

PURANAS AND THEIR CONTRIBUTION

FOREWORD

These articles are the result of the cooperation between the Institute for Planetary Synthesis and Dr. E. Krishnamacharya. It all started in 1981, when we asked Dr. Krishnamacharya to give a seminar on the Yoga of Patanjali at the IPS headquarters in Geneva. The text of that seminar was recorded, typed and edited in the form of a book ("Lessons on the Yoga of Patanjali"). The next two years, he gave seminars on the Symbolism of the Vedic Scriptures, starting with the Purusha Sukta, a Vedic hymn which describes the creation of the Universe from the Cosmic Person. These seminars were also recorded, typed and published in the form of a serial enclosed with the IPS newsletter. The same procedure was followed to prepare the text of the articles on Spiritual Astrology and New Era Healing. After Dr. Krishnamacharya passed away, the IPS continued to cooperate with teachers trained by him, including his son, Dr. E. Anantakrishna, from whose seminars part of the articles on New Era Healing are taken, and Mr. M.R.L. Rao, whose seminars form the basis of the articles on Spiritual Astrology.

The articles on the Vishnu Purana were published for the first time in "My Light", the magazine of the World Teacher Trust in India. Dr. Krishnamacharya authorised the IPS to reproduce these articles and helped edit them for the Western mentality. This work was discontinued some years after he passed away, so that only 53 chapters are now available through the IPS, either on paper or through the internet.

Text of discourses by Dr. E. Krishnamacharya, originally published in "MY LIGHT", the magazine of the World Teacher Trust, India

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PURANAS AND THEIR CONTRIBUTION
PART 1

This is an introduction to the Puranic lore, which explains the many intricate points of the features of the Purana literature. This is of real importance for those who want to study them for their inner significance which is artistically hidden in their symbols and allegories. It is precise to say that these symbols and allegories explain the various scientific aspects of our very existence on this planet. This article will be followed by a lucid esoteric study of Vishnu Purana in lucid discourses given by our guide, Dr.E.Krishnamacharya, M.A., Ph. D.

- The Editor -
("My Light" vol.1, n°1 – May 1976)

The Puranic literature covers the major portion of the ancient wisdom of India. The main object of the Puranas is to render the proper import of the Vedas in the form of the description of some historical events symbolised and allegorised to suit the need of explaining the various truths of the Veda. Veda forms the centre of the circumference of the basic human consciousness and it is better understood through the Puranas. The Vedic literature is itself so extensive and compact that it requires a specialist to comprehend and provide the import to others. To an ordinary reader, it appears quite like a bush of valuable, yet unapproachable truths. Here the Puranas come to our rescue. In lucid language they give out the import of the whole Vedic literature. They narrate, describe, explain, exemplify, symbolise and divulge the Vedic literature in an engagingly magnificent manner. They are to the reader like the surface of the still waters of a deep lake in the bosom of which we can gauge the mysteries of the paramount heights of the Vedic skies, reflected.

The Puranic author finds the gateway between the cosmic and the mundane worlds. According to him, the behaviour of the whole cluster of the universes is cyclic and these cycles render a formula. To him the history is a materialisation of the cyclic mysteries of the universe. The author imbeds this formula in a historical incident. A detailed description of the seasons, necessarily imbeds the formula of the year in it. So also the detailed version of a Purana imbeds the cosmic wisdom enough to reveal the Puranic formula. This formula is quite helpful for us to approach the Vedic import with ease.

The very composition of a Purana means an epic. Any Purana is composed according to the given formula which imbeds five essential features: 1) The unfolding of a cosmos into an egg of various universes with all the details of the evolution of the solar systems and planets thereof. This aspect is called "SARGA". 2) The stages of creation in its secondary stages called "PRATISARGA". 3) The order of evolution of the creative intelligences

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descending upon this earth, which is called "VAMSA". 4) The nodes and demarcation of time during th

e process of creation which is called "MANVANTARA". 5) The dynasties of the divine intelligences descending as ruling forces from the solar and lunar centres. This is called "RAJAVAMSANUCHARITA". The plan contains a microscopic as well as a bird's eye view of the whole expanse of one creation from its emanation to its merging.

A few words about the authors of the Puranas. Parasara, the son of Sakti, is the first author, who compiled the Vishnu Purana. He is the grandson of Vasistha. Before him the Veda was in its hay day; when the Puranic keys were used orally by the Gurus to divulge the secrets of the Veda. Parasara could foresee the Kali age in which the human beings have their comprehension blurred by mere intelligence and lose synthesising power in the light of the analytical faculty. Hence he could find the necessity of imbedding the puranic keys from the oral tradition in the form of written books. He was well versed in the vedic lore and was a pastmaster of the eighteen cosmic formulae which he edited in the form of the Vishnu Purana. His son Veda Vyasa developed the remaining seventeen formulae into separate books elaborately. Then he also composed the grand Itihasa, the Mahabharata, the scope and the field of which is dazzling to the human comprehension. This book contains the synthesis of the eighteen Puranas in its eighteen books. It also contains the Bhagavadgita of eighteen chapters, which covers the total import in the grand synthesis which is known as Yoga. In the end, Veda Vyasa found his work too intellectual and involved to be carefully followed. He felt a sense of dissatisfaction with what he had contributed to posterity. In a nutshell, he composed the aphorisms of Brahma, but again, he found them too stiff and concise to be easily followed. Then he received a new inspiration from Narada and composed the grand and final book on the Vedas with a particular stress on the Sama Veda. It is the Bhagavata Purana.

For the information of the reader, we enumerate the eighteen Puranas hereunder:

- 1) MATSYA Purana or the formula of the great Fish God.
- 2) MARKANDEYA Purana or the allegory of the Man who survives the deluge.
- 3) BHAVISHYA Purana or the key to the future.
- 4) DEVI BHAGAVATA or the formula of the Divine Essence as the Mother.
- 5) BRAHMA Purana or the formula of the self-expanding principle.
- 6) BRAHMANDA Purana or the formula of the Cosmic Egg.
- 7) BRAHMA VAIVARTA or the formula of the precipitation of the expanding principle into the universes.
- 8) VAMANA Purana, the formula of the Physical Dwarf as a potential God.
- 9) VAYU Purana, the formula of the Cosmic Pulsation.

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- 10) VARAHA Purana or the formula of the Great Boar which lifts up the Divine Essence from passive nothing to active something.
- 11) AGNI Purana, the formula of the Mystic Fire as the Light of the Vedas.
- 12) NARADA Purana, the formula of the Messenger of Gods.
- 13) PADMA Purana, the formula of the expanding lotus-pattern.
- 14) LINGA Purana, the formula of the Divine Symbol of Abstraction.
- 15) GARUDA Purana, the formula of the Greatest Cycle represented as the bird of the eternal periodicities.
- 16) KURMA Purana, the formula of the stellar dome.
- 17) SKANDA Purana, the allegory of the Celibate Hero.
- 18) VISHNU Purana, the formula of the Consciousness of Pervasion.

Of all these, the Vishnu Purana is the first and all-comprehensive. It contains all the eighteen formulae, edited into the synthesis of the eighteen formulas.

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into every widening thought and action.
Into that heaven of freedom, my Father, let my country awake.

Rabindranath Tagore, "Gitanjali".

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**PURANAS AND THEIR CONTRIBUTION
PART 2**

Vishnu Purana

This Purana is very famous among the scholars. It is a self-sufficient text of all sacred formulae described in stories and expanded into various subjects. This Purana contains six books. The first book is of 22 chapters and deals with various phases of cosmology in the shape of so many episodes relating to sages and devas (creative intelligences). The second book is of 16 chapters. It mainly deals with the various continents around the earth and the oceans. It also describes the lokas (planes) in the order of creation. A thorough record of the Vedic Astronomy and the story of the phenomena of the darkest depths of space can be had from this book. Our solar system and the regions of planetary spirits are well described. The third book describes the cycles of "knowledge and knower". A good record of the Manvantaras (periods of planetary activity) and the full history of the vedic literature with its contents are given here. This book also contains Yama Geeta. Besides, this gives us the rules of behaviour for the human beings in the four different Asramas (stages of life). This book contains 18 chapters. The fourth book gives us a detailed record of the rulers in the Manvantaras. The rulers of the solar and lunar order are described. The special feature of this book is the key to the future. The trend of things to come and how the Kali Yuga leads the beings, can be known by reading this book, which contains 24 chapters. The fifth book is one of 38 chapters and it is the biggest of the six books of Vishnu Purana. This is also the most important of all, because it contains the story of Lord Krishna which is the Master key to all the branches of wisdom. The story, the formula, the allegory and the import of this person is the leading feature of the puranic literature. The story of the parents of the Lord, the entering of the Lord into the limitation to deliver the world from misery, the spite of Kamsa (limitation of time), the birth in the prison (limited existence), killing the devilish forces and finally deliverance of his elders from imprisonment are all described in significant detail. In fact, the tenth book or the Bhagavata Purana is completely after this detail. Hari Vamsa also is written in this step of story value. The later life of Lord Krishna is also described in the 5th book. This book, in itself, forms an independent Purana. This is the reason why the Vishnu Purana is said to contain all the keys of the 18 Puranas. The end of the Yadus also is described here. The sixth and the last book is a small one in size. It contains 8 chapters with practical instructions to be followed in our Kali Yuga. A detailed study of time (individual time as against the cosmic time) is also given in this book. This, in general, is the plan of the Purana which should be in the mind of the reader before he enters into the various phases of symbolism.

The grand and self-sufficient plan of the Vishnu Purana gives the reader a thorough acquaintance of all the layers of the vedic tradition. Like the other Puranas the object of this

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Purana is also to expatiate the keys to wisdom and divulge the sacred symbols of eternity. The story, as we see, is a symbol and an allegory with its historical, cosmic and microcosmic keys. The sages and the saints in the stories of this Purana are almost common to those in the other Puranas. They are the eternal principles in the cosmic plan who descend into the universes. They further descend into the planetary chains and solar systems. In each solar system they come down into planetary globes. On our globe (this earth), they come down as our elders who first commence the Yagna (sacrifice) of this finite creation. They permeate the elements and sacrifice themselves in each and every microcosmic centre to help his uplift and advancement whenever he puts forth least effort in the name of austerity, devotion, truth, virtue and charity. These sages and saints also come down as separate individuals in each round of a Maha Yuga. The real place of these sages and seers in the Yagnabhoomi (place of Sacrifice) is allegorically described in Satapatha Brahmana.

The Purana, as the elders say, is not complete in its present printed versions. Some parts of the book are, by some accident, scattered. This fact is proved by some ancient commentators of Sanskrit philosophical and religious books. In the course of their commentaries they quoted verses from Vishnu Purana. Some of those verses we do not see in the present printed versions of Vishnu Purana. In our rendering we follow the accepted printed versions. Somehow we hope some of the symbols in the Purana can be divulged more easily and clearly in the presence of the missing sections. Research scholars may find a complete version of the book in course of time.

The name of the Purana signifies the unity in the book. Vishnu means that phase of the One Being which we call omni-presence of the Divine Principle. This aspect of the ever-being is all-engrossing. From this all other phases come out and into this they enter. From this, the secondary principle which we call existence (Vasudeva) emerges. From this, the principle of awakening (Anda) evolves. From it the principle of remembering himself as one personality "as before" (Dhata) evolves. Henceforth the universe evolves in all its details. After reaching the maximum points of bulging out or evolving, the receding or the involution into subjectivity starts. It reaches the original state. These two phases put together form one complete breath of the One Eternal Being, Vishnu. All this forms the unity of this magnificent work of Parasara by virtue of which the work stands as the king of all Puranas. From our next lecture we will try to render the work in its narrative and symbolic significances.

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PURANAS AND THEIR CONTRIBUTION PART 3

The text begins with a short introduction by the compiler, Suta by name. Suta is a disciple of Veda Vyasa. He compiled all the books of Vyasa as far as the Puranic literature is concerned along with his explanatory notes. First the text begins with a salutation to Nara, Narayana and Saraswathi. Nara is the Man consciousness, Narayana is the God consciousness and Saraswathi is the under current of Wisdom in us before it is uttered forth as self expression. Then Suta starts the narrative with the syllable of the universal breath which we call OM.

The sage Parasara one day finished his morning ritual when his disciple Maitreya bowed down to him and said: "O Guru! I have learnt the Veda and its practice along with the science of the law and the keys in the prescribed order. By your grace no one can say that I am not conversant with them. Now I want to know from you how the universe came into existence and how it will be. What is this made up of and from where all this moving and stable universe came? Where was it once concealed and wherein it merges again? What are the measures of these elements and beings? How did the birth of the creative intelligence called Devas etc. take place? Please explain the origin and place of the oceans, mountains, Sun and Stars; the lineage of Devas, Manus, Manvantaras, Kalpas and their sub-divisions which culminate in the units of four Yugas and the shape of things in other Kalpas with their features. The story of the Devas, Seers and the Kings on earth I want to know. I also want to know the magnitude of the various branches of the universal and impersonal wisdom (Veda) as it is authoritatively edited and handed down to Vyasa; also the duties of the four classes and the four Ashrams. All these things I want to know from you, O grand son of Vasista. Favour me that I know the core of these things by your grace."

The answer to these questions is the content of Vishnu Purana. Maitreya is among the foremost disciples of Parasara besides being a great Sage himself. We see him as an important character in many Puranas. This is the same Maitreya who received the grandest of initiations from Lord Krishna at the time of The Lord's departure from his physical body. Krishna imparted the same initiation to Vidura after His departure. We find this event described in Sri Bhagavatam. Also the Lord Krishna entered into Maitreya to live through the Kali age and establish the Law repeatedly. The word Mitra denotes a particular ray which governs the wisdom on this earth in the form of constant measures of creation. It is also the ray of the consciousness which governs the principle of friendship. Maitreya is born out of that ray and he guides the beings of Kali Yuga through the action of that ray.

The knowledge of the Universes as is demanded by Maitreya is a formulated branch of Knowledge derived from the Vedic and the Brahmana tradition. Before we proceed further let us have a lucid explanation of some terms used by Maitreya.

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1. The Science of Law

This is called Dharma which includes the ethical, spiritual and social code of conducts. Each Manu prescribes his own code to be followed during his Manvantara. The present Vaivaswatha Manu has his code from which the present Manu Smriti (a recollection of Manu's Law) is composed by the later scholars, of course with some distortions. Parasara, the author of Vishnu Purana, is himself a Law giver. His Law is compiled in his Purana, and holds good for those who live in Kali Yuga.

2. Devas

These are the creative intelligences at work in the making of the cosmic and microcosmic beings. They are constant in number in each unit of creation. They have no death since they recede into the cosmic consciousness when the unit creation goes into dissolution. They are of thirty-three groups which will be subsequently explained.

3. Manus

The Manus are also a class of Devas that are born of the cosmic mind. They are fourteen in number and preside over the vast units of time which are called Manvantaras. They rule over the mental set-up of the Solar, Planetary and individual mind of the beings and each of them provides its own mental set-up. We can find an epitome of the fourteen Manus in the increasing and decreasing moon between a Full Moon and a New Moon.

4. Kalpa (one day of the Creator):

Kalpa is the period of time from the beginning of one creation on this earth to its merging. Each Kalpa is divided into Manvantaras. Each Manvantara is divided into Maha Yugas which are sub-divided into four Yugas. Each Yuga has its own distinct features that are given as prophecies in the Puranas.

5. Veda

The term Veda is used not to denote a book but for the wisdom concealed in Nature. The whole plan of creation on the macro-cosmic and micro-cosmic levels finds its unfolding

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according to the Veda that exists in Nature. Incidentally any book dealing with this subject is called a Vedic text. The Vedic texts teach us about the Vedas that exist eternally. The Vedas are four in number and have six keys (Angas) which unlock the secrets.

6. Four classes of People

The ancients divide the whole society as a state into four classes according to the four natural qualities with which the living beings respond on this earth. They are: perception, protection, transaction and execution. They are respectively called Brahmana, Kshatriya, Vaisya and Sudra. In the human being they are identified respectively with the functions of the face, arms, thighs and limbs (here limbs means particularly also the feet). The society is divided after this fashion into its four classes. These classes are decided according to the ability and the type of work allotted to the individual in the society. They have nothing to do with the present system of caste.

7. Four Ashrams

They are the duties of an individual towards himself and others, and are to be performed according to his age. They are: Brahmacharya (student life), Grihastha (married life), Vanaprastha (living in a hermitage) and Sanyasa (ascetic life).

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PURANAS AND THEIR CONTRIBUTION PART 4

To the questions of Maitreya, Parasara began to answer. The answer forms the text of the Vishnu Purana:

Well, by your questions I am reminded of what my grandfather Vasista once said. There was a time when Viswamitra invoked some demons against my father. The demons came to devour my father. Instantaneously I got furious and started to perform a sacrifice for the destruction of the demons. In my sacrifice hundreds of those demons who wandered at night were reduced to ashes. When the destruction was being done on a large scale then my grandfather Vasista called me gently and said: "Enough with your anger, my boy. Conquer your spite. The demons are not at fault. They are induced by Viswamitra. If at all a fault lies, it lies with the spite of Viswamitra and the vengeance of my mind (these are the true demons). It is destined that your father was to die in the hands of those demons induced by Viswamitra. Things occur in due course and fools grow angry. Great people have no spite towards anyone (persons are only physical bodies against which spite is as useless as insane). My boy who is going to be killed and by whom? Everyone experiences the fruit of his own action. Great fame and spiritual force gained through time and difficulty are destroyed by anger. Anger carries away man from enjoyment and liberation as well. Sages of a high degree always neutralise their anger. Do not be given to it. Enough with your burning the demons who are helpless and above fault. Better stop the sacrifice in the middle. Positive people wield strength in forgiving". Sweet is the consolation that I got by such a great man. I placed weight in his words and abstained from sacrifice. He was too pleased with my simple way of understanding.

Pulastya, the son of Brahma and the elder brother of Pulaha, came there at this juncture (Brahma is the four-faced manifestation of the Lord and he presides over the creation of the universes. He is born in the lotus which sprouts from the navel of Vishnu, the deity of pervasion and presence. This means the faculty of creation unfolds from the faculty of pervasion of presence. The two faculties are intertwined. Pulastya is the son of Brahma. He is one among the seven great seers who preside over the bigger cycles of time. He is also among the seven creative lights of the cosmos. Along with other groups of creation a set of demons also came down from him representing a stage of evolution). Vasista honoured him and Pulastya settled. He understood the whole situation and talked to me: "You abstained from great spite and took to forgiveness by the word of your Guru. This disposition makes you know all branches of knowledge. Take this boon from me. I am not angry that you have destroyed my children. Even in your spite you did not root out my children completely. I therefore confer upon you another stories of the moulds which occur during the making of the worlds. Hence the creation, in all its phases, passes through these moulds). You will know the highest object of the Devas as it is. Your mind stands pure by knowing the

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technique of cooperation and non-attachment of karma. Through my favourable attitude you grow above doubt regarding the riddle of karma". Then my grandfather added: "All that is uttered by Pulastya will come to pass".

The whole episode which happened to me previously came to my recollection when you questioned me, Oh Maitreya! I, with such a boon conferred upon me, will completely answer your questions. I will narrate you the eternal story of the whole existence as it is. You listen well to whatever I say.

(Parasara begins with the first principle of Vishnu Purana, called Vishnu): "The universe emerges from Vishnu (Vishnu is the consciousness of the eternal pervasion or omnipresence. He first emerges as the personality of the Cosmic egg. The egg floats in space-time. The egg is filled with him who is also beyond the egg and around it even before the egg is emerged). Vishnu is the cause of the emerging and merging (of everything from his subjectivity into the objectivity of Himself as the observer). Yet he is also this universe in essence (this universe is Himself in essence and itself in manifestation. It is like the body of a man which is himself in origin and which is his precipitate out of himself)."

CHAPTER II

Then Parasara utters significant words in praise of Vishnu. The prayer is to raise himself and the listener upto the level of the object of prayer. This is so because the person praising is the consciousness which praises. The consciousness in essence is the omnipresence which includes Vishnu in all His aspects. By raising himself to Himself, He will be able to speak out through His impersonal expression when the text runs above the human error.

Parasara's prayer: "I bow down to the Immutable, the Pure one! To the eternal, the Universal Soul, the concept or ever One, to the Omnipresence and Omniscience of Vishnu, I bow down. To the Luminous egg that is expressed by the mystic word, Hari, the giver of peace, I bow down (the Luminous egg which is also called the golden, sun-shine-coloured egg is the first unit of creation which emerges from the Omnipresence of Vishnu. It is the emergence of a presence from The Presence). To the dweller of the Universe (as essence) and the One who crossed the creation, existence and merging, I bow down. To the one of many shapes, to the soul of the subtle and the gross, who is both manifest and unmanifest and who is the cause of emancipation, I pray. This highest soul of omnipresence is the very root of the universe. The creation, existence and merging of the universe are from, within and into Him. He is the basis of this creation and He is to the atom what an atom is to the Universe. He is to the Universe what the Universe is to the atom. He is in all beings and has no fall into self-forgetting. He is the first person (I AM) of all persons. Wisdom is His shaping and He is the purest and Supreme in essence. He is the existing content in the universe for which He is also the container, though the universe causes to us the illusion of the different things. In the creation he is the Creator. In the existing things He is the

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existence. In the act of merging He is the destroyer of all shapes. He is never born, in Him all are born. He has no wastage or loss and hence He is the eternal "IS".

I bow down to the Lord and tell you everything as it was told before by Brahma, the child of the Lotus. Brahma transmitted all this wisdom when he was questioned by Daksha and other great sages (Daksha is one of the Prajapatis or the Devas who preside over cycles. He is the first awakened Deva from the slumber of subjectivity which is called Prakriti or Aditi). The sages who received the wisdom from Brahma along with Daksha narrated it afterwards to King Purukutsa on the shores of the river Narmada. He narrated to Saraswata and he transmitted it to me.

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PURANAS AND THEIR CONTRIBUTION PART 5

Parasara continued: there is one principle which is greatest than the greatest conceivable thing in the whole creation. It is the greatest of all principles and is called Paramatma (the Highest Spirit). It is located in the "I AM" of every being as well as in the atom. It is free from shape, colour, etc. and is free from any qualitative and quantitative entities. It is free from waning, destruction, change, growth, birth and evolution. It can only be said about it that it is ever existing and ever present. It is everywhere and in everything. Since it exists everywhere as "here" or "this", it is termed and understood by the learned as Vasudeva. The term means Living Light in all that exists. It is called "That" and is the Supreme and Eternal principle without wear and tear. Anyone is its shape always. Due to the absence of anything avoidable it is ever pure (the God principle which is inclusive of shape, name, colour etc. is called Vishnu. That which exists in the behaviour of the mind and senses is called Vasudeva. That which is beyond is called Narayana. All the three put together, exist in the One principle which is Narayana Himself. This three-engrossing Narayana is also termed Vishnu by Parasara in the Vishnu Purana).

It is the very same essence which is once manifest as "All this". It is unmanifest. The two states alternate on the surface of the eternity. Thus it exists in two alternating existences; Purusha (personality) and Kala (time). Of these two, Purusha is the original and greater principle. Time exists only in the alteration of shapes. It exists as existence and non-existence. That which is beyond Purusha and his manifestation is the purest bliss that is experienced by the learned.

This primordial mass, Purusha, manifestation and time divide into forms which comprise existence, creation and merging. All these are from Vishnu himself. They are like the four implements or play things to the same child, God. Vishnu is the cause of this creation (though he never proposes it) and non existing (unconscious). It does not depend upon any other principle and hence it cannot be called a principle. It is proper to be called HE in the real sense. He is beyond measure, age and location. He is stable, though dynamic and poised. He has no sound, touch, taste, form or smell, though they come out of him later. The conscious nature is three-fold: static, dynamic and poise. By that one nature of this, this was all pervaded at first (Here first means after the previous merging).

And how was that? There was no day, no night; no sky, no earth (space and physical matter). There was no darkness, no light (this because there was no second thing existing. Only after the separation of an observer from it, all the above distinctions will be made. All these things exist only to his objectivity). The self-expanding consciousness was the only existence in that state. This cannot be comprehended by the senses and the mind. This state of existence is called Pradhana (primordial). Purusha and Pradhana are the two entities which are

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separate from the Vishnu principle. The other entities which follows belong to this couple. Yet all of them are in Vishnu and hence they belong to Vishnu. They take up the forms which are ever changing (in a sequence) and the succession of the changing forms is called time. That which is now manifest (the objective universe) was then existing in its own nature before manifestation. This is its state during the previous state of merging. That is why the merging of this creation is called Prakrita, Pralaya or the merging of the creation into its own creative nature. The time state of God has neither beginning nor ending. The creation, living and merging exists without any demarcation between any two of the three states when the three gunas (qualities) are kept in equilibrium. Again when there is a vibration in the equilibrium, nature becomes objective to Purusha. Then again, O Maitreya, the time-form of Vishnu is set in motion. Vishnu, the Supreme Soul is above this double phase and pervades the pulsating universe. That which enters into the double state out of His own will is called the Hari phase of Vishnu. Thus, He (Hari) stirred the mutable and the immutable when it was time for the unfolding of this universe. Just as the smell, by the mere presence of something in space, causes a stir in the minds, He stirs and the stirred aspect is called Purushottama. He has expansion and contradiction as his main states of the previous Pradhana sate. He is known by the shapes of expansion, atoms and the shapes of Brahma. Such is his active phase.

When the three gunas are brought to equilibrium and when the Kshetragna state meets Pradhana, then the expression of the qualities occurs and it is the time of unfolding (Kshetragna is Vasudeva, the Lord in existence). Then quantity or volume (Mahat) is born as the first principle. It is of three states: poised, dynamic and static. This and Pradhana exist like the seed-coat. Consciousness (local consciousness) is awakened in this volume. It is awakened from the background which serves as local unconsciousness (consciousness before localisation). Consciousness to the whole is slumber to the part awakened. This is again of three types: 1) the manyness, 2) Brilliance or objectivity, 3) Becoming (of these three the third is static, the second is dynamic, while the first is the poised state of being like the shape of the jet of water). Since this has become three-fold, it has become the cause of the elements in the macrocosm and the limbs and senses in the microcosm.

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PURANAS AND THEIR CONTRIBUTION PART 6

Up to now, in the previous discourses we find what Parasara has given a lucid description of the ancient Indian cosmo-genesis up to the birth of consciousness (objectivity) from the Supreme consciousness or the Oneness (subjectivity). The latter is but night-like to the one who has no yogic vision. This highest branch of wisdom is supra-mental to the seer and supra-cosmic to the seen. It is the one message of India to the rest of the world from times immemorial. Books can be written about it but it cannot be conveyed through books. It is the "Me" in one and all and everyone has only "one copy" of it in existence for himself. It is the oldest manuscript ("Script of man") of the three chapters (physical, mental and spiritual). Each chapter has seven headings (called Vyahruthis or the utterances of the Inner word, I AM, in a sevenfold meter of sound, colour, breath, humour, touch, smell and taste). This gives the right clue to the seven-threaded net-work of the plan (Saptatantu) conducted by the same inner deity I AM in his capacity of the number-god who has seven times seven as his main key (Saptasapti). By a very careful study of the Purana we get the thorough comprehension of the so-called impenetrable labyrinths of the jungles of Vedic wisdom.

We have seen how Parasara describes the birth of the egg or the universal consciousness which is threefold. This I-consciousness is about to create the primary manifestations. They are the five states of matter and forth put together. They are called the five Buthas with their accompaniments. First the Lord of the egg created the concepts of the qualities of the Buthas. Now we will follow the order of their creation which is but a manifestation.

He created the sound concept first (the sound concept is different from the sound we utter which is but a set of vibrations produced by the disturbance of the sound concept by a touch of dynamism. The sound concept is like the sound which we want to utter, before it is uttered out. The cosmic mind had the urge to utter forth but it has not yet uttered. This sound concept is called Sabda-Tanmatra). From this came out the objectivity of consciousness into the next layer. That is what we call the properties as seed-principles concealed in it. Hence the quality of space is but the vibration of sound wave. This space which is of sound nature occupied as awakened layer and served as the agent of creative activity. As this space is being created by sound there is the mutual inter-action of the vibrations as collision. This step has created the concept of touch. This is to the ego of space what the imagined sense of touch is to a man. This is like the recollection of a touch. By this there is the manifestation of pulsation (this is the origin of the breath of space which is the cause of air). This pulsating activity is called Vayu. Thus it has the quality of touch. Space is only vibrating (sound waves) but Vayu is both vibrating and pulsating (sound and touch). Then the Vayu began to create. He created the concept of shape (this will be like the recollection of the shape of a thing which is not present before the eyes). Then light came out of Vayu and hence the quality of light is shape (to the eye, to the living beings). Then again light began to create. It created

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the concept of taste (it is like the memory of taste of an imagined thing); From this concept water (liquid state) is created and hence liquids are possessed by the quality of taste. Then the liquid wanted to create. It created the concept of smell (more correctly, the quality of permeation). Through this, the quality of the grouping of various minute parts into various solid entities which we call crystals, had its manifestation. This is called Pridhvi. Hence the quality of smell or permeation possessed the physical state of matter (solid, liquid and gas come under the fifth state and the remaining states are pre-atomic). Hence Vayu and the water mentioned here are not the gaseous and liquid states of our physical world but they are the properties of the pre-atomic state that are described in the books of the ancient wisdom. The concepts but not the objects exist in these states and hence they are called Tanmatras or the particular measures. These are also called Aviseshas which means that they are unchangeable and undifferentiable. They are neither peaceful nor terrible in their reactions and they cannot be altered by the subsequently created entities. This creation of the five states and their concepts is from the consciousness which is governed by the quality of inertia (Tamas).

The five sense-organs and the five operative organs are created by consciousness that is dynamic (Rajas). They are called Vaikarikas or the secondary and tertiary states of the Rajasic consciousness. They are called the Devas of the microcosmic application and they are ten in number. The five sense-organs are: 1. The skin for touch, 2. The eye for sight, 3. The nose for smell, 4. The tongue for taste and 5. The ear for hearing. The five operative organs are: 1. The hands, 2. The legs, 3. The speech, 4. The rectum and 5. The urinary tract. The first set of five co-operate with the will in the enlightened person and react with the mind in the ignorant to the external stimuli. The 11th is the mind which flows through the other ten (these eleven put together are described as the manifestations of Rudras).

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PURANAS AND THEIR CONTRIBUTION PART 7

In the above said passages (part 6), the cosmic and microcosmic manifestation of creation is described. It is a common feature of all the Puranas to describe these things. The manifestation of the five Bhutas (states of existence) is cosmic. The same order is followed by the microcosm in the embryonic development. The manifestation of the five sense organs and the five gross organs is microcosmic. The Tanmatras¹ are the strings in between to carry on the puppet show of existence of the many in one as pictures, and the one in many as Purusha. We have to understand that every individual enacts the whole story of evolution of one Cosmos from nothing into the form of a short drama which we call the drama of life. By repeating this play again and again, the individual comes nearer and nearer to perfection, which is called liberation.

The five manifestations of creation are as follows: 1) space, 2) pulsation, 3) charge, 4) movement, 5) matter. They are linked up respectively with: 1) sound, 2) touch, 3) shape, 4) taste, 5) permeation. They become qualified by their contact with the concepts. As a result we have three types of manifestations: 1) peaceful, 2) dynamic, 3) neutral. They are of different type from one another and possess different potentialities. They are not capable of germinating living beings without a complete intermingling. By mutual contact they form their mental abodes. They tend towards oneness and attain oneness in course of time. This oneness is innate because they are made up of one essence. They are inhabited by the personality which is consciousness itself manifesting through the above said created entities. They are at the mercy of the one essence which is called the primordial behaviour or Prakriti. All these things put together form one unit which is called the egg. It includes the items from Mahat (the mind of the space unbound) and up to the 7 layers of the egg, which form the very characteristic quality of the egg, called Visesha. Like the air bubble, the egg rotates and expands. This egg is bigger than any other dimension and entity. It exists always in water (the air bubble exists in liquid only because air and water are but the two different states of one base. The egg shapes in waters that have the characteristic of germination by nature. Hence the waters are called Sukra or the germ for germination. The egg comes out of water and denotes a different state of the same materials).

This is called the mundane egg, which assumes the state of the pervading deity in his expanding capacity. The Lord of the Creation who pervades unmanifest everywhere has the egg as his manifestation. He himself became the existing and expanding principle. He then becomes the axis of rotation. From it the membrane and the content of the egg are produced.

¹Tanmatras: The seeds of sound, touch, sight, taste and smell. They exist eternally in space before any creation starts. They germinate during every creation and operate as the base substances from which the 5 states of matter are produced. Again they work as the faculties of the 5 senses functioning for the individual mind.

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The membrane is like the placenta and the content is like the embryo. There is the birth of the ocean of water which is gathered like the accumulation of water in the womb. From the liquid of this egg the waters of this universe are formed. From the membrane as next issue came out the differentiation of matter which forms the various minerals of the earth with the formation of their mountains. (Here mountains means the various planetary globes and the solar systems.) Then came out the starry clusters, the principles, the divine, the devilish and the human.

The egg is made up of the various layers as follows: 1) earth, 2) water, 3) fire, 4) air and 5) space. Each is ten times the other in proportion respectively. Ten times the solid (earth layer) in the globe is the liquid content. Ten times the liquid (layer of water) is fire; ten times fire is gas (air), ten times the gas (layer of air) is the volume of the space globe. (The Purusha Sukta says that the Purusha stood up by exceeding Himself by ten digits each time) Thus the origin of the five Bhutas took place from Mahat or volume unbound.

The Mahat is filled by the unmanifest existence which contains all the above said properties in a dissolved state. Thus the egg is formed of seven layers: 1) the unmanifest, 2) Mahat, 3) space, 4) gas, 5) fire or heat(light), 6) the flow or liquid, 7) solid. The Purusha Sukta therefore describes that the layers of Purusha are seven. In this egg Purusha exists like a seed in the coconut which is surrounded by layers of various degrees of resistance. The Lord is in Himself within it. In this state He is called Hari. He is stimulating Rajas for creation. Therefore He becomes the self-expanding principle Brahma. He is the creator of this universe. He creates as Creator and protects in the required manner until there is an alternative in His thought about this creation.

(to be continued)

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PURANAS AND THEIR CONTRIBUTION PART 8

The five states of existence are: space, pulsation, charge, movement and the physical state of matter. They are directly related with the senses of sound, touch, shape, taste and permeation respectively.

The items starting from Mahat (dimension) and ending with Viseshha (qualified separateness) produce the egg. The oneness is innate because they are made up of the One Essence.

In the statement that the cosmic consciousness stood up exceeding Himself by ten digits each time lies the origin of the five states of matter from Mahat. The same proportion previously mentioned holds good with all the planetary globes and the solar systems. Mahat is covered by Avyakta (the unmanifest) and includes all the properties in itself like the solution of soluble substances in water. The egg that is produced is therefore of the previously mentioned seven layers.

The Lord as Omnipresence maintains poise called Sattwa. His Will is unconceivable. At the end of the whole creation, He acts as Janardhana, the eater of all the created ones. Then He associates Himself with a sleep-like state Tamas (inertia). Oh! Maitreya, He inhales all the beings into nothingness and it will be terrible at that time. After doing this He makes an ocean of life out of all these lives. He then lies on the great serpent of eternity coiled within itself.

Again He awakens and attains the shape of Brahma and this is called one cycle of Kalpa (emerging) and Pralaya (merging), The moment He is awakened, He is Brahma, since He exists through his (Brahma's) mind which is the creative activity. The moment He is asleep He exists in His original state of subjectivity which we call eternity. The impact of the whole process is seen in the inevitability of every living being to go into sleep every day. During sleep every creature goes into its light which is supra-mental. It again awakens into its own mental existence which is the sphere of its own creation. The Lord is one but He attains the three states of Brahma, Vishnu and Shiva as He works out the creation, existence and merging. As the Creator He creates "Myself". As Vishnu He protects and as Shiva He withdraws the expansion into Himself. Solid, liquid, fire, gas, space and the consciousness which lurks in all the organs and the life are all the Purusha Himself who has become many. He is unspendable within, through and beyond the activity of the creation. He is the creatable and the creator. He is the protected and the protector. He is the Lord of all Lords. He is to be sought always.

The Vedas are the first records of the above description of the cosmogenesis and the anthropogenesis. From these records the later Rishis have cut out some portions which

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have a direct bearing with the practice of liberation and they called that particular branch of literature by the name Upanishads. The original records of the Vedas have grown most cryptic and unintelligible to the readers of the subsequent centuries due to the vast sweeps of time in between. Up to the beginning of Kali Yuga there was the oral tradition which explained these passages by filling them with the required flesh and blood of thought. Parasara came to understand the nature of time and the break of tradition during the Kali Yuga due to the absence of people who carry the oral tradition. For this reason he has consulted the Brahmanas, the oldest explanation to the original texts. There he found many grand formulae which are of a self-explanatory nature. He made a nice selection of them and gave his own editing to the matter that helps us know the import of the original records. He called them the Puranas. The Vishnu Purana has imbibed much of the anecdotes of the Brahmanas. Also Maitreya has inculcated his editing as an ideology in the minds of the contemporary disciples. He (Parasara) formed a tradition of the Puranas and used his son Veda Vyasa and his disciple Maitreya as the two living 'books' of his tradition. Maitreya kept it on the plane of his impression in the form of recollection through centuries. His surviving consciousness through the many rebirths is itself a complete record of the whole system. Even today it exists. Veda Vyasa has elaborated it into the voluminous records which we call the eighteen Puranas in the eighteen chapters of the Mahabharata. The art of imbibing all this in the incidents of his contemporary history with the chapters living with him is astounding. As Veda Vyasa discovered the need of a further explanation of the Purusha concept in the Vedas, he has supplemented the Mahabharata with three more chapters which he called Harivamsa. When he became old he found that the Kali Yuga was already making its impact upon the minds of the seers who had reduced themselves into scholars. Then he found the necessity of a re-orientation of the whole thing. This he has done by compiling Srimad Bhagavata (referred to as Bhagavata Purana in part 1), his last and final work.

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PURANAS AND THEIR CONTRIBUTION PART 9

The Beginnings of Creation

In the beginnings there was neither night nor day, neither heaven nor earth, neither light nor darkness. There was the one existence that was beyond the comprehension of the senses and the mind. It was the consciousness embedded in primordial matter to form a neutral of both. Both of them were objectified on the surface of Vishnu, the background. Both of them combined to beget forms and separate to make the forms disappear. Since everything receded into the natural state in the previous dissolution we call it nature from which everything emerges once again. Everything merges into and emerges from nature in alternating succession. Nature itself merges and emerges. The background is the Lord who manifests at first as time. In fact He has neither beginning nor ending. The state of merging everything into the background and emerging from it are not separate from each other. Each fades gradually into the other. All the activity put together forms the manifestation of a succession though He forms the very content of the whole creation. He presides over all the forms of creation and stands as the I AM within and the I AM beyond. Even the differentiation into primordial matter and consciousness takes place as a proposal of the Lord, just as smell makes its presence only by virtue of proximity. The Lord makes His presence as the first differentiation only by virtue of His passive presence. The Lord Himself is the object and the subject of the first stir. As the stir itself He takes the shape of the creator and the created beings. Even then He is the omnipresence who is present as the background of each and everything. Creation is nothing but the origin of these patterns emerging out of the interactions. The stir causes the manifestation of the three Gunas which interact to produce patterns. Then the primordial nature becomes three; the dynamic nature, the static or inert nature, and poise. This differentiation covers the very presence of the Lord just as the seedcoat covers the seed. Then the static nature manifests into three counterparts; the admixture, the illumination and the origin of form. These serve as three manifestations of ego. This differentiation causes the origin of the five states of matter and the five senses. First, there is the origin of the tendency to utter forth or objectify everything that follows. From this tendency to utter there is the origin of what we call Akasa, the great brilliance which we call space. This is the first state of existence. Then there is the possibility of two different points existing independent of each other and hence there is the origin of the tendency to have the sensation of touch. This produces pulsation, the cause of inhalation and exhalation. This is the origin of air out of space. When the sense of touch interacts with the impulse to utter, there is the origin of form or shape. This shape produces visibility or what we call light. When this light comes into contact with utterance and touch there is the origin of what we call taste. This taste produces the liquid state which we call water. When taste reacts with touch there is the origin of smell. This smell produces particles which make

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up the solid state. This whole process is the origin of the five states of matter and the five senses.

The senses are the various kinds of brilliance or illumination of the consciousness that manifests through nature. These are ten in number and they have ten Devas as their presiding lords. The eleventh is the mind that presides over all the ten. Then there is the origin of skin, eyes, nose, tongue and ears as the five organs serving the senses. They can act in union with the will together with the mind. After that there is the creation of the functions of excretion, urination, gathering, locomotion and speech. Thus there is the origin of the five functional organs. All the created entities interact in various permutations and combinations to produce different temperaments like the peaceful, the aggressive, the imbecile and the intelligent temperaments. This results in the creation of the strong and the weak beings and a great variety of living entities. They manifest different abilities and behave in different manners. All of them are lived by the same consciousness as an individual spark, conditioned by the various stages of existence. See how the same water produces various types of bubbles in its speed of the flow in a stream. The same is the case with all living beings that are being produced. Nature manifests like this by being uttered forth by the creator who is only a manifestation of the Lord existing as the background. The Lord is thus existing within every form and beyond all the forms.

The whole cosmos is a big egg produced for the hatching of the creator into the various forms of creation. The cortex of the whole activity became the membrane and the various "Space-Mountains"* serve as the placenta. The formation of water serves as the water in the egg to produce the various tissues which we call the various states of matter in the creation. All the clusters of solar systems which we call the stars formed the developing body of the One Person**. These solar systems develop counterparts, which solidify later into the planets, mountains and the rocks therein. This corresponds with the formation of the bony system in the embryonic development in the egg or the womb, that is developing through time. In this manner the manifestation of the various sensations, senses and intelligences occur which we call the Devas and the demons. The same states of matter serve as the universe outside and the individual inside. As already mentioned previously, each of the five states of matter exists ten times the previous state of existence in volume, potency, and efficiency. For example water exists ten times the quantity of earth on our earth globe. Air exists as ten times the water of our earth globe. Fire is ten times that of air and the space globe is then times that of fire. This whole globe is wrapped in the folds of the unmanifest being. The whole globe is composed of seven layers: solid, liquid, gas, fire, space, mind and life or ether. With all these layers the globe floats like a coconut. It bears the essence at the centre of each unit like the kernel of the coconut. By virtue of Rajas or dynamism the Lord produces this globe in all its detail. He protects it by His power of omnipresence through the divisions which we call Yugas. He causes His awareness in each being by virtue of His Sattva (poise) nature. Once again He absorbs the whole thing into

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Himself by the power of his Tamasic or inert nature. He eats away everything into His own presence and lies within Himself for a while and this is called dissolution or Pralaya. While creating He is called Brahma, the creator. While protecting He is called Vishnu. While dissolving He is called Siva. The whole process which is three-fold forms a unit of His (the background Lord's) own grand ritual. While creating He creates Himself. While existing He exists as His own awareness objectified into beings. While absorbing He absorbs the objectivity into His own subjectivity. Brahma, Vishnu and Siva are only the three manifestations of Himself.

*mountain-like forms in space

** Purusha or Cosmic Person

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PURANAS AND THEIR CONTRIBUTION PART 10

Having heard the discourse of Parasara, Maitreya questioned: "Parabrahman, the God absolute is understood as the one beyond qualities, attributes and measures. He is pure and spotless. Then how is it possible that He became the active cause of the beginning of creation?"

Parasara began to explain: "Becoming is of various layers. The powers that are instrumental are incomprehensible, being beyond knowledge and perception. They emerge from the eternal Presence and stand as the beginnings of becoming. In fact, the Lord is the One who causes the emanation of power. You see, how heat is emanated from fire though fire has no intention. As the fire is to the heat that emanates, God, the Absolute, is to the powers that create. God the absolute is called Narayana (the term Narayana means the goal and background of all beings). He, the background God is the potential of all powers. Everywhere he is the potential seed principle which goes on germinating and expanding on the background of itself. For this reason we can understand Him as the grandfather of Himself in the form of His own creation. The terms beginning and birth are used only for the convenience of understanding. In fact, there is neither beginning nor birth. There is only a process of becoming and manifestation of a part of itself from its own background. The process of beginning makes its own measure which can be called time. The first unit of time is the life-span of the whole creation which is also the same as the life-span of the creator, who exists as the creation. This first life-span is the unit of his own hundred years. It is divided into two equal parts, the first half and the second half. This span which can be called the life-span of the Lord of pervasion, causes the life-spans of the various existences, dynamic and static. The life-span of this earth globe, the mountains and the oceans of this earth globe etc. are decided and framed within and according to the great span that I previously mentioned as the first half. I will now explain to you the various units of time."

"The first conceivable unit is called Kasta; Fifteen such Kastas make one Nimesha or one wink. Thirty Kastas make one Kala. Thirty Kalas make one Muhurta. Thirty Muhurtas make one day and night. Thirty days and nights make one lunar month. It has two halves, the bright and the dark half. Six months make one solar year. It has two halves, the bright and the dark half. Six months make one Ayana. Two Ayanas (one causing the southern and the other the northern course of the sun for the beings of this earth) make one Varsha or year. The southern course of the sun is the night and the northern course is the day of the Devas. Therefore, the year is the day and night of the Devas (360 days and nights of the Devas make one divine year). Thousand divine years make one Mahayuga or one Great Year, which includes the four Yugas (Krita – the golden, Treta – the silver, Dwapara – the copper, and Kali Yuga – the iron or dark age). Krita Yuga is four times Kali Yuga. Treta Yuga is three times Kali Yuga. Dwapara Yuga is twice the Kali Yuga. Hence, Kali Yuga is one unit.

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Therefore, thousand divine years make one great Yuga. One tenth of each Yuga forms the twilight of that Yuga at its beginning. One tenth of this once again forms the minor twilight division in the beginning of the twilight period (the whole Yuga should be divided into sub-periods like this before we can understand the effects of each Yuga in detail and overshadowing periods thereof)."

"Thousand great Yugas form one unit of the day of Brahma. During this period there are fourteen Manus who rule fourteen equal divisions of time each of which is called a Manvantara (a Manu's period). During each Manvantara, there will be the emanation of the Devas, Indra, the seven great Rishis, one Manu and his sons who come down as the first rulers of the creation. They live simultaneously. They create and again lead the whole creation into dissolution."

"71 great Yugas form one unit of Manu's life span equal to 306.720.000 earth years. This includes the life-spans of one team of Devas such as Indra etc.. Fourteen Manvantaras therefore form one unit of the day of Brahma, by the end of which there is a dissolution. It is called the cyclic or periodical dissolution. At that time all the three planes of matter, force and consciousness of this earth globe will be scorched to nothingness. Living consciousness will be afflicted by heat and will be sublimated to Maharloka (the plane of flame). Then the whole thing becomes an ocean of existence. Brahma the creator will lie transformed into Narayana the background. He recedes into the bed of the great serpent and slumbers as the potential of the whole creation in the state of involution. Narayana can be comprehended and contemplated only by those who live as Yogis in the consciousness of the plane of cosmic generation called Janoloka, which is the third plane from above (the first from above means the Maha-Para-Nirvanic plane of the cosmic scale which can be called "the Cosmic Maha-Para-Nirvanic plane". This is what the author means with "above". Therefore, the third from above means "the Cosmic Nirvanic plane" which is above "the Cosmic Buddhic plane". It means the fifth cosmic plane when counted from below). This is the third from above when counted from Brahmaloaka or the plane of truth. From the navel-lotus of Narayana comes Brahma who can be comprehended only from the plane of Janoloka. The period of such a dissolution is called the period of Brahma's night. The duration is equal to the day of Brahma. At the end of the night of Brahma, the lotus seated Lord (Brahma) begins his creation once again. The night and day of Brahma form the duration of one complete day. 360 of such days being a year of Brahma. Hundred years of Brahma made the life-span of one Brahma. It is also called one Mahakalpa. The previous Mahakalpa was known as Padma Kalpa, the present one in which we are is known as Varaha Kalpa, or the Kalpa of the white Boar".

CHAPTER III

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Then Maitreya questioned: "How did Narayana create the beings in the beginning in his capacity as Brahma? Please explain to me in detail about the beginning of the creation of beings."

Parasara answered: "Narayana has created the beings in the capacity of Brahma, the Prajapati (the term Prajapati means the progenator as well as the ruler of the beings. According to the Vedic science of cosmogenesis the Prajapatis manifest themselves out of Brahma as the various periodicities of time, which are termed the various type of years. Here the word year does not mean the solar or the lunar year of the earth beings. It simply means a cycle which is the result of the periodicities. "The year verily is Prajapati" who forms one unit of Yajna (sacrifice) says the Veda). At the end of the night of the previous Kalpa (=14 Manvantaras), Brahma was awakened by virtue of the formation of the first energy centre. Then he saw. He saw, but everything was void (He saw nothing but Himself. The potentiality to see was awakened but the power of objectivity was not yet awakened). Since there was no objectivity he could not be comprehended as any other one. He is also the Lord of "others" (i.e. objectivity) when he becomes Brahma. Before that he is the One without a beginning and an ending. Such a one was the cause of all beings. The content of Himself before creation and "others" after the beginning of creation is only one. This content is called Nara or the waters of life by those who know. Nara is the parent and Nara is his own son after the beginning of creation (for this reason the living beings of this creation become fathers when they beget sons through the extension or the flow of these waters of life). The flow of beings from the Being is the flow of the waters from the same water. This flow is called Ayana or the path of descent. The Lord is therefore called Narayana or the One who presides over the path of descent.

When everything was one flood of waters which is called the Once ocean of existence, the Lord recollected the existence of the earth (matter) from being immersed, dissolved in the water. He could recollect the waters as the solution of the would-be creation, since everything dissolved in it previously. Through recollection, understanding and inference he felt like bringing out the earth from waters. Then he could recollect his own shape according to his previous habit of cycles. Instantaneously, he has thrown out his own form as an objective projection away from himself. Just as he had projected the shape of the fish and the tortoise previously, he has at present projected the shape of the great boar (the fish, the tortoise, the boar, the man-lion, the dwarf, the revolutionary hero with his axe, the model ruler Rama, Balarama with his plough, Buddha and Kalki are the ten incarnations of the Lord). It is the shape of the ultimate fitness of all beings. Wisdom as the first scripture is the presence of this boar, and Yajna (offering himself as the content of the creation), is the nature of this boar. He (the Lord) became he existence of his being and the poise of his own existence. He then became the spirit of the total and also became the highest spirit that abides in all as well as the progenator of all. Then the Siddhas (the accomplished ones)

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around Him began to invoke his presence in the form of their own prayers. They are those whom we call Sanaka, Sanandana etc.* (the existence of the various forces before they are objectified is called the Sadhya state. After the birth of objectivity it is called the Siddha state)."

*Sanaka, Sanandana, Sanatana are the three Kumaras who exist inseparably with the fourth one, Sanat Kumara. They impart their presence to anyone who offers himself to the service of creation.

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PURANAS AND THEIR CONTRIBUTION PART 11

Then the Lord in the form of the Great Boar stood as his own support and entered the waters to lift the earth up. Then the Goddess earth saw the Lord coming to the nether regions. She bowed down in veneration and appraised the Lord in great devotion.

"I bow down to you, the Lord with lotus eyes and armed with the conch, the wheel and the club. You have lifted me up from non-existence to existence. Many times you have lifted me up like this. Even all the created beings are similarly renovated along with the space they live in many times, like myself. You are the spirit of all spirits and you are the masculine principle beyond all principles. I praise you as the manifestation of time, which is the form of the primordial nature. You are the maker, protector and destroyer of all the forms. As the beginning, middle and ending of the creation you assume the role of Brahma, Vishnu and Rudra *. At the end of every creation you devour everything and make a single ocean of the whole existence. You lie floating on its surface upon the couch of the great serpent Sesha. Thus you are meditated by those who can visualise. The truth which is something beyond yourself is never known by any created entity. Even the Devas can worship only the manifest form of yours which comes down as your incarnation. It is by worshipping you in meditation that Brahma and others attain the state of liberation from their conditioned existence into you existence unbound. Who can attain liberation without worshipping you as the Lord Vasudeva (in the form of the living beings)? Whatever can be grasped by the mind and whatever can be grasp by the senses and the Buddhi are but yourself as your own form. I am filled by your own presence and entirely depend upon you for my very existence. I am created by you and maintain in poise by you. That is why the learned ones call me Madhavi (one who belongs to Madhava, the Lord). Success to you, the splendour of the gross and the unspendable splendour. Success to thy endless splendour beyond differentiation and within the range of differentiation. You are the spirit of that which is within and beyond the universe. You are the unstained formula of the grand sacrifice of the creation. You are the sacrifice and the utterance of the whole creation into existence. You are the OM and the fire that emanates from it. You are the Vedas and their counterparts. You are the grand cosmic personality of the great sacrifice of creation. The sun, the stars and the planets and the asterisms are all your form with all the living beings contained in them. You are the one with forms as well as the formless. You are the seer and the seen. You are that which is spoken of by me and beyond. I bow down to you again and again."

Parasara said: "having been prayed by the Goddess of earth, the Lord roared out with his form of the sacred boar and there was the sweet sound of the various tunes of the Samas of the Sama Veda (the wisdom that governs the beat of the breath of all the beings). With the globe of the earth rotating upon the short tip of his tusk, the Lord emerged out of the waters of non-existence with his beautiful eyes being opened as the unfolding petals of the

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morning lotus. From the abysmal nothing of the nether darkness the Lord made his shape emerge with his mouth of the wild boar resembling the blue night lotus. As he emerged with all his body as the dark space above the surface of the waters of non-existence he appeared as the great blue mountain upon the ring of the horizon rotating. As he emerged he created the first movement from under the waters of non-existence which cause the four Kumaras to take their first bath at the dawn of creation. The sound produced by the hooves of the four legs when meditated will wash off the sins of all the beings of the three worlds. The exhalations of the Lord produced gentle breezes that made the beings of Janoloka ** awake into existence. The Goddess of earth, thus lifted up by the massive form of the Great Boar which was wet with the waters of non-existence, with its droplets being sprinkled by the rough hair on the head and neck of the Lord, is again and again praised by the seers of the old who know the core of the Lord. The Siddhas who could not contain their fullness of joy burst out into prayers unintentionally and gave the first awakening to the many Yogis who made their first appearance. The Kumaras Sanaka, Sanandana etc. tried to lift up their necks to have an idea of the head of the Great Boar with the Goddess of earth, but had to bow down their heads at the sight of his eyes that are fearful and graceful at the same time. They praised the Lord thus:

"Your success is the success of all the Lords and the Lord of the Lords. We see you armed with the club, the conch and the wheel and the sword. Your form includes the merging, the expansion and the emerging causes of all the universes. You are the background of all that is known as background and nothing is known as something beyond. The four Vedas stand as your legs. The two tusks are the pillars of the grand sacrifice. As you open your mouth we see the set of teeth as the various formulae of different Yagnas. As you protrude your tongue we understand what is the primordial fire. As you are the very personality of the cosmic sacrifice we see the tuft of rough hair on your back as the bundle of the sacred grass Dharba. The wink of your eyes cause day and night, and your head is the abode of all the wisdom with the imaginable branches of Vidyas ***. The differences in the lengths of your tufts of hair are those of the Vedic hymns arranged in order. The movement of your nose is the beautiful flicker of the flame of various colours with the various types of oblations mixed in Ghee (clarified butter). The curvature of your nose is the little ladle to carry the Ghee to the flame. Your roar is the synthesis of all the Sama sounds. The different joints of your body manifest the different forms of rituals in the grand sacrifice. One ear of your flutters as the fulfilment sacrifice and the other as the sacrifice for desires. You the spirit Eternal, favour us with your beautiful attitude".

* * *

* another name of Siva

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- ** Janaha + loka = Janoloka; that plane of existence where the Lord, the persons living in it and the plane itself are One. It corresponds to the Para-Nirvanic plane and to the consciousness of the Ajna centre.
- *** the arts of learning and wisdom.

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**PURANAS AND THEIR CONTRIBUTION
PART 12**

"Oh Lord, your form is the whole universe. You are the first letter of the alphabet which we call the variety of the whole creation. The syllables, words, sentences and the meaning are four quarters of your great form. They manifest as your own feet of the incarnation of the Great Boar. The division of words in the Veda and the order of their utterance, manifest as the various strides of your form. With these strides, my Lord, you occupy the whole universe and walk up and down the creation. You are the understanding of the beings of the universe. You are the Lord of everything which has nothing beyond. Beyond and within of our comprehension there is nothing other than Yourself.

We pray for your favour. The whole globe into which this earth is being moulded is poised upon the tip of your tusk and is so conceived by you. We see the whole earth placed upon your tusk as the unfolding bud of a lotus well-fixed upon the lotus-leaf floating on the surface of the great waters That which is filling the space between our earth and our heaven is but the bulk of your body. Hence we see thy splendour unparalleled. The light of your presence fills the whole expanse of that which is created.

We pray you, contribute to the welfare of the whole universe through our attitude. You are the one meaning, significance and supreme object of the whole universe. The whole creation, when realised is no other thing. You and your splendour form yourself and the creation. That which is seen in form belongs to the body of your wisdom. Those who cannot co-ordinate themselves with the light or your synthesis look to your form of the universe with illusive perceptions and believe that it is something other than yourself. All this, including the form of all this, is the wisdom that is yourself. Those who cannot co-ordinate, find the meaning and the significance of all this in a different way and float helplessly amidst the waves of localised interests. Those who know you as their knowledge are owned by the purified consciousness. They look to the whole universe as the spirit of the wisdom, which is your own form.

Oh Lord of all, Oh spirit and soul of all, you shower your grace for the existence and welfare of all. You are beyond measure and shape. Invoke the presence of the globe of earth which is concealed hitherto in the nothingness. Be inspired by the impulse to exist and re-establish this earth globe. Your proposal to create is the greatest favour for the whole creation. We bow down to you and let there be peace, poise and tranquillity unto us."

Having been praised like this, the supreme Lord lifted up the earth globe from under the waters and made it stable on the surface. Floating on the surface, the earth-globe is found graceful as the grand ship sailing on the waters. Due to its own expansion the earth keeps poise and does not sink into nothingness. In order to make the earth fixed in equilibrium, the

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Lord carved out the various mountains. By virtue of his matchless power the Lord created the arrangement of all the mountains as they were previously before they were burnt up at the end of the previous creation.

Then he made divisions upon the earth and carved out the seven planes of the earth as the seven islands. In due and ancient form he proposed the existence of the four main planes starting with Bhuloka - the physical plane – (Mahaha, Suvaha, Bhuvaha and Bhu are the four planes which represent the origin, expansion, consciousness as essence and the volume that occupies respectively).

Then the Lord assumed the form of Brahma, the creator. Then He is covered by the unit particles created. He assumed his four faces of utterance and created the whole creation four-fold. In all this he stood only as the incidental cause of his own creation. He made Pradhana (primordial nature) as the transmitting cause and made it create the creative powers. He stands only as the background cause and carries no purpose or no desire out of the act of his own creation. His own power flamed forth and let everything into the existence of itself independent of others.

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PURANAS AND THEIR CONTRIBUTION PART 13

Maitreya questioned: "How did the Lord create the Devas, Rishis, Pitris, Danavas, Manusyas, animals and plants that inhabit the earth, the sky and the water? What is the quality of this created universe? What is its nature and shape?"

Parasara answered: "Listen with your full presence and I will tell you. I will tell you how the Lord created the Devas and all other beings. In the beginning of this particular creation, the Lord contemplated what would be His creation. Then Tamas appeared as His own darkness. Darkness was born in five modes: darkness-illusion, the great illusion, darker darkness, blinding darkness and the absence of perception. This five-fold entity came to Him when He was contemplating. It was as if a big mountain of darkness existed within and without. There was no shining forth of the within outside and vice versa. That is why the mountains in this creation are called the points of stability. Then He saw that creation could not be achieved by this state. Then there was the creation of a horizontal line of force. The Patus (lines of force tied from centre to circumference) first became the beings of first manifestation. Even in the later creation there were the animals standing with their vertebral column horizontal to the earth. They are also called Patus since they are tied down to the earth. Also the animals are by nature having Tamas and ignorance predominant. Even those beings who stand vertically balanced live in ignorance though they believe that they live in knowledge. Those with egos and those beings that live by the strength of their own ego belong to twenty eight groups. They all shine within themselves and each one entwined the others. Then the creator found that this was also something through which nothing could be achieved. He meditated further. Then there was the third and vertical line of upward force which belonged to the sattvic nature. The beings who came out of this do not occupy their inside and outside, but they shine within and without. The creator named it the Deva creation which is inhabited by the beings of self-satisfaction. Brahma, the creator, was pleased to see His own creation as something other than Himself. During the course of His meditation about His own creation, He conceived the creation of the horizontal principle. From it came all the beings with a vertebral column horizontal. Hence this aspect of the creation is called the horizontal flow or outpouring. The Patus, etc. are the creatures that are bound to a pole (vertebral column). Tied to the pole they revolve around it with inertia as the cause of their behaviour or habit-forming nature. These creatures do not know that they exist.

(These creatures exist with their mind and senses to everything except to themselves. They feel the need of food, drink, pain, pleasure, sex and other things but at the same time they do not know that they exist. They know that their companions mate. They know the feelings towards the young ones. They even know the instinctive act of protecting themselves, but they do not know that they exist. Some of the advanced animals know and some of the animals in contact with and living in the company of the human beings come to know that

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they exist, but the majority of the horizontal creatures do not know that they have a mind, senses, thinking and a soul. In fact, soul is not existing separated from body, mind and senses.)

Afterwards, there was the creation of the egos in eighteen groups of beings; all of them develop and unfold within their subjective consciousness and surround each other. The creator understood that they were not fit to practise the experience of self-consciousness which gives rise to soul-consciousness in course of time. Then He meditated again for another and a different type of creation. Then there was the third out-pouring which is vertical and upwards. It is the sattvic creation which began to grow from below upwards. They have developed subjective and objective consciousness and also happiness and liking. It is called the Deva creation. This creation gave satisfaction to the creator. Then he caused the fourth creation which is the creation of those who practised the art of self-realisation. He understood that even this creation was not completely fit for the required practice. Then He again meditated. Again He created the beings of ascent and descent through spiral spark. It was the spiral out-pouring. They could shine forth into the many types of beings of Rajas or Tamas. Again and again, they caused various types of misery to themselves? They are the ones we call the mental beings who include the human beings. These are the six types of out-pouring of creation, Oh Great Sage. The first is the creation of Mahat (volume). The second is that of the Tanmatras which are five in number. It is called the creation of the five states of existence. The third is the creation of combinations and forms which gave rise to the senses. The fourth is that of the immovable ones (mountains, etc.). The fifth is that of horizontals. The sixth is that of verticals. The seventh is that of the spiral spark. This includes the mental beings which include the human beings. The eighth is the creation of the sattvic and the tamasic beings. Among these eight types of creation, five are of form and three are of nature. Then there is the ninth creation which is called Kaumarya (the creation of childhood and purity). These are the nine types of creations and tell me what more do you want to know."

Maitreya said: "You have narrated the wisdom of the creation in a most concise way. Now I want to know it in a detailed way". Then Parasara said: "Starting with the Devas and ending with stable one like trees and mountains there are four groups. Brahma the creator created all of them mentally. Then He wanted to create the Devas, Asuras, Pitris and the mental beings. For this, He wanted to create the waters. For this, He has deputed Himself. He created Himself into the form of waters. He created excitement and wanted to create the Asuras from His loins. Then He created a body made of Tamas. That body was separated from Him and was called the night. Then He created another by which the Devas were pleased. He created the sattvic beings from the utterance of His mouth and He called them the Brahmins (those who know and remember Brahma as the creator, the Father and His background). Then He created strength and the beings of strength for protection. So He created the Asuras in the night and the Devas in the day. Then He assumed another body

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made up of Sattva. He imagined Himself as the Father of the created beings. From this imagination came those beings whom we call Pitris. Then He created the twilight which became the junction of night and day. For this, He assumed His rajasic body. Out of this He created the mental beings. He left this body also and it became the objective light. Thus we have the objective light, the night, the day and the twilight. These are the four forms of Brahma. All these depends upon the three Gunas and live upon them".

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PURANAS AND THEIR CONTRIBUTION PART 14

After the above said creation was completed, then Brahma, the Creator, took another body which was an expression of Rajas. During His aptitude for creation there was the birth of hunger. With that the Creator created those beings that are affected by hunger. Then many of His forms with moustaches emerged from hunger. They approached Him and said: "Let us eat". Such beings became the Rakshasas and the Yakshas. Brahma gazed at them without any relish.

Then there was the birth of semi-gods. By the instinct of calling, there was the birth of serpents. The Creator became angry when He saw them. Then there was the birth of anger and spite. Then there was the birth of spiteful beings like eagles and ravens that live with the flesh of beings (there are certain intelligences in us working for the body, some of them work by absorbing the flesh formed in our body). Some beings were born singing out of His body. They became the Gandharvas, the musicians (the beat and rhythm which make the heart beat and the respiration work out in beat and rhythm are the intelligences working in us that are called Gandharvas. They govern the musical sense in us and they enable us to learn, play and enjoy music). They were born while they were engaged in drinking Soma juice. This means that the musical consciousness in us enjoy or produce music continuously as if they were drinking music.

Having created these beings by the power of the Lord, Brahma created the idea of free and independent movement. By this He created sheep (this means He created Aries, the zodiacal sign of the Ram, as the beginning of the year called the Head of the year-God). From His belly He created cattle. From His feet He created the animals of speed, like horses, deer, etc. From the hair of His body He created the annual herbs. Thus He created during the second age counted from the beginning of creation (the whole creation is divided into four ages: Krita Yuga, the Age of Law; Treta Yuga, the Age of protection; Dwapara Yuga, the age of utility and Kali Yuga, the age of hardship and labour. One set of these four Ages is called the Great Age; seventy-one units of Great Ages are included in one Manvantara).

Having created all the beings, He used the Ox, the Ram, the Man and the Horse in His sacrifice (work offered in the form of these animals was of mutual benefit. Hence it was the highest form of offering, which is called Yagna. All the beings live only by offering their lot of work to the other beings. Hence the whole creation of the creatures is an offering). Beings used for such purpose are called Group Souls or the beings of others' abode. He had also created wild beings different from them; they were the tigers, lions, elephants, monkeys and ravenous birds.

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After the above said creation was finished, He created the various metres (measures) and the various Yagnas. From one face, Brahma created Gayatri and all the Riks. Also He created the three-fold Soma and the Great Song, Ratanthara. Among the Yagnas, He created Agnithoma (The Gayatri metre is the frame of the 24 hours of the day divided into three equal parts of eight hours each. The Riks are the Mantras of the Rig Veda which are numbered in their syllables according to the required frame or pattern. Soma is the effort and the essence of one's own utterance. Its three-fold nature is the utterance of the word in three planes of consciousness and three tones. Ratanthara is the greatest of the hymns of Sama Veda. "The breath is Sama Veda" says the Upanishad. The point of exhalation to the maximum is called the song of Ratanthara. This is compared with noon, the highest point of illumination in the day). From the second face, Brahma created the Mantras of Yajur Veda, Tristhup metre, the fifteen-fold shouting of the prayer, the greatest Sama and the prayer called Ukthya. This, He created from His southern face (Yajur Veda is the wisdom of realisation in work or execution of the rituals. Tristhup is the eleven syllabled metre. It signifies the five sense organs, the five gross organs and the mind which are useful for the work of Yajus).

From the westward face, Brahma creates Samas, the Jagathi metre, the seventeenth prayer of high tone utterance, Virupa and Adhiratra prayers (all these are technical terms denoting the various methods of singing the Sama Veda).

From the northern face, He created the Atharva Veda, the twenty-one syllabled metre, the Anusthup or the thirty-two syllabled metre, Virat or the forty syllabled metre and the ritual called Aptoryama (the creation in three planes with seven sub-planes each is the twenty-one syllabled metre. When each hour is divided into four equal parts of fifteen minutes each, then each of the three lines of the Gayatri metre will have eight times four, equal thirty-two equal divisions. This is called the Anusthup metre. When the whole space of the globe is understood as a circle in one cross section that is traced by the Sun's apparent path around the earth, then in substance there are 360 degrees around the centre of the earth. These are divided into four equal parts of 90 degrees each. Each section of 90 degrees is divided further into 9 equal parts of 10 degrees each. The duration of such a division is called a syllable of the Virat Chandas).

From the parts of the body of Brahma, there was the creation of all the forms of the beings high and low. Having created the Devas, Pitris and the mental beings of this earth, the Creator took up the creation of the impulse of ideation. With that he created the Yakshas, Pisachas, Gandharvas, Apsaras, Naras, Kinnaras, Rakshasas, birds and Patus, the quadrupeds and reptiles (the Yakshas are the beings that inhabit certain abodes like valleys and big trees. The Pisachas are the beings that dwell upon the substance of putrefied animal matter. For example, the bacteria. The Gandharvas are the musical intelligences that work through the minds of the beings. They produce the musical phenomena of the first order like

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the heart beat and the respiration. Further, they preside over the musical sense and the art of music among the human beings. They all work through the pineal gland. For this reason, the Vedic seers called the pineal gland the abode of Indra and Soma. The Apsaras are the droplets of water. They preside over the spectrum of the white ray. Since Indra is the lord of electricity in space, the spectrum of the rainbow is called Indra's bow. The Naras are the human beings. The Kinnaras preside over the various tones, intonations and their effect upon matter. For this reason they are described as the celestial musicians. While the Gandharvas preside over rhythm, beat and periodicity, the Kinnaras preside over the various tone of sound. It is said that Laya is produced by the Gandharvas while Swara is produced by the Kinnaras. The Rakshasas preside over the various layers of dense matter which are destined to die again and again. The Devas have no death since they are beyond matter and mind, while the Rakshasas die since they preside over matter. In creation they are seemingly opposite and hence there is a description of the war between the Devas and the Rakshasas in the Scriptures.

In the creation of the individual units of denser matter termed as "bodies", the process of creation is by reproduction. On the higher plane it is called creation, while on the lower planes it is reproduction. Always reproduction is conducted through the agency of "germ" or "sperm" as it is termed. Sukra is the presiding deity of the process of germination and the formation of the reproductive fluids containing the spermatozoa. Hence Sukra is described as the preceptor of the Rakshasas. The process of germination is called Mritha-Sanjivini (the secret of raising the dead). Sukra, the preceptor is described in the Puranas as having the Mantra for raising the dead.

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PURANAS AND THEIR CONTRIBUTION PART 15

Then Brahma created the Karma of all the beings already created (Karma is the natural behaviour of every being. After being formed, every being behaves in its own way. This is true in creation again and again. Whenever a human being is formed he has to behave according to his human nature which is already created along with him. Every animal, plant, bird and fish behaves in its own way, endowed with faculties which are its own). Thus we find the beings that hurt and the beings that do not hurt; the beings that are rough by nature and those that are fine by nature. Each being thinks and reacts according to its own prescribed nature and hence it finds its own tastes towards things that are tasteful to itself. Thus the Lord has created the attitude of the various beings towards the various bodies, senses and sense organs. Herein started the manyness of creation. The totality of the modes of every being forms its own expression which can be known as different from others and named differently. The names and forms of beings are thus created. This he has done for the Devas and the other beings also according to the spell and utterance of Veda (wisdom). Just as the names of the Rishis are being heard from Veda; so also all the beings are named duly (according to the language that is created through them from time to time). You see also the seasons manifest themselves through their signs and symbols every year. See how the various shapes of fruits, flowers and beings manifest every season in the same way throughout the year. Similarly, the signs and symbols of creation manifest as existences through the vast ages of creation which are called Yugas. Thus He creates in the beginning of every Kalpa. The Creator has the urge and the potency to create. So He gets the urge and He creates through the potency.

Maitreya questioned: "Now you have described the coming down of your creation. Now tell me elaborately about the creation of the mental beings: how were created the classification and the qualities that are classified? How the Karma of the classes of human beings like the Brahmins, etc., was made?"

Parasara explained: "The Creator uttered forth what came to Him as urge. This He called Truth. From this He has created the satwic beings. From His bosom He created the affectionate beings which are rajasic by nature. From His thighs (the region of His genitals) He has expressed the creation which is emotional, being an admixture of Rajas and Tamas. From His feet He made the creation of Tamas (unconscious, inanimate and static). This is the four-fold classification of beings. The first group is called Brahmanas (aware of Brahma), the second group is called Kshatriyas (the instinct of protection), the third group is called Vaisyas (reciprocation or supplementation), the fourth group is called Sudras (those of the physical plane). Thus they are born from the mouth, the chest, the thighs and the feet. These four classes are to supplement each other in the work of Yagna (which is to be worked out individually with a spirit of offering of the total person). The Devas observe the beings, if they

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work with a spirit of contribution and offering. If so, they maintain the poise of the cycle of waters, cause rain and satisfy the beings by the plant life they produce. Thus the Yagnas create fulfilment and satisfaction to the beings. The Yagnas are the real cause of welfare and auspiciousness. The human beings who are after their own work have evolved these various types of Yagnas. Those whose behaviour is pure, who are good and follow the good path, know what Yagnas are. Through these Yagnas the human beings attain the life of heaven and salvation. The human beings behave according to their own taste. When their taste is according to Yagna, then they also know how to classify themselves into the four classes of the society. Those who follow their own path and do their own work, even without the concept of Yagna, will be liberated from difficulties, as long as they do their work. They are called the humans of the Sudra behaviour. Those who keep their minds, hearts and behaviour pure from motive and those who do not stop from doing their own work are always pure. They can remain pure as long as they place their minds upon the Lord Hari (instead of applying their mind to the work and its results they should apply it to the Omnipresence of the Lord while they work). Their knowledge is pure as anything and they see what we call Vishnu and what we know as "That".

One who allows his mind to work upon time (incidents) will live only as a part of Hari (broken consciousness). To relieve from such a state Hari makes him fall into sin (living with consciousness broken to pieces). This creates the seed of Adharma (deviation from the path). This causes darkness (ignorance) from which glamour is formed (glamour is the quality which makes us feel some things and persons and ideas more valuable and more correct than others). Then O Maitreya, the created beings get attachment, etc. (attachment or attraction, hatred, glamour and covetousness, growing sick for want of something of some person, indifference and jealousy are the six traits that stand in the way of happiness of the human beings. Hence they are called the six enemies). For people who have become prey to such disturbances there will be no immediate fulfilment of actions (when action is to follow there is automatic fulfilment. When desire is to be followed, then there is complication. Fulfilment is possible only to an action and not to a desire. By action we get the results. By desiring we do not get any results. By following action in a desired direction there is complication).

For those who do not place their mind upon hurry there is place for desire. Hence their actions cause excitement, indulgence, attraction and enjoyment but not fulfilment. They begin to devalue themselves until they are lost. Then what remains is the sin which causes the fall. They are much troubled and defeated by the pairs of opposite (polarities). They are stricken by sorrow. Thus people go into troubles. Then they take to preservation and hoarding. Under the shelter of the bow and arrows, under the shelter of mountains and amidst water they want to hide and seek shelter. Thus they went into the artificial shelters of cities and administrative centres. In the cities they began to build houses. For this they framed their own law. Then they began to learn how to protect themselves from the heat

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and cold. Then they make facilities for communication and framed the various crafts into professions. They learnt to keep everything within their arm's length. They discovered the use of the seventeen types of cereals and pulses".

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PURANAS AND THEIR CONTRIBUTION PART 16

All the grains are the product of Yagna (the cycle of life that is offered in the form of the solar year on this earth).

1. Vrihi (rice)
2. Yava (barley)
3. Masha (blackgram, or bean)
4. Godhuma (wheat)
5. Chana (bengalgram, or chick-pea)
6. Priyangu (long pepper)
7. Kulatha (cattle gram)
8. Tila (sesame)

These eight are called gramya (domestic) and aranya (wild) grains. Then there are fourteen other types which provide grain food for the living beings. The Lord of Yagna (the cycle of the solar year) has produced them to train people to take part in the work of Yagna by cultivating and producing them and thus getting themselves tuned with the work of the year. They are the good examples of multiplying the seed of the earth which should be followed by the human beings of this earth. Those who know the action of nature within and beyond this cycle cooperate to extend the work of the Yagna. There is the daily routine to be followed among these Yagnas. One who performs these Yagnas will find them useful to him, at the same time purifying him of his sin (sin is the tendency to derive benefit for oneself). Sin is produced among human beings in the shape of fixing the incidents. Those who do not like to do this work will criticise the Yagnas. They are the enemies of the welfare of the human beings and hence they are the enemies of wisdom. They are wicked by nature and their motivation for work is bad. Their motives are basically crooked and hence the Lord of creation has drawn a line of demarcation between the good and the bad nature of people, and has given them their own place according to their qualities and behaviour. He has also established the duties of the four classes of society, before those of the stages of life, according to the ages, and he has also created those who follow their duties. He has also brought to existence the various planes of consciousness in which these beings live. There are those who rule these laws, and they became the first rulers. Those who perform the rituals of the year are called "Brahmanas". The ruling class is given the place of "Indra" (centre-forming intelligence). This place is given to those who do not escape fight when there is a problem. Those who follow their work according to the Deva of Air (expansion and distribution) are placed as the merchant class. Those who follow the work of the "Gandharvas" (serving and causing comfort) are placed as "Sudras".

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There are silent intelligences who lead the consciousness of beings to the upward path (the path which leads us from the consciousness of gross matter to that of pure enlightenment). They are 88 in number. They are placed in the position of "Gurus". This enlightenment is for those who seek the upward path. There are seven other intelligences which govern the seven rays of wisdom. They are called the "Seven Rishis". Their wisdom is important to those who live in the "Ashrams" of the forests. For the householders the wisdom of multiplying the seed in a pure way is important. For those who want to renounce, the wisdom of Brahma is important. For those who practice yoga, the wisdom of continuous happiness of the soul is important. Those who see the one in all are figuratively called the lonely ones. They live in the continuous meditation of Brahma. In whatever they see, they see only The One. Their place in creation is the highest. They are called "The Wise Ones".

The Sun and the planets proceed along the planetary path only to come to the same point again and again. It is called the cyclic path (Samsara). But those who live in the meditation of the Lord of the Twelve Syllables do not recede to the same point even today. Theirs is the path of no return (the planetary path causes cyclic consciousness to the beings of this earth. This is the path of the routine. The mind merges in the routine and gets conditioned). The path of the Lord of the Twelve Syllables is located at the centre of consciousness for everyone who is surrounded by the twelve signs of the zodiac. The centre of consciousness has no divisions in it though all the divisions of the circumference emerge from it. Those who meditate upon the Lord of Twelve Syllables reside in the centre of consciousness. They live beyond the cycles. They live with no beginning and ending. The twelve syllables of His name are imparted by the wise ones as: OM – NA – MO – BHA – GA – VA – TE – VA – SU – DE – VA – YA. The import of this mantra is "OM I submit myself to the Lord who shines as the dweller or all". It means the Lord who presents Himself through the behaviour aspect of the creation.

Those who dislike the path of wisdom and those who evade the duties ordained to them place themselves in one of the following planes of consciousness:

1. Darkness
2. The darkness due to their own blindness
3. The snake pit (the lowest position of consciousness).
Here, the yogis say that the Kundalini sleeps in the base centre. This is the plane wherefrom the individual acts on his beastly instincts.
4. The pit of the Scorpion (wherefrom the individual acts in term of sex and reproduction).
5. The razor's blade (adventure and risk-loving nature wherefrom the individuals gambles with his own life and the life of others).
6. The thread of time (in which the individual lives time-bound, struggling with his own programming and its complications).

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7. The plane of no movement (wherefrom the individual experiences complete imprisonment of his own consciousness, having neither mastery nor independence of thought and action). These seven planes are called the "planes of Hell". They are the sub-lunary existences of the individual.

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PURANAS AND THEIR CONTRIBUTION PART 17

Parasara continued: Brahma, the Creator, meditated further. Then there was the birth of mind and its progeny. They emanated along with their works and implements to work with. They were born out of the vehicles of the One Who was creating. They began to respond to their work as explained before. From the Devas down to the inanimate objects, all exist as the objects of the three gunas. Thus they are created, the animate and the inanimate. Even then they could not multiply since there was no process of generation. Having seen this, Brahma, the Creator, created a different category of beings from his own mind. They are the sons of his mind. They resembled him and came out as his own replicas. (This process is called reproduction, by which they can multiply into generations). They are:

1. Bhrigu
2. Pulastiya
3. Pulaha
4. Athri
5. Krathu
6. Angirasa
7. Marichi
8. Daksha
9. Vasistha.

All the nine came out of his mind. The Purana (the Eternal and most ancient scripture) describes them as the nine Brahmas (they are the nine creators out of the one, who came out of the Zero. The Zero is called the Egg of Brahma. Out of this came Brahma the Creator and emanated the nine ones, who contained in them the One as their content. These are the number gods, who are called Prajapatis. They are the numerical Potencies, who exist in space and preside over everything that manifests among the many. That is why everything is singular, or one, in its own number, while all are many, objectively, though subjectively one. When anyone meditates about anything, it becomes one with him, while it becomes a second thing to him on the background of objectivity, while he observes through the senses and mind.

Among the nine Prajapatis Bhrigu represents number One, the Light of Objectivity. Pulasthya represents number Two, the Image. Pulaha represents number Three, the Observer, the Observed and the Observation. Athri represents number Four, who is the objective unit and fuses the above said three into one. Krathu represents number five into which the mind is grouped as senses and the matter is differentiated into the five states. He is the cause of the acts of the individuals, which are termed rituals or work. Angirasa represents the essence of all the counterparts. This is called the Word or Utterance which

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makes the individual existence possible. Marichi represents the birth of movement in space, which causes variation, refraction and form. Daksha represents the unit of the individual vehicles which enables the individual to beget his vehicles. Vasistha represents the owner consciousness of these vehicles. This is called the ego by the later philosophers.)

Brahma, the Creator, has further produced the passive feminine principles, and said: "Let these nine be your wives". They are, in order:

1. Khyati(Concept), the wife of Bhrigu;
2. Bhuti (Conception), the wife of Pulasthya;
3. Sambhuti (Defined State), the wife of Pulaha;
4. An4suya (Consciousness untouched by malice), the wife of Athri;
5. Kshama (Survival), the wife of Krathu;
6. Priti (Liking), the wife of Angirasa;
7. Sannati (the Curved or Outline Model), the wife of Marichi;
8. Urja (Nourishment or Maintenance), the wife of Daksha;
9. Prasuti (Delivery), the wife of Vasistha.

(Prasuti is also called Arundhati in some scriptures. Such minor alterations occur because these terms are not their names, in the sense of proper names. They are only qualitative, since they represent qualities and functions. Such system of naming is according to the Vedic scriptures.)

The Kumaras (Sanaka, Sanandana, etc...) previously created remained passive towards the created beings, because they did not want to get attached to the beings of the various planes. They are all the beings realised in wisdom. They are free from attachment and relativity. Because these Great ones stood passive towards the creation of the planes, Brahma, the Creator, got highly furious. His wrath was sufficient to burn away the planes of existence. There was the emanation of an array of planes by which the Lokas (planes of existence) were made brilliant. Out of the knotted brow of the Angry Creator, Rudra, who had the brilliance of the midday sun, was born. The emanation of his body was terrible and beyond measure. Brahma, the Creator, uttered: "Divide yourself!" and disappeared in anger. Then Rudra divided His body in two halves. This was the Lord with the female as His Half.

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PURANAS AND THEIR CONTRIBUTION PART 18

Then Rudra divided His body into two halves, one female and one Himself, the male (this marks the birth of the Deva Consciousness on the higher planes, which is responsible for the differentiation of sex on the lower planes, mental, emotional and physical.) Then He further divided His male potency into ten and one parts (this marks the differentiation of the five pairs of organs and the consciousness that forms the centre.) Then the Lord divided the feminine half into many pairs: the passive and the active, the peaceful and the aggressive, the dark and the brilliant.

Then Brahma, the Creator, wanted to have a form for the protection and rulership of his progeny. He then divided the body which came out of himself into Manu, the self-born, and his lady, who is the cause of the hundreds of shapes. She made penance and kept herself pure of any impurity (she stands as the power which instigates us all to perform penance and purify ourselves). Then the Manu, who is the Lord God of all created beings, accepted her as his wife. From the Manu she gave birth to two sons, Priyavrata and Uttanapada. She also gave birth to two daughters, Prasuti and Akuti. All four were beautiful, tolerant and virtuous (Priyavrata is the virtue of devotion and affection. Uttanapada is the vertical nature of consciousness which finds its place in the physical sheath, Prasuti is the capacity of physical beings to bear a child and give birth. Akuti is the power to like a thing or person).

Prasuti was given in marriage to Daksha, and Akuti was given to Ruchi (Daksha and Ruchi are among the progenitors who contribute to reproduce forms). Daksha gave birth to a female, Dakshina, and gave her to Yagna, the son of Ruchi (Yagna is the impersonal process of accomplishing some action and Dakshina is its natural outcome, which occurs unasked). This couple had twelve sons. They were named Yamas (Yamas are the pairs of hours which form each of the twelve divisions of the day. These divisions are called the twelve Zodiacal signs, which go round once to make up one day).

Daksha gave birth to twenty-four maidens. Thirteen out of them were married by the Lord. They are:

1. Sraddha (Adherence or devotedness)
2. Lakshmi (Splendour)
3. Dhruti (Forbearance)
4. Tushti (Satisfaction)
5. Medha (Comprehension)
6. Pushti (Nutrition)
7. Kriya (The power to act)
8. Buddhi (Will)

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9. Lajja (Modesty)
10. Vapu (Physical frame)
11. Shanti (Peace)
12. Siddhi (Accomplishment)
13. Kirti (Reputation)

The remaining eleven maidens had all graceful eyes:

1. Khyati (Popularity)
2. Sati (Good behaviour)
3. Sambhuti (Birth)
4. Smriti (Recollection)
5. Priti (Liking)
6. Kshama (Tolerance)
7. Santati (Continuity)
8. Anasuya (Consciousness untouched by malice)
9. Urja (Energy)
10. Svaha (She who calls the fire into manifestation to conduct the act of combustion, thus causing the synthesis and analysis of the elements of creation)
11. Svadha (Self-sustenance, which causes the synthesis of elements to exist as a created being)

The ten lights (called the nine Seers and the fire) and the Pitris, who married these eleven maidens, were as follows:

1. Bhrigu (The White Ray)
2. Bhava (Concept)
3. Marichi (Refraction)
4. Angiras (Utterance of the Voice)
5. Pulastya (Radiation)
6. Pulaha (Condensation)
7. Kratu (Ritualising)
8. Atri (The principle of three in one)
9. Vasista (Volume in all its dimensions)
10. Vahni, or Agni, the Lord of Combustion, and The Pitris, or progenitors, who reproduce the whole creation according to the higher laws of creation.

Sraddha gave birth to Darpa (Aristocracy).

Lakshmi gave birth to Kama (Desire).

Dhruvi gave birth to Niyama (Regulation).

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Tushti gave birth to Santosha (Pleasure).
 Pushti gave birth to Lobha (Covetedness).
 Medha delivered Sruta (Knowledge gathered through the power of hearing).
 Kriya gave birth to Danda (Punishment). She also delivered Naya and Vinaya (Moral behaviour and humility).
 Buddhi delivered Boddha (Ahe wisdom of initiation).
 Lajja gave birth to Vidheya (Obedience).
 Vapu delivered Atmaja (Childbirth).
 Shanti gave birth to Kshema (Welfare).
 Siddhi delivered Sukha (Hapiness).
 Kirti delivered Yasas (Fame).

These are called the children of Dharma.

Kama gave birth to Harsha (Exuberance) through his wife Rati (Enjoyment). Hence Harsha is the grandson of Dharma. Adharma (Lawlessness) gave birth to Anrita (Misrepresentation) through his wife Himsa (Violence). He also gave birth to two other sons, Bhaya (Fear), Naraka (Hell), and to a daughter named Nikriti (Insult). Bhaya and Naraka married Maya (Illusion) and Vedana (Suffering) respectively. Maya gave birth to a son named Mrityu (Death), who carries away the beings. Vedana gave birth to a son named Dukha (Sorrow), whose father is Raurava (the Worm that eats away). Mrityu gave birth to five sons:

1. Vyadhi (Disease)
2. Jara (Old Age)
3. Soka (Lamentation)
4. Trishna (Thirst to possess)
5. Krodha (Anger).

All these are the children of Adharma.

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PURANAS AND THEIR CONTRIBUTION PART 19

Death and his children have transgression of the Law as their keynote (disease, old age, spite and the thirst to possess something are the traits which make the mind feel that it is the master. Then the master feels his life unstable. Haunted by fears from all sides life runs away, as if chased by hounds. This shapes motives that weave the web of individual life as opposed to everything else. Then the inevitable result is the apparent need to transgress the Law. Hence these traits are called the progeny of Adharma). They have neither wives nor children and are all Brahmacharis. This means they live on supra-physical planes and that they do not reproduce. For example, neither sorrow nor disease nor the fear of death is inherited through the biological phenomenon or reproduction. When a child is born, the only things that are reproduced are the parts of his physical body, mind, senses and the higher principles. All the rest is acquired by the mind after birth due to the interaction of the mind with the objective plane. Hence no evil is ever inherited by anyone in this creation.

In the language of the Scriptures the sons of transgression have neither wives nor children. All these manifestations of evil are the various Rudra manifestations of children. All these manifestations of evil are the various Rudra manifestations of Lord Vishnu, His various manifestations on the plane of the Rudras. They form the various causes of daily Pralaya to this creation. The whole creation belongs mainly to the three planes: the Aditya plane, or plane of radiation, the Rudra plane, or plane of vibration, and the Vasu plane, or plane of materialisation. The Rudra manifestations are again of two types, divine and diabolical. The second type produces the causes of individual destruction through motives and incidents. Destruction on the lower plane is only a part of the dissolution on the higher plane (Pralaya), and it happens in accordance with the laws of periodicity and pulsation. Pralaya on the individual plane manifests as fight, murder, disease, war and catastrophe.

The progenitors of this creation are always the following:

1. Daksha
2. Marichi
3. Bhrigu
4. Angiras
5. Pulastya
6. Pulaha
7. Kratu
8. Atri
9. Vasista

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They are the causes of the coming down of the creation. The Manus and their progeny are the patriarchs who possess valour and the power to protect and to rule. They are the upholders of the good path and are ever heroic. They are the cause of the creation continuing in equilibrium.

Maitreya questioned again: "If these eternal beings are at work within creation, how is their absence possible again and again?"

Parasara answered: The lord makes the periodicity of creation, equilibrium and destruction inevitable. He works out through the various forms. The beings know four types of Pralaya:

1. Naimittika (causal)
2. Prakritika (natural)
3. Atyantika (total)
4. Nitya (continuous)

Naimittika Pralaya is the dissolution of one Brahma, wherein lies existing the Lord of all worlds. In the second one, Prakritika, the whole globe of one unit creation disappears into Prakriti. The third one, Atyantika, is the dissolution of the individuality and personality into the background of all spirits. This is brought about by Yogis upon their own limited consciousness with the aid of their wisdom, and is called Moksha. The fourth one, or Nitya, is the conscious process of the created beings entering into death day and night.

The birth of Prakriti in one unit creation is called Prakrita creation. Daily creation is the continuous birth of beings day and night. The Lord who pervades all and who conceives all beings causes these different scales of creation and exists in all these bodies. Three are the powers that exist in all bodies and that cause creation, destruction and existence. They all belong to Vishnu, the pervader, and they rotate in periodicities. They are the three gunas who manifest as the three Shaktis in operation. One who surpasses and transcends all (by his awareness of existence) reaches God in its real sense and never falls again into the cycles.

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PURANAS AND THEIR CONTRIBUTION PART 20

Then the Lord gave seven different places in creation to the Maruths and decided the places of their wives and children. Thus the Lord made Himself exist in eight different forms, seven for the Maruths and one for Himself. The eight forms of the Lord's manifestation are as follow:

1. Surya, the Sun God
2. Jalam, the Lord of Water
3. Mahi, the Lord of the earth or solids
4. Vayu, the Lord of Air
5. Vahni the Lord of Fire
6. Akasa, the Lord of the brilliance which fills space as Blue
7. Dikshitha Brahmana, the individual formed out of the Wisdom of Brahma and who dedicates himself to the work of the Lord.
8. Soma, the Lord of Music, pulsation, periodicity and repetition, who pervades within and around the unit globe of one creation as the Lord of the Gandharva Plane and whose rays of presence reflect into objectivity through the Sun of our solar system, via the satellite Moon, to our Earth.

The wives of these eight manifestations are as follows:

1. Suvarchala, the good brilliance
2. Usha, the dawn
3. Vikesi, the hairless, or the light without beams
4. Sivaa, the goddess who presides over desirability and auspiciousness
5. Swaha, the goddess who invokes gods into manifestation through the gateways of the flame of objectivity
6. Disaha, the goddess who presides over directional consciousness. It is she who creates angles and degrees between the centre and the circumference of one creation.
7. Diksha, who presides over the regularity and the precision of manifestation
8. Rohini, who presides over the red colour, out of which comes the first manifestation of the colours of the light from the greater light which we call darkness

Suthi and Prasuthi caused these eight wives of the eight manifestations of the Lord to deliver, and their children are respectively named as follows:

1. Sanischara, the Lord who presides over the planet Saturn
2. Sukra, Venus
3. Lohithanga, Mars

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4. Manojava, Moon
5. Skanda, the planet now called Uranus
6. Sarga, the Lord of creation, the Sun God of our solar system
7. Santhana, the Lord of continuity, who presides over the periodicities and cycles of creation, who is not yet represented by any planetary body in our solar system
8. Buddha, the Lord who presides over the planet Mercury.

Thus the Lord Rudra took Sati, the goddess of existence and the daughter of Daksha, as His honourable wife. Because of the wrath of Daksha, however, Sati left her body and was reborn as Hymavathi, the Daughter of the Lord of the Snowy Peaks. Lord Rudra accepted her again as His wife.

The sage Bhrigu and his wife Khyathi gave birth to Dhata and Vidhata (creation and its arrangement). They also gave birth to the goddess Sri, who became the wife of Narayana".

Maitreya questioned: "You say that Sri is born to Bhrigu and Khyathi. We hear from tradition that Sri was born from the Milky Ocean at the time of its churning. Please clarify."

Parasara replied: "Sri is the mother of the creation; She is eternal. She is ever with Lord Vishnu, just as Vishnu pervades the whole creation. They are like the meaning and the word, like moral and morality. They are like Wisdom and learning, like the law and the good deed. Vishnu is like the creator, and Sri is His creation. She is like this earth, while He is the one who lifts the earth. He is like pleasure, She is the pleasant act. He is her liking, She is His liked. He is the sacrifice, She is the offering. She is the very ghee, He is the cake of the Yajna of this creation. He is Sama, the breath of creation, She is the song that is sung out. She is Swaha and He is the Fire. He is Sankara, She is the Gouri. He is the Sun, She is the sunlight you see. She is the self-sustenance of this creation, He is the Lord of the group of Pitrus. She is the vault of heaven, He is the space beyond and within. He is the Moon, She is the moonlight. He is the Air, She is the breeze, the sign of life for the beings. He is its perfection. She is Gouri, His Varuna, the Lord of the Waters. She is Devasana, He is Kumara. She is the first unit of time, He is the following unit, which governs the first. He is the lamp of the universe, she is the following unit, which governs the first. He is the lamp of the universe, she is the light. He is the tree of creation, She is the creeper that runs around it. She is the night, He is the day. They are the Eternal Bridge and Bridegroom of creation. In everything that is described, He is the man and She is the lady that indwells in all units of this earth.

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PURANAS AND THEIR CONTRIBUTION PART 21

Parasara continued: "I will narrate an allegorical incident about the Goddess Sri. I learned it from the sage Marishi.

There was once a sage called Durvasa who was born as a prototype of Lord Sankara. One day he saw a divine garland in the hand of a Vidyadhara lady. It was fragrant, being made of flowers of Kalpavrikshaw. The sage was much attracted by the garland, and the lady gave him in great veneration. The sage then placed it on his head like a madman and went walking about, when he came across Indra, the husband of Sachi who was approaching on his big elephant Iravatha. He then threw the garland up, towards Indra, as a present. Indra caught it and placed it upon the head of the elephant. The elephant was much attracted by its fragrance, gathered it with its trunk, inhaled its fragrance, then threw it upon the ground and torn it into pieces. Durvasa became furious and said: "You have grown proud and indifferent with your wealth. You have insulted me by allowing the elephant to spoil the garland. You could not understand that it was a blessing to make your wealth increase. It would have been nice if you had honour it by having it around your neck, touching your cheeks. In your audacity, because you are the Lord of the three worlds, you think that I am like the many Brahmins who stand around you, praising you. Just as the splendour of the garland was brought to filth, your wealth and splendour will also be brought to nothing in no time".

Seeing the fury of the sage, Indra was frightened and immediately climbed down from the elephant, fell upon the feet of the sage and tried to pacify him for a long time. Then again Durvasa said: "Remember that I am Durvasa, the dreadful. Your indomitable pride made you think that I could be pacified like the others. I have neither mercy nor tolerance for impudent ones. If you could insult me, what would be the fate of the other sages in your hands? You cannot pacify me with your pretences. Saying so, the Brahmin went away. Indra slowly mounted on the elephant and returned to his capital, Amaravathi. Gradually all the three worlds became devoid of splendour. In course of time, no hale and no plant sprouted on the earth, and no sacrifice and no penance was possible. People had no mind for any charity or any consideration. The creation became enfeebled and consequently people grew covetous and miserly. Their temptations grew worse, even for simple and worthless things. Wherever there is ability, there will be splendours and plenty, and ability depends upon splendours and plenty; they are interdependent, but the thread was broken. When people are enfeebled by lack of fullness, they grow devoid of virtues. Without virtues they have no strength and valour. Their minds drift towards self-destruction, and this was the fate of the three worlds. The demons seized the opportunity and defeated the devas. The devas tried to fight but they could not succeed because of the lack of valour and moral. Then they all approached Brahma and sought his refuge. Brahma advised them to approach Vishnu, who

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could slay the demons. Vishnu is the cause of all causes. He can drive away the evils of all those who bow down to him. Thus they approached Vishnu in the midst of the Milky Ocean:

"I bow down to the Lord of all lords, the eternal, unborn and unspent source and light of all worlds. I bow down to the one who keeps up the earth in poise, who is the atom of the atom and the background of all, for He cares for everything, and into Him goes everything. He is the background of all backgrounds and the person beyond all personalities. He is contemplated by the Yogis and meditated by those who are after salvation. He is the purity of all pure things – may He bless all! Of Him the very units of time are made. May the spirit of all beings shower His favours upon us. He is the chain of causes and effects and the cause of all causes. He is also the effect of all effects. He is the creator, the creation and He who enjoys as the many beings. He reflects His glory upon the minds that are bright with purity. Neither subtle nor gross is He, but He is the background of both. When the results of good and bad deeds are neutralised, He is the one who remains in us all. Neither myself nor the devas know Him as His own truth. The energies of the Lord are threefold: the creative, the destructive and the preserving, while He stands as the horizon beyond the three. Wonder of all wonders and spirit of all beings. Oh! Lord, grace us with a vision of yours!

As they requested Him to appear before their eyes, they had the vision of the Lord with His wheel, conch, and club. They saw Him as the light of all lights and offered their prayers thus:

"Oh Lord! You are the remainder of Yourself and we are your remainder. You pervade all the devas as forms. You are the incarnation of the sacrifice of Yourself as all these worlds. You are the very breath and you are the very letter indestructible, the OM. Among all, you are the wisdom and the knowable. Whenever the demons take the upper hand, you are the refuge. As long as one does not remember you, his refuge, he experiences pain, pangs, suffering and death. We know nothing beyond you, our Lord!."

Then the Lord said: "I will expand the light of your consciousness. Do as I say. Join hands with the demons, bring the mount Mandara and place it in the ocean of milk. Use it as your churning rod and use Vasuki, the divine serpent, as your churning rope. Churn the ocean. Be good to the demons and be accomplished with their cooperation. Out of that churning you will get ambrosia, the essence of immortality. By drinking that you will grow in strength".

Having heard these words of the Lord, the devas made friends with the demons and made their common effort to churn the ocean. They placed all the required herbs in the ocean and began to churn with the mount Mandara.

(to be continued)

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PURANAS AND THEIR CONTRIBUTION PART 22

The Churning of the Ocean

Parasara said to Maitreya: "Then the Devas and the Asuras began to churn the ocean. All the Devas gathered in one group and stood at the tail end of the black cobra, Vasuki. The demons stood at the head end, and their skins were scorched by the flames produced from the breaths of the serpent. The demons though valorous to a high degree, were rendered lustreless by the scorching. All the clouds around the head side of the serpent were driven off and condensed again at the tail end. The clouds poured down rain, and the Devas were revitalised and replenished by the showers of the colours.

Lord Hari assumed the form of the Great Tortoise and stood below the bottom of Mount Mandara, in the middle of the milky ocean. On the bowl of his back the mount revolved with ease. Again, the Lord assumed another form with four arms. He held the wheel and the club in two arms and joined the Devas to pull the tail of the serpent by the other two arms. With the same form, He joined the demons as a third person. As a fourth person He stood at the top of the mount to work as the axis of rotation. Yet the Devas and the Demons could not see him. The king of the serpents was pleased to see Him in all these forms, and was thus relieved of his tension and suffering. The Lord shed His presence in the form of an invisible light also, which vitalised the Devas.

As the Devas and Demons continued the churning of the milky ocean, there was at first the birth of the Light of Ablation, then the birth of the Divine Cow worshipped by the Devas. After this, the Devas and Demons lost their consciousness and felt deeply intoxicated. Their eyes bulged and the Siddhas in the heavens wondered "What could be the reason?" At this juncture, there emanated from the ocean the Goddess Varuni, the daughter of Varuna, the presiding deity of the intoxicating liquid. Her eyes rolled in semi-conscious slumber. Again the churning was resumed and lo! a Divine fragrance emanated from a big whirlpool, and then came out the Divine Tree, Parijata, which filled with joy all the ladies of the Devas. Then there was the birth of the various groups of Divine Damsels beaming with beauty, virtue and bountiful attitude. It was wonderful. The Lord of the Lunar Kingdom emanated next, and Lord Maheswara caught hold of him. Then there was the birth of poison, the killing substance, absorbed by the serpents into their fangs. Then there was the emanation of Lord Danvantari in clean milk white attire. He held in his hands a Kamandalu (a container with a tubed passage) full of Ambrosia, the Elixir of Life.

Then the Devas and the Demons settled with a calm mind, the sages as well. With myriads of flashes of light, glittering, the Divine Lotus was born and blossomed, and from its midst the Goddess Laxmi appeared. She emerged with two lotuses in Her hands. The great sages

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were highly pleased and uttered forth words of praise in the form of the hymns of Sri Suktha. Before these sages walked arrays of Gandharvas headed by Viswavas, the musical wealth of the universe. The Divine Damsels, led by Gritachi, danced before Her. All the sacred rivers, headed by Ganga, ran towards the milky ocean and began to bathe the Goddess of Wealth. The elephants lifted pots full of pure water from the eight directions and bathed Her. She had Her neck and chest fully decorated and beautified by a Divine garland of fresh lotuses. She was wearing appropriate jewellery, created by Viswakarma on all parts of Her limbs. She finished Her sacred bath, allowed Herself to be decorated in every way and walked forth between the two rows of Devas, who were attentively gazing, until she reached the heart region of Lord Vishnu. From Her abode in the heart of the Lord She cast Her looks upon the rows of the Devas. By those looks they were fulfilled and accomplished. They were so inspired, and fixed their gaze upon Her so intently that they forgot even the presence of Lord Vishnu Himself. Due to such a behaviour, some Devas like Viprachitti, were deserted by the Goddess of Splendour (those who are inspired by wealth to the point of forgetting the Lord will experience a fall and loss of wealth).

In the meantime the Demons were seriously engaged in the work of snatching the Kamandalu from the hands of Danvantari. They were powerful enough to snatch it away. Then Lord Vishnu allured them by appointing His Maya and assuming Himself the form of a woman (those who are attracted to woman will lose their life, youth and health). The Lord took His opportunity and took away the ambrosia, distributing it only among the Devas. Indra and the other Devas drank it forthwith. All the Demons drew their swords and other sharp weapons and tried to attack the Devas. The army of the Demons was led by their ruler, Bali. Since the Devas had drunk of the liquid from the Kamandalu, they were able to fight out the Demons and to send them down to disappear in the nether region. The war was over and the Devas rejoiced in their victory. They fell prostrate at the lotus feet of the Lord, who stood with the wheel, the conch and the club. Then they reached the heaven of the three planes and resumed their powers. The Sun God resumed His golden ray and began to follow the path of His dawn. All the planets, guided by the seven Lights (the Rishis), followed the path of their revolutions. The cosmic Fire shone forth with His golden tongues flashing down in the seven planes. All the beings have a mind to follow the law and to obey. All the three planes of existence were filled with the glory of the Goddess of Splendour. Indra once again realised the wealth of His kingdom. He stood upon the throne of the gods and ruled to the full satisfaction of the Lady of Wealth.

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PURANAS AND THEIR CONTRIBUTION PART 23

The Prayer of Indra

Finding himself established as the ruler of the kingdom of Gods, Indra praised Lakshmi, the goddess of wealth, in the following manner:

'I bow down to you, the lotus born, the mother of all planes. With your eyes wide open like the petals of the morning lotus, you stand near the heart of Lord Vishnu. You reside in the lotus, you hold lotuses in your hands and your eyes are like lotus petals. Your face is delicate as the lotus and you are the beloved wife of the one who bears the great lotus in his navel. You are our accomplishment, self-sustenance, offering, welcome and immortality. You are the purifier of all lokas (planes). You are the twilight, the darkness, the brilliance and the splendour. You are our comprehension, devotion and the undercurrent of our consciousness. You are the wisdom of sacrifice, the greatest and the most secret wisdom of all. You are the wisdom of the soul and the spirit and you bestow liberation. You are the inner search, the threefold wisdom, the wisdom of the behaviour and profession of the beings. You are the law and the science of punishment.

This whole creation is filled with your own manifestations, modest and grotesque. Who else can be located as the whole creation, as the grand sacrifice? When you leave someone, the whole world is lost by him. When you accept someone, everyone accepts him. By your mere glance people possess wife, children, houses, friends, corn and wealth. Health, splendour and happiness, along with the conquest of one's enemies, are not difficult when one receives your plans. Lord Vishnu, the God of all gods, is the father of the whole creation and you are the mother. Everything moving and stable is pervaded by you and Lord Vishnu. Oh purifying goddess of all, leave not our treasury, cattle sheds, mansion, company, wife and body. Leave not my children, friends, cattle, jewellery and leave not the heart of the Lord, your abode. Those who are left by you are abandoned by power, truth, character, conduct and virtue. Those who receive your glance live with character and all virtues, prosperity and plenty. One who is seen by you will be praised for his virtue, wealth, high birth, goodwill, valour and courage. When you turn grace away, people are devoid of character and virtue. Even the tongue of the creator is not enough to describe your splendour."

Parasara said: Being thus praised by Indra, Lakshmi spoke to him in the presence of all the Devas: "I am the conferor of boons. I am satisfied by your prayer and I want to confer upon you whatever you propose as boon".

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Then Indra said: "If you are satisfied by my prayers, I pray that you do not leave the three worlds. This is my first boon. One who worships you with this prayer should never be left by you. This is my second request."

Then Lakshmi said: "Oh Lord of Heaven, I do not leave the three worlds. One who prays me like this, morning and evening, will not be separated from me".

Parasara said: Thus the Goddess granted boons to Indra, the king of Devas. The goddess will be surely pleased by such a prayer. The Goddess of Wealth was first born to the sage Bhrgu, by his wife, Khyati. A second time she was born like this, churned out of the ocean by the Demons and gods. In the same way, Lord Vishnu assumes many Avatars and Lakshmi resides with Him, never to be separated. Once again, when the Lord assumes the form of the Sun God, She was born from the Lotus. When the Lord came down as Parasu Rama, She assumed the form of this Earth. When the Lord came as Rama, She came as Sita. When He came down as Krishna, She came as Rukmini. When He assumes Deva forms, She comes down in Deva bodies. When He comes down to the human plane, She assumes the human role. According to the body of the Lord, She comes down in the form required. One who reads or listens to this story of the birth of Lakshmi will not be abandoned by Her for three generations to come. He will experience no strife, no quarrel nor disturbance. This is the story of how Lakshmi was reborn from the churning of the ocean.

CHAPTERS X

Then Maitreya said: "Please continue the lineage of creation from Bhrgu."

Parasara continued: Bhrgu begot Lakshmi, Dhata and Vidhata by his wife Khyati. Meru, the great soul, begot Ayati (expanse) and Niyati (outline), the two good maids who married Dhata and Vidhata respectively. Their children are Prana (Life) and Mrukandu (Survival beyond death). Mrukandu begot Markandeya, the long-lived. Prana begot Vedasira, Dyutiman and Rajavan (the head of wisdom, brilliance and rulership). Thus the clan of Bhrgu was multiplied.

Marichi married Sambhuti and begot Purnima (Full Moon), Viraja (pre-atomic glow) and Parvata (the division of space into nodal points). Angiras married Smriti and begot Sinivali (New Moon, when only one ray of the moon is left) and Kuhu (New Moon, when no ray of the Moon is left), Raka (the Full Moon which continues into the next sunrise) Anumati (acceptance) and Anasuya (the mind without malice).

Atri married Anasuya, and begot three pure sons: Soma (the Gandharva), Durvasa (the impulse of anger) and Dattatreya (the Lord of Yogis). Pulastya married Priti and begot a son,

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Dattoli, who was the great sage Agastya of the previous Manvantara, Swayambhuva. The Prajapati Pulaha married Kshama and begot three sons, Kardama, Urvara and Sahishnu.

Kratu married Santhati, and from them descend the 60,000 Valakilyas, the subdivisions of the day. They are silent workers and travel upwards as the lights of consciousness. Each shines with the light of the Sun God, and has the size of the phalange of the finger. They are the units of time consciousness produced by the Earth's movement around the Sun. The duration between one sunrise and the next is divided into 60, and each division is subdivided into one thousand units. The total are the 60,000 Valakilyas.

Vasista married Urja and begot seven sons: Rajas, Gotra, Urdhwabathu, Savana, Anagha, Suthapaha and Sukra. They are the seven great Sages, the seven stages of the descent of creation from the cosmic to the earthly plane via the Solar and planetary planes. They are called the seven rays of creation.

Agni, the first son of Brahma, married Swaha, and begot three brilliant sons shining upwards. They are the three manifestations of fire: Pavaka is the purifier, the Lord of Combustion. Pavamana is the breeze which produces Agni. Suchi is said to live only upon water. He is the heat of the Sun's ray which evaporates water from the earth to form the clouds. The three begot eight children each, the 24 syllables of the Gayatri meter. The father, the three children and their children are the 27 manifestations of fire divided into three groups of nine, each working on one of the three planes of creation. Agni and his three sons are also said to have 45 descendants, and in this case they are the fires of the seven planes of creation, each subdivided into seven fires (1+3+45=49). Their duty is to hatch the embryo of the denser kingdoms of creation, and they produce their 49 counterparts on the lower plane, called the Maruths, the sons of Diti. The 49 fires preside over the duration of daylight, the Maruths preside over the duration of the dark half of the day which we call night. There are besides two Lords of Twilight, the total becoming 100 units, presided over by these 100 Devas. They multiply by ten into their progeny and become 1000. These are multiplied by the 60 children of Kratu, and then there is the birth of the 60,000 Valakilyas. This is how the 49 fires shine into the perception of the creation.

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PURANAS AND THEIR CONTRIBUTION PART 24

Parasara said: I told you that Lord Brahma also created the Pitrus. These are of two types: the Agnishwattas and the Barhishads. The first have no fires; in them, the fire of consciousness goes into a dormant state, since they have to live as the atoms of inanimate matter. They produce what we call the inanimate creation. They produce the creation of the various awakenings in the various kingdoms that take birth during the hatching of a unit solar system.

Swadha, the good lady, the self-subsistence of metabolic activity, married the first group of Pitrus, the Agnishwattas, and among their progeny are two ladies named Dharini and Mena. Mena means mental existence and Dharini means conception. Mena then married the second group of Pitrus, the Barhishads. These ladies are adepts in Yoga and they teach the Vedas. They bear the highest wisdom and stand as the mothers of all. They possess the highest possible comprehension of wisdom and are highly virtuous.

Thus I have narrated to you my boy Maitreya, the progeny of the virgin daughters of Daksha: Anasuya, Priti, Kshama, Santhati, Urja, Swaha, and Swadha (see previous chapters). One who takes notice with devotion of these generations will never be devoid of progeny.

CHAPTER XI

I told you that the Manu Swayambhuva had two sons, Priyavratha and Uttanapada. Uttanapada gave birth to Uttama by his first wife, Suruchi. The son was dear and near to the father. Another wife of Uttanapada is named Suniti. In fact she was the queen, but she was not lucky enough to receive much of the warm affection of the husband. She gave birth to a son, Dhruva by name.

One day, Uttama was sitting on the thighs of his father, and Dhruva also wanted to sit there. Suruchi could not relish it. She said to Dhruva: "If at all you have a desire to sit on the lap of your father along with my son, you have to be born to me as my son. There is no place here for the child of any other lady. You are foolish to aspire for the place of Uttama. No doubt, you are also the son of this King, but at the same time, you are not lucky enough to be born as my son. This throne of the king is venerated by all kings and all the rulers of the earth submit themselves under its banner. My son has the justification to sit upon this throne. Why do you struggle uselessly? This desire of yours is too high for you to aspire. You are born to Sunithi and this makes it impossible for you to aspire."

Parasara said: Dhruva heard these words, turned his face away from the father and went to the palace of his mother. She took him into her lap, understood the situation and said: "My

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boy, no one insults his father on this earth. What Suruchi has said is true, since you are born to me, the unfortunate queen. Those who have the result of their past good deeds in store will not be insulted by their step mothers. What you have experienced now is the result of what you have done in the past. Do not be agitated. Nobody can confer upon you what was not done by you. There is no place for sorrow because of her words. The throne, the might, the white umbrella of an emperor, good horses and elephants are inherited by those who acquire enough good from their past deeds. Suruchi did all this in her previous life and she is now the real wife of the king. Although I am called the queen I have nothing in store for me from my past birth. The son of Suruchi is the product of her past good deeds. You, my son, are the product of my good deeds, which were only a few. One gets the pleasure of what one has done in the past, and that much only. If you are really sorry about this incident, make an attempt to gather the one good deed which gives all the good results. Be good in behaviour and follow the law. Be a friend of the living beings and strive hard for their welfare. Your good deeds will form a downward flow upon which you will float and bring near you what you call wealth, like a ship."

Dhruva said: "Mother! My heart is no longer disturbed because of the bad words of Suruchi. I do not keep them in mind. I will try to follow your advice, which is really great. I will acquire a place which is worshipped by all the beings of all the worlds. Suruchi is the beloved wife of the king. Uttama, her son, may enjoy the throne and I am happy about it, since he is my brother and since the kingdom will be offered to him by my father. I do not desire for something which is given to others. I aspire for something which is not yet given, not even to my father."

Parasara said: Having said so, Dhruva left his home and his mother. He travelled through many a city and reached a nearby forest. He saw the seven great Rishis, who walked before him, and followed their footsteps. They were all shining on their seats, dressed in the skins of black deer. He bowed down to them with great veneration and said: "O Noble Ones, I am the son of Uttanapada and my mother's name is Suniti. Out of despondency and detachment I approach you." Then the Rishis said: "O Prince, you are still a boy of four or five years. How can there be a cause for despondency in such a young one?" Then the boy narrated to them what had happened. The sages were surprised and talked among themselves: "See the nature of ruler's mind. It cannot bear the idea of something surpassing." They asked him: "If at all there is anything we can do in your favour, please explain." Dhruva said: "I do not aspire to money or the kingdom. O wise ones, I aspire for that position which has not been enjoyed by anyone hitherto. Teach me what I should do to achieve my end. See that I am placed high above all." Then Marichi spoke: "Really good position can neither be understood nor achieved without worshipping Lord Govinda. Therefore worship the Lord." Atri said: "The Lord is always greater than those who are great. He is the one Man in all men. He is the greatest of all beings by whom the Lord is pleased. Thereby you will acquire a place which cannot be aspired to by a competitor." Angirasa said: "All this world exists only within the

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body of the Lord of all Lords. You worship Him and you will acquire that place." Pulastya said: "All this creation is filled by the one light, the one ever-expanding principle called Hari. You worship him and be liberated into the highest of all conceivable states of existence." Pulaha said: "Indra could obtain the place of Indra by worshipping the Lord of the world. Worship Vishnu, the Lord of the spirit of offering exists in the whole creation as His own offering. He is the one living being in all those who live. Offer prayers to Him and obtain what others cannot obtain." Vasista said: "Offer your mind to Vishnu by meditating that He is your mind. You will achieve the three worlds as your own seat."

Then Dhruva answered to the seven great lights who appeared before him as the seven seers: "I bowed down to you, and the result is that you made me understand the One who is to be worshipped. I feel satisfied. To please the Lord, what should I meditate? How should I worship Him? What is to be done by me? How can I see the Lord favouring me?"

The Rishis explained: "Now you listen to our words as to what is to be done by those who want to worship the Lord of all Lords. The first step is to make your mind free from the objects around you. The whole world is an abode of many things, but the Lord is the abode of the whole world. Make your mind stable by remembering this. Detect yourself as the one who has his abode in yourself. Like this you can achieve tranquillity of mind. The mind wanders about in the environment in the name of the various objects and their natures. When the indwelling Lord of all these is remembered, the mind becomes tranquil. Then you will see the Lord as the globe of golden light. He is made up of the basic substance of creation. In it also he exists as its own Lord. Address him as follows: I offer myself to the living god who is the form of pure knowledge. Repeat this utterance and get yourself absorbed in it. This mantra is the outcome of self-manifestation. Your grandfather is himself an outcome of self-manifestation and the Lord is pleased by this way. You follow his footsteps. The Lord conferred upon him the highest accomplishment that can be conceived. You too will attain that state which is unattainable by knowledge of the three worlds. Worship the Lord of all perceptions and of the faculties of the senses."

CHAPTER XII

Having heard these words, the prince bowed down to the seven great lights. He found himself accomplished and entered the thick jungles of what is called "the sweet forest". This means that the boy could find his entrance into the sweetness of the experience of the Lord.

Once upon a time, this forest was inhabited by the great giant Madhu, the sweet one (ordinary beings understand the wisdom of the whole world as the world of the sweetness of intelligence. By the realised ones, the same world is understood as the sweetness of the Lord's presence). For this reason, this forest is called Madhuvana, the forest of sweetness. Once upon a time, the son of Madhu, Lavana by name, inhabited the forest and was killed

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by Rama's brother Satrugnu (the world "lavana" means the pinch of salt, or the sorrow which results from the indulgence of man in sensory pleasure. The name Satrugnu means slayer of enemies. It denotes discrimination which kills desire, indulgence and sorrow). Satrugnu had built a city named Madhura, after killing the giant Lavana (the term Madhura means that which brings sweetness. Discrimination brings the sweetness of real wisdom to experience and build life as a city of the sweet experience of the Lord). This place makes one free from all sins, and there the boy, Dhruva, stood in penance. He followed closely what was being imparted to him by the seven great lights. He imagined the Lord of all Lords pervading his whole personality and existence. His mind contained nothing but the Lord Himself. Thereby he could pervade all the existences and all the abodes of creation (since the boy replaced himself by the presence of the all pervading Lord, he could pervade all). Then the whole globe of earth felt that it could not contain him. The boy stood only on his left foot but the earth felt that it could not stand the pervasion of the boy. The earth felt that she was bowing down under his foot. The whole earth shuddered unto the very foundations of the various nodal points. All the streams, rivers and oceans of the earth shuddered by his very pervasion. All the Devas who inhabit the earth shuddered. A group of Devas called Yamas approached Indra and consulted him as to what to do (Yama is the duration of three hours which forms the eighth part of the day. All these divisions of time entered into the centre-forming consciousness called Indra). They attempted to disturb the boy from his meditation. Indra sent various gods in different hideous forms to disturb the boy. His mother Suniti took a holy bath, approached him, stood before him and cried loudly in piteous voice, because Maya, the great illusion, entered her mind to disturb the child in his meditation. The mother said: "My son, you were born to me after a great many sufferings and miseries. I wish you to save your body from the disaster of this penance. Withdraw from this fearful process of penance. I am helpless and alone. Save me, come to my aid. It is no proper for you to make your mother sorrowful by this process of yours. You are but a boy of five years. The penance you are doing is of a merciless and frightful nature. Save my mind from this sorrow. This is the age when you have to go round and spend time playing. Then it is time for you to study the scriptures. Then it will be the age for you to enjoy everything worldly. After testing the enjoyment of everything, then it will be the proper time for you to take to penance. I do not wish to see you destroying yourself with this great affliction of penance. Is it not your lawful duty to please your helpless mother? Anything is fit when performed according to its age and stage. It is really lawful and good for you to follow my advice. If you do not leave this penance I am going to leave my body before you."

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PURANAS AND THEIR CONTRIBUTION PART 25

Parasara said: As she was weeping with tears the boy did not perceive her though she was before his eyes. His mind was rapt absorbed in the meditation of Lord Vishnu. Then she said: "My child! Here are the fearful Demons. They are born in this forest and they approach you frightfully. Get away from this place, come with me." Then the Demons appeared all around, some of them with weapons in their hands, some of them with an array of flames. They made all sorts of frightful noises before him and threw all sorts of weapons at him. They jumped and danced to and fro. Many of them roared with jackal heads, yawning out balls of flames. The boy was threatened from all sides but he was in a yogic state with the Lord. Roaring words were uttered: "Kill him, kill him, cut him to pieces. Eat him." He heard the voices of roaring lions and screaming heads of camels and reptiles. It was all to frighten the boy. Since the senses of the boy were absorbed by the presence of the Lord, however, all these Demons did not exist to him. With his mind one-pointedly concentrated in the presence of the Lord, the boy did not see any second thing.

When all the sources of illusion had been exhausted, the Devas approached Lord Vishnu, the creator of all. They said to him: "O Lord of all the worlds, listen to us. We are being boiled by the eat of the penance of that boy, Dhruva. Like the light of the waxing moon, the penance of the boy increases day by day. We are really frightened by this penance undertaken by the son of Uttanapada and take refuge in you. We do not know whether the boy aspires to the throne of Indra, of the Sun God or of any of the gods among us. Shower your favour upon us, remove the thorn of affliction from our hearts. By any means stop the boy from the penance".

The Lord said: "Neither the throne of Indra nor the throne of the Sun God the boy aspires for. Nor is he thirsty for the place of any god. All of you go away and occupy your places. I take the responsibility to stop the boy from doing penance".

Parasara said: having heard this, all the Devas bowed down to the Lord and went back to their places. The Lord felt pleased by the absorption of the boy. He appeared before Dhruva with His four arms and said: "Prosperity and welfare to you, my boy. I am really pleased with your penance. I came to grant you whatever boon you ask for."

Having heard these words, the boy opened his eyes and saw the Lord, just like the One whom he meditated within his heart. The conch, the wheel, the club, the bow, the sword and the crown worn by the Lord were all according to the pattern of his meditation. His pairs stood and he felt the utmost humility before the Lord. He wanted to offer his prayers but he thought: "In what manner can I offer my prayer? What words can I use before the great Lord? I take refuge in him even to enable me to offer my prayer". Then he addressed the

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Lord: "If you are really pleased with my penance, please grant me as a boon the capacity to offer my prayers. I want to chant your prayers wholeheartedly. Even the very Creator, and others who are past masters of the Vedas, stand dumb-founded before you. How can I then utter my prayer? I am only a boy. My mind is replete with your devotion and that is all. But at the same time I have a desire to praise your feet. Give me the wisdom that will enable me to do so."

The Lord then touched the cheek of the boy with the edge of His holy conch. Instantaneously the boy became tranquil and began to praise the Lord who is the refuge of all beings, saying:

"Earth, water, fire, air, space, mind, will, the base background of creation and the base of the basic nature are all your manifestations. I bow to your light. The pure, the subtle and the all-pervading One, who is beyond the primordial background of creation, is all your manifestation. I bow to you, the person in all personalities and the person of all existences. In you the qualities stand manifest and you eat away all qualities into your presence. You are beyond the manifestation of the five states of matter, the five qualities, the creative will, the personality and the basic nature of all. You are the I AM of all. I pray to Thee as the ever-expanding principle unto eternity. O Lord of all Lords, king of everything that exists, I pray to Thee. I take refuge in your form which is beyond every form. By your expanse, magnificence and effulgence you are praised as Brahma by the learned. You can be felt only through yogic perception and stand unchanged as the infilling one of all that changes.

I see you as the One Lord with thousands of heads, eyes, feet and hands, since you pervade all those. As you touch the ground you stand by ten digits. Past and future find their present in you. From you comes the Creator, the self-born and the omni-born. Hence you are the Lord of all Lords. You have surpassed all dimensions, since you manifest as the above, the below, the horizontal and the vertical. From you comes this creation with its past and future. In you the creatures take shape and they are but your shapes. This whole creation is a sacrifice of yours by yourself. Ghee as your essence is sprinkled as your presence in the universal holocaust. You are the being who is sacrificed as the beast in the sacrifice. You sacrifice yourself as the individuals as you sacrifice them into you. From you emanate the sounds and from you the cosmic breath is breathed out. All measures are measured out from you in terms of time and space. From you our works emanate and to you we offer them. From you the horses emerge and from you the one-tusked and the two-tusked beings emerge. From you the cattle and from you the kine. From you all the beasts emanate. The Brahmins emerge from your face, the rulers emerge from your arms, the traders come from your thighs and the workers emerge from your feet. From your eyes the suns and from your breaths the winds emerge. The moon is born from your mind and fire comes from your mouth".

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**PURANAS AND THEIR CONTRIBUTION
PART 26**

“From your passage between subjectivity and objectivity is born the breath of life. Fire is born out of your mouth. From your navel comes the sky and from the arch of your skull is born the vault of space. The sense of direction is born of your power of hearing. From your feet all this visible world came into physical existence. As you inhale everything into yourself everything exists in its own seed, as its own nature, just as the banyan tree is concealed in its own seed. As the creation begins, it sprouts out from your seed just as the banyan tree sprouts from its seed and grows. We see you as the one not different from your own creation, just as we see the trunk of the banana tree not different from the folds of its own leaves. We observe you enjoying and creating consciousness as only one consciousness pervading in both forms. Though devoid of qualities your consciousness is to us an admixture of happiness and affliction. I bow down to the “manyness” of your unity and I bow down to the power of your becoming beings. Through your manyness you have grown into an infinity of variety and I bow down to that oneness. I bow down to your pervasion of “I AM” among the beings. You manifest as the primordial substance and as the person who inhabits it. You create yourself, take your own form and get yourself created. Thus you are the creator, the created and the creation. Among the various persons you are perceived as their own essence, the soul. Among the one soul you manifest as the many forms and in each form you exist as its own soul. You will take the shapes and you will know each shape from within as your own shape separately. Everything comes out of you and you manifest out of everything. To such a one, the All-Soul, I bow down. Since you dwell in every being you are the being in everyone. You dwell in my heart and hence you know what is there in my heart. What is it that I can ask from You? You know the desire of everyone since you pervade the inside and outside of everyone. Whatever is there in me as desire is fulfilled because I could see you as the one who filled me full.’

Then the Lord said to the boy: “Since I am comprehended by you, your penance is fulfilled. My vision never leaves anyone unaccomplished. Ask for something great according to your own liking, since anyone who sees me can get anything he likes.”

Then Dhruva said: “My Lord, you inhabit the heart of everyone. Don’t you know what is seen in my mind? Yet I will tell you what is there in my heart and is really difficult for me to attain. There is nothing difficult for me since you have showered you grace upon me. My stepmother told me that I was not fit to sit on the royal throne of my father since I was not born to my stepmother. Since I have seen you, the Lord of all planes of existence, I request you to place me in my proper position.”

Then the Lord said: “The position you have aspired for will be attained by you. Already in your previous birth I was satisfied by your behaviour. You were the son of brahmin who

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could fix his mind upon me. You knew how to serve your mother and father and how to discharge your duties properly. In course of time, you could secure a prince as your own friend. When you grew up into a youth you could see the splendour of the life of the son of a king and you aspired to become a prince. According to your desire and association now you are born as a prince. Really it is a rare thing to be born as a son to the great king Uttanapada. It is not possible for anyone to be born in the clan of Swayambhuva. Even in this birth you could worship me like this and hence you have attained the great liberation immediately.

The happiness of heaven and the three worlds for one who has offered his mind to me like you is nothing. Through my grace you will attain a place which is above heaven, the three worlds and the galaxies of planets and solar systems. Above the asterisms, the stars and everything, you are placed as the centre of the rotation of everything. Above the seven great seers who shine as eternal stars and above those who go round the space with shining bodies and above those who create the measures for all, you stand. Your mother Suniti will live near you for all times in the form of a star. Great is the splendour of purity for those human beings who gaze at you every morning and evening with veneration.”

Parasara said: Thus Dhruva could attain such a position by the grace of the Lord of all worlds and so stands he even today, unto eternity. He could attain such a position by rendering his service to his parents and by meditating upon the twelve syllabled mantram of Vasudeva (OM NAMO BHAGAVATE VASUDEVAYA).

Usanas, the preceptor of devas and demons, saw the splendour and perseverance of the boy and praised him: “What a wonderful example of penance, ability and accomplishment. Even the seven great seers have him before them. Even his mother has attained the great position of a star because she conceived this boy out of her womb. See how Dhruva climbs up the heavens. One who offers prayers to him will be liberated from all his sins and will thrive in the heavenly world. No one on earth or in heaven experiences a fall if he holds Dhruva in veneration. He who worships him lives long.”

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PURANAS AND THEIR CONTRIBUTION PART 27

Dhruva had two sons, Sisti and Bhavya. Bhavya's son was Shambhu. Sisti gave birth to five pure sons. Sisti's wife was Anuchaya. His five sons were Ripu, Ripunjaya, Vipra, Vrukala and Vrukatejas. Ripu married Puskarini, the daughter of Varuni, and gave birth to Chaksusha, the Manu, the great brilliant one. The Manu married the daughter of Prajapati. They gave birth to ten sons who are the lords of the ten rituals. Their names are Kuru, Puru, Satadumna, Tapsvi, Satyavan, Suchi, Agnistoma, Atiratra, Sudumna and Abhimanyu. Kuru gave birth to six sons brilliant as the fires. Their names are Anga, Sumanus, Swathi, Krathu, Angiras and Sibi. The ten sons of Manu are the ten members which create units of time and space. Prajapati is the cycle of the year. The six sons of Kuru are the six seasons conducted as six rituals by the six fires of Agni, who is himself the seventh and who manifests the six fires throughout the year.

Anga married Sunidha and gave birth to one son, Vena. Vena wanted to beget children. The Rishis conducted then the churning ritual with the right hand of Anga. From his right hand Prudhu was born. The whole earth was milked by Prudhu for the benefit of the creation. Prudhu means thickness, or the formation of a globe. Out of the fine matter of space (basic nature, Mula prakriti) the earth globe was squeezed, forming the gross minerals and plants, giving birth subsequently to the animal and human kingdoms.

Maitreya asked: How is it that the right hand of Vena was used for churning and how was Prudhu born of his seed? Parasara answered: Sunidha was the first daughter of death. She was given to Anga in marriage. Vena, their first born, was the grandson of death and proved bad for the creation. When he was installed on the throne by the sages, he began to proclaim: "No offerings, no charities, no oblations of any type! Nothing is to be done in honour of any God or anyone else except myself. I am the King, the Lord of all sacrifices and to me the whole things goes!"

The sages worshipped him and uttered the following words in the language of Sama Veda:

"O King, Our Lord, listen to us attentively. No doubt, the kingdom contributes to physical enjoyment. But the main purpose of a kingdom is the benefit of the people. We will perform the grand ritual for a prolonged time in the name of the Lord of rituals, who is Hari Himself. We worship him; since He is omnipresent and you also form a part of Him, you receive your lot in the grand ritual. Let Yajna, the work of the Lord, be dedicated to the lord of all works. Let Vishnu, the Lord of pervasion, be pleased through you and through all. Through us all your desires will be fulfilled by the same Lord. In whichever kingdom the Lord of all works is worshipped well, the people of that kingdom will have all their desires fulfilled and the Lord will confer everything upon the ruler and the ruled".

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Then King Veda said: "Do you mean that someone else is a greater ruler than me? Who is more fit to be worshipped than myself? Who is that Hari of whom you speak as the Lord of all works? Do not speak before me about Brahma, Vishnu, Sambhu, Indra, Vayu, Yama the god of death, the sun-god, the fire-god, the god of water, Dhata, Pusha, Bhumi and the moon. There is no end to these gods when you begin speaking about them. All these gods, no doubts, have their powers to bless or curse. But, poor fellows as they are, they have to stand as the various parts of the body of a ruler. Try to understand this and try to do what I say, in obedience. Hence I say no offerings, no sacrifices and no charities to anyone else. Just as it is the duty of the wife to offer hers services to the husband, so it is the duty of the ruled to offer their services to the ruler. Honour the Law. Honouring my word is honouring the law, in your case. You are the twice born and you must understand this". The sages replied: "All this world, my lord is only the result of the evolution of the oblations of the grand ritual, the sacrifice of offering. Give us orders to accordingly and let there be no breach of the law in your orders."

Parasara said: Even though King Vena was induced again and again towards a lawful offering, he did not accept it. Then the sages got furious and talked among themselves: "Let us put an end to this thing. This fellow has the audacity to refuse to accept the existence of the eternal Lord who is without a beginning or an end. Blotted he is by the sin of misbehaviour." They directed then the sharp edges of the kusa grass against him with the power of great mantras and killed him. When he was dead, they saw a spark glowing and developing into lawlessness all around. Since there was no ruler, the spark of lawlessness worked out in many minds as theft and robbery. Many people in the kingdom began to live as thieves and robbers, growing fond of each other's possessions. The sages saw the spark ever moving among the many people. They saw that the king had died without leaving a son to take his place as ruler.

They took then the right hand of the corpse of King Vena and rubbed it against his thigh, churning and uttering great mantras. A male was born out of the thigh of the king. He was a curved dwarf, like the scorched, burnt trunk of a tree. In great hurry he asked the sages: "What shall I do?" They replied: "Sit down", and he was named Nishada. His children were called Nishada as well; they occupied the mountainous areas of the Vindhya and lived as highwaymen.

The sages once again churned the right hand of the king against his thigh. A son was born who was valorous and virtuous, shining verily like the pure fire of the sacrifice. He was named Prudhu. A bow, some arrows and a shield fell from the skies and became his. All beings were pleased. Even King Vena, who had left his body, reached heaven thanks to the birth of a good son.

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PURANAS AND THEIR CONTRIBUTION PART 28

Then all the great ones gathered and approached Pruthu, the son of king Vena. All the oceans and rivers brought glittering gemstones and pure water from all directions to perform the sacred bath of the boy. Brahma, the creator, the father of the forefathers, came with all the gods and the children of Angiras. (The children of Angiras are the same gods who are made to gather into the various limbs of the living organisms by the Creator. They work as the intelligences governing the functions of the various organs and senses of the living beings.) All the stable and movable beings approached the boy. (The stable beings are space and the cosmic intelligences. The movable beings are the Lords of Air, Heat, Light, Water, etc.) Then they performed the sacred bath and named the son of Vena as the monarch.

Brahma, the father of the forefathers, saw the print of the sacred wheel in the right hand of the boy and recognised him as a manifested form of Lord Vishnu. He was immensely rejoiced and ordered that the emperor, whose hand bore the print of the grand wheel of Vishnu, should become unimpeded and his valour should be uncommendable even to the Devas. Thus the coronation of Pruthu, the valourous son of Vena, took place in great royal splendour and pomp. He was placed on the throne in due and ancient fashion by all those who knew the tradition. Those who had been insulted and defeated by his father and those who had not accepted his father as emperor were all pleased and showered their affection upon Pruthu. They unanimously accepted him as their king. The water of the rivers was regulated, channelled and prevented from being washed away into the ocean under his rule. The ranges of mountains found comfortable paths and roadways for people to travel. Never his banner was lowered. The earth yielded fruit even where it was not cultivated. It gave food wherever people wanted. The cows fulfilled all the desires of the people and filled container after container with delicious milk.

Thus King Pruthu was born through the process of extraction from churning, in the great sacrifice of Brahma, the Lord of Creation. His auspicious birth took place on the auspicious day of churning. (This means that Pruthu is born as the maker of the tangible globe of earth with all its minerals and plants for the use of animals and human beings. The whole process took place in daylight or by virtue of the power of suction working through the rays of the sun.) Evidently he was born at noon on a Sunday. In the same sacrifice, two other beings were born, by name Suta and Magatha. All of them honoured and worshipped Pruthu for his high birth.

Then emperor Pruthu bowed to the Brahmins with clasped hands and said: "Since I am born today I do not know what to do. I do not know what are our virtues and what is to be done for the public good and fame. What is it that is praised and what is it that is to be followed?"

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What is it that is fit for us to uphold? Tell me all this." The sages answered: "Our emperor is of great valour. Whatever work he does becomes our work. Whatever is praised by you as virtue becomes virtue to us."

Parasara said: Having heard this, the king was overjoyed. He said: "One becomes famous and gets good name by following the virtues. By whatever virtues you praise me I begin to learn those virtues as my qualities and I always approach you by doing those things to you. Whenever there is something to be avoided by me, you tell me. That I will avoid for your good." Thus the emperor took this decision. Suta and Magatha began to praise the emperor with all the virtues that indicated his future work as an emperor. This they did with all wisdom. They said in good voice: "Truthful in words and charitable in disposition is this emperor. This Lord of the people is devoted to truth, respect of public opinion, affection, forbearance, conquering and subduing evil. He knows the law that sustains. He is faithful, sympathetic and agreeable in speech. He honours the honourable, respects the respectable, performs the sacrifices, is favourable towards the upholders of the path of Brahma and affectionate towards the well-behaved. In dealing with others, he applies his policies with a sense of equality towards enemies and friends." Emperor Pruthu gave good ear to the praise of Suta and Magatha. He made up his mind in his heart to follow the same path and to do deeds accordingly. He then ruled this earth and performed various sacrifices full of offerings and payments.

At that time, his subjects came hunger-stricken from various parts of his land. This was because all herbs, shrubs and plants had previously failed, during the period when there was no king for a certain time. When asked by him, they narrated the cause of their approach: "O! King of Kings! At the time when the earth had no king, all plants perished and failed to give fruit to the people. You are given to us by the Creator as the one who creates our profession and livelihood. A ruler proves himself a ruler by creating livelihood (not by mere offering and charity). We are with bodies and we demand food through appetite. You are the enlivening herb offered to us."

Parasara said: The emperor was angry and took his divine bow and arrows. (The bow is the rainbow, the symbol of rain, and the arrows symbolise showers.) He went round the earth swiftly. The goddess Earth was afraid of the anger of the emperor and ran hither and thither assuming the shape of a cow. In fear she ran into the various Lokas, up to the plane of Brahma. Wherever the earth fled with all its beings, there she saw the emperor, the son of Vena, facing her with his raised weapons. Then she realised his valour and said: "I am shuddered of your arrows and seek your protection. It is a great sin to kill women. Why do you attempt to do such a sinful act in particular?" Pruthu answered: "By your misbehaviour, many thousands suffer. Why do you not see? By killing the one who afflicts the many I will be the doer of a good deed." Then the earth said: "For the sake of the welfare of your people you want to kill me. At the same time you will deprive them of the very basis of their

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existence." Pruthu said: "You disobey the Law and my command. Therefore I can kill you and sustain all beings of this earth by the power of the synthesis of my Grand Soul!" The goddess Earth bowed down again and again. She stood shuddering and felt ashamed to stand before the emperor. However, she said: "All things become possible by skill. I will tell you the skillful way and if you are pleased, follow me. If you wish, I am ready to return all fruit-giving herbs to you in the form of my milk. For the benefit of the beings, bring my calf to me bound by a rope. Then I will shower my milk. Make me shower my milk and all the earth will receive the seed of the fruit-giving herbs.

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PURANAS AND THEIR CONTRIBUTION PART 29

Parasara said: Then emperor Prudhu, the son of Vena, began to stimulate with the edge of his bow the various mountains. Hundreds and thousands of mountains emerged out of the earth, which was rendered rugged with depths and heights. Previously there had been no plant life, hence there had been no agriculture. There had been no animal life, hence no tending of cattle. There had been no trade and commerce, no exchange of wealth. It was only after emperor Prudhu came into power that the Earth became rugged with rocks and mountains and made its valuable minerals available to its children. People gathered in groups wherever there was horizontal land available with streams of water flowing. They found the source of their food in the form of fruits and roots. Even then emperor Prudhu saw that it was very difficult for the people to extract, prepare and eat their food, since everything was primitive and there was no order. He then invited Manu, the son of the self-born, converted the Manu into a beautiful calf, led the calf to the Earth, which was standing in the form of a sturdy cow, and made the calf stimulate the Earth for the outpouring of its milk in the form of the wealth of the Earth. The emperor then milked the cow and the milk became the various types of seeds and trees. In this way the emperor created food for the welfare of the beings of the Earth.

This means that the emperor established the Manu as the first ruler and law-maker among the human beings. Manu made the laws and then wealth began to be distributed according to statecraft. Since emperor Prudhu gave food and sustained the life of the beings of the Earth, he was the real father of the beings. The Earth stands as the bearer of all species since that time. The wealth was properly distributed among the beings by the great sages, devas, saints, gandharvas and pitrus (the forces of nature and the intelligences of creation). According to individual merit, the wealth was distributed and the calf also received its due. Even the rulers, law-makers and government officials were paid by the same sustenance, the fruit of the Earth. Thus the Earth was trained to bear, to nourish, to nurture, to channel and to distribute. Such is the splendour of the valourous emperor Prudhu, the son of Vena. Through his kindness towards his beings he was called their king. One who reads and understands the holy biography of emperor Prudhu will be freed from the effects of his past evil deeds. Even the effect of a bad dream or concept is made null by listening attentively to the story of the birth and splendour of Prudhu.

CHAPTER XIV

Prudhu begot two sons, Anthardhana and Havirdhana (darkness and light). Anthardhana begot Sikhandini (the flame of fire or the spectrum). Havirdhana married Dhishana (will), who had six fires (six levels of consciousness). Their children were: 1. Prachinabarhis (the tuft of rays in the east), 2. Sukra (the white light or the fertilising tissue of space), 3. Gaya

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(the pleasure of existence). Prachinabarhis, the brilliant one, became the first Prajapati (a round or unit of time which bears a unit creation). Havirdhana means the sowing of the food of the gods in space, or the manifestation of light, whereas Anthardhana means the unmanifested light which we know as darkness. To sow the food of the gods in space, Havirdhana spread the sacred kusa grass with its edges towards the east. Hence his child was called Prachinabarhis (the sacred grass is a symbol of the sun's rays which begin to shine from the east). Thus Prachinabarhis was known by everyone as daylight. His valour was really great. He married Savarna, the daughter of Samudra. Samudra means the ocean of life in space, since it includes all mudras or moulds of future forms. Savarna means "of the same colour". Space temporarily assumes the same colour of the light that is born. They begot ten children, called the ten Prachetasas (the ten awakenings which we call the ten directions around a given point). All ten were past masters in the science of archery. That means they prepared their bows in the form of the various arcs which became latter the orbs of the various bodies. All of them follow the one law which is not different for each one. This means all of them manifest from the same geometrical centre. All of them performed the same type of penance (tapas). Tapas means penance, but also light and heat. All ten Prachetasas made the same light and heat manifest in ten directions. They lived in the waters of the ocean and performed penance for ten thousand years. This amounts to one thousand divine years, or one day of Brahma.

Maitreya questioned: "Tell me why the Prachetasas performed penance for such a long period under the waters of the ocean. You are competent to explain."

Parasara said: Their father, the one Prajapati, honoured them and placed them in a position to create the generations of the various beings. He called them and said:

"My sons, I was ordained by Brahma the four-faced to beget you and to appoint you to multiply the beings. I repeat the same command to you. Never forget to multiply the beings. Do what I say and be honoured by it."

Having heard the command of their father, the ten princes obeyed and questioned him thus: "Father, by what type of act can we multiply the beings on Earth? You are competent to explain it to us." Their father said: "Venerate and worship the all-pervading Lord Vishnu without any doubt in your mind. No one can achieve anything by following any other method. Worship Govinda, the Lord who pervades all forms, and you will be fulfilled. To know the law and to follow it, to know its use and to be fulfilled by it, and finally to enjoy liberation from all these, you have to worship the Lord. Brahma, the creator, first begot this creation by absorbing himself into the Lord through meditation. By worshiping the Lord you will attain the expansion of the beings."

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The ten sons of Prachinabarhis received this command and went into the waters of the ocean, wherein they got immersed. There they made great penance for ten thousand years. They placed their mind in Narayana, the One Goal and Background of all planes of existence. Verily in Him they stayed. They praised Him who confers boons upon those who pray.

Maitreya asked: "Really the prayer that the ten Prachetasas uttered must have been a pious and grand prayer. Will you be kind enough to repeat that prayer to me?"

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PURANAS AND THEIR CONTRIBUTION PART 30

Parasara said: Maitreya, I will repeat the prayer offered by the Prachetasas. Follow it attentively:

"We bow down to the Lord, The Most High, who is the beginning and ending of all creation, in whom stands eternal the goal of all our words uttered. We worship that Light which is the beginning of all, and which has no parallel to anything ranging from atom to eternity. You stand as the birthplace of all that is stable and moving. Our day is your first shape, our night is your existence beyond shape. Our twilight is your form as time. You have taken the shape of Soma, the ambrosia and essence of all life, and you are daily being consumed and enjoyed by the Pitrus. (The Pitrus make universal life individual and keep in equilibrium the consciousness of the created entities so that they can enjoy what we call their span of life.) At the same time you destroy our darkness by your sharp and positive rays shining through the firmament. Hence we praise you as the abode of the warmth and coolness that permeates the waters of life through your spirit as Sun God.

The principles of sound, touch, shape, taste and smell have you as their abode. You are shaped and solidified by them and hence this earth globe takes its shape from your hardness. We bow down to your manifestation as water, the womb of all worlds and the germinator of the seeds of all beings. We bow down to your pervasion as fire, which is the mouth (the tool for consuming) of all Devas and by which the Devas live upon oblations and combustions. Even the Pitrus live upon your fire-form. We bow down to your form of Vayu which takes its birth in space and exists in the various bodies as the five pulsations that produce the various behaviours. We bow down to your boundless form of space which provides opportunity for the living beings to exist and which stands pure and untouched forever. We bow down to your dark and mysterious manifestation which stands as the nucleus of all senses, organs and their objects in the constitution of a living being. We bow down to your form of Will which continuously receives objects of perception, which exists as the spirit of the senses and as the source of awareness, the indestructible letter of all destructible forms. We bow down to your Universal Soul which took shape as the inner implement of mind, which receives the objects of perception through the senses and offers them before the Indweller. We bow down to your nature, the duality of merging into which the whole creation disappears in the end in the same order of its emergence. We bow down to your spirit in all, the highest form of manifestation upon whose surface your pure quality of existence is understood as the individual being with its attributes by the illusionary perceiver.

We bow down to your splendour of pervasion and expansion, the highest of all the abodes and the seed of the unchangeable, unborn, unveiled and pure existence beyond attributes.

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As pervasion you are not long in the lengthy objects; not short in the short objects; not gross in the grossness of matter; not even an atom in the atom. You are not dark in darkness; not red in redness; not oily in oil; not grown in growing; not adherence in the adhering and not the body in any part of the body. Your pervasion is beyond the sky in the sky, beyond touch in touch, beyond smell in smell, beyond taste in taste. In the eye you are not the eye, in the ear you are not the ear, in movement you are not the movement, in the word you are beyond the word, in the hand you are behind the hand and in the mind you are above the mind. Named as a being, you are beyond name; in a clan you are beyond clan. In happiness you are above happiness. In brilliance you are above brilliance and in every cause you are beyond the cause. In fear you are above fear, in illusion you are above illusion, in sleep you are above sleep, in the forms of old age you exist above age and in the deathless you are beyond deathlessness. You are the word beyond the vibration of sound. On the floating phenomena you are above floating and in involution you are beyond involution. You are before the beginning and after the ending of everything. Such is the highest abode of your pervasion. You are the higher principle; you are the ruling Lord, who assembles attributes in the form of the various beings but still you live beyond abode and shelter. Since our heart, tongue and eye cannot comprehend beyond this 'beyond' we simply bow down to you, that is all."

Thus the Prachetasas prayed to the Lord Vishnu and lived in their state of pure absorption and penance for ten thousand years amidst the ocean. Then the Lord showered His grace upon them by appearing before them amidst the water. He appeared as the blue colour of the unfolding petals of the night lotus. As he appeared on the back of Garuda the Prachetasas fell upon His feet, their heads touching His feet full of devotion. Then the Lord said: "I am pleased and I came to favour you. Express your wish." They prayed for the multiplication of the creation, as suggested by their father. The Lord granted what they wanted and disappeared when the Prachetasas came out of the waters.

As the Prachetasas conducted their penance the beings of this earth disintegrated since there was no protection. All trees covered the whole earth and there was no possibility for a little breeze to move. During these ten thousand years, people had no space to live or to move. When the Prachetasas saw the situation they grew furious. They began to blow out through their mouths air and fire continuously. The fire burnt the trees to ashes and the air blew up the remnants in all directions.

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PURANAS AND THEIR CONTRIBUTION PART 31

When King Soma witnessed the destruction of all trees, except a few, and saw the fury of the Prajapathis, he approached them and said: "O! You! The rulers of this Earth! Listen to me! Leave off your anger. I will work out a compromise of the plant kingdom with you. The Earth was at first roaming in the form of a cow. I therefore proposed to multiply cattle upon this Earth. To that end it was also proposed that the Earth be impregnated by the seed of plant life, though I maintained her virgin nature. Then I ordained that the Earth be a killer of trees to give birth to cattle and to multiply them. (Soma, the Lord of the Power of Assimilation and Taste, gave birth to plant life as a means for the sustenance and subsistence of animal life. This he did through the rays of the Moon. Thus Soma is often misunderstood as being the Moon.)

O! Prajapathis, let the Earth be impregnated by all of us, to multiply our generation as the various species of living beings. Let her be impregnated by your brilliance as half of her womb and let the brilliance of mine serve as the other half. From this womb will emerge a new Prajapathi called Daksha, the learned one. He will inherit my light as well as yours. Brilliant as the immanent fire of the various limbs, he will multiply the units of living beings. (The Prajapathis are the numerical potencies governing the nine numbers of creation and working as the foundations of the various measures of time and space. Soma is the Lord of Synthesis, who forms the centre and initiates the process of assimilation, thus giving birth to a new constitution. The whole unit becomes a new God, Daksha, who gives birth to the various vehicles of each constitution. He inaugurates his own process of work, called Daksha-yagna.)

In ancient days there lived a sage named Kandu (Kandu means itching and indicates the localised sense of touch.) He made great penance on the banks of the river Gomathi, (which represents the vehicle that contains the Sun's rays as reflections or the sense organs and the gross organs). Kandu was among the greatest of those who possess the scriptures of wisdom. (The sensations are those who are most learned about all outward existence.) The Lord of Devas had sent a damsel named Pramalocha to cause disturbance to Kandu. She approached him smiling and disturbed him for more than hundred years. (Pramalocha is the localised identifying consciousness of the individual, who makes him feel the universe as his environment. Thus it disturbs the constitution for more than hundred years, the probable span of life of a physical human constitution. She works as the continuous objective stimulus to produce responses from the subjective consciousness.) Then Kandu fixed himself in the hub of mandara, the South pole of our Earth. (This indicates the creation of the lower end of the vertebral column with its set of reproductive faculties and organs in the human constitution.) There the Sage Kandu, the knower of All, sat down with his mind entangled in all the objects of the senses. After some time Pramalocha said: O! Great One! I now want

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to go to heaven." (Heaven is the original abode of Pramalocho, the Divine damsel. She wanted to seek higher expression for her stimuli.) She waited for favourable orders from that holy Brahmin (a unit of Brahma or consciousness). Being attached to her for a long period his mind was much longing for her prolonged presence. He said: "My sweet one! Live here with me for some more days." Having received this order from him, she lived with him for another lease of hundred years, during which she enjoyed all the objects of pleasure along with him. Then she said: "My Lord! Be pleased and allow me to go to heaven!" Again he said: "Live with me for some more days." Again another lease of hundred years and more passed. Then she smiled with attachment and affection and said: "My Lord! Now I have to go." Then the sage caught hold of her and said: "For a little more time, please smile and make me smile. Then you can leave for a very long time." Afraid of his anger and curse she lived with him for a little less than two hundred years. As she requested him to allow her to go to heaven again, he said: "Please stay". Out of fear of being cursed and out of sympathy towards the Brahmin she never left him. (Once there is the formation of these two consciousnesses, response and stimulus, they form a spark and do not get separated for aeons of time. At the end of the span of life of each physical body, stimulus tries to escape into space, but the cumulative being of responses forms a habit to keep the stimulus in suspension and to take birth into a new constitution. This is the effect of Vasanas, or associations, being carried from birth to birth).

As the great sage indulged in the happiness of her association, his love for her began to grow younger and younger through multiples of nine. This is all due to the mischief of Manmatha. (Manmatha is the taste which the unit of mind develops for developing its own centre and for churning responses to the various stimuli.) He enjoyed her night and day. One day the sage Kandu was going out of the Ashram in a hurry. Pramalocho asked him: "Where are you going?" He answered: "My sweet one! The day is complete and I am going to offer my prayers to Sandhya, so that there be no evasion of the required rites." She then laughed and said: "Wonderful! Your knowledge of all dharmas indicates that at last today the day is coming to an end. After many many hundreds of years you discovered that the day is coming to a close. You did not say so all these days in the past." Then Kandu said: "Why? This morning you came here and appeared before me on the banks of this river. It is only this morning you have entered my Ashram after I finished my Sandhya rites. Now it is evening and I have to perform the rites of twilight again. Why do you laugh and make fun of me?" Pramalocho said: "It is true, no doubt I came in the morning, I do not say that you do not speak the truth. But the time that passed since the morning I came is more than many hundreds of years."

Soma said: "Then the Brahmin felt ashamed and bashful. He hid his face and questioned: "Please tell me how much time has passed since you came here and played with me." Pramalocho said: "Literally it is seven hundred years, six months and three days." Kandu said: "Do not make fun of me. Tell me the truth. I still think that the time I spent with you is

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but one day." Pramalocho said: "How can one utter untruth in the presence of a learned, holy brahmin? How can I speak untruth today after following your footsteps and having lived with you for such a long time?"

Soma, the narrator, said: "O! Prajapathis! Sage Kandu came to know the truth and said to himself, 'Fie to me and to my filthy behaviour proposed by myself. All my penance is lost. Wisdom, the only wealth of a Brahmin, is lost. After all, my discrimination is totally lost by the frail mansion of glamour built by a lady whom I did not know. Now at last I realise that the light of wisdom is only for those who conquer themselves and live above the six waves of disturbances. Fie to my mind which is under the powerful grip of desire. All the austerities, all the knowable facets of wisdom and all the causes of acquiring wisdom are taken away from me by attachment, the narrow passage to hell.'

Kandu, the knower of all dharmas, accused himself and said to his damsel, who sat near him: "O! dirty sinful one! You have done all that you could to me, with your behaviour. You lived here and created confusion in me only to help the king of the gods. I do not turn you to ashes by my fiery wrath. I lived with you and friendship requires but seven steps to walk with. In fact, what is the harm you have done to me? Why should I express my wrath against you? After all, it is my own weakness that I could not conquer my senses. You wanted to help Indra by spending away all my penance. You are but a container of all glamour that is to be detested, go away from here."

As the sage uttered these words, she perspired with fear and shivered to the core. She was turned out of the Ashram and as she took off to the skies her sweat sprayed upon the foliage of the Ashram trees. She skipped in the air from leaf to leaf, showering the droplets of her sweat upon the beings of the Earth. Before she left she was pregnant, but all the trees attracted the contents of her womb, which the wind unified into a synthetic whole. A beautiful girl named Marisha was then born. She was born on the tips of the trees. I took interest in her and fed her with cattle milk. Now the trees will present that girl to you and you will withdraw your wrath against the trees. Let the remaining trees live, along with the other beings. Now she comes out, the daughter of Kandu and Pramalocho, and also my daughter since I brought her up. After the events described, her father, Kandu, left his Ashram and reached the Mount of Lord Purushottama, where he worshipped the Lord with one mind and meditated with his hands up. He is still standing there like that. (Life was first created in space as a centre of response around the various stimuli. It was first contained by the water of the Earth, then distributed among the plant life and the animal life.)

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PURANAS AND THEIR CONTRIBUTION PART 32

Then the Prachetasas said: "We want to know the one-pointed meditation of Kandub, by which he could comprehend the whole creation of the creator. What was the prayer he offered to the Lord?"

Soma said: "He Prayed thus: 'Lord Vishnu is the shore beyond everything. He is the shore of the shoreless expanse. He surpasses all those who surpass and He is the one significance of all those who live. He is the shore of the creator's comprehension and also the shore of the higher concept of everyone. Everything has its cause, but He is the cause of everything. In all actions he is the one who assumes the roles of the doer and of the thing done. Thus He saves everyone. He is the Lord of the Creator and the Creation. He is the one indestructible letter uttered by the Creator, He is the eternal, everliving principle. He is never touched by all the progress and decline of everything. May the defects of attachment in me dissolve in Him as I think of Him.'

This prayer is called the shore of the creator and Kandub was accomplished by this prayer. One who prays to the Lord like this or one who listens to this prayer attentively will be freed from the sins of desire and get accomplished. In her previous life, Marisha, the good lady, who was a childless widow, prayed to the Lord and pleased him with her devotion. When she worshipped Lord Vishnu, He appeared before her and said: "Ask what you desire". Then she said: "In this life my span became meaningless, since I am widowed in childhood, without a child. May I live long in company of my husband in every birth. Then by your grace give me a son who is as great as the Prajapathi himself. Let me be born beautiful and wealthy. Let everyone feel delighted to see my face in every birth. Let me be born free of mother's womb in every birth."

As she bowed down the Lord raised her and said: "From the next birth onwards you will have ten valorous, famous and virtuous men as your husbands. (As life undergoes evolution from plant life to animal life, it enjoys the presence of the five sense organs and of the five gross organs, ten in all.) You will also beget an offspring who is a great soul and who can overcome others. He will be endowed with all the qualities of the Prajapathis. He will inaugurate a lineage of beings in this world. By his birth all the world will be fulfilled. (This is the birth of mind in the animal and human kingdoms.) Also you will be born as a beautiful and virtuous lady, and your birth will not take place from your mother's womb. You will please everyone in this world. (The birth of the mind takes place in the child, not in the womb.) Hence that lady, Marisha, became the wife of you ten princes."

Parasara said: "All ten Prachetasas accepted her as their wife by the word of Soma. They gave up their anger towards the trees and took Marisha as their wife. (The ten organs were

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born as the ten princes in the body of animals and humans and stood separate from the plants.) To these ten princes a son was born by Marisha and he became the one composite Prajapathi, called Daksha, the great one, who became a Brahmin in the ancient days. (Daksha is the prototype of the human being with the mind, the ten organs and their objects, with the help of which he lived as the great god sacrifice.) Then Daksha, the great, did much for the welfare of creation. By way of reproduction he begot many sons. He gave birth to the higher and lower beings, to the quadrupeds and bipeds. In obedience to the command of Brahma, the Creator, Daksha placed himself as the one who presides over the reproductive aspect of creation. Through his mind he begot fifty daughters. He gave the first ten in marriage to Dharma, thirteen to the Lord of Time, who were made to lead time, and the remaining 27 he gave to the Moon, and they were called Nakshatras. (The ten daughters given in marriage to Dharma are the centres of the ten organs in the body. The thirteen daughters given in marriage to the Lord of Time are the twelve months in the year, plus the thirteenth lunar month that recurs every fourth year. The 27 Nakshatras are the 27 divisions of the Zodiac according to the position of the Moon.) All these daughters gave birth to serpents, cattle, birds, Gandharvas, Apsaras, Danavas and all other species of the biological kingdom. From that time onwards, they begot children by the copulation of couples of male and female. (Reproduction necessitated the differentiation between the sexes and fertilisation.) Then they began to multiply within themselves generation after generation, by thought, sight and touch. All this was made possible by the great penance of the Siddhas. (The Siddhas are the principles in creation who shine forth as habit and which we call heredity.)

Maitreya said: "It has been told previously that the Prajapathi Daksha was born out of the thumb of the Creator. Now you say that he was born out of the Prachetasas by Marisha. This doubt lurks in my heart. By this story of yours you assure that Daksha is the son of Soma's daughter. How is it possible that Soma became the son-in-law of Daksha?"

Parasara said: "The birth and merging of beings is continuous and eternal. It cannot be understood with all its subtleties even by the great seers endowed with supervision. Daksha and the others are born again and again in every Yuga and go again and again into merging. He who can perceive will never be confused. Furthermore, you cannot say who is elder and who is younger among them. All of them emerge simultaneously, none is elder nor younger. The intensity of penance and the degree of magnificence decided the place of each of them."

Maitreya said: "Please describe the glory of the birth of the Devas, Danavas, Gandharvas, serpents and giants, in detail."

Parasara said "At first, Daksha was ordered by the four-faced Creator to reproduce the creation. Now listen to me as to how the whole thing took place. At first Daksha created the Rishis, Gandharvas, Asuras and the serpents only mentally. He saw that the beings he had

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mentally created did not multiply. Then he pondered over the real cause and process of multiplication. Through penance he discovered that only by the act of copulation between male and female it is possible to multiply the creation. He married Asikni (Fertilisation), the daughter of the Prajapathi Virana (sperm or seed). She was a light of great penance capable of conceiving the whole creation. For the sake of multiplication, he reproduced five thousand children. (Five thousand leading species of biological entities). Narada saw all the beings that were being multiplied. He approached them and spoke in sweet language.

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PURANAS AND THEIR CONTRIBUTION PART 33

Narada said: "O! you, who ride on the green horse! O! you, the valorous ones! You want to produce generations. Listen to me. You seem to be making your own efforts, without knowing what production is. Fools you are, who do not know what is inside and what is outside space, who do not know the above and the below of space. How can you reproduce when you lack knowledge of location in space? Your movements are hindered from above, below and sideways. This is because you do not understand the limitations of this earth. So I call you fools."

Having heard these words of Narada, they began to move away in all directions. Just like the rivers, which flow towards the ocean, they never returned to their original position, even today. Having seen these gods on the backs of green horses, Daksha, the son of the Prachetasas, once again produced a thousand sons by his wife Vairini. These thousand children with good horses heard the words of Narada and said to themselves: "What this sage says is true. No doubt we have to follow the path of our brothers to know the methods of the earth. Then only we can multiply the beings." They too followed the same path and went in all directions. They did not return even today. The brothers went to seek for their brothers and perished. Daksha did not know what to do. He got wild and cursed Narada. He once again wished to multiply the creation. He then created sixty maids. Ten he gave in marriage to Dharma. Thirteen he gave to Kasyama, 27 he gave to Soma, four he gave to Arishtanemi, two daughters he gave to Bahuputra, to to Angiras, and two to Brusaswa, the learned.

The first ten, who became the wives of Dharma, are Arundhati, Vasu, Jaami, Langha, Bhanu, Marudwathi, Sankalpa, Muhurta, Sadhya and Viswa. Viswa gave birth to the Viswadevas. Sadhya gave birth to the Sadhyas. Marudwathi gave birth to the Maruths. Vasu gave birth to the Vasus. Muhurta gave birth to the Muhurtas. Langha gave birth to Ghosha. Bhanu gave birth to the Bhanus. Jaami gave birth to the serpent path. Arundhati gave birth to all the province of this earth. Sankalpa gave birth to Sankalpa, the proposal to do anything positive.

The sons of Vasu, or Vasus, are eight in number. They are: Apas (liquid);, Dhruva (the Pole); Soma (the Lord of the Moon, who presides over music and the measures of time; Dharma (the Law which establishes the properties of things), Anila (the wind), Anala (fire), Prathyosha (the time before sunrise, or semi-subjective slumber of the beings), Prabhasa (dawn, or the objective consciousness of beings). Apas, or liquid, gave birth to four sons: Sthabdha (clotting), Srama (exhaustion or evacuation), Sranta (the evacuated state of beings), Dhuni (the spring of water).

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The son of Dhruva (the Pole) is Lokaloka, the one who merges beings into space and vice-versa. Soma, the Lord of the Moon, gave birth to Varchus (brilliance), who gave birth to Varchaswi (the brilliant one). Dharma, or the law, gave birth to Dravina (wealth), who carried out the combustions of the ablutions. Manohara, one of the 60 daughters of Daksha, was given in marriage to Sisira (winter). Siva was married to the wind god, whose son was Purojava (Speed). Another son of the wind god is Abhignatha (the imperceptible movement). Agni gave birth to Kumara by Sarasthambha (the stalk of the Sara grass). Kumara gave birth to Sakha (branching) and Visakha (its subdivisions), and also Nigamesha (the flow of the rituals). The son of Krittika is called Kartikeya. Prathyusha gave birth to Devala, the sage. Devala had two sons, who were wise and forbearing. Bruhaspathi had a sister who was a celibate of very high birth. She went round the earth quite detached, and her name was Yoga-siddha. Later she became the wife of Prabhasa, the 8th Vasu. She gave birth to Viswakarma, the progenitor.

Viswakarma is the sculptor of thousands of patterns and multiplied the gods by threes and tens. He is an artificer of gold and various jewels and was the greatest of all goldsmiths. It is he who made and designed all airships of the gods. Even the human beings make their livelihood through his sculpture. Viswakarma gave birth to four sons: Aja, the one-footed, Ahirbudhni, Twasta and Rudra. Twasta gave birth to Viswarupa, who made great penance. Kasyapa married the following girls: Adithi, Danu, Arishta, Surasa, Kasha, Surabhi, Vinatha, Natha or Thamra, who is always angry, Ila, and Kadru, and they had their own generations. The following eleven are the Rudras born to the Creator: Hara, Bahurupa, Thryambaka, Ushakapi, Shambhu, Kaparehi, Ryvatha, Mrugayvada, Sarva, Kamapali, Aparajita. They were made the lords of the three worlds.

In the previous Manvantara, the Devas were twelve in number. As time passed on, they had intermarriages among their generations and entered Aditi, who made them disappear. In the manvantara of Chakshu they were called Tushitaha. In the Manvantara of Vivaswata (our present one), they are called Adityas. In the Manvantara of Chakshu they were born as the sons of Marichi. In the present Manvantara they are born as the sons of Aditi, the daughter of Daksha. Their names are: Vishnu, Sakra, Aryama, Dhatha, Twasta, Pusha, Vivaswan, Savitha, Mitra, Varuna, Amsu and Bhaga.

The 27 girls who married Soma gave birth to children who were all brilliant and who made the world brilliant. Aristanemi, who married four daughters of Daksha, gave birth to 16 sons. Bahuputra, who married two daughters of Daksha, gave birth to four sons called Vidyuts (lightnings). Among them, Pratyangiras composed grand Riks (verses of the Rig Veda) that are honoured by the Brahmin sages. Brusaswa, the Divine sage who married two daughters of Daksha, gave birth to sons called the Praharanas (weapons). They form 33 groups and are called the eternal and cyclic Devas. At the end of every thousand yugas, they take birth of their own accord again and again. Even for them it is said that there is a time to emerge

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and a time to merge. Just as there is the rise and the set of the daily sun, so also there is a birth and a merging to these groups of Devas through yugas.

Diti gave birth to two sons, Hiranyakasipu and Hiranyaksha, by Kasyapa. Sage Viprachiti married Simhika. Hiranyakasipu had four sons: Anuhlada, Hlada, Prahlada and Samhlada. All four multiplied the generations of Diti and Kasyapa. Among them Prahlada was the most glorious, the most pious and the most devoted to Vishnu. As he kept the Lord in his heart through meditation, he could not be burnt by the fire of spite that emerged from his father. When the boy was tied down with ropes the whole earth quivered along with the very bowels of the ocean. As the body of the boy was crushed with weapons of unparalleled fury in the hands of the most frightful giants, it remained unaffected, since the boy's mind was filled with the presence of the Lord who knows no fall. The deadliest poison and the blasting flame caused by the giants could not bring about the end of the boy, who stood always with greater brilliance. As he was dashed down from mountain cliffs he continued to remember the Lord of all Lords. Life did not leave his body since his teeth had the grip of the meditation of the Lord. When he was thrown down from a mountain cliff by the King of the giants with all might the earth caught him tenderly. When his father ordered the wind god to dry up his life, the wind god lost himself in him, who had the Lord in his mind. As the eight elephants of the eight directions were asked to crush the boy down, they had their tusks broken on the boy's chest since the Lord was in his heart. As the priests of the Demon King produced deadly furies they could not find the end of the boy, whose mind played with the Lord. Just as the thousandfold magic of the giant magician Sambara was made to disappear in an instant by the whirl of the chakra of the Lord, the poison sent by his father and which he drank did not disturb his consciousness, which was with the Lord. Prahlada lived long and enjoyed a life of equality towards all. He treated others as he treated his own children and himself. He lived as a friend of all. He followed the law and the truth and he lived unpolluted. He lived as the abode of every virtue and as an example for all those who want to live a good and glorious life.

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**PURANAS AND THEIR CONTRIBUTION
PART 34**

Maitreya continued: "You have narrated the generations of the descendants of Manu. The cause of this world is the same cause of all and is called Vishnu, the Lord of pervasion. Now let us continue the story. Prahlada, the most virtuous of all the descendants of Dithi, was unaffected by fire and by all weapons of the earth. He did not cease to exist. He was tied hand and foot and thrown into the midst of the ocean. See what happened. The boy came out of the ocean unafflicted. Though he was hurled down hills he met nothing like death. It is all due to the grace of the Omnipresent One whose greatness you have already glorified. Unparalleled and incomparable is the valour of the boy's divine light. I want to listen to his story with great devotion and at great length.

Why was he treated so? Why was he exposed to the edges of weapons and why was he thrown into the very bowels of the ocean? Why was all that done to a boy who never knew any deviation from the Law? Why was he hurled down hill and dale? Why was he bitten by fearful cobras? Why was he thrown into the expanding flames of fire? Why was he left many a time in the abyss, exposed to the tusks of the elephants of the eight directions? Why did the great demons try to take away the very breath of his life? Why did the preceptors of the demons conduct sacrifices to invoke the devouring spirit, Kritya, against the boy? Why did Sambara, the ethereal magician, produce thousands of illusions against the boy? Why did the cooks from the kitchens of the demons supply deadly poison for the boy to drink? Of course, all these were assimilated by the boy, who kept his existence in the Lord. All these episodes which form part of the life incidents of that glorious soul, Prahlada, are worth hearing. What else gives greater pleasure? So I want to listen to the story of his life. It is really strange to see that the boy was not liked by the demons. Who is more able than he who kept his mind not different from Lord Vishnu, even at the time of great peril and fall? He was the one who can be really termed lawful. In fact he was always absorbed in the worship of Vishnu, the Lord of presence and pervasion. It is next to impossible to understand this spite of the demons against someone of their own clan who remained a devotee of Vishnu, the Lord of the Law. Even enemies do not hurt anyone like this anywhere. Then what to say of torturing their own boy, who is virtuous and exceptionally good. Really the incidents rouse my curiosity and I am eager to listen to the biography of this boy, who is the Lord of the clan of demons."

CHAPTER XVIII

Parasara replied: It is very good that you have questioned about Prahlada, the glorious soul. Now listen to his story at length. Hiranyakasipu was the son of Dithi. He was valorous to the

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extreme and brought the three worlds under his own control. He grew proud of the boons conferred upon him by Brahma, the Creator. He assumed the role of Indra and occupied the role of the gods of the Sun, the wind, fire and water. He proclaimed himself Soma, Kubera and Yama. He consumed the offerings to the gods. All Devas were frightened and fled from heaven. They assumed human bodies and wandered hither and thither to conceal themselves. (The devas are creative angels who enter human bodies and wander as human beings, in whom all devilish instincts are admixed.) Hiranyakasipu became the Lord of the three worlds and led a life of pomp and wealth. The Gandharvas sung his glory and he enjoyed all types of pleasures within his reach. As he got himself deep drunk all demi-gods worshipped him. Some played with musical instruments songs to his glory and some others uttered slogans about his success. With pleasure they played before the Lord of the demons. As he kept his spirits up with intoxicating drinks the heavenly dancers played before him.

His son, Prahlada, was a pious soul by birth. As the name indicates, he was always playful. He was kept with a teacher to be educated. One day he was taken into the presence of his father, who had been indulging in drink. The father saw the boy bowing down to his feet in great veneration. He said: "My boy, read out something to me from the essence of what you have learnt from the Gurus."

Prahlada said: "Father, by your order I will read out, please listen. I will read out what is there in the innermost layer of my consciousness. I bow down to the cause of all causes, the Lord of Bliss, the One who is without beginning and end. It is the Lord of pervasion, Lord Vishnu, whom my heart accepts as the real source of bliss." Having heard this, the Lord of the demons got furious and spoke with the preceptor with pursed lips: "You pseudo-Brahmin, what is all this? To insult me you teach my son all sorts of filth in the name of my enemy's praise." The preceptor answered: "My Lord, do not be angry. Your son never follows what I teach. What can I do?" Then the king asked the boy: "Your preceptor says he never taught you this. From whom have you gathered all this wool?" Prahlada answered: "The one preceptor of all three worlds is Vishnu, the Lord of pervasion Himself. But for Him whom can we know as the Instructor of instructors?" Then the king asked: "Who is this Vishnu of whom you repeatedly prattle? You say that He is the Lord of all worlds. Don't you feel ashamed to speak such words before me, the Lord of all worlds?" Prahlada answered: "My father, please listen. Since the Lord of all Lords is the whole universe itself in the form of His pervasion, He cannot be subjected to words and syllables. He exists as the object of meditation in the hearts of all Yogis." Then Hiranyakasipu said: "You are a fool to call someone else the highest Lord when I am here. It seems you wish to meet your death in my hands today." Then Prahlada said: "Father do not be angry. There is no reason for you to feel angry. The Lord of pervasion is not only a Lord to me. He is the Lord to me, you, the whole creation and the creator himself. In fact, He is all these entities, since He comes down as all these." Hiranyakasipu said: "You wicked fellow, you seem possessed by a wicked force. Who is the sinful rogue who engrafted this filthy idea in your heart?" Prahlada answered: "The Lord

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possessed not only my heart, but the hearts of all beings of all worlds. Even in your heart there is the same Lord, who exists and spurs you into the various types of behaviour." Hiranyakasipu said to his attendants: "Take away this wicked rogue from my presence. Off with him. Let this fool be mellowed in the house of the preceptor. Do you know who has instigated this fellow into this type of attitude?" With these words he sent the boy once again to the preceptor. There the boy always honoured the preceptor and learnt wisdom from him.

After some time, Hiranyakasipu sent again for the boy and asked him to reproduce something from what he had learnt. Then Prahlada said: "Do you know, father, wherefrom primordial matter comes? Do you know wherefrom the Indwelling Dweller of matter comes? Do you know wherefrom the whole world is moving? The cause of all causes is proposed as Vishnu, the Lord of pervasion." The king cried out: "Kill this wicked fellow. His life is of no use. He destroys his own clan. He is a burning ember to our family."

By the orders of the king, the attendants took him off and tried to hurt him with all types of fierce weapons. While they were stabbing him, Prahlada said: "Do you know who exists in these weapons, in you, in me and in all the demons around us? He is the bearer of the divine weapon, the Wheel." Then the boy was not hurt by any of the weapons. He was once again brought to the presence of his father. The attendants explained what had happened. Hiranyakasipu said: "Do not be a fool. Take refuge in me. Why do you argue in favour of my enemy? I assure you all safety." Prahlada said: "When my mind is filled with the One who saves from the fear of birth and death, what type of tiny fear could approach my mind?" Hiranyakasipu said: "You take this ill-behaved rogue and expose him to the venomous fangs of the deadliest serpents. See that he is destroyed."

The attendants took the boy to the deadliest types of serpents, like Thakshaka. The serpents opened their mouths and tried to bite the boy all over. In his thought of the Lord, the boy found no presence of his body. Then the snakes talked to each other: "Our fangs are shaken. Our fangs dropped. The gems on our heads ceased to glitter. We burn in our hearts and we palpitate. Not even a peel of his skin is affected. Alas! We could not show our obedience to our Lord, the Lord of the demons." When he learned this, the king ordered: "You the eight elephants of the eight directions! You see that this boy is a supporter of our enemies. Crush him with your tusks and see him off." The eight elephants surrounded the boy, felled him down and began to crush him with their tusks. The boy was so much absorbed in the meditation of the Lord that he did not feel the presence of his body.

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PURANAS AND THEIR CONTRIBUTION PART 35

The boy, Prahlada, was absorbed in the meditation of the Lord while the elephants tried to crush his chest with their sharp tusks. They tried for more than thousands of times, but as the tusks touched his chest, they were broken again and again. Then Prahlada said to his father: "See how the tusks of the elephants, although they are tough as the weapons of Indra, are broken! See my strength. It is so because it is not my strength. It is the strength produced by chanting the name of the Lord who crushes down all beings in the end. This is the strength which destroys the many dangers and sins."

Then Hiranyakasipu cried out: "Oh! giants! Send back the elephants. Set the great fire ablaze. You lord of winds, increase the flames, so that this sinful fellow be burnt." By the word of Hiranyakasipu big logs were gathered and the giants set fires ablaze. By the order of their master they threw the boy into the fire. The boy said: "Father! The flames of the fire are well increased by Vayu, the Lord of the winds. Even then the fire is not able to burn me. I find the many patterns of flames in all directions around me cool as beds of blossoming lotuses."

Then the priests of the king, the descendants of the sage Bhṛgu, tried to pacify the king by skillfully praising him: "Oh! King! Control your anger. This is after all your own son. He is a little kid. He is not enough to stand your anger. Your anger is fit to be cast only towards great gods. We are here to discipline your boy. We will train him in such a manner that he will be able to destroy your enemies. Childhood is the cause of all shortcomings. More so it is with him since he is the son of the Lord of Daityas. It is not proper for you to cast your anger upon this kid. If the boy does not leave the side of Vishnu we will produce a great devil to kill him."

When the priests praised him like this, Hiranyakasipu asked the giants to take the boy out of the fire and to send him back to the abode of the priests. He lived there and daily he used to teach the other boys about Lord Vishnu during the recess periods. He would say to them: "Oh! boys of the Daitya clan! I will teach you about the highest truth. Do not think otherwise of me. Every creature attains birth, childhood and youth. Nothing stops time from being spent as days, months and years, until the creature attains its ugly old age. Then, believe, it goes into death. All this we see with our eyes. After death every being attains birth once again. It cannot be otherwise. This coming and taking birth cannot occur without an immediate cause. Observe all creatures. The cyclic incidents that occur from birth to death are all plated with conditioning, which is but misery. What they believe is happiness is nothing but quenching thirst and hunger, neutralising chill and heat outside. It is childish to believe that this is all there is to happiness. Trying to quench thirst and hunger, trying to neutralise heat and cold outside, are nothing but passing through a series of unhappy events. See how some people

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practise physical culture exposing their bodies to various troublesome practices and how they think that this is happiness. To the eyes dimmed with illusion even physical blows appear as happy things. See how the male and female struggle in sex and interpret it as happiness! In fact the body is nothing but an aggregate of physical cells, combustion and pulsation. What to say of the beauty, grace, attraction, brilliance and skill of this body! If the living being tries to seek pleasure amidst the hell of flesh and blood, fat and stool, urine and muscle, what to say of intelligence. In heat they try to have cold, when the body wants water they call it thirst. When it wants fuel they call it hunger. Thus they work out the process backwards and they call it their search for happiness. Oh! sons of the demons, to the extent that one depends upon one's clinging to the concept of happiness, to that extent one derives unhappiness as a reflection on one's mind. To the extent a creature develops associations of happiness to his mind, to that extent the incidents of unhappiness dig his own heart as many pegs. Whatever is there in his house or under his ownership is there in his mind. When the outward thing perishes, burns or is stolen away, its counterpart in his mind still remains in his ownership to trouble him. See how much sorrow awaits a creature when it is born and how much more sorrow awaits it as it fast approaches death. See how troublesome it is for the traveller to pass through the hell of Yama (the god of death) and how smothering to enter the womb. Can you imagine even a speck of happiness while in the mother's womb? Understand and be sure that all change, when it is felt, is nothing but sorrow. This is the content of what they call the ocean of bondage. And all this is made up of the one who pervades everything. Know Him as the Lord of pervasion, the truth of all truths. Take refuge in Him, this is the ultimate Truth. Never begin to believe that the living creature in this body is permanent. Birth, youth, old age and death are to the body and not to the indweller, who is one with the Lord of pervasion. I may be a boy but I strive hard for your upliftment. When one is a boy one expects happiness in one's youth. When one is a youth one should aspire for something progressive for the soul. When one is a youth one hopes to acquire something for one's future happiness. When one is old, nothing is left but the glamour of enjoying anything. The ability to enjoy is lost, although we continue to wish to enjoy. Thus the creatures are shifted by the power of vain hope from stage to stage, from age to age. They travel towards the things they desire and their thirst is never quenched. In childhood they are engaged in play. In youth they are engaged in the objects of the senses. In old age they are engaged in ignorance due to their incapacity. When old age comes they cannot stop it. It is therefore desirable to choose that which is really desirable even from childhood, when one is still full of energy. One should not identify oneself with one's childhood, youth and old age. One should objectify and observe them as the stages in the life of one's body. If you think that what I teach is not false, then you will immediately think of the Lord of pervasion. He will relieve you from your bondage and this gives me much happiness. When all other thoughts and memories make life a burden this recollection of the Lord gives you grace. Think of Him day and night and all your limitations will be destroyed. Understand that He lives in all living beings. Make friends with all of them, be a friend of all creatures. For all those who are born this is the only way which lifts them above all afflictions."

Text of discourses by Dr. E. Krishnamachaya, originally published in "MY LIGHT", the magazine of the World Teacher Trust, India

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**PURANAS AND THEIR CONTRIBUTION
PART 36**

"For all living beings on this Earth there are three afflictions: the affliction of the elements, the affliction of one's own deeds and the affliction of one's own vehicles. By knowing this, how can you develop hatred towards any being who is already suffering? When beings think of themselves, they lose their power, because it is limited to them. By giving pleasure to other beings, at least you are giving them strength. If you hate them you make them feeble. When beings bear long standing hatred towards each other, and bear enmity towards each other, they are to be pitied. They are suffering from illusion. Thus the wise will understand it. Hence they do not hate anyone. You are demons as long as you have different points of view. You come to a common understanding by virtue of my narration. Therefore listen to me when I speak the truth. The one who fills all beings is the Lord of pervasion. All this world around you should be observed as oneself. The wise treat others as they treat themselves without any difference. As I am so you are. Know this and be free from your demon nature. All of us therefore strive towards ultimate salvation. Know that the one who you are is not burnt by fire, dried by the sun, moistened by the moon, blown up by the wind or affected by the rain god, the water god, the siddhas or the giants or the yakshas or the snakes or the kinneras or the human beings or the hearts. Remember also that the one who you are is not affected by your own deeds, by fever, kindness, famine, pestilence or any disease. The one who you are cannot be affected by malice, jealousy, enmity, affections, poverty or covetousness. The one who you are is not touched by any filth, cannot be stolen by anyone. Offer your heart to the one who is in your heart. You will attain him and you will be himself. The essence of all is the one flow of pervasion, the pools in it are all illusion. Attain the one by observing equality. Worship of the lord in all beings is the real sense of equality. When he showers his favour upon you, there is nothing that you do not get. If you worship the law, the dutifulness, the meaningfulness and the enjoyability of anything independently, you do not get anything. Take shelter under the Tree of Totality that pervades everything and be sure that the fruit of liberation will come down to you from the tree."

The Danavas observed Prahlada's behaviour in the school. They reported the matter to the Lord of the Demons, since they were all afraid of him. Then the father immediately sent word to the cooks and told them: "Look at this boy, my son, who began to inculcate evil-mindedness in the other students. Since he stands as the preceptor of the crooked part, kill him without any delay. In everything he eats mix the deadliest poison. This sinner is to be killed without his own knowledge. Do not hesitate even for a while." They followed his orders and gave poison to the great soul, Prahlada. Whatever he ate, he offered to the endless, eternal one beforehand. It was his habit whenever he ate. The poison which he ate caused no change in him. Prahlada was as stable and normal in his mind as ever. He could digest the deadliest poison. The cooks noticed that he assimilated the poison. They came to the Lord of the demons, bowed down and said: "O King, we have given him the most frightful

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poison. He assimilates it along with his food." Then the King said: "Hasten, hasten. O Demons! Invoke the devouring spirit through your chanting, to kill him immediately." Then the priests approached Prahlada and tried to influence him with good and kind words. They said: "You are born of the clan of Brahma, the Creator, who is known by all the three worlds. You are the son of Hiranyakasipu, the foremost ruler of the Daityas. Where is the need for you to think of other gods, and Vishnu, the so-called endless one, as your source of protection? Your father is the father of all our clan and you too will be so in course of time. Leave off chanting your scripture which is filled with the brain of your enemy. Your father is to be praised by all of us and he is the great preceptor of all our preceptors." Then Prahlada said: "What you say is true. Mine is a great clan which is much praiseworthy. All the descendants of Marichi consider that our clan is great. It is also true that my father has done deeds that excelled all in this creation. All this I can understand. I know that it is true. I assure that this is not false. My father is the great preceptor of all our preceptors. There is not even the slightest illusion in what you say. I also abide by the law that one's own father is one's preceptor and is to be worshipped. I never transgress the law. I am definite about this. What is your conclusion?" Saying so he kept silent and kept his respect for the elders.

He again continued: "What harm is there if my elders are good in my view and the Eternal Lord is good as well? If you do not read ill of the Eternal Lord, I will explain something. The Law, its utility and fulfillment are known as the three objectives of a being. There is a fourth object (Liberation from the three) that is to be achieved by following the other three. The venerable Marichis, Daksha and others, practised the code according to the Law. Others derived benefit and got fulfillment by the Law. Those beings who could get the real essence of creation meditated upon it and got absorbed in it. Thereby they had their limitations destroyed and attained liberation. Wealth, splendour, greatness, wisdom, offspring and good deeds stand on one side. Liberation from one's own limitations stands on the other side. This is attained only by worship of Lord Hari. The twice-born assert that the object of Law-abiding, utility and fulfillment is only liberation. Whatever these great ones teach is the teaching of the Eternal One, there is no doubt. You are all respected by me since you are my Gurus. My power of discrimination is limited and you tell me if the teachings of the great ones about liberation are good or bad. Why so many words, there is only one Lord, who is the Lord of all creation. Doing and undoing belong to him. When assembled into a constitution He sits in the heart. He is the one who enjoys in us and the object of enjoyment as well. Excuse me for prattling like a child." The priests said: "When you are about to be burnt in the fires you are protected by us. Still you do not recognise and accept the fact. You are an idiot. If the devil of illusion does not leave you by our teachings, we will create the devouring spirit to destroy you." Then Prahlada said: "Who is to be protected by whom and who is to be killed by whom? One kills oneself by doing things that are not good. One saves oneself by doing things that are good. Everyone is born of his own deeds and one follows one's span following one's own deeds. Hence one should do good things even if it costs great effort."

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As he spoke the Brahmins grew furious. They created the devouring spirit which flames all round with clusters of flames. It was fearful as it took shape. The earth was damaged by its footsteps. With spite the spirit struck the boy in the chest with a lance. As the lance dashed his chest it was broken and fell down to the ground. With him whose awareness does not part with the Lord, the thunderbolt of Indra gets defeated. What to speak of a lance? The devouring spirit found itself invoked by sinners against one who had no sin. It turned against them, killed them and spent itself up. As the boy saw the demons being burnt by the spirit he exclaimed: "Save them! Save them, O Lord Eternal! You are pervading all this. You exist in the shape of this creation. You exist also as the creator of this creation. Save these Brahmins from the terrible flames they invoked!"

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PURANAS AND THEIR CONTRIBUTION PART 37

"Since the inner presence in all living beings is only Vishnu, the preceptor of all worlds, I pray to the Lord in all these Brahmins to see that they come to life again and live in safety. Since I meditate that all who like me and all who hate me are filled with the same Lord, I pray that these Brahmins, who behave as my enemies, be brought to life again. Those who came to kill me, those who gave me poison, those who have thrown me into fire and those who had me trampled under the feet of elephants, also those who made serpents bite me, are considered by me as among my friends. If this were to be true, let the priests of the giants be brought to life." As Prahlada uttered these words, all of them came out of affliction and stood happy and safe. Then they blessed him: "My boy! May you be longlived, valorous, strong and unimpeded. May you prosper with children, grand-children and wealth." Having blessed the boy, the priests approached Hiranyakasipu, the King of the Giants, and narrated to him what had taken place.

CHAPTER XIX

Hiranyakasipu came thus to know that the evil spirit could not kill the boy. He called his son and questioned: "I appreciate the splendour of your invincible powers. You are unperturbed and you show no reactions in your mind. Is this power natural to you or acquired by virtue of great mantras and tantras?" The boy fell prostrate, touched the feet of his father, stood up and answered: "This is neither acquired nor natural to me. This state is common to all whose heart can contain the awareness of the Omnipresence. If one can think of others in their own terms, things do not exist to one because they have no seeds. If one does not think bad of others, in the same way as one does not think bad of oneself, no sin exists to oneself. The wise say that the seed of sin is the attitude to afflict others by hard words or deeds. If the seed is allowed to exist, it begins to sprout. Then the results show something untoward. I am favoured not to think nor to speak nor to do evil to others. I am favoured to think of the One in the hearts of all. When the mind is filled with the same desirable Omnipresence, then where is the scope for a seed to sprout on the physical and mental planes? Where is sorrow, where is the result of the deed and where is past and future? All these do not exist to him in whom the Omnipresent Lord exists. Such should be the faith in the One who lives in all. One has to learn again and again from those who know and develop devotion to the Lord who lives in all."

They were standing on the topmost floor of the royal building. Hiranyakasipu became blind with anger and ordered to the demon servants: "Throw this evil fellow 10,000 miles from the terrace. See that his body lodges on a cliff so that all parts of his body break to pieces."

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Then the demon servants threw the boy off the building. The boy fell down but he was only thinking of God while he was falling. Since he carried the Lord in his heart, the earth carried him down safe. His father saw him safe with all parts of his body intact. Then he called Sambara, the deceptive magician, and said: "You know many ways of illusion. Kill this fellow with the help of your Maya." Sambara said: "I will surely kill the boy. See and observe my power to create illusion. Tens and thousands of illusions I produce." Then Sambara, the giant magician, created all sorts of illusions. All these illusions were understood by the boy as the One Lord Omnipresent. He stood tranquil and never had any evil feelings, even about the magician. In him also the boy saw the same god. Then the Lord sent the Divine Wheel for the protection of the boy. The Divine Wheel came and stood before the boy with its thousands of sparks. All types of illusion were burnt away. The father invoked the air god and demanded that the boy be blown off. The air god obeyed and began to blow. The boy invoked the presence of the Lord in his heart. The Lord in his heart inhaled all the air and the air god became helpless.

After all efforts were proved futile, the boy was once again taken to the house of his teacher. As he stayed with the Guru, he was taught morality, ethics and behaviour. Again when he was brought to his father, he began to reproduce all he had learnt. The father questioned: "Do you know how to behave with enemies and how to behave with your own people? Do you know how to behave with neutrals and how to behave with past, present and future? Do you know how to behave with ministers, generals, the inner and outer circles of administration? Do you know how to behave with your secret agents, your citizens, with those whom you suspect and those whom you believe? Do you know what to do and what not to do, how to do and how not to do? Do you know how to make an ingress into the forest and clear off the many thistles and thorns? Now tell me how all this has been explained to you by your Gurus. I will be very much delighted to hear all that through your mouth."

Then the boy fell prostrate before his father's feet and spoke with his palms folded in veneration like a lotus bud: "Father, all this has been taught to me by my Guru, and there is no doubt about it. But what I received is something different. The methods of prevailing upon others by winning over, by bribe, by creating splits and by punishment, all these methods were taught to me, but in vain. I see no friend, no enemy and no neutral. I therefore find that this knowledge of politics is of no significance to me. My father! Do not be angry! When nothing remains for me to attain, what is the use of these various methods for attainment? When the one soul exists in all and when the one soul rules all, where is place for friend or foe? In you the Lord exists as one, in me the same Lord exists as another. That is why I make no distinction between friend and foe. Devoid of the knowledge of the Omnipresent One, all these rules are only to multiply the use of vocabulary. They cause the seeds of evil. When all these things lead to the ignorance of conflict amidst plurality, how can this be wisdom? How can knowledge be stimulated in the minds of those who want to follow ignorance? He who sees lightning and takes it for fire to be used is a boy. A deed is

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understood as a good deed by its virtue of liberation from bondage. It is knowledge which leads the mind from limitation to liberation."

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**PURANAS AND THEIR CONTRIBUTION
PART 38**

Prahlada continued: "I came to understand that which is to be attempted and that which is non-essential, my father. I bow down to you and tell you what I feel. Sometimes one who does not think of getting a kingdom, gets it. One who does not think of money, gets it. Sometimes one who thinks of them does not get them at all. All great people make efforts to attain that which they think great. Even then, there are people who get it and there are people who do not get it. That is why I conclude that what we get and what we enjoy do not depend upon what we aim at. You see in this world that fools and imbeciles enjoy treasures and treasures. Even indiscreet ones enjoy pleasures and positions. Sometimes those who are not heroes inherit kingdoms and become rulers. Even immoral fellows get power, position and level. Therefore, we cannot understand the greatness of a person by his achievements. One who wants the highest wealth should endeavour to do the best of the virtuous deeds. The ultimate solution of all is what is called "liberation" (from self-inflicted bondage), and this can be achieved only by a sense of equality. The gods, the humans, the beasts, the birds, the trees and the reptiles, all have different shapes, but they are the shapes of the one who exists in all those shapes. All this world of motiles and non-motiles should be understood in this way. Understand how you exist. Similarly all other beings exist to themselves. This is because the one God exists as all these beings. When one knows this, then the Eternal Lord is pleased with oneself. When the Lord is pleased, this is the end of all troubles."

Having heard this, Hiranyakasipu stood up with uncontrollable anger and kicked the boy in the chest. He roared as if burnt with anger. He clenched his fist and rubbed it with his other palm. He stood as if he wished to kill the whole creation. He said: "O! My attendants, Viprachithi and Rahu! Tie this fellow tight with serpent bonds and throw him away. Do not delay. If you make any delay, then all Daityas and Danavas will follow the path of this sinful fool. Though corrected many times, this fellow praises my enemy. He always supports the evil side."

Then all Daityas immediately tied him down with serpent bonds and by the orders of their master they threw him off into the waters of the deep ocean. As Prahlada moved in the ocean, the whole ocean shuddered. The disturbed ocean crossed its bounds and there was disaster everywhere. Hiranyakasipu saw that the whole earth was taken by the flood. He said to his attendants: "O! Demons! Crush this fool upon the rugged surface of all mountains in the midst of the ocean itself. Fire burns him not. Weapons tear him not. Serpents destroy him not. He is not killed by winds, by poisons or by the destroying devils. He is not killed by illusion, by height or by a fall from the height. Unfortunately this boy stands before me as an evil mind. His existence is of no avail. Let the fellow be kept dipped in the bottom of the

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ocean, covered by big mountains, let he be kept there through millennia, and then he may die."

The Daityas and the Davanas kept Prahlada under the ocean and occupied the whole space with big mountain rocks. Then the boy stayed without movement in the ocean under the mountains and began to praise the Lord with his mind, absorbed in Him. Prahlada said: "O! Person in all persons! Soul of all worlds! I bow down to you, the Lord of fiery being, the one living Lord in all. I bow down to you, the abode of love and sympathy, the Lord in the form of this whole universe. I bow down to you, the god of those who are aware of Brahman, of those who do good, to such people and the cows, I bow down to you. The Lord who is the wellwisher of all the creation, I bow down to you. As the Creator you create, as the Protector you protect and at the end you end everything. I bow down to your threefold form. You are seen in the form of the gods, the demons, the angels, the accomplished ones, the serpentine beings, the musical beings and the melodies of creation. I see you in the forms of the devils, the giants, the humans, the beasts, the birds and the non-motiles. I also see you in the many reptiles, down to the ants. I see you as this earth, this water, this fire, this wind and this space. I also see you as sound, touch, taste, shape and smell. I also visualise you as the mind, the will, the soul, the spirit, time and the qualities that come out. You are all these and also you are the essence and the background of all these. You are knowledge and ignorance, you are our truth and untruth, our immortality and our death, our attachment and detachment. You are the work prescribed to us in the form of Veda. You are the one to enjoy the fruits of all the lots of work and everything in this creation is your implement. You are the spirit of all that is worked out and the fruit of all that. In me, in others, in all beings and all worlds I see only your expansion, pervasion, permeation, your splendour and your qualities. The Yogis meditate upon you, the ritualists give their offerings to you. In receiving their offerings you assume the forms of the Pitrus and Devas. Your form is the greatest since it includes all the universe with the tiniest and the biggest. Even the tiniest unit of creation has you as its Indweller. Your form cannot be understood and hence it should be meditated upon for the purpose of one's own absorption. All created beings express power and energy. That power is the manifestation of various qualities and is nothing but your pervasion. It stands beyond the words expressed, beyond the minds that think and live in vain hopes of their own. Your power divides the knower and the knowable and it keeps everyone beyond knowledge. Hence I bow down to that, your power. I bow down to you as the one world which comes down as the Lord in all these living beings that walk on earth. Nothing exists different from you though everyone exists different from you. Thrice I bow down to you who shines beyond the shapes and names and states of existence. The Devas worship all these forms as your Incarnations, hence they see you beyond all these beings. Those who see you within themselves get identified with you, the Lord, and stand as Lords. I bow down to you, the one I who witness all these. I bow down to your pervasion which is no other than this creation visible. I only care to remember you as the beginning of all these and hence, O! Lord! be pleased with me. You are the warp and woof of the texture of this existence.

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You are the symbol as your own creation and you are the support of everything that comes out of you. Where, wherefrom and who is all this? I bow down to that which is yourself. Since you exist in all I too stand as yourself. All comes from me and all exists in me and I am all. I am the indestructible, the Lord Himself. I am but a symbol of the Lord. I am the beginning and I am the end."

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**PURANAS AND THEIR CONTRIBUTION
PART 39**

Prahlada continued: "My Lord, the soul of the whole creation, I pray to you and your wheel of fiery fumes. You are the abode of grace and the living God in all, as all. Your shape is this universe and all the shapes are yours. You belong to those who know the all-pervading Brahman. You favour the cows and the Brahmins. You propose the good of the whole world. I bow down to you. In your creative activity you are Brahma, the Creator. As Vishnu, the protective principle, you protect the creation. At the end of creation, you work as the merging principle, named Rudra. The birds, the beasts, the stable, the movable, the ants, the reptiles, all are yourself, your forms. Earth, heaven, fire, water, air, all five are your own work. Sound, light, touch, taste and smell, all five are your perceptive forms. Mind, will, soul, time immeasurable, all are your own qualities and hence your own manifestations. You are the goal and accomplishment of all these. You are knowledge and ignorance. You are truth and untruth. You are poison and nectar. You are our proposal and withdrawal. You are the Karma prescribed to us by the Scriptures. You are the Enjoyer of the results of karma and you are its implements. You are the result of all deeds. In me you are, I do not find a second thing. The Yogis meditate you, the ritualists find you as their ritual and you are the God of the Pitrus who enjoy ablation and extraction.

Great is your form where the whole world exists, both as the gross and the subtle. The forms of the beings are subtle and the range of these forms is more subtle. The spirit in them is the subtlest of all. Subtler than this is your form, the form of the Oversoul of the whole creation. Indeed your form is something imponderable! I bow down to you. Your power, that pervades all, is imperceptible. It is beyond mind and expression, it is beyond the comprehension of the gap between the knower and the known. In fact your power beyond everything is the only adjective to you. I bow down to the OM which is the one living God in all. You being beyond everything, nothing is different from or beyond yourself. You distinguish yourself from everything, while nothing is distinguished from you. Thrice I bow down to my Lord, who has neither name nor shape. All the heavenly beings live in the meditation of the forms which are your incarnations. Since they cannot see your form, they see each other. You take abode in the hearts of all and you witness the auspicious and the inauspicious, as the Lord of all. I bow down to the witness and onlooker. I bow down to you from whom this creation is not different. You are the first cause of all the creation and I pray to you. In fact I am the very "I AM who is the eternal Oversoul, the Lord of all creation. In the beginning "I Am" called Brahma, the Creator. After the culmination of everything I am the One Purusha, the person beyond all concepts of existence."

CHAPTER XX

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Parasara said: "Prahlada meditated God as not different from the universe and himself. Hence he became one with the Lord and understood himself as the Lord. At that stage he remembered only himself to the exclusion of any other thing. He knew that "I am indestructible, the eternal Oversoul of the whole creation." The Lord of pervasion lived in him as wisdom. As he got this type of communion, union and oneness with the Lord, all snake ties were broken. All fish and whales in the ocean began to swim and roll. There was a big commotion in the ocean as a whole. It moved the whole earth with all mountains, forests and trees. The commotion lifted all mountains from upon him. They were removed. He floated above the surface of the ocean and caught the sight of observers. He again prayed the Lord, in this state of oneness with the Lord, with all his thought, word and deed.

Prahlada said: "I bow down to the significance of the accomplishment of all subtle and gross, perishable and imperishable, manifest and unmanifest significances; I bow down to his totality that surpasses and pervades the parts. You are the Lord of all and you are the sight without objectivity. You were covered and concealed by your qualities and attributes. Yet you are the prop, content and import of all attributes. Yet you have no qualities and attributes. It is a wonder that you always live as qualities and attributes. You are formed while you have no form. Hence you are the largest and minutest of all the parts. You are distinct as your forms on the background of your indistinct existence. Fearful and at the same time graceful is your form. You are our wisdom and our ignorance. You are the form of existence and the being in non- existence. You conceive our existence and non- existence. You are the eternal and the fleeting moment that fills the eternal. You are the constitution of the five states of existence. Yet the five states do not exist to you and you are pure. You are the one with the many parts in you. I bow down to the Supreme Purusha who shines as the subtle, the gross, and the manifested beings of creation. I bow down to the one who is not at all this creation and from whom this creation comes. I bow down to him in whom all this exists and in whom all this merges."

Parasara said: "Praised thus by Prahlada, the Lord made His appearance before him and before all. His garment glittered with a golden yellow hue. All stood up and said: " I bow down to the Lord of Pervasion." The Lord said to Prahlada: "I am pleased with your prayers. I am pleased with your devotion, which knows no second thing. O Prahlada! Ask whatever you want and will grant it to you." Prahlada said: "My Lord! In whatever bodies I take birth, grant that I should carry the recollection of my devotion to you. May this be granted. I request one more thing. Whatever love and pity you have for the ignorant and indiscriminate, should be reflected through me, by virtue of my devotion towards you." The Lord said: "You have my devotion already stable with you. May it increase in you. You can ask for any other thing also, which I am ready to grant."

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PURANAS AND THEIR CONTRIBUTION PART 40

Prahlada said: My Lord! You say that you will grant me a boon. The fact that I offer prayers to you made my father hate me. Let the sin of my father be washed off, this is all I want from you. He has caused weapons to pierce my body. My body was thrown into fire, water and down the mountains. I was bound hand and foot and thrown into the ocean. Many unkind deeds were directed towards me. On account of his hatred towards you my father has committed these sinful deeds. By your grace make him free from these sins in no time." Then the Lord said: "Of course all this will be automatically achieved by my grace. Apart from this I want to grant you another boon. You can ask for it."

Prahlada said: "What more do I want than the devotion you have kindled in me for you? It is true that the spirit of unadulterated devotion can bring total liberation from any bondage of existence. Then why should I bother about the values of Law, utility and fulfillment? He who has undisturbed devotion to you will stand above and beyond the root of this creation."

Then the Lord said: "Your consciousness, soaked in your devotion towards Me, stands undisturbed. Hence my grace is with you and you will stand in the ultimate salvation of things."

Parasara said: "Having said so, Lord Vishnu disappeared. Prahlada returned home and bowed down to his father's feet. The father took the boy near him and embraced with love, thinking that the boy was much afflicted by the tortures. He shed tears and said: "My boy! Are you safe?"

The boy followed his gurus and served them once again. Afterwards Lord Vishnu assumed the form of the Great Man-Lion and killed Hiranyakasipu. Then Prahlada became the king of the Daityas. He inherited the kingdom of his father with all the splendours of wealth, children, grandchildren and prosperity. Gradually he was liberated from the pairs of good and evil and withdrew from the power he had assumed. By virtue of his meditation, Prahlada attained the highest degree of salvation. This is the way in which Prahlada led his life as a devotee of the Lord. According to your interest and questioning, I have described his story, which is auspicious to the core. One who narrates this, or listens to this story with devotion, will never err. If one reads this story with devotion on the days of the full moon, new moon, half moon or 11th moon phase, one will attain the state of one who has offered good cows to good people. The Lord protects them in the same way as he protected Prahlada.

CHAPTER XXI

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Parasara continued: "Prahlada begot three sons, Sibi, Bhaskara and Virochana. Bali is the son of Virochana and the father of a hundred sons, the eldest one being Bana. All children of Hinayaksha were mighty and valourous.

Danu, the daughter of Daksha and wife of Kasyapa, begot a hundred sons of whom the following are prominent: Dwimmordha, the two-headed, Sambara, the magician, Ayomukha, the steel-fanged, Sankusira, the nail-headed, Sankara, the peaceful, Kapila, the dark brown, Ekavaktra, the wide faced, Taraka, the mighty star demon, Swarbhanu, the northern node of the eclipses, Vrushaparva, the giant manliness, Puloma, the boss-voiced, and Viprajiti, the valourous. Swarbhanu's wife was Prabha and Vrushaparva's daughter was Sarmishta. The two ladies, besides Upadanavi and Hayasira, were the daughters of Vrushaparva. Puloma and Kalaka were the daughters of Vaiswanara. They married Marichi. By them he begot sixty thousand danavas. The children of Puloma were called Pulomas and the children of Kalaka were called Kalakeyas. All these children of Marichi were powerful, terrible and merciless. Thriamsa, Salya, Navas, Vatapi, Namuchi, Ilwala, Kasruma, Andhraka, Naraka, Kalanabha were the children of Viprachitti by Simhika. All these demons multiplied the generations of danavas. They had hundreds and thousands of sons and grandsons.

Among the generations of Prahlada, there were a set of Danavas named Nivathakavachas. Six mighty daughters were born to Prahlada; their mother was Tamra. They were Suki, the parrot, Syeni, the eagle, Bhasi, the white eagle, Sugrevi, the white necked bird, Suchi the firebird and Grudhra, the black eagle. Suki gave birth to the owl and the little owl. Syeni gave birth to eagles, Bhasa gave birth to white birds and Grudhra gave birth to black eagles. Sugrevi gave birth to the species of fresh water birds. Tamra gave birth to the horses, donkeys and camels.

Among the children of Vinatha two became famous, Garuda and Aruna. Garuda, the mighty winged, became the greatest of all flying ones. He is terrible in eating away the serpents. Surasa gave birth to a thousand serpents, including the brilliant, the many-headed and the flying ones. Some of the many-headed serpents became friendly with Garuda. The most important among them were Sesa, Vasuki, Takshaka, Sankha, Swetha, Mahapadma, Kambala, Aswathara, Elaputra, Karna, Karkota, Dhananjaya. Other serpents, who were venomous, were also born. All of them were implements of wrath and bore sharp curved fangs.

Surabhi, the queen, produced the land beasts, the land birds, the water loving beings, the carnivorous beings and the gentle cows. Ira produced the trees, plants, creepers, shrubs, herbs and grasses. Kasha produced Yakshas, Rakshasas, Munis and Apsaras. Arishta produced the mighty Gandharvas. All these are the descendants of Kasyapa, the Progenitor.

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They had hundreds and thousands of sons and grandsons. This is all about the creation during the Manvantara of Swarochisha.

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Parasara said: Vaiwaswatha Manu had conducted the great sacrifice-ritual of Varuna. Out of that the creation of Brahma had inaugurated the process of the reproduction of beings. Previously the seven Rishis were born to Brahma. Brahma himself had conceived them as his children. He made them the progenitors of the Gandharvas, serpents, Devas and Danavas. Diti lost her sons Hiranyaksha and Hiranyakasipu, as we have already seen. Then she began to please Kasyapa through her services. Kasyapa, the embodiment of penance, was pleased and wanted to grant her a boon. She wanted a son who would be valorous and whose task would be to kill Indra. Kasyapa granted her the boon and told her: "If your foetus survives for hundred years, then your son can kill Indra. Be pure and truthful and alert to protect your foetus." Saying so he lived with her and she conceived. She lived a life of purity.

Indra came to know that she bore the child who would take birth to kill him. With humility he approached Diti and offered his services to her. He served her observing the stages of the foetus. Before the hundred years were completed Indra observed the movements of Diti. One day Diti forgot to make her feet pure. She slept without washing her feet. Indra entered her womb and cut the foetus with his weapon Vajra. He cut it into seven. As he cut it, the being inside the womb began to cry out ferociously. Indra tried to silence it and said: "Ma ruda" (do not cry). The child did not stop crying. Indra grew angry and cut the seven parts again into seven each. He cut it with his Vajra which could cut the mountains. Then the seven groups of seven beings became gods of speed. They were called Maruths because Indra had shouted "Ma ruda". They were forty nine in number.

BOOK I - CHAPTER XXII

When Prudhu was made emperor of the kingdom of creation by the sages, Brahma the creator distributed the kingdom. He distributed the Nakshatras, the grahas, the Brahmins and the creepers. He appointed Soma as their ruler and made him the Lord of sacrifices and of penances. He appointed Vaisvamaana the Kubera as the God of the rulers and Varuna as the God of the waters. Vishnu was made the Lord of the sons of Aditi, Pavaka became the Lord of Vasus. Daksha is the Lord of Prajapathis and Vasava the Indra is the Lord of the Maruths.

Prahlada is the Lord of Daityas and Danavas. Dharmaraja the Yama became the Lord of the Pitrus. Airavatha is the Lord of the elephants and Garuda is the Lord of the birds. Vasuki was made the Lord of nagas and Uchaisravas the Lord of the horses. Brahma made Vrishabha the Lord of cattle and Simha the Lord of beasts. Sesa became the Lord of the

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serpents with fangs. Among the centres of stability Himalaya is the Lord and Kapila is the Lord of Munis. Lord Vyaghra is the ruler of the quadrupeds who live with claws and incisives. The plaksha tree was appointed as the Lord of Vanaspathis (the trees which bear fruit without blossoming flowers). Among all species of beings, Brahma appointed the most prominent member as the Lord of that species.

Having distributed the kingdom of creation, Brahma appointed the Lords for the directions as follows. He appointed his son Sudhanva (the good arc) as the Lord of the East. The Lord of the South is Sankhapada the son of Kardama, the Prajapathi. The Lord of the West is Kethuman, the son of Rajas (Dusk). Hiranya Roma, the son of Parjanya, was made the king of the North. All this earth creation belonged to them. It included the seven continents along with the forests therein.

Even today the whole kingdom is ruled according to the laws of creation. All these beings belong to the splendour of the kingdom of Vishnu, the Lord of existence. Those who lived in the past, those who are living in the present and those who will live in the future are all the outcome of the sparks of Vishnu. All Devas and their Lords, all Daityas and their Lords, all Danavas and their Lords, all carnivorous beings and their Lords, all beasts and their Lords, all birds and their Lords, all humans and their Lords, all reptiles and their Lords, all trees and their Lords, all nodal points and their Lords, all planets and their Lords, all those who belong to the past, present and future are all the outcome of the parts of Vishnu. Without Hari the Lord of ability, no Lord can have the ability to rule. Everything is kept in poise by the wisdom of the Lord. During the time of creation he creates us as the Creator, by virtue of Rajas, his dynamism. When it is time for dissolution he kills all by virtue of Tamas, his inertia.

The Lord created the creation fourfold and ends the four creations in the end. Matter, force, consciousness and the law of nature are the four aspects of creation. The Lord imperceptibly externalizes his one beam and it becomes Brahma, the Creator. The Marichis, Prajapathis, time and all beings come out from him as Brahma. The Marichis form the first division of his creation. The Prajapathis form the second division. Time is the third division. The various beings compose the fourth division. The Marichis are the seven rays or beams of creation. The Prajapathis are the nine numbers who multiply everything. Time is the movement which expresses in terms of the Marichis and Prajapathis (rays and numbers) the forms with their various divisions. On the surface of time, the various beings manifest and move on.

Vishnu the Lord exists as a ray of himself when he begins to rule. He rules in the form of the Manus (units of time-mind on one side and of time on the other side. The interaction of time and mind makes the beings). As a result of this he makes his existence in the shape of the many created beings. All this he does by virtue of his Sattva (poise). He assumes the quality of Tamas when it is time to end. Then he manifests as Rudra, as another ray of himself. Then he manifests as Agni and the end of the beings. Time is but one of the forms of the

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Lord which forms the arena for the beings to pass. Thus the Lord makes the creation sevenfold and this process is said to belong to all times. Brahma the Creator, the Prajapathis, beginning with Daksha, and born beings form the creative causes of the Lord. Vishnu, the Manus, time and all beings form the existence aspect. Rudra, time and the killing forces form the ray of Tamas. All these beings of the fourfold creation are going to merge again and again. All these come out of the creator in the beginning. In the middle it is called the creation. By the creator and the Marichis all living beings are born.

In the beginning Brahma created the Marichis and their groups. Then He gave birth to the generations of beings that are born every second. Brahma cannot make the creations sprout without time. The Prajapathis can not multiply without time. The living beings cannot take birth without time. These are the splendours of creation. Existence, the next phase, includes all these divisions. The merging also includes all these beings fourfold. Whatever is being created, whoever creates the beings and whichever beings are created form the creative aspect. All this forms the body of Hari the Lord. Just as he has the body of creation, he has the body of existence and the body of merging, too. The body of merging is called the Rudra aspect. Thus He is the Creator, the Protector and the Merger of the creation. He behaves in the three aspects differently and in all the three aspects he unfolds fourfold.

Maitreya asked: "Please explain the fourfold aspect in detail so that we may know."

Parasara said: "The one who brings is the one who proposes. He used the material of creation as his implements. He moulds the objects of creation as he proposes."

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PURANAS AND THEIR CONTRIBUTION PART 42

The means of attainment for a Yogi who wants liberation is to practice Pranayama, etc. The object of his attainment is the highest Brahman, from whom there is no return for the one who realizes and attains. The medium of practice for his attainment is the wisdom he attains. This is because the attainer, who is a spiritual practitioner, owes his existence to the fact that he felt himself as different from the wisdom who is himself. A Yogi is one who wants to become one with wisdom once again. For him the effort to make the reunion is what first contributes to liberate him from affliction. Hence he attempts to become one with wisdom.

The endeavour, with its object, is the first step for the Yogi. Wisdom as a stronghold or vehicle is the second step. When the two are known as inseparable, then the practice and the object become one. Then wisdom is an experience which has no second thing. This is the third step in order. This is the threefold wisdom which has the fourth as its absolute. By surpassing this threefold wisdom there is the gateway of the fourth, the original state of oneself. It is beyond all activity (since it is the background of all activity) and it has neither symbol nor identification except its own expansion to which nothing can be compared. It has oneself and knowing oneself as its object. It is only characterized by existence without objectification. It is peaceful, fearless, pure (since it has no second thing), imponderable and has no object to hold fast.

Wisdom, which is known as Brahman, is the wisdom of Vishnu, the pervasion of knowing and knowledge. The Yogis merge in it by not noticing anything other than it. By sowing the seed of destruction of the ability of objectivity to germinate, the Yogis attain the seedless state. Thus the pure exists as the eternal, expanding and indestructible. It exists as devoid of all differentiation in creation. It is the highest place, known as Vishnu. It is all pervading and from it the Yogi never descends back. It is the total culmination of the effects of all bad and good deeds. It is the end of all riddles and it stands beyond all dust.

That all-pervading One has two phases, one with form and one formless. These two always exist in all beings of creation as the changeable and the unchangeable, respectively. The formless THAT, which is always above and beyond, is indestructible. The whole creation with all its phases forms the destructible half. It is like the expansion of a flame which at the same time remains one with the fire itself. In the same way is the power of Brahman, the Highest, and the whole world is illumined by this power. In it exist all beings, minute because of their manyness. Yet they exist without being different from it. The difference is so subtle as that between the flame and its power.

The three powers emanating from that Brahman are called Brahma, Vishnu and Siva. The lesser emanations are the Devas and the Prajapatis, like Daksha. Their lesser emanations

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are the mental beings, of whom the humans are the foremost. Down below them we find the emanations called Pashu (beasts bound by the ties of instincts to the pole called behaviour). Then there are animals, birds and reptiles. Down below them we have the trees, shrubs, plants and herbs. This whole creation is one indestructible totality (although forms appear to be destroyed every day). This whole indestructible creation has its alternations, such as emanation and disappearance, birth and death. All these powers are the emanations of the One Power and this Power fills the existence of the One who is the Lord of Pervasion and who is the Highest Lord of expansion.

All this is meditated in all its forms and details by the practitioners of Yoga, as they begin to meditate. This meditation is called the meditation with a stronghold. It is the meditation on the germinative aspect of Brahman. The meditator has to link up all this with his mind, then the mind becomes one without any obstacles. The cross-currents of the powers merge in the mutual interactions of the same powers by meditation. This is the Brahman aspect of form that belongs to Hari, the manifestation of Vishnu. All this is being woven, warp and woof, on the background of the one whom we call Vishnu. Hence Vishnu sustains all this world in its twofold aspects, changeable and unchangeable. All becoming of this creation is made up of Him and Himself as the Indweller, while all this making serves as His ornaments, as well as His weapons.

Maitreya asked: "You say that the Lord Vishnu wears all this creation as His ornaments and weapons. Please explain how they are arranged."

Parasara answered: I bow down to Lord Vishnu, who is the birthplace of all and who is beyond all measures. I endeavour to explain all this to you. I explain to you as it was explained to me by Vasista. The soul of this whole creation is untouched by anything and is always beyond quality and attribute. He bears this world-soul near His heart in the shape of the self-effulgent gem called Kausthubha. He is full of its power and he is brilliant with it. It exists near a beautiful mole which is nothing but Eternity. His primary emanation is what we call Will, Divine Will-Wisdom. It exists in the form of His great mace. The birthplace of the senses exists as His divine conch. The birthplace of the five states of matter exists as His bow. The divine mind, the speediest of all, which keeps always moving, exists as the Great Wheel that revolves around His finger. The garland He wears is made of five types of blossoms, the total existence of the five states of matter. The functions of the senses and the will, and all deeds done in creation, are there with Him in the shape of the many shafts. The brilliance of knowledge and wisdom stands as the sharpness of the blade and the tip of the divine sword of the Lord.

Like this the Divine Person bears the fundamental basis of creation, along with the will, the ego, the five states of matter, the mind, the senses and the organs. Knowledge and ignorance exist with Him as the two forms of Maya, to keep the living beings prosperous and

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progressive. Pradhana, the primordial substance, and its various modifications, form all the variety of creation. The Lord bears all this in Him and stands as the Lord of everything. That which is called knowledge and that which is called ignorance, that which is called existence and that which is attributed to existence, all are placed in Him and He stands as the Lord of all these aspects. He stands also as the personality of time, with its unit divisions in all its scales.

The seven planes of existence, called Bhuloka, Bhuvarloka, Swarloka, Maharloka, Janaloka, Thapoloka and Satyaloka, all stand as parts of Himself. He is the soul of all these planes and the original mould of all forms. Thus He is the existence that precedes all principles that precede creation. In fact He is the dependent and the base of all beings in existence. He stands in the form of the Devas, Manushyas, Pasus and all other forms. He is endless and eternal. He is the very form of all these forms, though He stands beyond all forms.

The passages of the Rigveda, Yajurveda, Samaveda and Atharvana Veda, the Itihasas, the Upavedas, the Vedanthas (the final words of the Vedas), the Vedangas and all the utterances uttered by Manu and others, all the sciences and all stories and episodes told and not yet told exist all in the Lord. All the poetic works of the grand poets, all the passages sung by the sages and all that takes shape as word and sound find their place in Him, the Lord Vishnu. All that is shaped and all that is not shaped, all that is capable to exist, all exist in the Lord. I am here only as the Lord Himself, no other one exists different from Him as myself. He is the cause and the effect, and when the mind is filled like this there is no further birth nor death to him who worships in this way.

The first book of my Purana is thus given to you, the Sacred Brahmin. One who narrates this as it is will be liberated from all his sins and limitations. The good effects that are acquired by doing penance for twelve years, taking bath in all the rivers of a Pushkara, will be attained by the one who listens to this with rapt attention. This is the story of the birth of the Devas, Rishis, Pitrus, Gandharvas and Yakshas.

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Maitreya said: "My Lord and my Guru, you have narrated well in detail everything about the creation. You have also narrated the relationship among the created ones. By the way you mentioned that Priyavrata and Uttanapada were the sons of Swayambhuva, the Manu. You also told that Druva was the son of Uttanapada. You did not mention anything about the children of Priyavrata. I want to know about them. Favour me by explaining."

Then Parasara said: Priyavrata married two daughters of Kardama. They were Samtra and Kukshi. They gave birth to ten sons who were wise and valorous and at the same time well trained enough to be obedient to their father. I will tell you their names and incidents of their life. Please listen. The names of the ten sons are: Agnibahu, Medha, Savana, Agnidhra, Medhatithi, Vapushman, Bhavya, Jyothishman, Jyuti and Satya. They are all well known and powerful. (Well-known means they are the mental and spiritual qualities of well-trained human beings.) Agnidhra is the bearer of the spark, which means intelligence. Agnibahu is mighty by the hand, which means protector. Vapushman means beauty expressed through shape. Jyuti is brilliance, which means the aptitude to learn. Medha is the power to understand. Medhatithi is knowledge and wisdom arranged by understanding. Bhavya means auspiciousness, which is the result of positive behaviour. Savana means praise, which indicates the power to appeal to others by speaking good things about them. Jyothishman means the wisdom of the sun, stars and the planets. Satya means the power of truthfulness.

Among them, three sons followed the path of yoga. (Three traits help mankind to follow the yogic path.) They are Medha, Agnibahu and Savana. They remembered their birth and they never wanted to inherit the kingdom. They followed the path of renunciation or Vryagya. They were always non-possessive towards all desires and acquirements. They performed the Vedic rituals according to the injunctions, without desiring the results.¹

The father divided the whole Earth among the remaining seven and made them inherit it in the form of the seven islands. (The seven islands of this Earth symbolically represent the seven tissues of the bodies, in the case of the biological kingdom of this Earth. Hence the remaining seven sons are the presiding angels of the construction of the seven tissues. Apart from this there are the seven divisions of the Earth globe which are called the seven islands.)

¹ In the Srimad-Bhagavatam, the ten sons are named Agnidhra, Idhmajihva, Yajrabahu, Mahavira, Hiranyareta, Ghrutaprashta, Savana, Medhatithi, Vitihotra and Kavi. Among these, Kavi, Mahavira and Savana followed the yogic path.

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1. Jambudvipa was given to Agnidhra; 2. Plakshadvipa was given to Medhatithi; 3. Salmala island was given to Vapushman; 4. Shaka island was given to Bhavya; 5. Kusha island was given to Jyothishman; 6. Krauncha was given to Jyuti; 7. Pushkara island was given to Satya.²

Agnidhra, the Lord of Jambudvipa, had children who were equal to the Prajapathis. They were: Nabhi, Kimpurusha, Hari, Ilavrita, Hiranmaya, Kuru, Bhadrashva, Ketumala, Ramyaka. The father divided his land, Jambudvipa, among his sons. The southern bit, named Hima Varsha, he gave to Nabhi. Hemakuta Varsha he gave to Kimpurusha, Naishada Varsha to Hari. Ilavrita got Meru Varsha, Ramyaka got Nilachala Varsha. The northern bit called Swetha Varsha was given to Hiranmaya. Srungavat Varsha, which lay further north, was given to Kuru. Bhadrashva inherited the eastern bit of Meru. Gandhamadana Varsha was given to Ketumala. Thus the father divided his land into nine parts and gave it to his nine sons. After distributing the land among his sons, O Maitreya, the father retired to the sacred place called Salagrama. All nine parts of the land, beginning with the land of Kimpurusha, were ruled by the accomplished ones, whose accomplishments resulted in happiness without any effort. No one suffered from any turmoil, nor old age nor fear of death. They knew neither law nor lawlessness since everything was natural. They knew no distinctions between superior, inferior or mediocre. The differences in the Yogas causing the differences in the statures of the beings did not exist to them. Nabhi, the great, who ruled Hima Varsha, begot one son, Rishabha, by Merudevi. Rishabha begot hundred sons of whom the eldest was Bharata. Rishabha ruled the kingdom according to his own code based on the natural law and performed various good deeds with the attitude of sacrifices. Then, at the end of his reign, he established his son Bharata as emperor and retired to the Ashram of Pulaha for absorption into Brahman.

**with citations from "Srimad Bhagavatam", translation of the
International Society for Krishna Consciousness**

² Again, in the Srimad-Bhagavatam, Jambudvipa was given to Agnidhra, Plakshadvipa to Idhmajihva, Salmaladvipa to Yajñabahu, Kushadvipa to Hiranyareta, Krauncha to Ghrutaprashtha, Shakadvipa to Medhatithi and Pushkaradvipa to Vitihotra

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PURANAS AND THEIR CONTRIBUTION PART 44

Having gone to the hermitage of Pulaha, Rishabha made up his mind to spend his remaining life as Vanaprastha. According to the injunctions of the Law, he went into meditation and also performed rituals. He got his body emaciated by penance and reduced himself to a bunch of veins. Finally he sat down naked under a banyan tree and followed the path of the great heroes.

Bharata inherited the kingdom from his father Rishabha and hence the name Bharata Varsha came into vogue for that particular area of land. Sumati was born as son of Bharata and he was a worshipper of the Law to the utmost. To him the father gave the kingdom wholeheartedly. Bharata, after making his son inherit his wealth, went to the holy place Salagrama and left his life through the practice of Yoga. Then he was born as a Brahmin in a family of great Yogis. I will narrate to you about him afterwards. Sumati begot a son, Devatajit, and Devatajit's son was Parameshthi. His son was Prathihara. His son was famous as Prathiharta. His son was Bhuma. The son of Bhuma was Udgitha and the son of Udgitha was Prastava. His son was Vibhu and the son of Vibhu was Pruthu, whose son was Nakta. The son of Nakta was Gaya. Gaya was the ancestor of Tvashta. The son of Tvashta was Viraja, who had one hundred sons and one daughter, of which the foremost was Satajit. Their names begin with Vishwak and Jyothis. They filled the whole creation with their descendants through many generations. The whole of Bharatha Varsha was peopled by them and was subdivided into nine divisions. This land of Bharatha was peopled and enjoyed by their descendants. This whole creation of Manu has divisions called Kritha Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. Seventy one such Yugas make up the creation of the Swayambhuva Manu. Swayambhuva is the first Manu for the first half of the Kalpa of the White Boar.

CHAPTER II

Maitreya asked: "O! Brahman! You have narrated about the creation of the Manu Swayambhuva. Now I want to know about the Earth globe from you. How many oceans are there and how many islands, and how many continents are there described on this globe? How many rivers, how many great cities inhabited by gods? (By this we can understand that the creation of the Swayambhuva Manu previously described was not on this Earth. It does not belong to the physical plane, but to the subtler planes of creation, called Lokas. There are seven main Lokas, the seventh lowermost one, the grossest Loka, contains the creation of the Manu, with seven subdivisions, the lowermost of which contains the physical creation which includes the Solar System. This is further subdivided into seven spheres of which our

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Earth is the fifth from above. To our Solar System our Mars forms the seventh physical body.) Tell me about the measurements of all this and the very existence of all this Earth globe."

Parasara answered: Maitreya! Listen to me, I will narrate everything in short. To explain all this in detail, hundred years would not be sufficient. The islands on this Earth are as follows: 1. Jambu; 2. Plaksha; 3. Salmala; 4. Kusha; 5. Krauncha; 6. Shaka; and 7. Pushkara. These seven islands are surrounded by seven seas. They are, respectively: 1. the salt water sea (that surrounds Jambu); 2. the sea of sugar-cane juice (that surrounds Plaksha); 3. the sea of alcohol (that surrounds Salmala); 4. the sea of ghee (that surrounds Kusha); 5. the sea of curds (that surrounds Krauncha); 6. the sea of milk (that surrounds Shaka); and 7. the sea of clear water (that surrounds Pushkara). These are the symbolic names of the 7 spheres around this Earth, which become grosser and grosser until the seventh one is found as the sea of salt water.

Of all these islands and oceans, the most central globe is **Jambu Dvipa**. This is the name given to the physical Earth globe which we see. At its centre Mount Meru, the Golden Mountain of the Gods, is found. This is the cone of the rays of the Sun to which the Earth is exposed, bisected by the Equator. Since the cone of the rays of the Sun makes the day in the part of the Earth it touches, it is described as the Golden Mountain. The height of this mountain is 84.000 yojanas (links or weldings, indicating the various intensities of the Sun's rays); 16.000 links are below the Earth and 68.000 above the Earth. Its width is 32.000 yojanas at its summit and 16.000 yojanas at its foot. One yojana equals approximately eight miles. This mount is fixed as the centre of this Earth, which stands as a lotus. All the other planes around the Earth exist as diverging and converging petals made up of lines of force, hence the Earth is compared to a lotus.

The main mountains on this Earth are: Himavan, Hemakuta and Nishadha in the Southern Hemisphere; Nilachala, Svetachala and Srungi in the Northern Hemisphere. All these mountains govern the rainfalls and shape the year. The two most central mountains measure one lakh (100.000 units). The others measure one tenth of one lakh. Their average height is 10.000 units and the average area is the same for each. The order of Varshas on this Earth is as follows: 1. Bharatha Varsha; 2. Kimpurusha; 3. Hari Varsha (these three exist south of Meru); 4. Ramyaka; 5. Hiranmaya; 6. Kuru (these three exist north of Meru). Each Varsha comprises 9.000 units in area. Then there is Ilavritha Varsha, the seventh, most central one, which includes the summit of Meru. This obviously must be the equatorial belt.

Ilavritha Varsha extends towards the four sides of the summit of Meru. Its area covers 9.000 units. It contains four main mountains: the Vishkambha mountain, with 100.000 units in height, containing 9 big lakes and well distributed on all sides. Mountains surround it like the Kesaras of a flower. Towards the east there is Mount Mandara (this must be the local sunrise

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at any given place). Towards the south there is Gandhamadha. Towards the west there is Vipula. Towards the north there is Suparswa mountain. These mountains have abundant vegetation, including Kadamba, Jambu (rose apple), Pippala and Vata trees. The average height of each tree is 1.100 units. Trees stand on these mountains as many banners.

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**PURANAS AND THEIR CONTRIBUTION
PART 45**

"O Great Sage! I will explain to you now the reason why Jambu Dvipa is named so. The land is filled with Jambu trees with massive trunks almost the size of elephants. The fruits of the trees drop and cover whole areas of the mountainous valleys. The river that flows through these valleys carries the taste and smell of these fruits, and hence it is called the river Jambu. The inhabitants of the place drink from it. Hence they have no sweat, no body smell, no disease of the senses and organs and no signs of old age until the end. By virtue of the qualities of the river water they enjoy a tranquil mind. The very soil of the shores is soaked with the juice of the jambu fruits and thereby the winds and breezes become enjoyable, carrying its fragrance. The very soil is itself of good colour and offers many minerals, being replete with gold.

Bhadraswa lies to the east of Meru and Ketumala lies to the West. Between those two there is the Varsha called Ilavritha. The Eastern jungle is called Chitraratha and the southern one is called Sarvatobhadra. Towards the West there is the Vibhrakala jungle and towards the north there is the Garden of Nandana. Arunoda (the red tank), Mahabhadra (the tank of safety), Sitoda (the tank of crystal water) and Manasa are the four famous tanks or lakes in the area. They are inhabited and enjoyed by the Devas. Towards the east of Meru there are the mountains Sitambha, Kumudwan, Kurari, Malyavan and Vykanka. The range is called Kesara mountains (the tufted mountains). Towards the south the range continues, where you find Thrikuta, Sisira, Mathanga, Ruchaka and Nishadha. Among them the Gandhamadana is the abode of peacocks. It is of Vaidurya coloured rocks and it shines blackish-brown. The Kesara Range of mountains runs west, where you find Jarudhi and other mountains. Close to Meru, you will find the mountains of Sankhakuta, Rishabha, Hamsa, Naga, Kalanjana, etc. Of course, the Kesara range runs to the north as well. It appears that the range of creation begins to extend from the top of mount Meru. Hence it is understood that its pinnacle, with an area of fourteen thousand yojanas, forms the City of the Creator Himself. In the eight directions around this pinnacle and in the folds between these directions you find the abodes of the Lords of Creation, beginning with Indra. Ganga, the sacred river, makes its emergence as Light from the outermost constellation called "The Foot of Vishnu". The flow comes down to earth after overflowing the lunar planes of creation. It flows amidst the abodes of the Creator Himself on the pinnacle of Meru. After finding its place in the city of the creator it finds its way in four directions. Then it goes down into the four currents of flowing water named Sita, Alakananda, Chakshu and Bhadra. Sita comes down eastward, jumping from mountain to mountain. In fact, it appears as if it is flowing to the vault of space. Then it flows through Bhadraswa and reaches the ocean. Alakananda flows southwards, towards Bharatha. It takes seven different directions and joins the ocean. Chakshu flows through all the western mountain and reaches the ocean after journeying

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through Ketumala. Bhadra flows down the northern range of mountains. It crosses Kuru and then enters the ocean.

(From the whole description it appears that the creation began when the Himalayas functioned as the north pole. From there the whole of the northern hemisphere was naturally divided into four equal sectors. The then Pole Star might have shone above the summit of the Himalayas. Above the Pole Star of that time is the constellation called "Foot of Vishnu".)

Meru stood as the hub of the blossom whose petals were the mountains Nila, Nishada, Malyavan and Gandhamadana. The Varshas of Bharatha, Ketumala, Bhadraswa and Kuru stand as the four petals of the Lotus of this Hemisphere. Jathara and the Devakuta Hills stand towards the south of Nila and Nishadha. Hence these mountains mark the boundaries of the hemisphere. Gandhamadana and Kailasa extend towards the east and west and they are magnificent in their area. They cover an area of 80 yojanas and still continue into the ocean. Nishada and Pariyatra are the border-marking mountains. They exist on the borders between the sea and the land. They are located towards the western borders of Meru. Thrisrunga and Jarudhi are towards the north. They too enter into the ocean and part of them is in the ocean.

I have narrated to you about the mountains that mark the borders. The range of Kesara mountains, beginning with Sita, which exist in the four directions around Meru, are really charming in their beauty. The valleys amidst each group of mountains are inhabited by Siddhas (the accomplished ones), Charanas (the angels of breezes), etc. Really beautiful are the jungles that grow on these mountains. Even the Lords of the Sun God, the Fire God, Lakshmi and Vishnu prefer to live there. (This means that the Sun's rays are splendid, that fire often breaks out amidst the timber of the dried forests and that the Goddess of Splendour lives there as profundity with the pervasion of the Lord Consciousness.) The corners of these jungles are favoured by Gods and Kinneras as their own resorts. The Gandharvas, Yakshas, Rakshasas, Daityas and Danavas are always playfully active across the valleys and jungles of these mountains. Night and day they take delight in playing there. They are the very heavens belonging to this earth. They are the very abodes of those who abide by the law. (This means that the Laws of creation and the Laws of the properties of space, time, matter, force and consciousness exist there, before they come down as components of the units of creation.) Even though these beings live through hundreds of births, they do not sin against the law. In Bhadraswa, Vishnu, the Lord of Pervasion, pervades as the Horse-headed Lord. (The constellation of the horse head will be above this region of the earth.) Varaha and Ketumala put together along with Bharata form the back of the Tortoise (the Northern Hemisphere). Above the Kuru area, the Lord exists in the form of the Great Fish (the constellation of the Fish runs across this area in the heavens above this region.) The Lord of all exists as the shape of this whole creation everywhere. He is the axis of all and everyone. He is the soul of souls. In all the eight Varshas, beginning with

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Kimpurusha, we find beings living without sorrow, without agitation, without any outburst about hunger, fear, etc. People live in their natural state of mind and have no impediments, obstructions or inhibitions. They are free from any cause of sorrow. Across the hundred and twenty subdivisions of these Varshas, you find thousands of beings having their spans stable as thousands of years. The Lord never showers material values upon them. To them there is no difference between Kritha, Treta and other Yugas. In all the Varshas, the leading mountains exist in groups of seven. Rivers flow down taking their birth over these mountains.

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PURANAS AND THEIR CONTRIBUTION PART 46

Parasara continued: The area to the north of the ocean and to the south of Himalayas is called Bharatha Varsha. The generations living there are termed Bharatiyas. The area of the whole land is nine thousand yojanas. It is the land where live those who are on their way to liberation. There they have to discharge their duties before attaining liberation. Also those who are on the way to the heavenly pleasures have to discharge their pious duties there. Those who do good things for their results are bound to the heavenly pleasures that are exhaustible. Those who discharge their duties for nothing are on the way to liberation. Seven great hills form the nodal points of the land. They are (1) Mahendragiri; (2) Malayagiri; (3) Sahya; (4) Sukthiman; (5) Riksha; (6) Vindhya and (7) Pariyatra. From there is the way to heavenly pleasures and from there is the way to the grand liberation. From there some go into the animal kingdom and some go to hell. (Those who indulge in animal pleasures will inherit animal bodies. Those who inflict pain to others enter hell, the plane of suffering.) From there some go to heaven and some attain liberation. From there some live in the middle plane and some live in the bottom level of consciousness. (Liberation is life that is not conditioned by birth, death or self-imposition. Heaven is the enjoyment of the fruits of good deeds. Middle plane is the human level of consciousness, in which the average human being lives his life. It is a chain of incidents and the equilibrium of the chain actions of cause and effect. The bottom level of consciousness is that which governs the biological and nuclear states of existence.) To those who live and die in other regions of this globe, their Karma is not decided on this earth. (Karma is the infallible law that governs the chain actions of the earth planet. Beings born in regions other than Bharatha Varsha will not yet attain the continuity of consciousness which makes them understand the law of Karma. They may be intellectually and scientifically greater than the sons of Bharatha. Yet they do not know what is before and what is beyond the journey of their life. As they reach that point of evolution they are brought to Bharatha and take birth there. It is a geographical, geological and planetary truth which needs no discussion. Any doubt or discussion is the result of some psycholological or inferiority complex. Just as the poles have their climate, just as the equator has its own climate, the geographical demarcations of the earth have their specifications in nature.)

The whole land of Bharatha is divided into nine parts. They are: (1) Indra Dwipa; (2) Kaseru; (3) Thamraparna; (4) Gabhasthiman; (5) Naga Dwipa; (6) Gandharva; (7) Varuna; (8) Sumya and (9) Sagara. From north to south, Sagara land as an area of one thousand yojanas. Towards the East live the Kirathas. Towards the West the Yavanas take their abode. In the middle the natives live as the four classes, the Brahmanas, Kshatriyas, Vaysyas and Sudras. The Brahmanas live to ritualize the activity of man. The Kshatryas live to fight. The Vaysyas live to do trade and commerce. The Sudras live to do the work on the physical plane. Rivers like Satadru and Chandrabhaga flow down the lands of the

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Himalayas. Here live the Pariyatra people, uttering the Veda and the Law. At the foot of the Vindhyas flow rivers like Narmada and Surasa. Down the Riksha hill you find rivers like Thapi, Vushni and Nirvindhya. Near and around the Sahya range of hills flow Godavari, Bhimarathi and Krishna. All these rivers of the Bharatha land are said to wash off the fear of sin. Krithamala and Thamraparni, etc. flow near the Malaya range of hills. Trisama, Rishitulya and such rivulets flow down the Mahendra range of hills. Another Rishitulya and Kumara are the rivulets that flow down the Sukthimathi range. There are hundreds and thousands of other rivers, rivulets and pious streams. All of them flow from or into the main rivers.

Let us know the various names of the different groups of people that lived there. There are the Kurus, Panchalas and the Madhyadesas towards the north and the centre. Towards the east there are the people of Kamarupa (present Cambodja/Assam). Towards the middle there are the Magadhas. Towards the south there are the Andhras, Kalingas, etc. Towards the west coast you find Surasthras, Sudras, Abhiras and Barbaras. (Sudra was a province colonized by Western people long before Rama's rule. Abhiras were Indo-Greeks. Barbaras were the Arabians who settled in the west coast). Marukas and Malavas live near the Pariyatra range. Suveras, Saindhavas, Hunas and Salwas live near the area of Kosala. (Amongst these, the Hunas came from foreign lands and settled here.) Besides these there are the Madras, the Aramas, Ambostas and Parasikas, living in this land and drinking the water of the rivers here. (They are foreigners who came to and settled in Bharatha. Parasikas are the Iranians and Persians. Ambasthas are from the northwest of Afghanistan. They lived as barbers in India.) All clans are treated with equality in this land and all live satisfied and joyous.

In this land, time is measured as four yugas. They are: (1) Krita Yuga; (2) Threta Yuga; (3) Dwapara Yuga and (4) Kali Yuga. In the other lands there is no division in Yugas and their effects are not studied. The Yugas are traditionally explained thus:

- 1) 360 sunrises make one Savana year;
 - 2) 432,000 Savana years make one Kali Yuga;
 - 3) Double the above = 864,000 years make one Dwapara Yuga;
 - 4) Three times Kali Yuga = 1,296,000 years make one Threta Yuga;
 - 5) Four times Kali Yuga = 1,728,000 years make one Krita Yuga.
- (The sum total = 4,320,000 make one Maha Yuga.)

Here in this land people gain mastery over themselves and everything by following the path of meditation and intense absorption. The Ritualists go on performing the rituals according to the Vedic path. With great respect for the pleasures of the other world some people make charities and gifts as offerings. The Lord who sacrifices himself as the creation is worshipped by the people through sacrifices. Vishnu, the All-pervading Lord of impersonal good work, is worshipped here. Since Bharatha is a land of works whose results are known it is the chosen land among the other areas of Jambudwipa. The other areas are lands of enjoyment,

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whereas Bharatha is the land of discharging duties. Among thousands of births and rebirths a creature finds birth in this land due to the accumulated result of past good deeds. Even the gods find themselves blessed in this land and sing songs in its glory. Even from the plane of the Devas they descend here as beings, since this forms the way from heaven to liberation. Here deeds are done without any desire for their results. All duties are performed with a spirit of offering to the Lord of pervasion, who is the One Soul of all souls. Having reached this land of deeds beyond results, beings live merged in the One Being. How can this be known by those body-bound beings who work to obtain the heavenly pleasures as the result? Accomplished are those who are born in this land, may they be defective of senses or limbs. Now I have described to you Jambudwipa with its nine Varshas. Maitreya! Its area is one lakh yojanas. The land of one lakh yojanas is surrounded by the coast of the salt-waters of the ocean.

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PURANAS AND THEIR CONTRIBUTION PART 47

The land of Jambu Dvipa is surrounded by the salty waters of the ocean. The ocean is surrounded by Plaksha Dvipa. The area of Jambu Dvipa is one hundred thousand yojanas (units). Plaksha Dvipa has double the area of Jambu Dwipa. The Lord of Plaksha Dvipa is Medhatithi, as I told you. (He is the Medha aspect of this Earth globe. That means he is the mind of this planet Earth who surrounds the space above the ocean and around the earth. He governs the mind of the Earth as a planet and this mind is distributed as units to all the living beings of the Earth in all the steps of their evolution.)

Medhatithi has seven sons: Astahaya, Sisira, Sukhodaya, Ananda, Siva Kshemaka, Dhruva. (Astahaya means the setting sun. It indicates the dusk. Sisira means chillness, indicating the frozen zones of this Earth. Sukhodaya indicates the temperate zone. Ananda indicates the tropical belt of this Earth. Siva means the progressive spirit of evolution. Kshemaka means security of life on this Earth, which is caused by the uniform motion of the Earth in its rotation around its own axis and its revolution around the Sun, making the year. Dhruva means the axis which passes through the North and South poles, around which the Earth rotates.)

All these seven sons have become the rulers of Plaksha Dvipa. (The Earth has seven harmonious movements which are simultaneous and govern the mental states of the planet.) All these seven sons have their own demarcations of the father's kingdom distributed among themselves. The demarcations have their nodal points which are named as follows: (1) Gomedha; (2) Chandra; (3) Narada; (4) Dundubhi; (5) Somaka; (6) Sumana; (7) Bhraja.

Gomedha means the realm of light that falls on the point of rotation at the axis.

Chandra means the path of the Moon, which forms the belt of sky demarcated around the Earth above the ring of the Equator.

Narada means the cloudy region where the nucleus of clouds forms in the atmosphere and begins to rotate in whirlpools, sponsored by the differences in the temperature of the sun's rays. They attract the water on this Earth, that evaporates and forms into clouds. The word Narada means Nara + da, the giver of showers.

Dundubhi means the drum in space. It means the sound potential in space which is disturbed as the audible sound vibrations by virtue of the wandering winds. It can be termed the radioactive principle or the realm of radiation in space. Devas are said to take shape as beings of radiation while Rudras form through vibration and Vasus through materialisation. Adityas, Rudras and Vasus, twelve, eleven and eight in number respectively, are said to

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form the content of a unit space globe that hatches like an egg, bringing out one unit of creation as the chicken.

Somaka is the music potential in space. He is called the Gandharva in the Vedas. He creates the periodicities of the various pulsations which express through numbers operating as units of time. Subsequently these units govern the componental parts of the day, the month and the year, up to aeons of time. In individuals they govern the biological rhythm which manifests as heartbeat and respiration. In the fauna and flora on this Earth, they preside over the harmony of colour and the sonorous nature of the chirping sounds of the birds and beasts; in the human beings they govern the musical sense and make him discover the science of music and enjoy the art of music. Soma the Gandharva in the Vedas is described as the grand musician who goes round the creation with his seven-stringed instrument, the septenary principle of creation. This creates the seven basic entities, the five Bhutas, mind and the ego. These components create an individual on this Earth in one of the biological forms.

Sumana is the individual mind which governs the programme of the individual existence.

Bhrajā means the light that breaks out. It means the sense of objectivity among individuals.

These seven nodal points are called hills of rain. They are very pleasant to realize and enjoy. The living beings live here amidst the Devas and Gandharvas. This means that the living beings are only units interpenetrated by the Deva Consciousness and the Gandharva sense of music. We, individuals, live as individuals only by virtue of the temporary formation of the ego centre. Within, above, around and beyond this ego centre we are nothing but bundles of Deva and Gandharva Consciousnesses, packed properly as individuals.

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PURANAS AND THEIR CONTRIBUTION PART 48

Among these nodal points there are living beings who live in the form of the memories of their good deeds. There are towns and villages among these memory patterns. It is only after a very long time that one dies here (because one has to die as a concept, not as a body). These abodes are either in the form of mastery or bondage (both as concepts) and one has to enjoy them continuously.

Seven are the rivers there that flow into the seven oceans. I will mention their names; they purify by mere listening to their names. They are:

- (1) Anutapta (repentance);
- (2) Sikhi (the tufted one, or the sprouting of a concept);
- (3) Vipapa (that which has no touch of sin);
- (4) Tridiva (the cluster of three heavens);
- (5) Klama (satiation);
- (6) Amrutha (immortality or infinity);
- (7) Sukruta (the fruition of good deeds).

These are the seven rivers that move as downpours. Thus stand the seven nodal points and the seven rivers. Of course I have only mentioned the main items. There are minor nodal points and rivers, which exist as clusters of thousands. (These flow down as the many concepts of the living beings.) The inhabitants of those abodes drink from them and feel satisfied.

The flow is away from the centre and downwards. No flow is found flowing up towards the centre. (Concepts flow from centre to circumference, from oneness to manyness and in no other way.) In those abodes there is no variation according to the measures of time. Always the time exists there as Treta Yuga. (This means threefold existence as the observer, the observed and the observation.)

The beings of Plaksha Dwipa and other islands, up to Sakha, live a span of 5000 years in full health. (The beings beyond the physical plane exist as minerals, gases, light, heat, etc. Their existence is a full span of 5000 years. Units of matter and force are solid to exist up to such a span.) The beings exist in four classes there. They are:

- (1) Aryah (the worshipped ones);
- (2) Kurarah (the carved ones);
- (3) Vidisyah (the multidimensional ones);
- (4) Bhavinah (the concepts that are imagined).

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They are respectively the Brahmins, Kshatriyas, Vaisyas and Sudras of those planes. (These terms do not denote the social concepts and are the much misunderstood concepts of the castes. They are qualitative and produce the four patterns of beings on the mental planes. In fact, the intelligence, the protective trait, the nourishing faculties and the physical layers of a living being are termed the Brahmanas, Kshatriyas, Vaisyas and Sudras. Here the term Arya does not denote a geographical race as is understood by the ignorant historian. These terms should be separately understood when we study the Scriptures.)

In Jambu Dvipa, the standard tree pattern is Jambu (Jambolinum). It forms the biggest of all tree patterns on that island. In Plaksha Island, the standard is the Plaksha tree (Borasus). There the Lord conducts the rituals of creation with the four classes of beings, beginning with Aryakas. The creator of the planes on that island is Lord Vishnu, functioning in the form of Soma.

Vishnu is the Lord of pervasion and he is present in all. Soma is Lord Siva who is inseparable from his wife Uma. It means that the Lord exists as a double principle, consciousness and concept. In the astrological symbolism of the Vedic Seers, Soma is represented by Neptune. In one aspect he is Indra. In the higher aspect he is Soma, the Lord of Music. Soma is described as the greatest of all Gandharvas, the musical beings. He governs pulsation, which includes the expansion and the contraction of infinity into a double infinity. Under his rule the eternal comes down as the periodical pulsation. He makes the globe of space which floats on the surface of the ebb and tide of the infinite and the finite. Each pulsation constructs as its counterparts, the Space Globe and the Galaxy that germinate as the seeds of planets and the planetary creation during their respective seasons, which cover millions and millions of our solar years. The same Soma visits every one of us to bless us with our span, which is nothing but the totality of the pulsations of our heartbeat and respiration. When we begin to live, the same Soma teaches us music through impression in the form of rhythm and pitch.

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PURANAS AND THEIR CONTRIBUTION PART 49

The island of Plaksha is surrounded by the ocean of sugarcane juice (water sweet as sugarcane juice). I have described this island previously. Now I will describe the island of Salmala. The Lord of the island is a great hero who has a well-built body. There are seven sub-islands there and their names are as follows:

- (1) Svetha (the white island);
- (2) Haritha (the green island);
- (3) Jimutha (the cloudy island);
- (4) Rohitha (the red island);
- (5) Vaidutha (the sparkling island);
- (6) Manasa (the mental island);
- (7) Suprabha (the island of good brilliance).

These are symbols of the seven tissues of man. The island Salmala is watered by the sugarcane ocean that covers double the area of the inhabited land. In all directions it is surrounded by water. Here also you can notice seven mountains, the abodes of gemstones. They cause rains and have seven flowing rivers. Their names are as follows:

- (1) Kumuda (the lotus river);
- (2) Unnara (the river of standing people);
- (3) Balehaka (the river of drinking clouds);
- (4) Drona (the tub of water), where you find great herbs growing;
- (5) Kanka (the river of ravens);
- (6) Mahisha (the river of buffaloes);
- (7) Kakudman (the river of bulls).

The rivers sublanding them are also seven in number. Their names are as follows:

- (1) Yoni (birthplace);
- (2) Toya (the flow of waters);
- (3) Vitrushna (the quencher of thirst);
- (4) Chandra (the moon river);
- (5) Shukla (the white river);
- (6) Vimochani (the liberator);
- (7) Nivriti (the river of detachment).

All these rivers bestow peace. All these seven islands contain people of the four classes. The colours of the four classes are: dark brown, red, yellow and black. The Brahmanas,

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Kshatriyas, Vaisyas and Sudras worship Lord Vishnu, the Lord of all as the All-Soul in all. All ritualists visualize him in the form of air, pervading the rituals. (Here the Lord is identified with and worshipped as the respiration and the five pulsations are the Pranas). All Devas offer their presence here. (The creative intelligences and the forces of nature make their appearance manifest through breath and the five pulsations). The prominent vegetation of the island is Salmali, which represents detachment. This island is surrounded on all sides by the ocean of divine waters. Salmal trees, equally distributed, abound there. Then there is the Kusha island (the island of the sacred grass), which has double the area of the previous island. It is also surrounded by the divine waters. The seven sons of Jyotishman live there and their names are as follows:

- (1) Udbhida (the sprouting one);
- (2) Venuman (the one with a bamboo);
- (3) Sviradha (the one with liberty);
- (4) Lambana (the hanging one);
- (5) Dhruvi (the one who sustains);
- (6) Prabhakara (the one who makes the rays);
- (7) Kapila (the dark brown one).

These are the names of the different types of hair that grow on the body. This is the reason why the island is called the island of the sacred grass, meaning Prana, which distributes the sprouting of hair through the pores. In this kingdom the human beings live along with demons and giants. (This means that the human beings at the level of the pores of the skin live with the human nature mixed with the limitations of the undesirable mental traits.) They also live mixed up with Devas, Gandharvas, Yakshas and Kimpurushas, etc. (It means that the human beings have desirable traits mixed up with undesirable ones.) There also you find the four classes of people absorbed in their own work as worship. The Brahmins are those who live self-controlled. The Kshatriyas are those who are brilliant with valour. The Vaisyas are those who gather. The Sudras are those who are monotonous in their work. They do their work according to their Scripture and their position is consumed by their work (on physical plane work consumes energy). On that island they worship the Lord in the form of Brahma, the Creator. They perform the rituals and spend their position in the form of the result of their work.

There are seven hills on this island also and their names are as follows:

- (1) Vidruma (the coral mountain);
- (2) Hemasaila (the mount of gold);
- (3) Dyutiman (the mount of brilliance);
- (4) Pushpavan (the mount full of flowers);
- (5) Kusesaya (the one that lies on the sacred grass);

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- (6) Hari (the green one);
- (7) Mandhara (the mountain of churning).

Seven are the rivers that flow down the seven hills and here are their names in order:

- (1) Dhuta Papa (the washer of sins);
- (2) Siva (the auspicious one);
- (3) Pavithra (the pure one, or the river of purity);
- (4) Sumathi (good mind);
- (5) Vidyut (the sparkling river);
- (6) Ambha (always full of water);
- (7) Mahi (the widest river).

All these rivers wash off sins. Apart from these, there are thousands of little mountains and small rivers. The Kusha Dvipa is so named after the sacred grass that grows there.

The Krauncha island surrounded by waters like ghee, by an ocean called the ocean of ghee, has double the size of Kusha Dvipa. There live the seven sons of Dyutiman. The seven sub-islands are named after the seven sons. They are as follows:

- (1) Kusala (the skillful ones);
- (2) Manuga (one who follows Manu);
- (3) Ushna (the heated one);
- (4) Pivara (the sturdy one);
- (5) Utthana (the upgoing one);
- (6) Muni (the one with meditative silence);
- (7) Dundhubhi (the one with a trumpet).

Also there are there seven hills that are delightful to the mind and are peopled with Devas and Gandharvas. Here are the names of the seven hills:

- (1) Krouncha (the one with cracked parts);
- (2) Vamana (the dwarf hill);
- (3) Ardhakaraka (the wealth-giver);
- (4) Ratnasaila (the mountain of gemstones);
- (5) Swahini (the moving mountain);
- (6) Haya Sannibha (the horse-shaped mountain);
- (7) Divavrita (the mountain of daylight).

Besides there is the Pundarika (the tiger hill) and Dundubhi (the trumpet mountain), which has twice the size of the previous one. These islands and the mountains thereon are very

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beautiful to live in and so it is with the sub-islands and their mountains. People live unimpeded there along with groups of gods. The Brahmanas are called Pushkaras (the well fed ones). The Kshatriyas are plentiful, the Vaisyas are rich and the Sudras are full of corn. The rivers from which they drink are seven in number and their names are as follows:

- (1) Gowri (the yellow river);
- (2) Himadyuti (the one with white lotuses);
- (3) Sandhya (the twilight river);
- (4) Rathri (the night river);
- (5) Manojava (the river of mindspeed);
- (6) Khyati (the river of fame);
- (7) Pundarika (the river of lotuses).

There the Lord is worshipped with rituals by the four classes and He exists in the form of Rudra.

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PURANAS AND THEIR CONTRIBUTION PART 50

The island of Crouncha is surrounded by the ocean of curds and gruel, which abounds in ice blocks and foam. By measure it is equal to the previous island. The same ocean of curds and gruel surrounds the Saka island also. This is twice the area of the Crouncha island. The Lord of the Saka island is a great one and is auspicious to approach. He too has seven children among whom he divided his island. The names of the sons are as follows:

- (1) Jalada (the cloud that showers water);
- (2) Kumara (youth);
- (3) Sukumara (delicacy);
- (4) Marichika (mirage);
- (5) Kusumoda (flower fragrance);
- (6) Samoda (pleasant in abundance);
- (7) Mahadruma (the tree with a big trunk).

There are seven Varshas (divisions of the island) which are named after the seven rulers. Seven are the hills that make demarcations. Their names are as follows:

- (1) Udayagiri (the month of sunrise);
- (2) Jaladhara (the shower water);
- (3) Ryvataka (named after the constellation Revati. This term means wealthy);
- (4) Syama (the blue mountain);
- (5) Ambhogiri (the water mountain);
- (6) Ambikeya (the son of the mother);
- (7) Kesari (the tufted one), which is the biggest of the seven.

Saka is the tree that grows there in the island. It is inhabited by Siddhas and Gandharvas. They enjoy greatly the breeze that escapes from the leaves of the tree. The towns there are inhabited by pious people belonging to the four classes. The rivers that flow there are very sacred. They save people from the great fear of sinning. Their names are as follows:

- (1) Sukumari (the delicate one);
- (2) Kumari (the dear daughter);
- (3) Nalini (the river of lotuses);
- (4) Renuki (the river of bamboos);
- (5) Ikshu (the river of sugarcanes);
- (6) Dhenuka (the river of cows);
- (7) Gabhasthi (the river of rippling rays).

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Many hundreds of other rivers flow in the island, besides these seven. They are of minor importance. The minor mountains number in hundreds and thousands. They drink the water of the clouds that exist directly on their top. Beings come and live there from the zones of heaven. No infringement of the law and no mutual struggle exists there. No transgression of the rules among those who live there.

Vanga and Magadha people live there mentally. The Vanga area is inhabited by Brahmins and the Magadha area is inhabited by Kshatriyas. The Vaysyas exist on a grosser plane and the Sudras exist on a still grosser plane. To them the Lord is Vishnu, who appears in the form of the Sun God, in the capacity of the Deliverer. The people are well disciplined and they worship the Lord with their works dedicated to him. The Saka island is surrounded by the milky ocean which is of the same area.

The Pushkara island is surrounded by the milky ocean and has twice the area of the Saka island. There is only one mountain which is well known to all there. Its name is Manasottara (the Supra-mental). It stands in the middle of the island and is circular in shape. It is fifty thousand links in height and of the same width. It is circular all over. It stands as if it bisects the circular expanse of the Pushkara island. The island exists as two on either side of the mountain. People in that island live ten thousand years without prejudice, malice, attachment, without ill health. To them there is no one who is high or low. There is no one who kills or is killed. The people do not know fear, anger, covetedness or the glamour of anything. Towards the outer lane it is inhabited by the Dhataki trees that are yellow. The outer region of the Supramental mountain is inhabited by the Devas, Daityas, etc. In that island, there is neither truth nor untruth. There are no rivers and no mountains. The people in the island are equal to the Devas in their existence. There are no divisions of the four classes and the four Ashramas. There are no duties and no performance of the rites according to Karma. No threefold wisdom. No administration and no penal code. No one eavesdrops on another. This island of two parts is heaven on Earth. The seasons confer equal comfort. People live without disease and death. The Nyagrodha tree is found on the island. Brahma resides there, being worshipped by gods and giants. The ocean is filled with sweet water.

These are the seven islands surrounded by the seven oceans. Each island is twice the size of the previous one. The water in all oceans is always the same and shows no change. The water in the ocean undergoes turmoil according to the increase and decrease of the moon. It moves from bottom to surface like water boiled in a pot. Moonrise and moonset also cause changes in the ebb and tide of the ocean. So too, the two lunar halves of the month. The ebb and tide of the oceans show an increase and decrease of fifteen inches in height. In the Pushkara island, food is ready in nature for the people. They enjoy the six modulations of taste. The Lokaloka mountain is one hundred thousand links in area and of the same height. (Lokaloka means the demarcation line that exists around the whole solar system and locally

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around our Earth. Within this line there is the existence, and beyond this line there is the non-existence of creation. Hence it is called Lokaloka, the node between existence and non-existence.)

Beyond this line the mountain is made up of darkness thick. It is surrounded by a very thick shell made up of impregnable darkness. This Earth is fitted within this shell. This Earth has fifty magnetic points around it. All seven islands and oceans are worked out into the fitness of this Earth. Of all these planes of existence the Earth includes maximum qualities of existence, since it stands as the basic support of all beings of all planes around itself.

Parasara continued: I have explained to you the expanse of this Earth. Seventy thousand units are measured as the thickness of this Earth globe. Seventy units are measured down into the Earth and the whole thickness is divided into seven strata of ten thousand units each. The names of the nether worlds are as follows:

- (1) Athala (the plane of no surface);
- (2) Vithala (the plane of many surfaces);
- (3) Nithala (the plane of null point surface);
- (4) Gabhastimath (the plane of rays);
- (5) Mahathala (the great surface);
- (6) Suthala (the good surface);
- (7) Pathala (the surface that drenches away everything).

White, black, red, yellow, variegated, rocked and mottled are the surfaces and Earths of these seven planes in order. Each has castles of its own. Demons, giants and serpents live there in groups of hundreds and thousands. Those who come from Pathala to heaven say that these nether worlds are more pleasant to live in than heaven itself. The darker planes of indulgence have a more powerful spell and weird influence upon the minds than the higher worlds. The gemstones that occur in those planes are more pleasurable and have many more rays than those of the other worlds. The gems that adorn the heads of the serpents excel in beauty and lustre. The maidens who pass hither and thither sparkle with the rarest gemstones. Even those that are liberated from the nether kingdoms carry the great attraction to those worlds. The sunrays give their influence and not the heat. The moonlight in the night is to show them the way not to cause any chillness. The giants and demons enjoy food and drink and do not know what time is in their enjoyment. Time passes there too but it is not known by them. The gardens and rivers are beautiful and the lakes are even more beautiful with lotuses. The expanses of the sky reverberate with the chirp of the cuckoo. Their jewels, perfumery and cosmetics are very fine indeed. You will find there Vina, flute and drum music well tuned. Blowing instruments give full-blown music. All the splendours of enjoyment are experienced by the demons, giants and serpents of those kingdoms. Down below the seven nether worlds you can find the dark, thick body of Lord Vishnu.

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The demons and the giants cannot speak of his body. Even the Lord of serpents, Sesha, cannot praise the Lord who takes His abode there. Sesha, the Lord of the Serpents, stands stable in that region and is continuously praised by Siddhas and Devas. He stands there with the thousand heads of the Lord as His own heads. His heads are jewelled by the sacred sign of the Swastika. He stands there filling all the corners of every direction with the rays of the thousand gems on his hoods, and paralyzes the diabolical forces around him for the welfare of the beings of all planes. He always stands erect upon a single curve of his body. His eyes are red and intoxicated with the devotion of the Lord. He stands there as mount Kailasa, beside the valley from which the Ganga downpours. In one hand he carries the plough and in the other he carries the mace. He is worshipped by his wife who is an embodiment of intoxication. Towards the end of a Kalpa his mouths breath out the all-devouring fire as venom. He expands as Rudra, the Sankarshana, and eats all the three planes. He bears all the Earth creation as his Karma.

Thus Sesha stands at the bottom of all existence, worshipped by all and everyone. His valour, glory, shape and nature can neither be known nor described even by the gods of creation. When the whole Earth with all its creation stands on his head as a beautiful bouquet of flowers, who can speak of the glory and splendour of his glory and splendour! If only this one Lord of Eternity begins to expand, then the whole Earth shudders with all the mountains, oceans and forests. Neither Gandharvas, nor Apsaras, nor Siddhas nor Kinneras, nor Charanas, nor the serpents themselves, can conceive the end of the qualities of this Great Lord of Eternity. The sacred paste of sandalwood applied to Him by the serpent damsels reaches the end of all directions, being blown by His exhalations. It exists in the water of the oceans. The great sage Garga worshipped him and could know the science of the heavenly lights, the science of prophecy and foreboding. Being supported by the heads of this Lord of Serpents, this Earth bears all the planes of existence as the links of a child's garland.

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Parasara continued: "Now I will speak to you about the infernal worlds that are found in the nether waters. The sinners are baked to purity in these worlds. These infernal regions are fearsome and uncouth. They are terrible in implementing pains of weapons and fire by the Lord of Discipline. Those who indulge in sinful deeds fall into these worlds.

One who serves as a false witness, takes sides or reports things wrongly will be taken to *Raurava*, the Hell of Worms. Drunkards, killers of Brahmin, thieves of gold reach *Sukara*, the Hell of the Boar. One who kills a foetus, destroys a township, kills a cow or smothers beings, reaches *Rodha*, the Hell of Obstruction. Killers of kings, killers of merchants and one who shares the bed of his preceptor will be baked in the heated bowl at *Tapta Kumbha*, the Heated Globe. The same is the fate of one who feels amorous of his sister or kills a good government servant.

Sellers of good women, of lions' cubs, those who imprison others or desert a devotee will be thrown into molten metal. One who feels amorous of his sister or daughter will be thrown into flames at *Maha Jwala*, the Hell of the Great Flame. One who insults his Guru, is cunning as a jackal, criticizes the Vedas or sells knowledge of the Vedas, and one who has illicit relations with ladies will be cut and buried in salt at *Lavana*, the Hell of Salt. One who commits theft or transgresses the law will be thrown upon metal bars.

One who hates the gods, the Pitris or Brahmins, will be eaten by microbes at *Kromi Bhojana*. One who eats without offering to the Pitris, Devas and his guests will be made to consume large quantities of saliva at *Law the Terrible*. One who cuts the limbs of others with swords, etc., will be slaughtered at *Visasana*, the Place of Slaughter. One who receives bribes will be hung upside down at *Adhah Sirah*, the Hell where beings are kept upside down.

One who worships or sacrifices in a wrong way or divulges the secrets of the future indicated by the stars, one who is impulsive in acting and one who feeds others with putrefied food will be taken to be fed with putrefied matter at *Huzavaha*, the Hell where putrefied matter is given as food. Brahmins who sell flesh and meat and their products, sesame or salt, will also be fed with putrefied food. One who mercilessly plays with cats, dogs, stags, cocks, pigs or birds also reaches the same hell.

Brahmins who sell books, cooked foods, live by the dramatic arts, sell alcohol, poisonous goods or buffaloes will be thrown into pools mixed with blood at *Rudhirambha*, the Hell of Bloody Waters. One who lives by celebrating functions, one who kills a friend or a bird or burns a house will meet the same fate.

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One who destroys sacrifices or villages will have to swim through *Vaitarani*, the river to be crossed. Those who transgress in matters of money or youth will be shut in darkness at *Krishna*, the Plane of Darkness. So too the filthy ones, deceits and adulterators. One who cuts forests for nothing will be thrown on swords and knives erected as the leaves of trees. at *Asipatra*, the Hell where knives sprout as leaves of trees. Brahmins who kill sheep or deer will be thrown into flames at *Vahni Jwala*, the Hell of Flames of Fire. One who defaults in his austerities or his duties at one of the four stages of life, will be thrown amidst the fanged creatures. If a celibate sleeps by day and has sexy dreams, he will be eaten by dogs at *Svabhajana*, the Hell where beings are eaten by dogs.

In this way, there are varieties of hells in hundreds and thousands, such as *Tala*, the Abode of Palms, *Krumisa*, the Abode of Microbes, *Sandamsa*, the World of Stings, *Krishna Sutra*, the Thread of Darkness, *Tamas*, the Plane of Blindness, *Wichi*, the Blowing Wind, *Apratishta*, the Abode of Unstability, and *Awichi*, where no wind blows.

Those who commit sinful deeds will suffer from these hells and get baked of their sins. Sins are also of thousands of varieties and hence the existence of so many hells. You can find the various sinners experiencing the various hells. Those who transgress their duties of the various stages of life, mentally, physically or verbally, will be thrown into the corresponding hells. When these sinners inhabit the hells, they will visualize the Devas in an inverted way. Even the Devas can see these sinners inverted.

Trees, worms, aquatic beings, birds, beasts and men as well as the Devas, will enjoy liberation when they follow the law and live according to it. All living beings can enjoy liberation and are privileged to enjoy it as long as they live lawfully. Those who do good deeds live in heaven for as much time as sinners live in hell. Those who are not prepared to rectify their defects or who do not like to experience the disadvantages of their defective behaviour will be thrown into hells. The type of atonement depends upon the nature of the sin committed. When the sin is too much, the suffering is also too much. When the sin is light, the suffering is also light. Those who like to rectify themselves will not go into the hells. Even the Manus, beginning with Swayambhuva, like to rectify themselves in many ways, like Tapas and good deeds. But Tapas and the performance of good deeds should be conducted in the name of Lord Krishna and not in their own names.

When one commits a sin and immediately realises it, the best method to undergo atonement is to go into the meditation of Lord Vishnu. One should worship the Lord in the form of the dawn, the dusk, the day, the night, the noon and the midnight. Narayana should occupy everything in one's life as one's own time. Sins will be washed away immediately. All afflictions of all types of sins will disappear when the Lord is meditated. One enjoys not only liberation, but also the heavenly pleasures without impediments. When meditation or oblation is offered to the Lord as a living God, there will be no obstacles and one enjoys the

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lordship of one's senses and wisdom. One need not go anywhere, one need not escape to the higher planes and one need not enter into the cycle of rebirths if one meditates everything as the living God. Such a meditation is the seed of liberation. Therefore, one should remember the Lord by night and day. Sins will be washed from time to time and no hell will be experienced.

Heaven is nothing but one's own life lived up to one's own satisfaction. Hell is nothing but one's own life lived against one's own liking. The same life may be lived as happiness or as sorrow. Life can be lived as liberation or as the conditioning of births and deaths. One can experience life as pain or pleasure by living angrily or peacefully. Always life is lived according to one's own way of living. If one's attitude in life is only to seek enjoyment, it results in sorrow. One can make one's life a taste of happiness or unhappiness, peace or anger. Nothing in this life is either happy or unhappy in itself. It is the change of the mind that bears sorrow or happiness. One can see one's knowledge as the Supreme Omniscient God or one can experience one's knowledge as one's own conditioning and bondage. Everything in this life depends upon how one knows it. There is nothing beyond this knowledge. Knowing how to know and not knowing how to know are both included in what we call "Knowledge". Beyond this, there is nothing that one can know. Thus, my boy, I told you everything about the spheres and the worlds that are above and below our existence. I have explained the heavens and the hells, the oceans and the mountains, the islands and the rivers. In an epitome, I have explained everything which you can comprehend. Tell me what more you want to hear.

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PURANAS AND THEIR CONTRIBUTION PART 52

Maitreya said: "My Master! You have narrated to me about everything. Now, I want to know something about the lokas beginning with the Bhuloka and the Bhuva Loka. In the same way, I want to know the location and magnitude of the planets."

Parasara said: "That unit of space that is made brilliant by the rays of the Sun and Moon is called 'Prithivi' — the globe of earth which includes the oceans, rivers and mountains. Around the surface of this earth globe, it is surrounded by a portion of space and this portion, measured from end to end, is called 'the diameter of the Earth'. It is 100,000 links in length (one link equals 20 cm), i.e. the solar globe is one lakh links distant from the earth. The Moon is at almost the same distance from the Sun, thus the distance between the Moon and the Earth is negligible when compared with the distance from the Sun.

Ten thousand links above the orb of the Moon, there exists what we call the 'Ring of Nakshatras'. Nakshatra should not be confused with a star. Nakshatra means a unit of equal divisions of above-said ring. This ring of Nakshatras shines lighted by the heavenly bodies.

Two hundred thousand links above the Ring of Nakshatras you will find the orbit of Mercury. It is almost the same distance to the orb of Venus. The orbit of Mars exists as much below the orbit of Mercury as the distance between Mercury and Venus. Two hundred thousand links above Mars you will find Jupiter. Two hundred thousand links beyond Jupiter, you will find the orbit of Saturn. One hundred thousand links beyond the orbit of Saturn, you will find the range of the Seven Stars of the Great Bear which has an expansion of 100,000 links. One hundred thousand links beyond the outer tip of the orb of the Seven Stars, you will find the Axis of Rotation called 'Dhruva'. It stands as the pillar around which all heavenly lights revolve. I have given you an idea of the magnitudes of distances, taking the centre of this Earth as the centre of measurement.

Beyond the orbit of Dhruva, you will find Maha Loka where the living beings live through one full Kalpa. This Loka extends through one crore of links (one crore equals ten million), where beings live through one Kalpa. Two crores of links beyond that, you will find Jana Loka inhabited by the sons of Brahma, the Creator. They are called Sanaka, Sanandana, Sanat Kumara and Sanat Sujatha. Four times this distance away, you will find Tapa Loka where the Devas exist and shine without heat. Seven times this distance beyond Tapa Loka there is Satya Loka, the Plane of Truth. The beings of that Loka do not die a second time. That means they have only one manifestation and one withdrawal during the breath of one unit creation. All that you see, perceive, feel, think and imagine about this Earth is only 1/4th of what it is. I have described much about it previously.

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The second plane above and beyond this Earth is called Bhuva Loka. The region beyond this plane and up to the region of the centre of rotation is called the second main division. It is called Swa Loka. These are the three main divisions, speaking geocentrically. They are Bhu Loka, Bhuva Loka and Swa Loka. Jana Loka, Tapa Loka and Satya Loka are the three worlds beyond these first three. They are called the created planes, while the lower three planes are not created. It means that the three higher planes are creative by nature and the three lower planes are non-creative or constructive. It can be further explained that the Creative Planes exist in the Plane of Concept beyond form. The three lower Planes are subordinated to forms. The region between the Creative and non-creative Planes is called Maha Loka. By the end of a Kalpa it goes into total dissolution. These are the seven worlds described by me.

Similarly, there are seven anti-worlds or nether regions corresponding to these worlds above. These two sets of seven planes are wonderfully fitted into the Egg of Brahma. This whole Egg is a unit which extends above, below and sidewise with the Sun as the centre. It can be compared to a wood-apple fruit with its seeds as the various Lokas. This Egg contains 10 layers called the layers of water. These layers permeate around this Egg. Around these layers, there is the layer of fire. Around the layer of fire, there is the layer of air. Around the layer of air there is the layer of space, the All-Brilliance. This Space exists as the origin of all existences. Every layer described above is composed of 10 sub-layers.

All these layers are surrounded by Mahat, the Globe of Space-Mind. This Mahat is surrounded by Pradhana, the basic nature which forms the clay of the inner existences. This Pradhana is endless and eternal. It is beyond number. Numbers exist only when entities begin to separate. Hence, its magnitude is beyond measure and the number of such units embedded in Pradhana are also beyond number.

This Pradhana forms the nature or cause of everything that begins to exist in it. In it, you can find thousands and ten thousands, crores and hundreds of crores of such units. Just as fire exists in fuel as the property of combustibility, all these Creative Units exist potentially in Pradhana. Thus say those who know the soul of everything. This Pradhana is the body of the One who lives in it. He is called Vishnu. In Pradhana, everything exists as itself and Himself as its Soul. All layers of existence lie surrounded by the power of Lord Vishnu, that Power which we call Pradhana. Since the Lord and Pradhana exist as One, but as Himself and His Nature, here is the origin of the differentiation which served as the cause of the whole Creation. This differentiation caused friction and the outcome is the Creation. Just as the gaseous state of gases in water keeps the state of water compact as droplets of water, so also the Power of Lord Vishnu keeps the world in existence as themselves by virtue of this differentiation. Just as the trunk of the tree is the origin of all the branching parts of the tree, and just as the seed is the origin of the trunk, so also Pradhana stands as the origin of the tree of the whole universe. Even in the expanded universe, it stands as the seed of the

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universe, just as the unfolded parts of a tree bear the seeds of the tree in them. From quality or property, the universe comes down into the state of substance and matter, and the whole thing is a downpour of causes and effects.

Thus you see how Mahat and the other entities exist potentially before they are differentiated. The process of differentiation brings forth the entities of Devas and other beings. Then the Devas have their children and they in turn have their children. Thus the whole Creation descends down to the Earth. Just as the tree sprouts from the seed and expands and expands until it reaches the state of seeds once again, you see the Creation of beings expands and expands in cycles. Just as Time stands as the background of all the expansions of the tree, so also Lord Vishnu stands as the background of the expansion of the whole Creation. Just as the plumule of a corn seed contains the root of the would-be plant and just as the stem contains the leaves and the would-be seeds in it potentially, just as the twig contains the potential flower and the latex, so also the Lord stands as the potential of all the details of the Egg. Just as the germ sprouts out of the seed, breaking aside the husks, so also the Power of Lord Vishnu makes the whole Creation sprout — breaking the various layers aside and formulating the various chain actions. Thus Lord Vishnu is the Pervasion and Permeation of the whole Creation that includes the three worlds. Again, these worlds merge into Him. It is He who forms the existence, the non-existence and the background beyond. All units (movable and immovable in this Creation) are in Him undifferentiated. He is the primordial nature of all the Creation, in Him it merges and in Him it exists as its potential. Hence, virtually speaking, He is the Creator of the act of Creation and the result of these acts. He is the ladle of oblation in the sacrifice of the grand fire of existence and non-existence of Creation. There is nothing that He is not.

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**PURANAS AND THEIR CONTRIBUTION
PART 53**

Parasara continued: The unit egg of the Creator has been described in all detail. Now listen to me when I explain the position and magnitude of the Sun and other planetary bodies. The chariot of the Sun is the glow of the solar centre. Nine thousand units of space in volume it is. The front pole of the chariot is twice the length of the chariot. It has an axis which serves as the centre of the rotating wheel, since the chariot has only one wheel rotating. It is $7 \frac{1}{2}$ multiplied by one hundred thousand units at its circumference. The wheel has three folds and five edges. It is a perfect pentagon inscribed in the rotating wheel. It is the formula for the wheel of time which expresses itself as the year God. The seven metres (measures of time) serve as the seven steeds of the chariot. They are: Gayatri, Brihatri, Pushnik, Jagathi, Trishtup, Anusthtrup and Pankti. These measures were later adopted as the formulae of the metres into which the Vedic hymns were composed.

The second wheel forms from another centre and its radius is 40,000 units in length. Five-and-half units of the radius is equal on either side, since it is a perfect circle. The common centre to both circles serves as the axis of rotation. Along the greater radius exists the wheel of our demarcation. We call it the node of the mental demarcation of the solar wheel. As the Earth rotates around its own axis there appears to be a ring of space above the equator illuminated by the solar glow. This is the wheel described here. It is called the ecliptic. Towards the East, the local point of sunrise from any given position on the Equator, it is called the city of Indra. Towards the South (meridian), it is called the city of Yama. Towards the West it is the city of Varuna. Towards the North (midnight), it is called the city of Soma.

The East is the abode of the Vasus while the South is the point of control over all the forces. The West is the abode of water and the North is the abode of darkness. The Sun passes through the meridian along the path of the ecliptic like an arrow escaping through the fundamental units of time. Thus the Sun serves as the officiated installer of the division of the day and night with all their subdivisions. The upward path is called the path of Devas (the path of lights) and it removes the obstacles of those who follow the Yogic path. The upward path of consciousness along the spinal column is governed by the apparent path of the Sun in its diurnal motion. Always the Sun forms the centre of all units of the day, from sunrise to sunrise. The Sun travels along said marked points and during the night it travels through the nether regions. During sunrise and sunset its rays flood in all directions. The point where it appears at any given point on Earth is called the sunrise at that point. The point where it disappears is called the due West of that point. There is neither emerging nor merging of the Sun at any time. Only the appearance and disappearance of the apparent sun globe are marked here. As it travels, the Sun touches the three cities during the day (the East, the Meridian and the West). If you take the upper half of the segment that begins

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with sunrise and ends with sunset and join the points from the meridian you will get the three points.

From sunrise, the Sun ascends with increasing heat of its rays. Again from the meridian it descends with decreasing heat. This emerging and merging form the first and second halves of the day. The Meridian forms the summit of what we call Mount Meru. All Devas (Gods of Light) assemble on this summit. They open their office of lights and close it according to their strict timings.

Some people take the North, midnight, as the beginning of measuring for the whole day. The Meru from any given point is the highest of all measurement points. During night time, the brilliance of the Sun is absent. Then the consciousness which we call light enters what we call fire on this Earth; hence fire is seen from a distance at night. At sunrise the light is taken back by the Sun once again. Since the Sun is the greatest light of all, it shines above all sources of illumination during the day. The light of the Sun and fire manifest in the form of light and heat. They enter each other and vitalise the night and the day.

When the Northern and Southern hemispheres are illuminated by the Sun, the energy of the Sun enters the waters on Earth to make them conscious. At the beginning of the day and night (during both twilights) the waters of this Earth appear as copper coloured. It is during that time that the Devas and Asuras, the intelligences who govern the awakening and sleep of beings, begin to operate. The day merges into water (the bottom of the fourth house) when the Sun sets. This is the reason why the waters at night — the seminal fluid of the many being who cohabit at night — serve as the liquid of germination.

The Sun creates all this, standing at the centre as if at the mid-point of a lotus. Thus the Sun forms a replica of the four-faced Brahma on the lotus seat. The whole duration of the day and night is taken as a unit and a 30th part of it is called a Muhurtha. The Sun appears as if standing at the edge of a potter's wheel rotating. During its rotation, the Sun makes the day wherever it is facing and makes the night whenever it leaves.

Since the Earth tilts sidewise twice in the year, the northward and southward journeys of the Sun are created. The beginning of the northward journey is the beginning of the Zodiacal sign Makara (Capricorn). Then it enters the signs of Kumbha (Aquarius) and Mena (Pisces). After it goes through these three signs it enters the speed of Vishuvath, the vernal equinox, when night and day are equal. Then the night begins to decrease and the day to increase. After leaving Mithuna (Gemini), it appears in Karkataka (Cancer) and starts its southern path. Just as the potter's wheel is again and again accelerated by the potter, so also the Sun's speed is increased when it enters Karkataka. Then day is converted into night. The night of the day of the Devas which we call the year begins in Karkataka. Hence the sign Karkataka marks the sunset of the Devas. From that point nights begin to increase.

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Since time passes easily during those days, the duration of the whole day is a little bit less than the normal day. During its southern journey, the Sun gains time by 12 subdivisions of a Muhurtha. From sunrise to sunset it covers 13 1/2 Nakshatras and from sunset to sunrise another 13 1/2 Nakshatras. During the northern journey, the Sun appears to pass slowly. Hence it takes a bit longer than the normal time. At the highest point of the northern journey, it takes 18 Muhurthas to complete the journey between sunrise and sunset. The same measures as above are reversed during the southern journey. The centre of the potter's wheel is the same which we call the axis of the poles of our Earth. Towards the two extremities of the northern and southern tilts we find the duration of the day and night more and less long respectively, due to the speedy and slow apparent movement of the Sun. As the day decreases, the length of the night is speedy. As the night duration increases, the movement of the duration is slower. Of course, the real speed of the Sun is the same always, but it seems to vary due to the tilts of the Earth.

On the whole, the Sun witnesses all 12 signs during one unit day. Since the signs are only 6 during the night and 6 during the day, and since the duration of night and day are unequal, the signs have different lengths as seen from the Earth. Some signs prove longer and some prove shorter due to this phenomenon. The duration of each sign during night or day is experienced as unequal due to this fact. During the northern journey the night signs go speedy and the day signs go slowly. During the southern journey it is reversed. The night ends with Usha and the day ends with Vyushti. The midpoints of Usha and Vyushti are called Sandhyas. The duration of Sandhya belongs to the Rudras and it is really fierce (for those who take delight in copulation).

During the morning Sandhya a team of Rakshasas wish to consume the body of Surya. They are called Mandehas. Before the mind of the beings on this Earth are awakened to the presence of the Sun, it is eaten away by the gloomy nature of continued sleep. This is Mandha + Eeha, to indulge in sleep. This team of Asuras die at every dawn by the curse of the Prajapati (the Year god). Yet they do not die since they appear before every dawn. Every morning there will be a big war between these Asuras and the Sun. It is the war between sleep and awakening. Seeing this, the great Brahmin initiates throw water against these Asuras. They utter Omkara, the Mantra of Brahma and also Gayatri. This holy water is converted into Vajra (vital force or electricity) and burns the Asuras. An early bath and drinking cold water before sunrise kills these Asuras and wakes the holy beings by the time of sunrise. When these Asuras are burnt in the fire as the first ablution offered to the Sun, the light of the Sun appears thousandfold and the Sun globe appears in all its splendour. Omkara (the Mantra OM) is verily Lord Vishnu, the Lord of existence which means the awakened consciousness in the beings. It is a threefold light, the light of objectivity, which finds its path in the three divisions of time: past, present and future. By the very utterance of this name the Rakshasas are destroyed. The Sun itself is His own light that cannot be destroyed. Hence it is the spark of the very Lord Vishnu. The word OM, when properly

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uttered, invokes the presence of the Sun, the solar consciousness I AM, in the beings. The very effort to utter this Mantra comes from Lord Vishnu. The origin of breath in the beings is the very call of the Lord uttered forth from the beings. Hence it burns the Asuras of the Mandha and Eeha order. That is why there is an injunction that no one should transgress the rule of conducting the prayer of twilight. One who does not pray at sunrise kills the Sun (kills his own consciousness into a sleepy mood). Thus the Sun emerges from dawn, being well protected by those who pray well. Then it ascends the heavens to rule the worlds with the help of the lights like Valakilyas, etc. Valakilyas, those whose tails are plucked away, represent the rays of the Sun, who leave the Sun to reach the Earth and mark the various divisions of time. Hence they are said to travel with their heads down before the Sun God, singing the various Samas, the various measures of time.

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