower vehicles: physical, etheric and mental. On the buddhic plane no purification is required. Whatever dirty things we commit belong to these three layers: our thoughts, our complexes, our impulses, compulsions, our remarks and thoughts about others, they are all on the three lower planes. When we reach the buddhic plane, these things are burned.

To burn these impurities one is expected to utter these three sounds in one of the orders prescribed by one’s Guru. Some people utter OM SHRIM HRIM, others OM HRIM SHRIM, other SHRIM OM HRIM, etc... It all depends on the present state of the three vehicles: physical, etheric and mental. Nine combinations are possible. If someone is already pure in all three vehicles, he can utter in the ninth method or the method of the purest ninth nature or Prakriti.

This practice should be started when the mind is not busy. Being busy is a mental symptom and as long as the mind is busy we are not fit to start this practice, because it will cause certain chain reactions which may cause some inconvenience to the mind, senses or body functions. After a few years of continuous practice, you will find all three vehicles tranquilised, purified, a balanced mental activity. The only test of success is that under no circumstances the mind will be displeased. If the mind still feels any displeasure or has any complaint against anyone, the vehicles still have some impurities. No one can judge others in these matters, everyone should test oneself. No doctor can tell you if you have appetite or not. No doctor can tell you if you are weak or not. You must tell the doctor. Similarly, these things are to be judged by yourself. If we want to be in the real practice of spiritualism, whatever it may be, we should at first come to such a state that we are convinced that no one around us is at fault. If we find that someone around us is at fault, that means we have something wrong, some impurity in one of the three layers.

There are other sounds also. If you put together H, S and OM, you have the sound HSOM, the seed of wisdom. This sound is called in Sanskrit Hayagriva, the horse-headed Deva, the Deva with the head of a horse and the body of a human being. Chanting this sound under the direction of a Guru opens your mind towards any science or art. You can then understand anything in this world within an incredibly short time. It opens up the gates of wisdom. The Devas who preside over wisdom will be inclined to transmit it to you because you will know how to contact and communicate with them.

If you take first S, then H and then OM, you have what is called the seed of welfare. When you practice uttering this sound, after having purified your vehicles, you will see that wherever you go the environment will be rectified and people cured automatically.

SHRIM is called the seed-sound of splendour, or Lakshmi. HRIM is the seed-sound of power, or Shakti and OM is the Lord. Every true Guru in India is conversant not only with the knowledge but also with the experience of these things. Some Gurus conceal these things because they believe they should not reveal them. If people rush to use these sounds after hearing about them, they will reap the consequences, because they will begin to purify the three lower vehicles in a drastic way. Some

Gurus take the services of so-called disciples for 5, 6, 7 or 12 years before giving these letters. In their next birth, they have to repay the disciples according to the law of Karma, because the first principle that a Guru must follow is not to receive anything from the disciple. If he receives anything he should hand it over to someone who is in need. He should never receive anything except food and shelter.

The Purusha Sukta starts with the word Sahasra. Sa is the inhalation, Ha is the exhalation and Ra is the seed of Agni. In this order, they form the thousand-rayed wheel of the Lord, which is wrongly translated as the disk that we see in the hand of Vishnu. It produces a particular aura of thousand rays around your head. That is why the head centre is called Sahasrara. The disk of Vishnu is described in the last volume of the Secret Doctrine, under the heading "Divine Weapons". It is described as the killer of demons and devils in us. They are blasted to death with the flames of the lowest fire, fire by friction. In Sanskrit this mantram is called Sudarshana, the grand wheel of rotation. Su means good, darshana means vision. When you master this weapon, instinctively you will always know what is true and what is false, what is correct and what is incorrect, what is to be done and what is not to be done. In Masonry this consciousness is called the point from which the Master Mason never errs, the geometrical centre of the circle.

The form which you are expected to meditate is a geometrically correct square containing a circle and a cross. This is an age-old emblem in the Vedas, the Puranas and other sacred scriptures of India. It is described as the thunderbolt weapon of the king of Devas, Indra. In Sanskrit it is called the Vajra. Symbolically, the Lord is described with four arms with 90 folds each, which we call angles. The wheel is described as a wheel without circumference, or Chakram Navritam. Chakra means wheel, vritam means circumference, navritam means no circumference. In space we have the wheel of the Lord with its centre everywhere and nowhere its circumference.

Now the explanation of the Purusha Sukta is finished. It is up to you now to practice what you learned. Suppose dinner is served. You have your own plate and your own spoon, it is for you to decide to eat. I cannot force you to eat, I can just serve it. This all has been thrown before you only to show that it exists. That is all. My purpose is served. I can decide for myself but not for others.

**From seminars given by Dr. E. Krishnamacharya
in Geneva, Switzerland**

A pdf file containing the transliteration of the entire text of the Purusha Sukta, with indication of the correct intonation, as well as an audio file of a meditation followed by the Purusha Sukta sang by Kulapati E. Krishnamacharya, are available on the website of the Institute for Planetary Synthesis: <https://www.ipsgeneva.com/en/publications/all-available-downloads?folder=2-esotericstudies-english>.