

My Spiritual Awakening & Enlightenment

- Does God exist? Does Heaven & Hell exist?
- How the universe was created?
- Is my God Superior to your God?
- How can I see God?
- Who I?

Find the answer within four months by following the path mentioned in these book.

The Secret of Rig-Veda
(E-Book)

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PREFACE

As above, so below; as below, so above.”

The grasping of this principle gives one of the means of solving many a dark paradox, and hidden secret of nature. There are planes beyond our knowing, but when we apply the principle of the above statement to them we are able to understand much that would otherwise be unknowable to us. – The Kybalion

I too have used this principle to understand the secret of the universe.

Note: I have selected mantras of Rig-Veda randomly from different Mandals and Suktas to explain my spiritual visions.

रचो अक्षरे परमे वयोमन यस्मिन् देवा अधि विश्वे निषेदुः ।

यस्तन न वेद किं रचा करिष्यति य इत्त तद विदुस्त इमे समासते ॥

“All the gods have taken their seats upon this supreme heaven, the imperishable (text) of the Veda; what will he, who knows not this, do with the Veda? but they who do know it, they are perfect.” (RV 1-164-39 SB)

Very few have seen God from the ancient times but why? What is the reason?

Everyone should realize that humanity is under the grip of Asuras (Demons). Demon King Vrtrasura has built a fort around us, taken a form of Leviathan Beast and is sleeping around it. The Kingdom of God is within but one can't see it because of Demons have covered us with darkness and ignorance around us Hence one cannot see Gods present within us.

The fort built by Vrtrasura must be broken first to have a true vision of the Gods. It is Maruts, the solders of Indra who breaks the mountain of darkness and ignorance built by Demon King Vrtrasura. Maruts come down along with Brahmanaspati and Sarasvati when invoked. In my case I awoke Sarasvati and Maruts that led me to break the fort around me and understand the secret of Kundalini Yoga and Rig-Veda.

1. *How can we increase Indra in us?*
2. *How does Indra hear when he is invoked?*
3. *How does he take joy in the friendship of mortals?*
4. *When will Indra come to the increase and protection of the person?*
5. *Why is he known as the one who fulfils the desires of the adorer?*

By following Satyam (Truth), Rtam (following Truth in daily life), Agnihotra and praying one can increase Indra in us.

“The many healing forces of Truth are there from days of old. The thought (or musings) of the Truth destroys all those who follow the crooked path. The glorious word of Truth pierces the deaf ears of men, awakening them (to knowledge) and purifying them (with the blazing light).” (RV 4-23-8 RLK)

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“Reason is the offspring of Thought and Reason shall divide the Light from the Darkness and establish the Truth in the midst of the waters.”

-Hermes Trismegistus.

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Chapter 1: Why India is called Land of the Gods (Deva Bhumi)

“For without that mighty Indra, this (world) were nothing; in him all powers whatever are aggregated; he received the Soma Juice into his stomach, and in his body (exhibits) strength and energy; he bears thunderbolt in his hand, and wisdom in his head.” (2-16-2 SB)

(Had Demon King Vrtrasura (Ahi) defeated Indra; there would have been no creation. The universe would have been submerged in Darkness forever.)

Many nations have received Deva Vani (revelations), many saints such as Jesus, Moses and Prophet Muhammad have taken birth in other nations yet their nations are not called Deva Bhumi (Land of the Gods) but only Bharat is called Deva Bhumi. Why?

Is it because many saints were born on this land? Is it due to scriptures like Upanishads and Bhagavad-Gita or due to epics Ramayana, Mahabharata and Srimadbhagavatha that glorify the Avatars like Rama and Krishna or is it due to many kind of sadhana (meditation) done with many types of mantra by the people of India?

The recent addition is Bhakti tradition. Will Gods come down on India due to devotion? Is it because lakhs of people are involved in meditation and spiritual practices in India?

The answer is NO. The above activities are only an individual effort that helps themselves and few of their devotees. India is not called Deva Bhumi because of the above reasons. In ancient times prior to Mahabharata, Devatas were coming down on this land and blessing the devotees. Such things never happened in any other countries. But why were Devatas coming down on this land only?

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The answer is Agnihotra (Fire Sacrifice). We are not the one inviting Devatas, performing Agnihotra and offering oblation. It is,

**Agni (Fire God) who calls Devatas
Agni is the chanter of Mantras and
Agni is the deliverer of oblation to the Devatas.**

Rig-Veda Mandala 1, Sukta 1(RLK) glorifies Agni as follows.

Agni I adore, placed in front, the God of yajna, ritvik or one who has the ecstasy of Truth. He, the summoning priest, activates (in human beings) the dormant ecstasies excellently.

Agni, adored by the ancient seers, is adored by the new sages too. He brings the Gods here.

O Agni, the yajna-pilgrimage that is surrounded by you on all sides, that alone reaches the Gods.

Agni, the summoning priest, the seer will, a God, is the Truth; he has the power of granting super normal powers of audition to the aspirant. (RLK)

Agni is the messenger between Yajamana (One who performs Agnihotra) and Devatas. So while performing 'Inner Agnihotra', Agni is invoked, placed in the navel (as it represents earth) and worshipped first. Thereafter one must request Agni to become Purohitis (priests) himself. Agni as four Ritvijs instantly appears to be sitting in front of Yajna kunda.

In normal Agnihotra also Gods come and accept the oblation but the person performing Agnihotra has not developed spiritually to see them but he and the family members will receive the blessings of Gods.

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Agni calls Devatas in front of the Yajna Kunda and delivers our offerings of Ghee (clarified butter) by converting it into Soma Juice and offers it to them in a golden bowl. If Agnihotra is done in open place, the people and villages that comes within the horizon is blessed by the Devatas. Hence in ancient times Agnihotra was performed all over India and Devatas were coming and receiving Soma Juice wherever invited. Therefore India was called **Deva Bhumi** but not anymore. The path of worship is forgotten. Devatas no more come down here in India as no one is performing Agnihotra except for few.

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Chapter 2: The Vedic Word and Speech (Vak)

“All the gods have taken their seats upon this supreme heaven, the imperishable (text) of the Veda; what will he, who knows not this, do with the Veda? but they who do know it, they are perfect.” (RV 1-164-39 SB)

This verse itself proves that Rig-Vedic language Sanskrit is not an Indo-European language but in reality “The Language of the Gods”.

The Vedic Word

बृहस्पते प्रथमं वाचो अग्रं यत्प्रैरंत नाम्धेयं दधानाः ।

यदेषां श्रेष्ठं यदरिप्रमासीत्प्रेणा तदेषां निहितं गुहाविः ॥१॥

“O Brhaspati, the Vedic Word (*vacha*) is supreme and top most height of speech. It is the best and the most faultless. It is something forceful hidden in secrecy. From there it comes out and becomes manifested for supporting names.” (10-71-1 RLK)

सक्तुमिव तितउना पुनन्तो यत्र धीरा मनसा वाचमक्रत ।

अत्रा सखायः सख्यानि जानते भद्रैषां लक्ष्मीर्निहिताधि वाचि ॥२॥

“The Word has entered the minds of truth seers. It is found by following the track of their speech (*sakhyam*) like friends, as if winnowing ground barley with a sieve. In their speech is deeply established beauty and harmony (*lakshmi*) and the happy felicities (*bhadra*).” 10-71-2 RLK)

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यजेन वाचः पदवीयमायन्तामन्वविन्दन्नृषिषु प्रविष्टाम् ।

तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अग्नि सं नवन्ते ॥३॥

“With yajna they followed the path of the Word and discovered it dwelling in the hearts of seers. They drew it ordering it in every way, the Word over which seven singers rejoice.” (RV 10-71-3 RLK)

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शुण्वन्न शृणोत्येनाम् ।

उतो त्वस्मै त्वन्व॑ वि संसे जायेव पत्य॑ उशती सुवासाः ॥४॥

[But all cannot enter into the secret meaning of the Word]

Those who do not know inner sense of the Words is as men who seeing, see not, and hearing, hear not. Only to one, hear and there, it reveals its body, like an eager and caring wife, to her husband. (RV10-71-4 RLK),

(This is how our Vedic sages and scriptures were misguided. Even now Vedic people believe that all Gods are different names of one Supreme Lord or Gods who represents nature.)

उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वाजिनेषु ।

अधेन्वा चरति माययैष वाचं शुश्रुवाँ अफलामपुष्पाम् ॥५॥

Even though called in friendship (*sakhye*), some are unable to drink steadily of the milk of the Word, the Vedic cow. They move with it ignorantly (*mayaya*) as with one that gives no milk. To him the Word is a tree without flower or fruits.” (RV 10-71-5 RLK)

The four stages of Speech (Vak)

चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्यां वदन्ति ॥४॥५॥

“Four are the definite grades of speech; those Brahmana (a person who is learned in mantras) who are wise know them; three, deposited

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in secret, indicate no meaning; men speak the fourth grade of speech.”
(1-164-45 SB)

According to yogic science, the speech has four states called Para, Pashyanti, Madhyama and Vaikhari state. Ordinary people know only the fourth speech called Vaikhari which comes out of the mouth.

Para: The Para state is the source of all knowledge in seed form and its root lies in Serpent Kundalini. Kundalini Mother utters words in her mind. She creates everything from gods to universe and all life forms; her speech is most powerful and very subtle. It produces greatest effect on Prana as Kundalini has immense will power, knowledge and immense power of action (*Ichha Shakti, Jnana Shakti and Kriya Shakti*). This power produces Light-Form-Energy in Vayu. Para sound is beyond the reach of man and only a yogi can understand it.

Pashyanti: From the state of Para speech, the speech reaches the second state called Pashyanti. In humans, navel is the center of Pashyanti state of speech. Here the speech acquires the qualities of vibration, image and colour; however the sound is in its subtle state. Hence Brahma who represents Word appears in the navel. His lotus stem emerge from Triangle of Navel Kundalini. Agni is also placed in the navel as it represents earth. When a yogi experience the Pashyanti state of sound, then chanting mantra brings Gods in front of him. Therefore it is said that gods reside in Pashyanti state of speech.

Madhyama: The place of Madhyama speech is the heart centre. Prana is present in our body in the heart center. Here speech acquires power of Prana and the yogi's speech or word becomes charged with Prana. Prana is responsible for all miracles performed by sages. Here the speech is in subtle state. One can feel the strong vibration, yet one cannot hear the speech.

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गौरीमिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभ्रुवुषी सहस्राक्षरा परमे व्योमन् ॥४॥१

“The sound (Madhyama) has been uttered, fabricating the waters, and being one-footed, two-footed, four footed, eight-footed, nine-footed, or infinite in the highest heaven.” (RV 1-164-41 SB)

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः ।

ततः क्षरत्यक्षरं तद् विश्वमुप जीवति ॥४॥२

From her (Madhyama sound) the clouds shed abundant rain, and thence (the people of) the four quarters live; thence the moisture spreads (to the grain), and the universe exists.” (RV 1-164-42 SB)

Madhyama speech charges the sound with Prana that drives the Rivers present in the universe.

Vaikhari: Vaikhari speech emanates from the throat and mouth which produces the audible sound. Light-Form-Energy and vibration acquires power in the heart centre and comes out of the throat as sound. It has effect on ourselves and the atmosphere surrounding us. Yogis who understand the power of speech goes to the highest world whereas ordinary people misusing this power of speech goes to the lower world.

When Brhaspati and Brhmanaspati are placed in their respective places of cavity of the throat and face, the mantras coming out of the mouth acquires golden colour. The yogi will see his mantra coming out of the mouth in golden colour.

If someone wants to learn Sanskrit mantras first they must learn by-heart in four places. Chant mantra once by keeping the finger in the eyebrow centre, second time chant mantra by keeping the finger on the throat, third time chant mantra by keeping the finger on the

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chest and forth time chant mantra keeping the finger on the navel. Thus memorise mantras in four places.

It is because Brahmanspati is placed in the face, Brhaspati is placed in the cavity of the throat, Prana is present in the chest and Agnihotra is conducted from the navel. In Inner Agnihotra, Agni is placed in the navel. While performing Inner Agnihotra, Agni manifests as four priests around the Agnikunda and they chant mantras. Even if a person forgets mantra in one place, he can shift attention to other place and remember the mantra.

This method of mantra pronunciation must be practiced for learning the Rig-Veda mantras. The westerners and easterners must learn alphabets first in this manner atleast for three months. Improper way of pronouncing Sanskrit mantra may not produce right result because the recitation of mantra is really the 'Science of Sound & Vibration'. Once again it is emphasized that one should feel as if one is sitting in the navel and chanting mantras.

However one needs a teacher to learn Rig-Veda mantras. As Rig-Veda mantra is of divine origin it has a greatest power and effect. This language of mantra is equally difficult to learn for everyone on earth.

There are three ways in which sound or speech is expressed in the physical body. In the first way the sound is uttered loudly (Vachika). Vibration of the Prana is felt very strongly and as such it has effect on the physical body and the atmosphere around us. When sound is uttered softly (Upamshu), it is audible to one's own ear, then the vibration effect of Prana is felt on subtle body and on one's own body.

When sound is uttered within the mind (Manasika) without any lip movement, the effect is felt on the deepest level of consciousness and mind. When the body is purified by practicing Nadi Shodhan

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Pranayama (alternating breath through left and right nostril); chanting mentally has the greatest effect on body, mind and soul.

Indra who appears like Flame/Light, takes the human form for the first time, that act of taking form represents Twshtri who gives form to all species. Indra's Vak (speech) aspect takes the form of Brhaspati, Brahmanaspati, Goddess Sarasvati, Mahi, Bharati and Ila also manifest. Let us understand the glory of these Gods briefly. (However all Gods are in seed form within the Universal Mind and they are born after the birth of Adityas.)

- Twashtri is the first born who give shape and form to everything including all species in the universe.
- Twashtri gives form to Primordial Ocean as Virat Purusha or Universal Man.

The following Gods represent different aspects of speech.

- Brahma represents WORD (Mantra) of Kundalini Mother.
- Brhaspati awakens Brahma, selects the mantra (WORD) and recites it.
- Brahmanaspati too recites mantra and mantra gets illuminated and acquires power. He is also called "Lord of Mantra" or "Ganapathi" I.e. Lord of these group of Gods and goddesses of speech (Vak).
- Sarasvati represents wisdom and knowledge present in the WORDS of Kundalini.
- Mahi, Bharati and ILA are the goddess who represents speech (vak) and they are seated in throat, tongue and between the eye brows of Indra. These Devatas are born after the birth of Indra and Adityas.

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Chapter3: How to know the Secret of Rig-Veda

“Who knows what the truth is, or who may here declare it? What is the proper path that leads to the gods? Their inferior abiding places (physical universe) are beheld, as are those which (are situated) in superior mysterious rites (are hidden).” (RV 3-54-5 SB)

Basic Idea in Rig-Veda

Sri Aurobindo: "Rig-Veda is one in all its part. Whichever of the ten Mandalas we choose; we find the same substance, the same ideas, the same images and same phrases. All the Rishis are the seers of a single truth and use a common language in its expression..... They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion."

It is said by scholars that many Shakas of Rig-Veda are lost and only one is remaining but that does not matter. Only 33 Devas are glorified in all Shakas irrespective of lost knowledge. When one pleases Indra, he himself will reveal all the secrets of Rig-Veda. Indra has not revealed Rig-Vedic secrets to anybody till now because no one is aware of the glory of Gods. The scriptures like Brahmana, Upanishads don't represent the truth of Rig-Veda and Puranas have discredited all Gods except Vishnu, Shiva and Purusha. As the language of Rig-Veda is of divine origin no one could understand the truth. Hence no two commentaries match with one another.

In this regard Sayana Bhashya gives us more near to perfect meaning than other commentaries. Sayana Bhashya published by

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Karnataka Govt is a huge 32 volumes, each volume having pages of 500 and more. RL Kashyap commentary is refined version of Sayana Bhashya with his own input. If one try to study Sukta by Sukta, mantra by mantra and words by words, it is very difficult to understand Rig-Veda. For this reason no one could understand Rig-Veda till now.

The secret of Rig-Veda is very simple to understand once the Devatas bless us, all the 10 Mandalas reveal their secrets. Rig-Veda speaks about Agnihotra as a pilgrimage journey to attain prosperity, peace, happiness and salvation. When one begins Agnihotra daily in one's life and please the Gods, they themselves will begin revealing all the secrets of Rig-Veda and the secret of creation of the universe.

First everyone must acknowledge that all are under the influence of Asuras (Demons). Although all Devatas are within our body yet we don't see them due to Demons covering us with darkness and ignorance.

Rig-Veda, the first Divine Revelation on earth is in the Language of Devatas. Rig-Veda is taught in the Veda Patashala emphasizing on proper pronunciation and teaches the way to perform Agnihotra. Many scholars have written commentaries on Rig-Veda but their commentaries do not match with one another. It is because the language of Rig-Veda is unknown to mankind.

Only those who are blessed by Sarasvati and Indra may know the truth of Rig-Veda. If earlier scholars could not understand Rig-Veda; then it is because they were not blessed by Sarasvati and Indra.

I chose, rather destiny guided me, a different approach to understand Rig-Veda. I didn't worship any Devatas but only awakened Kundalini chakras and Sarasvati bijakshara out of curiosity. They themselves revealed the secret of Kundalini and Rig-Veda to me. I just followed my inner urge.

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I believe that it was my destiny and I was chosen to understand the secret of Kundalini Yoga and Rig-Veda. I only made an unchanging Sankalpa in my childhood to attain success and to understand the secret of Kundalini Yoga.

The secret of Kundalini Yoga is also the secret of Rig-Veda. I have listed few points on why mankind failed to understand Rig-Veda.

1. Unless one awakens chakras one will not become mantrachaitanya and Urdvaretaska, i.e. seminal energy flowing upwards will not happen.
2. Without awakening chakras, one cannot awaken Sarasvati along with Maruts and cannot experience awakening of Agni and Vayu including Sarasvati nadi.
3. Without awakening chakras, one will not experience seven rivers flowing within us as stated in Rig-Veda. Energy flows from seven chakras into the Salaila/Primordial Ocean that drives the ocean to flow upwards like a river.
4. Seven rivers create flood in the Primordial Ocean from which Adityas gather waters and create suns and galaxies. That cannot be experienced if seven rivers are not flowing within us.
5. If one cannot see seven rivers flowing upwards then they cannot see the outer layer of the river flowing upwards. This flow of river is called Dyouh, the fatherly aspect of Devatas and Asuras. Devatas are present in the flood of Dyouh.
6. Without seeing the outer river one cannot see the well which goes to the nether world. We cannot also understand the importance of the fight between Indra and Vrtrasura as mentioned in Rig-Veda.

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7. How and why Devatas performed first Soma Yaga to offer Soma Juice to Indra cannot be known.

8. Inner Agnihotra can be performed only after all these above experiences and get the blessings of Devatas. No sage has documented the way to perform Inner Agnihotra till now.

9. When one performs Inner Agnihotra only then one will understand about Sarasvati Nadi, Yupa Stambha, preparing Soma juice and hierarchy of Devatas.

10. Due to demonic influences we are covered in darkness, seven rivers have become stagnant, chakras too have become inactive within us and Devatas are not visible to us.

Therefore only a proper approach in spiritual sadhana along with Devatas blessings will guide a person to understand Rig-Veda.

“Universal Mind”

Everything is Dual; everything has poles, everything has its pair of opposites like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all Truths are but half Truths; all paradoxes may be reconciled. – The Kybalion.

Universal Mind too has poles; one, Universal Divine Mind & Universal Demonic Mind. Universal Divine Mind is called Indra, who creates, rules and destroys the universe. Universal Demonic Mind called Vrtrasura (Satan) opposes the creation hence cover the universe with Darkness and Ignorance. Our body, a replica of the universe, is overpowered humanity with darkness and Ignorance.

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Chapter 4: Importance of Sankalpa (Resolution)

“Vedic people don't know the secret of Shiva-Shakti tradition. Shaivates don't understand the glorly of Gods.”

The most important part of life is to have Sankalpa (Oath to achieve the goal). When I was about 6 years old, my parents regularly took me to an Ashram. One day I listened to the discourse of my childhood Guru, in which he stated Prana through Ida and Pingala should be tamed slowly like a tiger and lion. This made an everlasting impact on my young mind.

That day I decided that one day I will achieve success in Kundalini Yoga and understand the secret of Kundalini Yoga. Success in Kundalini Yoga is different but knowing the secret of Kundalini Yoga is different. Many yogis have achieved success in Kundalini Yoga but they had not understood the secret of Kundalini Yoga.

Similarly no Vedic seers have understood the secret of Rig-Veda that is part of Kundalini Yoga. Due to my Sankalpa about knowing the secret of Kundalini Yoga, I understood the secret of both Kundalini Yoga and Rig-Veda because **the secret of Kundalini Yoga is the secret of Rig-Veda.**

From that day on wards my Sankalpa was to get success in Kundalini Yoga and to know the secret of it. Whenever I went to a temple or to any Gurus or whenever my life was in trouble I did not ask Gurus or Temple Deity for anything but for success of my Sankalpa. However my Sankalpa was not backed by sincere effort from my side.

Yet my Sankalpa (Law of Attraction) was fulfilled on its own.

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Chapter 5: Initiation. The first step

“Once was the heaven born indeed; once was the earth born. Only once was the milk of the dappled mother (Prishni) drawn. Apart from those, none else manifested again.” (6-48-22 RLK)

When Maruts (soldiers of Indra) manifest in a person for the first time, the fort by Demon King Vrtrasura will be shattered and Agni (Fire God) and Vayu (Breath or energy) will rise with tremendous force. The inner secret of our body will start revealing and manifesting one by one. Prishni, the mother of Maruts fill the physical body with milk that gives a person certain kind of glow in the face. This glow should be preserved. If it is lost due to excess indulgence and discontinuing the spiritual practice; the glow cannot be attained again.

Contact the following organizations who initiate in Kundalini Yoga and select the closest centers near you.

www.vethathiri.edu.in/centres/

www.paranjothimahan.com

www.universalpeacefoundation.org

Anyone who is interested in Awakening Prana (for awakening Kundalini) may contact them. They have many branches in India and all over the world. Take initiation from them, develop one's subtle prana and awaken the chakras and Sarasvati Bijakshara. Awakening of Sarasvati and Maruts is the most important event happening in the life of sadhaka.

Everything started happening on its own.

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During 1990 I met my late Guru KP Radhakrishnan, (Simplified Kundalini Yoga Master) in the same ashram where I was going since my childhood. He stated that he will initiate in Kundalini Yoga (Prana awakening). I was not sure of the initiation but I thought let me try it for three months.

He woke up my Prana from Muladhara Chakra and lifted up to Ajna chakra. Now looking back it was the beginning of Chaturmasa (four month period best suited for spiritual initiation and practice) period. It was the right time for initiation.

I intensely merged in meditation as I didn't have any job at that time. That too was a coincidence that while taking initiation in Kundalini Yoga, one must be recluse, away from all the worldly activities. As I was obese and unable to sit for long time, I was doing sadhana in burst of half an hour throughout the day.

Within one month my Prana became intense and fine tuned. My teacher taught me the way to chant Om and feel its vibration. After one and half a month I thought if I can activate Om and feel its vibration in Ajna chakra then I too can activate Bijaksharas mentioned in the chakras. Hence I thought of testing Bijakshara of Muladhara Chakra and see what happens. However I tried to awaken Bijaksharas of Muladhara Chakra without the permission from the teacher.

I just awakened chakras out of curiosity.

To my surprise Muladhara chakra started pulsating like a lotus flower. How does it pulsate? Everyone must have observed nadi (blood vessel) pulsating in the wrist of the hand. Similarly Muladhara Chakra pulsates in the form of flower with four petals but more strongly and finely than the nadi in which the blood flows.

I was happy and started awakening all the seven chakras in the spinal cord and meditating on each chakra for about a minute or two because

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I had to finish my awakening within half an hour due to my obesity. This also was an advantage for purifying the body. Normally yogis worship Muladhara Chakra and after getting siddhi move on to upper chakra.

My teacher was teaching us to meditate on chakras in the front side of the body. So I tried to awaken chakras in the front side also. To my surprise chakras started pulsating in front of the body also. I continued awakening chakras for a month and my body became pure and very sensitive. This is called Bhutasiddhi.

Prana started rising from all chakras, day and night continuously. The testicle seemed to grind and essence of semen started flowing upwards through the spinal column like a river. It is called Urdhvaretaska Sthiti in Sanskrit. I awakened Sushumna Nadi and Ida and Pingala Nadi and I could have the vision of Triangle of Kundalini Mother taking 3 ½ round around Svayambhu Linga. I could fill and rise prana in 72,000 nadis and bring them to Muladhara Chakra along with Atma Jyothi (Flame/Light).

My body was ready for Kundalini awakening. One evening I was sitting on chair, a thought crossed my mind to test Sarasvati Bijakshara. I chanted AIM Bijakshara to see what happens. Immediately thunderbolt struck across the chest that awakened Sarasvati Nadi diagonally. Immediately Fire and Breath (Agni and Vayu) arose with tremendous force. The force of Agni and Vayu can be compared to an exhaust fan on board ships. Suddenly fear caught me and didn't know how to calm the awakening of Agni and Vayu.

However it was a blessing in disguise. The awakening of Sarasvati Bijakshara shattered the fort built by Vrtrasura around the body. My physical body and 72,000 subtle nadis were purified due to activation of chakras. My body became very sensitive. I achieved Bhuta Shuddhi and the power to make the mantra work within a

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month of activating chakras. It is called “Mantrachaita nya”, a person who can make a mantra work.

I was ignorant about the secret of awakening the Kundalini. I couldn't control the force of Agni and Vayu and I stopped meditation for years. My teacher did not know anything about chakras; so he could not guide me. I had to stop meditation immediately. I suffered a lot due to the power of Agni and Vayu and had to suffer the effect of it for long time.

In 2011 after 21 years I was blessed by Indra with his vision. I never prayed Indra in my life earlier because Indians are not aware of the glory of Indra as Puranas have discredited Indra. Yet Indra blessed me on that day.

So I purchased Rig-Veda Samhita, a commentary by RL Kashyap and also purchased Sayana Bhashya published by Karnataka Govt. Thereafter all Rig-Vedic truth started revealing itself. I could perform Inner Agnihotra easily as Agni and Vayu were awake earlier and invite Gods and offer Oblation to them with ease. I also understood the way to perform Soma Yaga and Ashvamedha Yaga. Indra helped me to awaken my childhood dream of Kundalini Yoga too. By the grace of Indra I understood that there are not one but three Kundalinis.

So with least effort I was blessed with success in my 60th year that too in old age. The secret of Kundalini is the secret of Devatas and creation because Devatas are children of Navel Kundalini Mother. Therefore a person on the spiritual path must make determined Sankalpa and stick on to it whatever the problems one may face in life.

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Chapter 6: The Formation of Devatas in us.

"If you want to find the secrets of the universe, think in terms of energy, frequency and vibration." Nicholas Tesla

It is not easy to have the visions of Devatas within us. For this reason no one till now could understand the secrets of Gods and the secret of creation. A sadhaka must be able to see Agni, Sun, Vayu and Moon within his body and that happens only after the Awakening of Maruts and Sarasvati. It is only after that a sadhaka can see Devatas

त्र्यर्यमा मनुषो देवताता त्री रौचिना दिव्या धारयन्त ।
अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः ॥१॥

"The formation of Devatas in man (needs) three mights. Three luminous states of Heavens these uphold. Maruts, purified in their discernment, sing the rik, but you O Indra, are the thinker and their seer of the Truth." (RV 5-29-1)

(Three luminous state of heavens: Agni, Sun and Vayu.)

यद् गायत्रे अर्धि गायत्रमाहितं त्रेष्टभाद् वा त्रेष्टभं निरतक्षत ।
यद् वा जगज्जगत्याहितं पदं य इत् तद् विदुस्ते अमृतत्वमानशुः ॥२३॥

"They who knows the station of Agni upon the earth, the station of Vayu that was fabricated from the firmament, and that station of the Sun which is placed in heaven, obtain immortality." (RV 1-164-23)
(Station of Agni for Inner Agnihotra : navel of the physical body.
Station of Vayu is present in the heaven. Sun manifest in one's chest and later that is shifted to the opposite of seventh heaven.)

When Sarasvati along with Maruts awaken, then Agni and Vayu manifest forcefully within us and break the fort built by Vrtrasura. The Sun could be moved to seventh heaven by Anganyasa Karanyasa. Only then one can perform Agnihotra, invoke the Devatas and see them.

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Chapter7: Om, The Golden Seed

“Neither Gods nor mortals nor waters can reach his limit of his luminous might (reach his station that is beyond the universe). He exceeds both Earth and the Heaven in his might. May Indra, along with the Maruts (soldiers), be for our growth.” (RV 1-100-15 RLK)

Has anyone ever heard of Golden Seed? Seed means Bijakshara. Each Bijakshara create different Sound, vibration and effect but it also has colour. This Golden Seed is the ultimate Bijakshara (sound) of anything and everything. It is the alfa and the omega. Hundreds of books are written about the Glory of this Bijakshara yet very few understand the Glory of Golden Seed.

The only difference between Rig-Vedic path and other religions is the ignorance of this Golden Seed by others. Other religious people also imagine God as we do. Some of them also perform miracles due to Mind power and power of Vayu/Breath. But except for few they have not advanced spiritually because of the ignorance of this Golden Seed.

By now many may have understood what that Golden Seed is. Yes, it is ‘Om’ Bijakshara. When one chants Om, the Bijakshara vibrates and radiates Golden Rays all around. No other Bijaksharas has this quality.

If one is able to understand the glory of Golden Seed then he may be able to see Gods. One may invoke Gods or activate Kundalini and its chakras, cancel the sound and vibration, hold the God's vision continuously without mind wandering. The person can be in communion with the Lord continuously by chanting this Bijakshara. One can do wonders with this Bijakshara. One can achieve whatever he wants. Let us all be blessed to understand practically the Glory of Golden Seed.

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Chapter 8: Rig-Veda: Hierarchy of Devatas

“The divine (Indra) abandons not the abode of the deities, the Adityas, the Vasus, and the Rudriyas; may they fashion me for auspicious vigour, undefeated, unharmed, unconquered.” (RV 10-48-11 SB)

According to my sadhana, following is the hierarchy of Devatas.

1. **Shiva/ Brahman (Darkness):** Only Darkness was observed before the creation. Darkness was everywhere. This Darkness is called Brahman/Shiva in Linga form. Within the womb of Darkness were Vayu and Salila/Primordial Ocean. Vayu Mandala acts as a barrier between Darkness and Salila/Water. (Ref: RV 10-129-1)

2. **Three Sisters/Kundalini Mothers:** An imperceptible form (Avyakta Swaroop) rose from Darkness. The seed of creation was present in it. The karmas of all were in seed form in it. This has to be Universal Divine Mind. This Universal Divine Mind without any form took three different form of Serpent. (Ref: RV 10-129-3)

Universal Mind can be compared to Bar Magnet as it has two opposite poles called positive pole and negative pole with different qualities. Similarly Universal Mind has two opposite poles, called Divine Mind and Demonic Mind.

Divine Mind takes three forms of Serpent as it enter Vayu. They are called three sisters or Divine Mothers and they are the root cause of creation. They are called Adhah Kundalini, Navel Kundalini and Urdhva Kundalini. Rig-Veda calls them as three sisters (born from Darkness). Similarly Demonic Mind takes the form of three Dark Serpents

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3. **Vayu/Prana/Breath:** Vayu is present in the womb of Darkness. Three sisters enter Vayu and create chakras that act as step up transformers that release tremendous amount of energy. (Ref: RV 10-129-2)

4. **Seven Sisters:** They are chakra Devatas and energy flows from seven chakras.

5. **Salila/Primordial ocean:** When these chakra Devatas enter Salila/Water/Primordial Ocean, the ocean is charged with positive and negative energy. The energy from chakras drives Waters upwards like a river hence they are called seven rivers causing flood in Salila/Primordial Ocean. Similarly the opposite pole of Demonic Mind takes three forms of Dark Serpent and drives the ocean downward.

6. **Adi Yogi Shiva:** Adi Yogi Shiva is born after the creation. The Darkness Triangle present in the pericarp of Sahasrara Chakra and Adi Yogi Manifest within the triangle. People commonly confuse with the Darkness as Shiva but Linga represent Darkness and Adi Yogi Shiva represents **Guru Tatva**. In Kundalini Yoga Adi Yogi Shiva is called Kameshvara. He helps those who desire salvation and renounce the creation. Hence the role of Yogi Shiva comes only after the birth of man.

7. **Aditi:** Navel or Middle Kundalini shed her Serpent skin and comes out of the Triangle as Aditi. She comes to the outer layer of ocean called Dyough, the fatherly aspect of Gods and Demons. Her sons are called Adityas. They are Indra, Mitra, Varuna, Aryama, Bhaga, Daksha, Ansha and Marthanda. Adityas are the creator Devatas. Indra as the eldest rules the universe.

8. **Daksha:** He represents “Sheer Force of Mind” of Universal Mind. He is the son of Aditi and Aditi is the daughter of Daksha (See my

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post on this enigmatic statement). Daksha is the father of Adityas.

9. **Indra:** The first born to Aditi, first to have mind and a warrior God. He commands the creation and destruction of the universe. He is in the form of Flame/Light/Jyothi and within this Light/Jyothi he is in the human form and sitting on the Throne. As his outer form is Light/Flame he can see all around at the same time. (In fact all Gods can see all around them.) Indra's Paradise or World of Light is beyond and above the universe. Those who perform Agnihotra can see Indra in human form. He comes down to earth instantly to receive the Soma Juice. Indra blessed me first in human form as well as like Flame/Light.

10. **Mitra:** Interacts with Varuna to produce Fire in the Water. He may be Lord of electro-magnetic property but not sure.

11. **Varuna:** Lord of Salila/Primordial Ocean. He is Lord of two kinds of ocean, one Sweet Ocean and second Salt and Bitter Ocean. Hence he is called Asura (Demon).

12. **Aryama:** Devata as powerful as Mitra, Varuna

13. **Bhaga:** Lord of ecstasy and delight.

14. **Ansha:** The role of Ansha is not known.

15. **Marthanda:** The eighth son of Aditi from whom all species and humans are created. He may represent cells and DNA/RNA structures.

After the birth of Adityas the following Devatas manifested.

16. **Twashtri:** The first born after Adityas and he is the one who gives shape and form to all the species including humans.

17. **Virat Purusha:** Twashtri gives form to Salila/Primordial Ocean

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(sub atomic particles) as Virat Purusha. All Devatas are present in the Ocean. Salila was compressed to form galaxies, suns, planets etc. Hence all Devatas are inside the Sun and galaxies. All species are created from Salila/Water. Purusha's replica is our subtle body.

18. **Brhaspati:** He represents speech and he is placed in the cavity of the throat. He is called as the priest of Devatas. He awakens from the bright place of Aditi (Seventh chakra) and awakens Brahma from the navel of Purusha who represent WORD of Navel Kundalini. Brhaspati chooses mantra, chants and recalls Adityas from the Primordial Eon. Hence he is called Ritvij.

19. **Brahmanaspati:** Chief priest of Devatas and leader of speech (Vak) Devatas. Brahmanaspati also represent speech that is very powerful. He is son of Twashtri. He is called Ganapathi (host of mantras/ Lord of mantras) and with his power of speech, he destroys all obstacles created by Demons. Hence he achieves whatever he desires with his power of mantras.

20. **Brahma:** He represents WORDS of Aditi/Middle Kundalini. Hence the stem of lotus on which Brahma is sitting, comes out of the triangle of Middle Kundalini present in the navel.

21. **Sarasvati:** She represents the knowledge contained in the WORDS of Brahma. She purifies our speech and reveals all the knowledge one by one.

22. **Mahi, Bharati, Ila:** They all represent speech, Goddesses of vast truth, revelation and inspiration.

23. **Sun and Pushan:** Sun was created by compressing Salila (Water) and ignited it to become Fire Ball (Agni). Afterwards the radiance of Adityas covered the Fire Ball to shine like the Sun. Pushan represents sunrays that spreads all around the Sun.

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24. **Savitr:** Lord Savitr or Savitri manifested in the radiance of Sun on his own. His birth is similar to Vishnu who is self born. Savitri is called Prajapati or Lord of all beings. He motivates Adityas to take part in creation of all species on earth. Sun-Savitr is also the creator of seven heavens and earth.

25. **Vishnu:** Represents space. When Salila or Water was compressed to form suns and galaxies, empty space was created. In that space was born Vishnu, hence he is said to be Self Born and all pervading. As he is the last born, he is called the youngest God.

26. **Agni:** Agni is born in Salila/Primordial Ocean; hence he is called the Son of Waters (Apannath). Agni has two more births; one in the rivers flowing in the front side of the Salila/Primordial Ocean and the other birth is in the chakras of Adha Kundalini.

27. **Yama:** He is the Lord of Invisible Sun who judges people after death and send them to different heavens. Yama is son of Sun-Savitr. First three heavens are under Yama's control and the rest four heavens including earth are in control of Sun-Savitr. Mitra and Varuna produce the "Book of Karma" to Yama for Judgment.

28. **Heaven and Earth (Dyava-Prithvi):** Heaven and earth is created by Sun-Savitr. They are our parents, they have their own mind and Rig-Veda calls them as Seers. All of us (Jiva) travel between these two worlds upon birth and death.

29. **Rudra:** Born from Dyava-Prithvi (heaven and earth) and he represents Sacrificial Pit (Yajna Kunda). Hence Adi Yogi Shiva has no connection with Rudra of Rig-Veda.

30. **Maruts:** They are sons of Rudra and Mother Prishni. When Vrtrasura overpowered Sweet Ocean present within the body of Virat Purusha, they along with Indra went to war against Asuras (Demons). Hence they are called soldiers of Indra.

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Without awakening Maruts spiritual progress is not possible because they break the mountain built by Demon King Vrtrasura. If mountain is not broken within the seeker then most probably their spiritual practice is mental projection only. Hence it is difficult to attain liberation. Seekers who don't awaken chakras may not be able to see seven rivers, Agni, Sun, and Moon etc.

31. **Ushas:** Goddess of Dawn who comes before the Sun. She travels around the earth (or shall we say earth is moving) before the Sun appears in the sky.

32. **Ashvini Devatas:** Twin Devatas are called Divine Physicians. They appear on the horizon before Ushas and pour honey on the earth plane. They carry torn bag of honey with them and Ashvins shed honey on the earth plane as they travel around the earth.

33. **Chandra Mandala (Moon):** present on the head of Virat Purusha. One has to go through the Moon to attain Liberation. Moon can be seen in Kundalini Yoga and also in the Vedic path.

32. **Soma:** Soma Juice is extracted from Chandra Mandala and purified within the Sun. After purification Soma acquires personality. Soma Juice is an intoxicating drink meant for the Devatas. Those who offer Soma Juice to Devatas become friends of them.

34. **Rbhus:** They are three brothers, they are Ribhuksha, Vaja and Vibhu and humans by birth. They are artisans and by their action attained Godhood.

Devatas have multiple births: the glories of Devatas are unimaginable. They take innumerable births and they are present in all galaxies and suns. Even if they are far away from us, they see us and our actions as if it is happening in front of them. They are also present inside all of us including all species.

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Chapter 9: My vision of Indra

“As soon as born, he is the first to have the mind. He surrounded the gods with effective will-force. He is repository of all manly powers. O men that is the (God) Indra.” (RV 2-12-1 RLK)

It is not easy to have the vision of Indra. First one must be able to see Agni, Sun, Moon and Vayu. Only then one may be able to see Indra. One must perform Agnihotra to see Indra in human form otherwise Indra appears like Flame/Light.

अवाचक्षं पदमस्य सुस्वरुग्ं निधातुरन्वायमिच्छन् ।

अपृच्छमन्याँ उत ते मं आहरिन्द्रं नरो बुबुधाना अशेम ॥२॥

I saw far-off his world which keeps the solar light, even the intensity of his seat who is the Establisher of things. Then I desired and went forth to seek. I asked of others and they said to me; “When we, souls of men, awake, then we may possess Indra.” (RV 5-30-2 RLK)

First one must be able to see Flame/Light called Atma Jyothi within eight petals lotus, only then one can see Indra.

I had read in Upanishads that an auspicious nadi goes up from the heart centre which leads one to gain liberation from the cycle of birth and death. I thought of trying to awaken the nadi and see if there is really a nadi which goes upward.

One day in 2011 Aug or Sept, while sitting in meditation, I chanted a mantra to lift the eight petal lotus in which the soul resides. I was aware of my soul from my previous experience of Kundalini Yoga. I had not awakened the eight petal lotus, since 1990. Surprisingly the lotus which was hanging its head downward, lifted up. Then I chanted

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the mantra to open the closed lotus, it indeed opened up. Our Atma/soul too looks like a candle light in a windless space

Then I chanted mantra to awaken the nadi (a minute channel) stretching upward. Immediately nadi came into my vision. Then I chanted mantra to move my soul to the Seventh Heaven through the nadi. Surprisingly the soul started moving upwards through the nadi.

When I reached the seventh heaven present in the head I placed the soul in the centre of mid brain. Although I did not see the glory of seventh heaven, the place looked familiar and I thought I have been here before. That was my first impression. Then I was uncertain what to do next.

Wondering what to do; I thought - **Now What?** Then all of a sudden from the deepest corner of my heart or may be from the navel, the WORDS (mantra) automatically came out of my mouth and Lord Indra descended sitting on the throne. I worshiped the Lord in the Vedic way and completed my meditation. At that time I did not understand the significance of my vision.

Lord appeared to be very handsome and young of sixteen years of age. His body was lean and shining with golden colour. Golden rays was emitting from His body. He was dressed with one piece white garment and wearing crown and jewels on his body. He was sitting on the throne.

Before this experience I had never prayed the Lord or chanted his name in my life. Nobody in India worships Indra. Yet He blessed me with his vision. That was the beginning of my journey towards Gods. I learned Inner Agnihotra by placing Agni in the navel. Thereafter all Devatas started appearing one by one while offering oblation to the inner Fire Sacrifice. My life is full of contradictions. I myself feel I didn't deserve it. But who knows who gets the blessing of the Lord.

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कुसीदी काण्वः । इन्द्रः । गायत्री ।

नहि त्वां शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥

“Hero, when you desire to give, neither Gods nor men can stay you, as (they cannot stay) a terrible bull.” (8-81-3 SB)

(When Indra blesses the devotee then all Devatas appear one by one.)

Indra is also called as Narayana

“That mighty mysterious form, desired of many, wherewith you have engendered the past, and (engender) the future, the ancient manifested light, the beloved Indra, into which the five (orders of beings) delighted enter.” (RV 10-55-2 SB)

(After the dissolution of the universe all Atmas (souls) enter the Flame/Light of Indra.)

Puranas state Narayana is made of two words i.e. Nara+ayana. Nara means serpent “Adishesha” and Ayana means the one who is sleeping on it. Another meaning of Nara is water; Ayana means the one who is sleeping on water. One more meaning given to it is; Nara means man and Ayana means, the one who reside inside man.

Therefore Narayana means; sleeping in the centre of water or sleeping on top of the water and it also means residing inside all living beings and present on top of the universe. Recall that our body is also made of Salila/Primordial Water.

Sleeping is a wrong word, the right word should have been ‘present’ because Devatas don’t sleep and they are always awake even in dissolution. When Devatas including the Supreme Lord are always awake there is no question of Yoga Nidra. Devatas don’t tire being awake or standing because they are imperceptible and don’t have physical or subtle body. They wear Prana as their body. Hence the

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term **“Yoga Nidra means; the universe is in the state of dissolution”**.

According to Narayana Sukta, when Narayana mantra is chanted darkness covers the heart like dark clouds and within that darkness there is a lotus whose head is turned downwards (Sukta 6, 7, 8 and 9). When yogi chants Narayana mantra, the lotus opens and our Atma that looks like “Fire of Agni” shines inside that lotus. Let us see few verses of Narayana Sukta.

Mantra 6: “He is the limitless, imperishable, omniscient, residing in the ocean of heart, the Cause of the happiness of the universe, the Supreme End of all striving, (manifesting Himself) in the ether of the heart which is comparable to an inverted bud of the lotus.”

Mantra 7: “Below the Adam’s apple, at a distance of a span, and above the navel (i.e. the heart which is the relative seat of the manifestation of Pure Consciousness in the human being), effulges the Great Abode of the universe, as if adorned with garlands of flames.”

Mantra 8: “Surrounded on all sides by nerve-currents, the lotus-bud of the heart is suspended in an inverted position....”

Mantra 9: “In that space within the heart resides the Great Flaming Fire, undecaying, all knowing, with tongues spread in all directions, with faces turned everywhere, consuming all food presented before it, and assimilating it into itself.”

The above verses are speaking clearly about our Atma/Soul in the heart centre (not physical heart) i.e. in the centre of the chest within subtle body. Narayana Sukta (Sukta 11 & 12) speaks of another minute point shining with golden luster.

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Mantra 11: “Brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds, slender like the awn of a paddy grain, yellow (like gold) in colour, in subtlety comparable to the minute atom, glows splendid.”

Mantra 12: “In the middle of that, the Supreme Self dwells. This (self) is Brahma, Shiva, Hari, Indra, the imperishable, the Absolute, the Autonomous being.” (12)

(Source: Swami Krishnananda. Narayana Sukta is freely available on the net.)

Vaishnavites may see him in the form of Vishnu and Shaivites may see him as Shiva. But one must see as the ancient Vedic seers saw the Lord. Now let us compare the mantra of Rig-Veda with Narayana Sukta.

महतन्नाम गुह्यं पुरुस्पृग्येन भूतं जनयो येन भव्यम् ।
प्रत्नं जातं ज्योतिर्यदस्य प्रियं प्रियाः समविशन्त पञ्च ॥२॥

“The mighty mysterious form (of light), desired of many, wherewith you have engendered the past, and (engender) the future, the ancient manifested light, the beloved of Indra, into which the five (orders of beings) delighted enter.” (10-55-2 SB)

Indra’s Flame/Light spreads rays all around.

Narayana’s rays of Flame/Light are withdrawn.

One shows creation; the other shows dissolution of the universe.

If anyone can see Atma or the Flame/Light of Indra, he may chant OM and request the rays to be withdrawn. Then suddenly the rays will be withdrawn and darkness will cover the Flame/Light.

My vision of Narayana

When I read Narayana Sukta, I did not know anything about Narayana. After reading Narayana Sukta, I wanted to have the vision

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of Narayana. One day I awakened eight petal lotuses and during meditation concentrating on the eight petal lotus I chanted Narayana mantra (Om Namo Narayanaya); suddenly dark clouds surrounded the eight petals and within that lotus I saw the soul shining brilliantly.

The next day concentrating on the heart centre, I chanted Narayana mantra. Immediately, dark clouds surrounded within the body especially around the chest. In the centre of the chest I observed a minute point shining brilliantly but I did not get the vision of Narayana. I meditated for ten minutes yet I did not get the vision, only a minute point was shining.

After waiting for ten minutes I thought let me invoke Indra and worship him. I invoked Indra who is present in the cave of the heart. Lord came up in human form but for a second my mind banked out and in that moment Indra came out through the shining point, Indra appeared like a flame.

Till now I was observing Indra in the form of King sitting on the throne but for the first time he appeared like a Flame/Light and rays withdrawn. The Flame/Light appeared among the dark clouds.

Then I understood that by Narayana mantra we can have vision of Indra like a flame with his rays withdrawn. Now when I expand the Flame/Light I see Indra sitting on Throne within the Flame/Light.

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Chapter 10: My vision of Lord Vishnu

“He who presents (offerings) to Vishnu, the ancient, the recent, the self born; he who celebrates the great birth of that mighty one; he verily possessed of abundance, attains (the station) that is to be sought (by all).” (RV 1-56-2 SB)

One day in 2011 I invoked the Inner Sun in the chest and by Anganyasa Karanyasa placed it opposite to seventh heaven. Thereafter I invoked Lord Vishnu with chants; nothing happened. So I concluded the meditation and was thinking about it. I thought of not invoking Sun next day. The next day during meditation, I went up to Seventh Heaven, without invoking the Inner Sun, I invoked Lord Vishnu. Then all of a sudden **my whole subtle body turned blue** to my inner vision but I did not have the vision of Lord Vishnu.

For two to three days I tried in vain invoking the Lord but I did not have the vision but my subtle body used to turn blue. I started having severe pain in the back of the neck; I did not know the reason for this pain. Normally I put the neck lock (bend my head) to avoid the energy flowing upwards to the head.

Then I thought, let me not put the neck lock and see what happens. Next day I sat for meditation and went up to the Seventh Heaven without invoking the Inner Sun and without applying the neck lock, I invoked Lord Vishnu. Lo, immediately my body turned blue and Lord Vishnu appeared just below the hair lock (Shika) on top of the head.

Lord Vishnu appeared in human form standing; he was having only two hands and not holding anything in his hands. His colour of the body appeared to be slightly different from blue. I prostrated Lord

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Vishnu in Vedic way. Then I observed that there was a dark shadow above his head.

I shifted my attention to this dark shadow. I immediately entered into a deep space which was expanding deeper and deeper. I was swiftly travelling forward in dark deep space. It was a never ending space and for a moment I felt a fear of losing myself in this deep space. I suddenly shifted my attention to Lord Vishnu and came out of the deep space. After sometime I concluded meditation.

“Every cause has its effect; every effect has its cause; everything happens according to Law; chance is but a name for Law not recognized; there are many planes of causation; but nothing escapes the Law.”—The Kybalion

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Chapter 11: My vision of Adi Guru Shiva

*Gurur Brahmaa Gurur Visnu Gururdevo Maheshvaraha |
Guru Sakshat para Brahma tasmai Shri Gurave Namah ||I||*

The Guru is Brahma (the creator); the Guru is Vishnu (the sustainer); the Gurudeva is Maheswara (the destroyer); the Guru is Verily the Para-Brahman (ultimate consciousness); Salutations to that Guru. (The word Guru means “Dispellar of darkness”)

According to Indian tradition Guru is propitiated first before worshipping Gods. In 2011 when I was blessed with the vision of Supreme Lord and other Gods, I was immersed in their worship. Somehow I forgot to worship Shiva whom I had accepted as my guru since childhood.

One day while I was worshipping in highest heaven present in the head, suddenly Lord Shiva came into the vision. He was sitting in padmasana. Shiva got up and started walking away. I suddenly cried in the mind “O Lord, please don’t go away”. Then upon my request Adi Yogi Shiva turned, came back and sat in the highest point of the head.

From that day onwards I never forget to worship my guru Lord Shiva. My experience also shows that Linga represents Brahman where as Shiva in human form represents Guru Element (Guru Tattva).

I firmly believe that it is Lord Shiva who represents Guru Tatva and it is he, who brought down Kundalini Yoga on earth. Therefore he is called “Adi Guru” (Guru since the beginning or First Guru of mankind.). He is the guru for those who wants to practice Kundalini Yoga.

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Chapter 12: My Vision of Three Kundalinis

“Three divine females (three Kundalinis) present food to that uninjurable divinity as if formed in the waters they spread abroad, and he (Agni) drinks ambrosia.” (RV 2-35-5 SB)

One day Lord instructed me to worship Mother Sarasvati. Mother Sarasvati represents Wisdom and Knowledge. Her knowledge is as vast as an ocean and when one gets the blessing of Mother Sarasvati, she purifies us and reveals the knowledge one by one to the yogi.

Indra may have instructed me to worship Sarasvati because I could not worship Sarasvati successfully after awakening Sarasvati Bijakshara. After the forceful awakening of Agni and Vayu I completely forgot about Sarasvati.

Upon Indra’s command, I tried for the vision of Sarasvati to worship her but I did not get her blessings. I tried in Sahasrara, in the heart centre and in the navel but I did not get the vision of Sarasvati. After trying for a week, I thought that Lower Kundalini is also Sarasvati as she is the root of all knowledge. So I started meditating on Lower Kundalini.

After a week or so, one day while meditating on Kundalini in Muladhara Chakra, I observed a narrow nadi (channel) appear to the inner vision, stretching up towards neck and downward till Muladhara Chakra in front portion of the spinal column. I observed a sleeping serpent coming down within the nadi. At that time I did not know about other Kundalinis.

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Immediately I requested the serpent to go back to its place. Then the serpent and the channel went back to the navel centre to the triangle. Next day onwards I started worshipping Middle Kundalini, awakened Sushumna Nadi and took her along with my Atma (soul) through the chakras and went up to Sahasrara Chakra. Sahasrara Chakra bloomed upwards like a big petals lotus but I was confused.

At that time I did not know that in the path of Middle Kundalini the Sahasrara lotus would bloom upwards. So I thought Sahasrara lotus should be downward and I mentally forced the Sahasrara Chakra to be downward as in Adhah Kundalini Yoga. Then Sahasrara Chakra turned downwards. But this triggered something else. Next day while worshipping Middle Kundalini in Sahasrara Chakra, suddenly Adhah Kundalini and Sushumna nadi came into the vision. I observed that Lower Kundalini (Adhah Kundalini) trying to come up. I requested her to come up. She immediately came up to Sahasrara Chakra without awakening the six chakras.

After few days I thought Upper Kundalini might come up too if I tried. Then the next day I requested the Upper Kundalini to manifest and come up, immediately she too came into my vision and joined with other serpents. I observed that all the three serpents become one when they reach the Moon present in the pericarp of Sahasrara Chakra. Later I could raise Lower Kundalini alone to the highest chakra. Thus I could have the vision of all three Kundalini Serpents.

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Chapter 13: Two paths to Liberation

“Followers of Shiva-Shakti tradition don’t know anything about Vedic Gods. Vedic people don’t know anything about Shiva-Shakti tradition.”

There are two paths to immortality. Shiva-Shakti worship is the first one and the other is Rig-Vedic path of Agnihotra.

1. Shiva-Shakti tradition

There are only two paths to liberation. One is the path of Shiva-Shakti worship. In this path people worship Shiva or Shakti called by different names such as Durga, Lalitha, and Kali etc but all are part of Kundalini Mother.

The first creation by the Mother is creating a triangle and capturing Darknes within it.

Those who pursue this path normally become renunciates (Vairagya) and become Sanyasi. It is because Adi Yogi Shiva is not interested in the worldly affairs. Shakti rises from the Darkness, creates the universe and sleeps; if she wakes up; she dissolves the creation and merges with Brahman/Shiva /Darkness. Hence Adi Yogi Shiva who is part of Shakti is not interested in the creation, sitting aloof and alone beyond the universe.

People who worship Shiva state that he resides in Kailasa Mountain far away from all the worldly activities. On the physical plane Himalayan Mountain Mount Kailasa is the highest and most remote place on earth where no one lives. It is far from all worldly activities.

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What do people expect in return of worshipping Shiva-Shakti? They give their devotees Vairagya (renunciation) and liberation from the world. Therefore those who worship Shiva-Shakti becomes renunciates, Naga sadhus, Aghories, Sanyasis and majority of them remain aloof from the society. Shakti as Kundalini dissolves all the bondage of the devotee and gives liberation.

Is Yogasana important in spirituality?

Why, Yogasana is preferred over Gym, Bodybuilding and Athletics to keep the body fit for spiritual journey?

Physical fitness activities develop the strength and vitality of the physical body. Physical body is extremely put to hard work to develop muscle, strength and stamina. Young boys should develop their physical body that helps them throughout their life.

Young boys don't need to pursue spirituality seriously but they should develop physical fitness. After the age of 25 years if anyone is interested in spirituality seriously, may train their body with Yogasana. This is a general advice.

Why Yogasana?

It is because Yogasana is done slowly to stretch the physical body. Physical body is stretched along with muscles, nerves and bones. Prana flows to different parts of the body due to different positions. If there is any obstruction in the body, the Prana flows and purifies that part of the body thus keeping the physical body fit.

Yoga exercises don't tire the body as in other kinds of physical exercise but helps in physical body to sit for long time in meditation. Yogasana helps us in pursuing any kind of spiritual activities with ease.

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1. The physical body becomes stiff by hard physical exercise, tires the body and depletes the Prana accumulated by Pranayama and meditation.
2. Yogasanas increases strength and suppleness of the physical body and preserves spiritual energy.
3. Disease is the manifestation of blockage of Prana in certain areas. Yogasana and easy flow of Prana removes the blockages thus one achieves healthy body.
4. One can sit comfortably in any sitting posture for long time.
5. Yogasanas protect the body from diseases due to karma and genetic disposition. Disease arising because of Adibhoutika (bacteria, virus etc), Adidaivika (anger of Prana Devas and natural calamities such as rains and thunderstorms etc) and Adhyatmika (from previous birth, curses etc) are controlled and prevented.
6. Our body is the replica of the universe (microcosm is the replica of macrocosm). Hence nether world of Demons is within us and the entrance to the Demonic pit is just below the Muladhara Chakra in the front side of the body. The door of the nether world is open within us hence all are occupied by Demons. The nether world or pit of the Demonic world is locked while sitting in Padmasana and Siddhasana.

2. Second Path: Agnihotra (Vedic path of abundance and liberation.)

Rig-Vedic worship of Devas through Agnihotra gives a person abundance, protection and blessings, not only to a person but to his family and relatives. When one learns '**Inner Fire Sacrifice**', then one can enjoy the life on earth and go to the World of Light at the

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time of death and remain with Indra sitting on the Throne.

There is hardly any restriction about food, marriage and enjoying the worldly life.

Rig-Veda glorifies Agnihotra and states how those who perform Agnihotra are blessed by Devatas with protection, removal of sins and a good life. The scriptures also advise people to offer 10% of one's earning to Devatas so that their protection, blessings and abundance and good future life is guaranteed. Those who don't offer anything to Devatas are called thieves.

1. For renunciation and liberation worship Shiva-Shakti.
2. For protection, abundance, good life and liberation worship Devatas through the path of Agnihotra. The choice is ours.

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Chapter 14: Dangers of Imagination

*“Mind is multidimensional and knowledge too is multidimensional. Whatever meditation, Japa, Prayer done due to belief leads one to darkness. **Belief is not Truth.**”*

Majority of people worship Devatas Shiva, Shakti, Vishnu, Ram, Krishna, Durga, Parvati, Lakshmi, Sarasvati and many other Devi Devatas in India by projecting a picture of them in their mind. People concentrate on the mental projection and meditate.

Is it the right way to worship or meditate Devatas?

Our body is ruled by Vayu/Prana/Breath and mind. Our senses function because of Prana and whatever Prana experiences through the sense organs is stored as memory in our mind. Hence Prana and Mind are two sides of the same coin.

When our mind focuses on a picture of Devata, that figure accumulates Prana and gradually acquires the form of Devata. By meditating daily with concentration, the mental projection starts manifesting on the physical and mental level. When sages meditate Devata day and night, the Devatas (Pranamaya Devata) manifest and do miracles. Remember all miracles and Siddhis are the workings of Prana and Mind only.

Same thing happens in Temple Deity. All Prana Devatas of the idol will be active till the time of dissolution. Thereafter all the Prana Devatas get dissolved in Vayu and Vayu/Prana/Breath will also lose personality. Even all individual Prana-Mind (Jivas) dissolves in Vayu.

It is because the Prana Devatas are created by humans by placing Prana in the idol (Prana prathistapana) whereas Devatas of Rig-Veda are born to Aditi.

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Chapter 15: Beware of Initiation from a Guru

One shouldn't get influenced by the personality of a Guru, by the recommendation of a friend, with the speech of a Guru, how big the organization is or how famous a teacher is?

This criterion automatically discredits big organizations especially in Kundalini Yoga. One take initiation from a guru who is not accessible easily because of huge fan following or big organizations. When a disciple comes across any difficult situation during meditation, he is unable to approach his Guru. What is the use of such Gurus?

Therefore one should take time to understand Guru's spiritual journey before accepting him as a guru. His spiritual Journey must match with Shiva-Shakti tradition or Rig-Veda. The Guru must be accessible to his disciples at all times.

Agnihotra and Gayatri mantra are the two ways that Rig-Veda mentions for our salvation. This also is the safest method for anyone. A true sadhana is one in which one must be able to see Sun-Savitr and all Devatas within one's body. People normally worship Vedic Devatas Vishnu and Purusha but even then they should worship them in Vedic way through Agnihotra. It is because Agni is the messenger between humans and Devatas.

Shiva-Shakti Tradition: Shaivites paths are Kundalini Yoga, Ling worship or worshipping Adi Yogi Shiva. Kundalini Yoga should be practiced before the age of 35 years. If one is fit and healthy, the age can be extended up to 40 years. Thereafter the body cannot bear the force of raising Kundalini. It is also a dangerous path if one is not guided personally by a Guru. Many

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people are interested in Kundalini Yoga but majority of them are unfit for practicing Kundalini Yoga. One must be a recluse for the duration of successful Kundalini Yoga. One must leave with his Guru, be able to sit comfortably in Padmasana or Siddhasana. Now a day's people are busy with their work, very active in social media and their mind is active in worldly affairs. Hence it is difficult for people to get success in Kundalini Yoga.

One act of today, another tomorrow, so Indra constantly turns what is not (Aasat) into what is (Sat). Here are for us Mitra, Varuna, Pushan and Savitr; to take us to our desired goal.

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Chapter 16: Passive and Active Meditation

“When Indra is at hand who flees through fear of enemies? Who is harmed? Who is terrified? Who is aware that Indra is present though he is near? What need is there that anyone should importune Indra for his son, his elephant, his property, his person or his people?” (RV 1-84-17 SB)

View of Advaita (input from a friend): What is Samadhi? First of all let us understand what Samadhi state is?

There is no equivalent word to Samadhi in any language. We are part of that universal consciousness but we don't have realization of our true nature Senses, mind and body are greatest hindrance.

What we understood about consciousness is just limited to our body and mind but this is false perception due to sensation of nerve plexus all over the body and mind.

Our mind has thoughts which are like ripples; that are why our consciousness remains limited. But in deep Samadhi where there is no thought, these ripples cease to exist then our consciousness does not remain limited to our body and mind. It becomes all pervading; this is Aham-Brahmasmi state.

Let me explain this with a simple example, suppose a person is sitting in a hall he can perceive the things through his senses, but suppose suddenly his body become senseless, no vision no hearing nothing still his consciousness will be there but in the absence of senses that consciousness will become all pervading /unlimited i.e. not confined to time and space he will be there but become infinite.

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In this state a person feel oneness with everything around himself and with entire cosmos & this is a state of Enlightenment when he perceives eternal bliss or Devatas. He attains Moksha freedom from prison of this body. Sir this is not my personal view but Ancient Rishi experienced and described this state!!

My input: *but suppose suddenly his body become senseless, no vision no hearing nothing still his consciousness will be there but in the absence of senses that consciousness will become all pervading / unlimited i.e. not confined to time and space he will be there but become infinite.*

In this state a person feel oneness with everything around himself and with entire cosmos & this is a state of Enlightenment

When a person is senseless as in coma how can one know his consciousness has become all pervading. Is there any instrument to measure that his consciousness has merged with Universal Consciousness?

If one is referring to hypnotic state with open eyes, as in cases of Osho and Sadguru; is not liberation. If a person goes into coma or hypnotic state, that cannot be called as enlightenment. Then instead of wasting time in sadhana, one should try to go directly into coma or hypnotic state.

Each individual is separate entity and our body is a mini universe. In the beginning of creation, King of Demon Vrtrasura submerged the Sun in darkness and stopped the flow of rivers in the universe by building the fort around Sweet Ocean and slept taking the form of Ahi, Similarly our body, the mini universe is also submerged in darkness by Demon King. Then how can one overcome the power of Demon King and destroy the fort built by him?

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Regarding mind shifting from one thought to another constantly, first try to find the centre of the mind. It lies somewhere in the midbrain. Thoughts flow outside from this midbrain. When one focus on the centre of the mind, orders the mind to be present in the point of midbrain, it slowly withdraws itself from the body and thoughts. Slow deep breathing will definitely helps. In that meditation thoughts appear like floating clouds but gradually one enters into Samadhi. This is method called **Passive Meditation**.

In Active meditation, one activates Prana by initiation and develops Prana. Then use that Prana to activate inner world. When 72,000 nadis are purified, Prana moves through them to the centre of meditation. It may be chakras or Devatas. When Prana is centered on a God then it is called communion with Devata. While in communion the mind becomes silent. Prana and mind becomes one because both are two sides of the same coin.

In Passive meditation, I am not sure if one sees the Flame/Light of Atma and Paramatma and five bodies within us. But in Active meditation sky is the limit for exploration of the inner world. One can see three Kundalinis, all the chakras, Devatas, five Shariras (bodies), different Lokas, Atma and Paramatma and many more.

Is celibacy vital for meditation/spiritual growth?

Celibacy is not vital for spiritual growth. All kinds of people are on earth, few have more sex drive and few less. This is all part of creation to sustain species. Those who advocate celibacy are condemning people as sinners.

All sages of ancient India were married. It is few ignorant persons who are not advanced spiritually advocate celibacy. First one must understand that mind is not our true personality (Jiva) as it belongs to Vayu that get dissolved at the time of dissolution of the universe.

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Jiva and Atma are two different personalities. Jiva is like a film screen on which the movie plays and Atma is like a viewer in the theatre.

Rig-Veda speaks about Rita (*Rta*) that gives certain divine laws to be followed. The revelations reject the behaviour of homosexuality. But all kinds of sexual behaviour are present in nature. One shouldn't condemn it.

Nothing can be done about the sexual over drive and orientation of one's mind. Any thoughts once imprinted in mind remains forever. It troubles time and again but there are few things one can do.

1. As soon as bad thoughts come shift the mind to the opposite of it, e.g., from sex to love.

2. If one is practicing meditation shift from lower frequency to a higher frequency. This is for those who are advanced in meditation.

3. Meditate more on the navel or Sahasrara Chakra because our consciousness is centered in lower part. So shift it by meditation.

4. When the thought comes to the mind, just do the action of wiping the mind like a black board. The thought will be wiped out.

5. Just don't care, accept yourself as you are. Keep practicing Kundalini Yoga, Agnihotra or Gayatri chanting.

Mind is always like a monkey. What one doesn't want to remember, the mind always thinks of it. So don't care about it. Thousands of thoughts come every day but our mind doesn't react in the same way as sexual thoughts.

6. Passive meditation helps. Devasas doesn't care about our impurities as they know we are all under the influence of Demons.

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7. Mid brain is the centre of mind. Hence chant OM and command the mind to withdraw the thoughts and get centered. Immediately the mind will become silent.

8. Meditate on Atma (Flame/Light) and try to awaken its mind. As soon as the radiance of Atma spreads across, the mind in the brain becomes silent or seems to disappear.

As one advances in meditation slowly the mind will be purified.

Are humans identified with immortal names?

With his (Indra) might, the births of the human beings with immortal names, have been spread wide. Along with his light, might, riches (or felicities) and strength, he is the strongest godhead, dwells in the same abode (as the men). (RV 6-18-7 RLK)

This proves that our Atma is part of Indra and we too have all his qualities. After death Jiva goes to one of the seven heavens and subtle body with Atma goes to Virat Purusha. After sometime when Sun-Savitr creates a new body as a child, Sun-Savitr calls our secret name to join the child at the time of birth. Jiva present in one of the seven heavens also follows and joins the child's body.

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Chapter 17: The door of Demonic World

“Indra is the king of the mobile and the immobile, king of the quiescent and the forceful, he the Vajra armed. He as the king rules over all people, and is all around them, like the rim encircling the spokes.” (RV 1-32-16 RLK)

The imperceptible form rose from Darkness took the form of three Serpents called Kundalini Mothers and three Dark Serpents called Dark Kundalini mothers. Middle Kundalini as Aditi gave birth to Adityas and the first born is Indra. Similarly Dark Serpent as Diti gave birth to Asuras and the first born is Vrtrasura.

1. Indra is first to have Divine Mind.
2. Similarly Vrtrasura is first to have Demonic Mind.
3. Both are part of one mind with two opposite poles and different qualities of mind. This can be compared to a Bar Magnet where North and South poles exist with different characteristic.
4. Hence every mind has two opposite poles of Divine and Demonic attributes.

Salila/Primordial Ocean has two kinds of ocean; one Sweet Ocean and the other Salt and Bitter Ocean. Devatas are present in Sweet Ocean and Asuras are residing in Salt and Bitter Ocean. There is a barrier between the two Oceans hence both oceans cannot mix with each other but Gods and Demons who are born of Universal Mind can cross the barrier.

When Devatas created the Sun in Sweet Ocean, the radiance of the Sun disturbed the King of Demon Vrtrasura. It is because Devatas

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and Asuras see everything in the universe as if happening in front of their eyes.

Demon King Vrtrasura rose angrily from Salt and Bitter Ocean, covered the Sun with darkness, he stopped the upward flowing seven rivers by building the fort, took the form of Ahi (Leviathan Beast/python with hands and legs) and slept around the fort.

The seven rivers flowing in the Sweet Ocean became stagnant as the chakras energy was blocked by the fort of Vrtrasura. How do I know that Sweet Ocean has become stagnant?

If we observe our body with closed eyes, we don't see the chakras, don't feel the energy flowing from the chakras and don't see the upward flowing of rivers. Most importantly, we don't see the Sun, Agni, Moon and Devas present within us because Vrtrasura has covered us with Darkness and Ignorance and built a fort around us.

When the creation was stopped by Vrtrasura, Devas performed Soma Yaga and offered Soma Juice to Indra who then went to war with Ahi the Demon. Indra slaughtered Ahi, pushed him into the nether world. Indra retained the fort and drilled the holes by his weapon Vajrayuda where chakras were present. Thus he made the stagnant seven rivers to flow upwards again.

Indra then covered the Salt and Bitter Ocean from all sides with Sweet Ocean, made a small opening like well and closed the well with the lid. Now the Salt and Bitter Ocean became stagnant as the flow of energy was stopped and the Demonic activity was stopped in the universe.

There are no more Demonic attacks on Devas in the universe as the lid of the nether world is closed. Devas continued with creation. However Vrtrasura cannot be killed but he can only be

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pushed into nether world and the pit of the nether world can be closed.

Our subtle body is a mini universe and the lid of the nether world is open in our mini universe. (Microcosm is the replica of Macrocosm.) Therefore Demon Vrtrasura has risen from the nether world, covered the Sun in Darkness, seven rivers have become stagnant because chakra activities are stopped within our subtle body. Hence we are under the demonic influence so we cannot see Devatas, Kundalini, chakras and seven rivers present within us.

Therefore every Mandala of Rig-Veda glorifies the slaughter of Vrtrasura by Indra. We need to perform Inner Yajna and offer Soma Juice to Indra and request him to slaughter Ahi the Demon and close the lid of nether world.

How to close the lid of the nether world?

I will explain how I closed the lid of the nether world. With the awakening of chakras and the blessings of Mother Sarasvati, the seven rivers are flowing upwards within me. Indra blessed me with his Darshan (vision) also.

There is an outer layer of Sweet Ocean that is flowing upwards along with seven rivers. In these outer layer Devatas are present. The outer layer of ocean is called Dyouth, the father aspect of Devatas and Asuras.

I open the cave of the heart, request Indra to come out of the heart cave, when Indra comes out of the cave I used to be in communion with him. I was observing the water flowing in the outer layer while in communion with Indra.

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I was also observing a well at the bottom of the ocean in front of Muladhara Chakra from where the ocean was flowing upwards. When I looked inside the well it appeared pitch dark and I didn't know the significance of the well. After a month's time, while in communion with Indra, a thought floated in the upper layer of the mind like a cloud that said "The well leads to nether world".

Immediately I closed the well with the lid mentally, locked it with the key and gave the key to Indra. Everything happened suddenly and simultaneously without any thinking from my side. From that day onwards I observe the well of nether world as locked with the lid.

My experience may be of help, if someone comes across the same vision in their sadhana.

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Chapter 18: Glory of Vayu

“He is the soul of Gods, and the womb of the earth. This God (Vayu) moves according to his wont. One hears his voice, but cannot see his form. We worship this god Vata with offerings.” (RV 10-168-4 RLK)

(Like Universal Mind Gods are also imperceptible hence they wear Prana as their robe.)

न मृत्युरासीद्मृतं न तर्हि न रात्र्या अहनं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनासं ॥२॥

“Death was not nor at that period immortality, there was no indication of day or night; that one unbreathed upon breathed of his own strength, other than that there was nothing else whatever. (RV 10-129-2 SB)

Let us study the above verse in detail and understand the glory of Vayu. Before the creation Vayu/Breath was hovering above the Salila/Primordial Ocean. Vayu was in a kinetic state before the creation as Vayu had no capacity to interact with Salila/ primordial Ocean on its own. When the creation began, the three Kundalini Mothers created chakras in Vayu/Breath that made chakra to act as step up transformer that released tremendous amount of Vayu/Breath very forcefully. When Kundalini Mothers entered the Ocean; the ocean flowed upward like rivers due to the pressure of Vayu flowing from seven chakras.

Navel Kundalini gives birth to all Gods. Like their Mother, they too are imperceptible but they wear Vayu as body. Hence Vayu is called soul of Gods.

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How Vayu/Prana/Breath is involved in creation?

Three Kundalini Mothers create three Nadi Khandas and triangles from where 72,000 nadis emanate throughout Salila/Primordial Ocean that later attains personality as Virat Purusha. These three Nadi Khandas are connected to Ida and Pingala nadis. Virat Purusha is breathing Vayu/Breath through them.

Hence Virat Purusha is a living personality called Cosmic Man or Universal Man whose body is Salila/ Primordial Ocean and breathing through Ida, Pingala and 72,000 nadis. After the birth of Gods, Adityas compress the Saila/Primordial Ocean to form galaxies and suns along with Vayu present in the ocean. This Vayu spreads its rays as sunrays from the sun.

Gods Varuna, Mitra, Aryama and Bhaga make use of water in the body of Purusha and Vayu/Breath for creation by compressing and forming galaxies and suns. Adityas also created all species and made Vayu as sovereign over them. If Vayu is present within the body one is alive and if Vayu leaves the body death ensues. Let us look at the role of Vayu in creation of universe according to Rig-Veda.

Vayu has many kinds of forces and many kinds of manifestation. Veda calls these forces as *Ashvas* (Horses). No one can now all his manifestation. Indirectly he represents all the forces of nature. We have also seen the role played by Vayu in creation of species. All species are alive because of Vayu/Breath. All the functions of the body is carried out by Vayu. Vayu is all around Virat Purusha and he is breathing it. Similarly Vayu is all around us and within us. Everything seen or unseen has Vayu within it.

Short note on Temple worship

In India people worship deities in idol form. While installing the idols, Prana (Holy Spirit) is invoked and placed in the idols (Prana prathistapana) by the sages or learned Brahmins. If the deity is

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worshipped daily with devotion, then the Prana is developed and accumulated in the idols due to the mantra chanting by priests and prayer of devotees.

The Prana placed in the idol gradually develops personality and mind. All praises and chanting mantras by the priests and devotees get established in Prana of the idol. All those idols start exhibiting the signs of a living deity with a pranic body. Recall according to Biblical scriptures Holy Spirit has a personality. Personality comes from the mind. Hence it may be called as “Prana Devata” or “Deity of Holy Spirit”.

Different deities represents different characteristic according to the will of the worshippers. Some deities represent peace and prosperity and some deities may represent the protection aspect to guard and defend against evil forces. It all depends on the purpose of installing idols and mantra chanting and the kind of worship done by the people.

When a very advanced sage installs the deity, his spiritual power is embedded in the deity. Yogi knowing the time of his death and who wish to use his spiritual power for the good of humanity installs his power in the deity by way of Prana prathistapana (placing Prana). Yogi places his spiritual power within the deity before his death and leaves the body through the Sushumna Nadi and achieves immortality.

Normally temples are built in the highest mountain place where there is a divine presence. These mountain top temples acquire special status as the idol exhibits the power of the sages and the divine presence of the place. Even the temple structure should be according to Vastu principle. Then these deities acquire personality and attract many people to the temple and such temples become very famous. When the idol is worshipped regularly, the idol behaves like an individual Deity. They acquire form and many devotees have seen their appearance. The secret behind idol worship is to see it not as an idol but as a deity with body made of mantra, Prana and personality.

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Vayu is behind all miracles. Similarly these deities too perform miracles and bless the worshipper according to his belief and sincerity. The powerful deities are very much active on the physical and subtle plane and they bless the devotees and grant their wishes. Then whoever comes to the temple for pujas and surrenders to the deity then that person is blessed by the deity.

One must be very careful while worshipping such a powerful deity because if the deity gets angry it will punish the worshippers with obstruction in one's business or life and sometimes even with death. Especially the fierce aspect of god or goddess may kill the person who disrespects them. Blasphemy against Vayu is not forgiven according to Biblical statements.

This is the reason why it is not advisable to keep big idols in the house. Sometimes without our knowledge, the Prana is accumulated and starts behaving like a deity and when the deity is not treated properly, it may harm the person or those living in the house. So it is advised not to keep certain divine items inside the house such as Shiva Linga, big idols, Rudraksha beads and Yantras (geometrical diagrams) which have the potency to attract and acquire personality of Prana.

The wonderful part of idol worship is, each temple of the same deity behaves like a separate individual deity because each idol has its own Prana installed in it. If a person worshipping in a temple chooses to worship the same deity in another temple, the deity of the first temple gets upset and the person's life may be troubled unless there is some justification, such as shifting of residence. If a person has gone to a faraway place from the temple, the deity understands but still when one returns to the town it becomes imperative to visit the temple and worship the deity for continued blessings.

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Therefore it is advised by our ancestors of India that family deity should always be worshipped otherwise the family will attract the curse of the deity. Even if a person worships the same deity present in other cities, that person will still attract the anger of that family deity. Such family members will face great difficulties in life. Therefore it is advised by our forefathers to worship family deity at least once a year even if we are far away from the temple.

So whichever temple God acquires more Prana and personality, that idol behaves like a living deity. That temple exhibits miracles. It is only the Prana/Breath that produces miracles. The miraculous power of a persons remains till his death but the deity retains its miraculous power for hundreds of years. In India there are many stories of ancient idols buried for some reason like natural calamity or due to war etc, come in the dream of someone instructing the person to excavate and build a temple for it. Even after hundreds of years these idols retain their power within them.

In the final analysis, idols exhibit the power of Prana. There is one drawback in deity worship. If someone gets very much attached to a particular temple then he would be reborn around that temple. Also temple deities cannot give salvation to its devotees because these deities are nothing but Prana Devtas (Deity of Vayu/Breath). Sometimes they also urge us to do spiritual practice but they would be part of it.

The most advanced sages who do inner worship in the presence of the deity may go to the highest heaven but they will be tied with the deity. The souls of such sages come down to the presence of the temple deities at night time to worship the idol. Many people have heard and seen such examples in India. They call these phenomena as “Muni Sanchara” or “Rishi Sanchara” which means coming down of sages or Rishis in the form of Light or in subtle human form to worship the temple God.

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To quote the Advaita people's dream theory; as one sees God in a dream, who vanishes upon waking; similarly the Prana Devas disappear when the dissolution of the Heaven and Earth takes place. Vayu loses his personality in dissolution.

The Prana/Breath, Jiva (Prana-Mind astral body) and the personalities of all Temple deities is withdrawn and merge as one force (Vayu) moving on the surface of the Primordial Water as Vayu loses his personality upon dissolution. All the souls as Atma return to the presence of the Lord and merge with his light. The Paradise is also present within Indra's Atma Jyothi.

The difference between Deity/Prana Devas and Vedic Gods is that the Prana Devas are the personality of Prana/Breath installed or projected by human beings but the Vedic Gods are sons Aditi. Hence it is our duty to worship the Lord and go to the presence of the Lord in this birth itself.

One final word on temple worship; we have soul, all Devas are within us. Divine Kundalini Mothers, Gods and demons are present within our subtle body. Then we also have physical body created by gods. Therefore if we want to have the vision of the Supreme Lord or any other gods then we must try to see them within our body. To achieve immortality we have to go through the narrow gate that is present within the subtle body and go directly to the presence of the Supreme Lord.

These three bodies are not present in the idols. Temple deities are made of stone or wood. Temple god is only the personality of Prana. Supreme Lord, Sun-Savitar or the Divine Kundalini Mother, gods and demons are not present within the Temple Deities. Let us look at some verses from Rig-Veda which glorifies Vayu/Prana/Breath.

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आत्मा देवानां भुव्नस्य गर्भो यथावशं चरति देव एषः ।

घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम ॥४॥

“The soul of the gods, the germ of the world, the divinity moves according to his pleasure; his voice are heard, his form is not (seen); let us worship that Vata with oblations.” (10-168-4 SB)

(Gods are different personalities of Divine Mind hence they too are invisible. Gods wear Prana as their body for visibility. Hence Vayu is called the soul of gods. Indra gives personality to Vayu with mind in creation and makes Vayu as the ruler of all species. This is the reason so much importance is given to Vayu.)

वात आ वातु भेषजं शम्भु मयोभु नो हृदे । प्र ण आयूषि तारिषत् ॥१॥

“May Vata (Vayu) breathe into our hearts a healing balm, bringing happiness; may he prolong our lives.” (RV 10-186-1 SB)

उत वात पितासि न उत भ्रातृत् नः सखा । स नो जीवातवे कृधि ॥२॥

“You, Vata, are both our father and our brother and our friend; cause us to live.” (RV 10-186-2 SB)

यद्दो वात ते गृहेऽमृतस्य निधिर्हितः । ततो नो देहि जीवसे ॥३॥

“That store of ambrosia, Vata, which is placed in your house, give us of it that we may live.” (RV 10-186-3 SB)

ईशानासो ये दधते स्वर्णो गोभिरश्वेभिर्वसुभिर्हिरण्यैः ।

इन्द्रवायू सूरयो विश्वमायुरर्वदभिर्वीरैः पृतनासु सहयुः ॥६॥

“The lords (Indra and Vayu) establish in us the light of Sun (*svah*). Ray-cows, life energies (*steeds*) and the riches (felicities). O Indra-Vayu, luminous sages and universal life, (grant us) the golden luster, war steeds and heroes, and make us to be victorious in battles.” (RV 7-90-6 RLK)

(Vayu acquires golden luster by the grace of the Supreme Lord and he then fills yogi’s body with golden luster.)

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Vedic Pranayama

द्वाविमौ वातौ वात आ सिन्धोरा परावतः । दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥२॥
“These two winds blow to the regions which are far beyond the ocean (*Primordial Ocean*); may the one bring you vigour, may the other blow away all evil.” (RV 10-137-2 SB)

(This statement proves that Vayu is surrounding the Primordial Ocean and Purusha, whose body is Primordial Ocean, is breathing Vayu. Our body too is made of Primordial Ocean. The two winds are incoming and outgoing breath.)

आ वात वाहि भेषजं वि वात वाहि यद्रपः । त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥३॥
“O wind, breathe medicinal balm; blow away, wind, all evil; for you are the universal medicine (healing powers), You move as the messenger of gods.” (RV 10-137-3 SB)
(The above two verses are speaking of Pranayama.)

आ त्वांगमं शंतातिभिरथो अरिष्टतातिभिः । दक्षं ते भद्रमाभार्षं परा यक्ष्मं सुवामि ते ॥४॥
“(The wind speaks): I have come to you with pleasures and with protections; I have brought you fortunate vigour, I drive away your disease.” (RV 10-137-4 SB)

The air is the life of all species and no one can survive without air to breathe on this earth. The physical body is sustained by this air present in the atmosphere. This air also contains ambrosia and medicinal qualities. It removes all kinds of diseases within the body.

The above three verses (10-137-2, 3, 4) are speaking of doing Pranayama in Vedic way. Vayu is all around Virat Purusha and Vayu is within him also. Similarly Vayu is all around us and within us also. But our mind and body contains many evil tendencies and diseases. Hence our body must be purified by Pranayama and along

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with it, our mind is also purified. In the process all diseases of the body will be driven out gradually.

सं प्रेरते अनु वातस्य विष्टा ऐनं गच्छन्ति समनं न योषाः ।

ताभिः सयुक्सरथं देव ईयतेऽस्य विश्वस्य भुवनस्य राजा ॥२॥

“Solid masses advance to meet the wind; the mares come to him as to battle; associated with them and in the same car the divinity proceeds, *Vayu is the sovereign of this entire world.*” (10-168-2 SB)

The simple Pranayama of breathing in and out concentrating both on the chest and tapping on the navel once, to fill the three navels and 3x72,000 nadis present here with Prana simultaneously. Lungs must be filled with air and 3x72,000 nadis with Prana. Alternative breathing with each nostril called Nadi Shodhana Pranayama is very important in the beginning.

Sage Patanjala, the author of “Yoga Darshana”, of Astanga Yoga (seven limbs of yoga) also profess breathe in and breathe out technique but to be done slowly along with retention of breath. Retention of breath may be within the body or outside the body. Pranayama will cure all our diseases and increases our immunity and gastric fire.

Our Mind

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।

पशून्ताँश्चक्रे वायुर्व्यानारुण्यान्ग्राम्याश्च ये ॥८॥

“From that victim (Purusha), in whom the universal oblation was offered, the mixture of curds and butter was produced. *(Then) he made those animals over whom Vayu presides, those that are wild, and those that are tame.*”

(RV 10-90-8 SB)

What we call I AM or our mind is actually the mind of Vayu.

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How does Vayu impart life to all species? Vayu/Breath has dominion over all species. If there is no Vayu within us then there is no life. Vayu is inherent in everything including all species. It is called life or life-force/Prana/Vayu. Air is also another manifestation of Vayu. If Vayu tries to move out of the body, all the senses and limbs lose their activities. Therefore all the functions in the physical body are carried out by Vayu.

Vayu is omnipresent. Supreme Lord is ruling the universe whereas all life forms are ruled by Vayu by imparting life. All species breathe Prana as well as air. Physical body is sustained by breathing air and subtle body is sustained by breathing Prana present around us. Air is taken through the nose but Prana is breathed through the tip of the nose.

All our sense organs functions due to Prana/Breath. It divides itself as five Pranas for the functioning of the physical body. They are;

1. Prana Vayu is Present in the chest,
2. Apana Vayu is present in the pubic region,
3. Vyana Vayu is present throughout the body,
4. Samana Vayu is present in the navel and
5. Udana Vayu is present in the Adams apple that gets activated at the time of death.

Whatever our sense organs see is recorded by Prana. These information recorded since childhood is called mind. Upanishads state that Prana is superior to mind. Their argument is based on the presumption that if a person is brain dead or in coma, that person will still be alive. Even if we are sleeping still the Prana continues its function of preserving the body. When Prana leaves the body at the time of death, we leave this body and go to Dyu Loka.

In short whatever spiritual practice one does to seek the blessing of the Lord; he does it through Prana-Mind. If anyone asks about ourselves; we say we are so and so, which is nothing but personality

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of the Prana-Mind. Very few know really who they are. Whatever they think they are, is only the personality of Vayu/Breath.

The Prana-Mind projects God in its mind. Gradually projection of Prana-Mind gathers mind power and it exhibits many miracles. Remember it is the power of Prana behind all miracles. All the powers (Siddhi) gained by the worshippers are inherent in Universal Vayu. This Vayu cannot give immortality but takes the worshipper to heavens but he will have to come down to earth again and again. No one can escape from the clutch of Prana-Mind called Jiva.

All kinds of worship, prayer, yoga etc, are done by the Mind only. Let us briefly see them.

1. Some worship idols in which there is personality of Vayu and Mind.
2. Some people worship in the temple, Synagogue, Church, Mosque etc but the worshipper is praying through his Mind.
3. Many sages meditate or perform Yajna through the Mind. Yajna is done without any understanding.
4. Some people chant mantras, pray, worship through Bhakti Yoga, Karma Yoga, Jnana Yoga or perform Pranayama and Yogasana through their Mind.
5. Some yogis think that "I am" is the witness in all state of mind (Awakened state, dream state and deep sleep state). They get established in that state of "I am" through their Mind.
6. Some yogis go into deep state of mind as if in a hypnotic state and they think that is the reality. In fact that state of forgetting awareness of body and mind is by the Mind itself.
7. Upanishads state that soul is part of Darkness called Brahman, infinitesimally small like an atom. Some seek that soul through their Mind.
8. Buddhist uses the technique of Breath called *Aanapaanasati* to achieve their goal. Buddhist dive deep into the mind through Breath. In this process mind become still and they enjoy that state of

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mind without any thoughts. They call this state as “Shuunya”, i.e. state of nothingness.

(We have seen that both Mind and Breath/Prana is one and the same.)

Therefore it is the Prana-Mind who blesses the person according to his belief. No one can escape from the grip of Prana-Mind. Prana-Mind has immense power, intelligence and all Siddhis (power of miracles). So, when an ignorant mind prays, it is only Vayu who will project according to the will of the worshipper. Prana-Mind will create its own Paradise, Vaikunta, Kailasa, Paradise etc in the mental plane of the person’s mind. *It all happens because we are still in the grip of Demon King Vrtrasura who covers us in darkness and ignorance.*

People seek God in hundreds of ways but they won’t achieve immortality. It is only Divine Revelation Rig-Veda that shows the true path. Only then we realize that we are under the influence of Demons. Till now the humanity was thinking that all our ignorance was due to Maya (Illusion). First we have to understand who we are and then worship accordingly to reach the Supreme Lord. The worship in a temple, church, mosque or Synagogue or fasting and prayer will not give us immortality.

.The science of “Sound and Vibration” is the answer for our salvation. First we have to learn Rig-Vedic mantras and surrender to Indra and propitiate the Lord to defeat the Demons present within us. Fire Sacrifice and offering Soma Juice to the Lord is the way to defeat Demons. Then Lord will remove our darkness and ignorance and bring us back to the World of Light. Thereafter we have to seek the teacher who can guide us to achieve immortality by going through Narrow Gate. Therefore we have to follow Rig-Veda and lead our life according to it to achieve immortality.

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Dark side of Vayu/Breath

We have seen the glory of Vayu. Gods make use of it for creation. Yogis make use of it, to attain salvation. Brahmins use Prana, to worship the deity by placing Prana (Prana Prathistapana) in it and superimpose the God or Goddess quality they wish to worship. Ordinary people go to the temple for fulfillment of their desires by worshipping the Deity/Prana Devata.

Brahmins superimpose gods or goddesses in the deity and worship accordingly. They use certain auspicious items for worshipping the idol such as pure water, milk, curd, Clarified butter (Ghi), honey, fruits, sugar, coconut water for cleansing the temple deity and apply sandal paste to the temple deity and decorate with flowers for fragrance.

(Recall that Sweet Ocean contains pure water, milk, clarified butter, honey, Soma juice and all the medicaments.)

So, Brahmins use auspicious items for bathing the deity by using the above items that emanates fragrance from the sacred sanctum. The deity acquires personality and mind gradually as the priest and ordinary people worship the deity with mantras.

Similarly certain people are attracted to the dark side and they are eager to acquire supernatural powers quickly. These people take the easy path for achieving their goal. They also install idols or Yantras (geometrical designs) place Prana/Breath (Prana prathistapana) in it and worship the deity with dirtiest items such as nails, cloth pieces of the victim, animal sacrifice and offer blood to please the deity. They worship the deity at midnight hours with all kinds of dirty things. This kind of idols also acquires dark personality.

Normally black magicians have strong will power and courage to perform evil rituals at midnight hours. Black magicians worship

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these idols alone in the cemetery in midnight hours. The cemetery, midnight darkness and being alone will trigger mind to be subconsciously awake, which give supernatural powers quickly. They perform evil rituals daily at night especially on New Moon day to acquire supernatural powers. Gradually these idols also acquire evil power and they would be easily pleased and happy to oblige the worshippers.

The black magicians upon acquiring power, they let loose it on innocent people for gain. They are eager to show off their power to their followers. People who are driven by revenge or jealousy will approach such black magicians to take revenge on their enemies. Few people are always attracted to black magicians.

Sometimes these black magicians take control of deceased person's Prana-Mind bodies (ghost/Jiva) which has not ascended heaven for some reason. They make use of them to torture someone's enemies for revenge or for money. Those who are troubled would approach other black magicians who have more power or approach those who worship temple deity/Prana Devata that is reputed in removing the spell. Whoever is stronger, will win the battle between good and evil Prana personalities.

Therefore Brahmins have created ferocious aspect of gods such as Narasimha, Kali, Hanuman, Bhairava or Rudra etc, to overcome these evil deities. These gods, including dark gods, should be treated with fear and respect. If they get angry they may kill the worshipper. Those who are in the spiritual path must protect themselves daily with "Armour of God" (Kavacha) to defend themselves against attacks by evil people.

Those who are under the protection the Supreme Lord need not worry because these evil deities are only personality of Prana. Supreme Lord is the one who has given them personality and mind. They are not even demons. Those who practice black magic and

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those people who try to take revenge on others will be severely punished in hell. In the final analysis Vayu is just a force and a person can make use of it either for good or evil.

Indra has no enemies. All enemies of Indra are/will be destroyed.

O Indra, hero, you have destroyed the two classes of enemies, the Vrtra and other dasas and the (noble) Aryans (who side with the dasyus). O strongest godhead among the gods, you have destroyed the foes in battles with the essence (or the weapons), just as the well formed weapon destroys the forest. (RV 6-33-3 RLK)

Those who don't worship Indra, lose his blessings and guidance. Hence Hindus have lost Indra's blessings. It is for this reason many invaders looted and killed Hindus for many centuries.

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Chapter 19: Explanation on 10th Mandala Sukta 129 Primordial Waters

“In his control are all the directions, life-energies, also Ray-cows, clans, all chariots. He gives birth to the Sun, the Dawn; he is the guide of the waters; O men, he is Indra.” (RV 2-12-7)

(How does Indra gives birth to Sun? He commands Adityas to create the Sun. Indra also saves Sun from the Darkness of Vrtrasura.)

Darkness Vayu/Breath and Salila/Primordial Ocean are eternal.
Darkness doesn't change; it remains as it is forever. Vayu/energy and Primordial Ocean turns into universe and vice versa.

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा पुरो यत् ।

किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥१॥

“The non-existent was not, the existent was not; Then the world was not, nor the firmament, nor that which is above (the firmament). How could there be any investing envelop and where? Of what (could there be) felicity? How (could there be) the deep unfathomable water. (RV 10-129-1 SB)

There was Darkness everywhere in the beginning. Nothing was visible due to Darkness. There was no sky as we see now because it was filled with water. Mantra questions; was it resting place for someone or something? Was unfathomable water present inside the Darkness? Yes it was resting place for someone. Who was that? Mantra 3 and 4 answers these questions.

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न मृत्युरासीद्मृतं न तर्हि न रात्र्या अहन आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न पुरः किं चनासं ॥२॥

“Death was not nor at that period immortality, there was no indication of day or night; that one unbreathed upon breathed of his own strength, other than that there was nothing else whatever. (RV 10-129-2 SB)

By studying the above two verses, one can come to the conclusion that water was present within the womb of Darkness and Breath was hovering upon the waters. There was nothing else except Darkness, Only Breath and Water was present.

तिरश्चीनो विततो रुश्मिरेषामधः स्विदासीद्दुपरि स्विदासीत् ।
रेतोधा आसन्महिमानं आसन्त्स्वधा अवस्तात्प्रयतिः पुरस्तात् ॥५॥

Their ray was stretched out, whether across, or below, or above; (some) were shedders of seed, (others) were mighty; food was inferior and eater was superior. (RV 10-129-5 SB)

Universal Mind has two opposite poles, one Divine mind pole and the other Demonic mind pole. Divine Mind and Demonic Mind takes the form three Serpents and creates chakras in Vayu/Breath and then enters water. The chakras act like step up transformer that releases tremendous force of Vayu through chakras. This force drives Salila /Primordial Ocean upwards and downwards. The mighty one (Adha Kundalii Serpent) drives water straight up like a jet. The Middle Kundalini Serpent drives the water like a flood of river.

From this water galaxies and suns were created. The five elements were also created by the water. Rig-Veda states that five elements are inferior to the species created. The species are superior to the the five elements because the species make use of five elements for our survival eg, food, water, air etc.

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को अद्धा वेद क इह प्र वौचत्कृत आजान्ता कुत इयं विसृष्टिः ।

अर्वाग्देवा अस्य विसर्जनेनास्था को वेद यत आबभूव ॥६॥

Who really knows? Who in this world may declare it? Whence was the creation? Whence was it engendered? The gods (were) subsequent to the (world's) creation; so who knows whence it arose?

Kundalini Serpent Mother gave birth to Adityas after creating chakras that drive water upwards. Hence the mantra asks if Gods knows how the beginning of creation started.

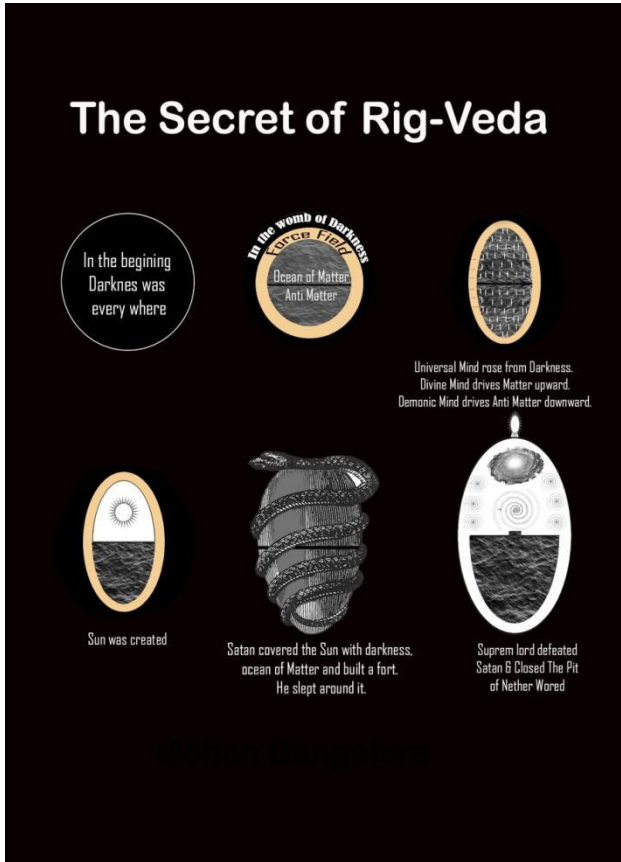
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।

यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥७॥

He from whom the creation arose, he may uphold it, or he may not (no one else can); he who is superintendent in the highest heaven, he assuredly knows, or if he knows not (no one else does). (RV 10-129-7 SB)

From whom the creation arose? It is from Indra, who commands Adityas to create the Universe. He is the Lord of the universe and his abode is the highest heaven called **Uruloka/World of Light/Paradise that is beyond the universe.**

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First 3 figures above are first part of creation by three Kundalini Mothers.

Next 3 figures below is the second part of creation by Gods.

Creation by Devatas (RV 10-130-1, 2 and 5)

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Let us now study how the Devatas continued with the creation after their birth.

यो यज्ञो विश्वत्स्तन्तुभिस्तुत एकशतं देवकर्मभिरायतः ।
इमे वयन्ति पितरो य आययुः प्र वयाप वयेत्यासते तृते ॥१॥

The sacrifice which is extended on every side by the threads (of created things spread out by the worship the gods for a hundred and one (years), these our progenitor, who have preceded us, weave it, weaving forwards, weaving backwards, they worship (Prajapati) when (the world) is woven. (RV 10-130-1 SB)

In the Yajna of creation, Gods offered Salila/Primordial Water in the body of Purusha as sacrifice. After the creation of Sun; Savitr manifest within the Sun. Sun-Savtr is called Prajapati as he urges the Adityas to participate in creation of earth and all species.

The statement that our progenitors weave it, forward and backward means; the species are created and if it is not perfect, the species are destroyed time and again. It seems creation of species does not happen at one go. If the species are not perfect, they destroy it to create again.

पुमाँ एनं तनुत उत्कृणति पुमान्वि तन्ने अधि नाके अस्मिन् ।
इमे मयूखा उप सेदुरु सद्ः सामानि चक्रुस्तसराण्योतवे ॥२॥

The first man (Adi Purusha/Indra, the first born) spreads out this (web), the first man rolls it up. he spreads it above in this heaven; these his rays have sat down on the seat (of sacrifice), they have made the prayers serve as shuttles for weaving. (RV 10-130-2 SB)

The following verse proves that Indra is Adi Purusha.

ओजस्तदस्य तित्विष उभे यत्समवर्तयत् ।
इन्द्रश्चर्मव रोदसी ॥५॥

“His might is manifest, for Indra folds and unfolds both heaven and earth, as (one spreads or rolls up) a skin.” (RV 8-6-5 SB)

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(Indra appears like Flame/Light and he is sitting on the Throne. Hence it appears as if Flame/Light is sitting on the Throne and his rays are spreading from the Throne.)

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत् ।
छन्दः किमासीत्प्रउगं किमुक्थं यददेवा देवमयजन्तु विश्वे ॥३॥

What was the authority (of the sacrifice), what was the limitation, what was the first cause, what was the clarified butter, what was the enclosures, what was the metre, what was the *prauga* text, when the universal gods offered worship to the gods? (RV 10-130-3 SB)
(*Prayuga*: Mantras for oblations etc)

चाक्वप्रे तेन ऋषयो मनुष्या युजे जाते पितरो नः पुराणे ।
पश्यन्मन्ये मनसा चक्षिंसा तान्य इमं यजमयजन्तु पूर्वे ॥६॥

When this ancient sacrifice was accomplished, by it Rishis, men, and our progenitors were created; beholding them with the eye of the mind, I glorify those who of old celebrated this sacrifice. (RV 10-130-6 SB)

सहस्तौमाः सहछन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः ।
पूर्वेषां पन्थामनुदृश्यु धीरा अन्वालेभिरे रथ्योऽ न रश्मीन् ॥७॥

Associated with praises, accompanied by meters invested, having authority, the seven divine Rishis, bold, and observing the path of their predecessors like charioteers, took up the reins (of the yajna). (RV 10-130-8 SB)

Kshirasagara (Ocean of Milk)

What does Kshirasagara and the photo of Vishnu sleeping on Serpent Adishesha represents?

The Kshirasagara (ocean) represents that creation is dissolved and turned into Sweet Ocean and Vishnu is sleeping on Adishesha. This shows that creation is in dissolved state.

Salila/Primordial Ocean has two kinds of ocean.

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1. Ocean of Matter is called Sweet Ocean or Kshirasagara in whom Gods live.
2. Ocean of Anti Matter is called Salt and Bitter Ocean in whom Demons live.

How did the ocean turn Sweet called as Kshirasagara (Ocean of Milk)? Did Vishnu turned it into Kshirasagara or some other Devatas turned it into Kshirasagara?

Rig-Veda states it is three sisters, who have mixed ocean with milk and honey. Why did three Sisters change the quality of ocean? Who are the three sisters?

The three sisters rose from Darkness and they had the quality of heat. The heat is the quality of three Sisters upon entering Vayu and not before that. These three sisters are called Kundalini Serpents in Tantra Texts. Three Mothers have created chakras in Vayu along with it the three sisters entered the Sweet Ocean (sub atomic particles that behave like ocean).

If we observe our body, two mothers have created 7 chakras in the backside and in front of the body. These chakras drive Primordial Ocean to flow upwards, one like a pillar straight up and the other front side chakras flow like rivers. These seven rivers are inactive in our body due to Demons.

Each chakra has Chakra Devata and they are called Seven Sisters in Rig-Veda. The heat is present in all chakras hence the heat is called the common embryo of Seven Sisters.

The water of Sweet Ocean is not ordinary water. All Gods are present in this Kshirasagara. This water contains milk, clarified butter, honey, Soma Juice and all the medicine are in it. Similarly Salt and Bitter Ocean is the domain of Asuras (demons) and Vrtrasura is The King of Demon.

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वव्राजां सीमनदतीरदब्धा दिवो युहवीरवसाना अनग्नाः ।

सना अत्र युवतयः सयानीरेकं गर्भं दधिरे सप्त वाणीः ॥६॥

"Agni everywhere repairs to the undevouring, undevoured (waters); the vast (offsprings) of the firmament, not clothed, yet not naked, seven eternal ever youthful rivers, sprung from the same source, received Agni (heat) as their common embryo." (RV 3-1-6 SB)
(Rivers are eternal and young)

अस्मै तिस्रो अव्यथ्याय नारीदुवाय देवीदिधिषन्त्यन्नम् ।

कृता इवोप हि प्रसृषे अप्सु स पीयूषं धयति पूर्वसूनाम् ॥७॥

"Three divine females present food to the uninjurable divinity; as if formed in the waters (sub atomic particles) they spread abroad, and he (Agni in the form of heat) drinks the ambrosia...." (RV 2-35-5 SB)

"However even in dissolution of the universe, both the Ocean would be flowing upward due to sleeping Kundalini Serpents."

Rivers Flowing in the universe

Rivers are flowing due to force generated from chakras within the universe. Hence they are also flowing within our body. Let us study Rig-Veda mantra and understand how many rivers are flowing in the universe.

Declaration by Rivers

इन्द्रो अस्माँ अरदद् वज्रबाहरपाहन् वृत्रं परिधिं नदीनाम् ।

देवोऽनयत् सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥६॥

“(Rivers): Indra Vajra armed, shattered the mountain (and made us free). He slew the coverer who surrounded the rivers on all sides. The God Savitri (the creator), having beautiful arms led us forth. In

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the birth (given to us) we go forth wide-extending.” (RV 3-33-6 RLK)

(Indra releases the rivers from the bondage of King of Demon Vrtrasura)

सरस्वती सरयुः सिन्धुरूमिभिर्महो महीरवसा यन्तु वक्षणीः ।
देवीरापो मातरः सद्यित्त्नो घृतवत्पयो मधुमन्ना अर्चत ॥९॥

“May the great rivers, Sarasvati, Sarayu, Sindhu, come with their waves for (our) protection; may the divine maternal animating waters grant us their water mixed with butter and honey.” (RV 10-64-9 SB)

These three are the important rivers flowing in the universe. Sarasvati River flows from Manipuraka chakras.

प्र सु व आपो महिमानमुत्तमं कारुर्वोचाति सद्ने विवस्वतः ।
प्र सुप्तसप्त त्रेधा हि चक्रमुः प्र सृत्वरीणामति सिन्धुरोजसा ॥१॥

“Waters, the worshipper addresses to you praise in the dwelling of the institute of the rite; they flowed by seven through the three (worlds); but the Sindhu surpassed (all) the (other) streams in strength.” (RV 10-75-1 SB) (Sindhu River nourishes the earth.)

Seven rivers are flowing from three worlds. The three worlds are Dyava-Prithvi-Anthriksha Lokas. These three lokas are also present within us. Sun-Savitr and Adityas created the physical body and it also has seven chakras. Then Middle Kundalini created seven chakras and Adha Kundalini in the back of the spinal column created seven chakras.

7x3 rivers means Rivers are flowing from seven chakras in the back side, the width of spinal cord; seven chakras in the front side and seven chakras in the physical body that has covered the inner bodies.

Vayu/Breath is flowing from these chakras with tremendous force that drive Salila/Primordial Ocean to flow upwards like rivers.

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Hence there are 21 rivers that are flowing in the universe and they are present within our body also.

Let us see the glory of Rivers as stated in Rig-Veda.

अम्ब्र्याँ यन्त्यध्वभिर्जामयाँ अध्वरीयताम् । पुञ्चतीर्मधुना पयः ॥१६॥

“The sacred waters (dear Mothers) of the Sacrifices are flowing by the way mixing the milk with sweetness.” (1-23-16 SB)

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । तानौ हिन्वन्त्वध्वरम् ॥१७॥

“The sacred waters that are near the sun or together with the sun, may they increase our yajna.” (1-23-17 RLK)

(This verse states that Primordial Water is present within the Sun also.)

अपो देवीरुपं हवये यत्र गावः पिबन्ति नः । सिन्धुभ्यः कर्त्वं हविः ॥१८॥

“I invoke hither the sacred waters at which our cows drink; our oblations are to be made in those streams.” (1-23-18 SB)

(In Rig-Veda cow means different types of knowledge and different kinds of Siddhis (Mind Powers). Cows of the earth cannot drink these sacred waters. While performing Fire Sacrifice within ourselves we have to offer this charged up water; first it is converted as ghee and offered as oblation.)

अप्स्वशन्तरमृतमप्सु भेषजमपामुत प्रशस्तये । देवा भवत वाजिनः ॥१९॥

“(There is) ambrosia in the waters, (there is) medicine in the waters; therefore divine priests, be prompt in their praise.” (1-23-19 SB)

अप्सु मे सोमो अब्रवीद्वन्तर्विश्वानि भेषजा । अग्निं च विश्वशम्भुवमापश्च विश्वभेषजीः ॥२०॥

“Soma has revealed to me that in the waters are all medicaments; that Agni is the benefactor of the Universe, the waters containing all the healing medication.” (1-23-20 SB)

(Soma: God of Soma Juice; Agni: Fire God)

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आपः॑ पृणीत॑ भेष॒जं वरू॑थं तन्वे॒ ३ मम॑ । ज्योक् च॑ सूर्य॑ दृशे ॥२१॥

“Waters, grant me a medicament that shall be armor to my body that I may long behold the Sun.” (1-23-21 SB)

इदमा॑पः प्र॒ वहत॑ यत् किं च॑ दुरि॒तं मयि॑ । यद् वा॒हम॑भिदु॒द्रोह॑ यद्वा॑ शेष॒ उ॒तानृ॑तम् ॥२२॥

“O Waters, whatever the sin there is in me, whatever ill-will I may have borne to others, whatever imprecations I may have uttered, and whatever falsehood I may have told, wash it away all from me.” (1-23-22 SB)

आपो॑ अ॒द्यान्व॑चारिषुं॒ रसे॑न॒ सम॑गस्महि । पय॑स्वान॒ग्न आ ग॑हि॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा ॥२३॥

“I have this day entered into the waters; we have mingled with their essence; O Agni, existing in the waters, approach and fill me with vigour.” (1-23-23 SB)

The following Rivers are most important rivers.

इ॒मं मे॑ गङ्गे॒ यमु॑ने सरस्वति॒ शुतु॑द्रि॒ स्तोमं॑ सचता॒ प॒रु॒ष्ण्या ।

अ॒सि॒क्न्या॒ मरु॑द्वृ॒धे वि॒तस्त॒याऽऽर्जी॑कीये शृ॒णु॒ह्या सु॒षोम॑या ॥१॥

Accept this my praise, Ganga, Yamuna, Sarasvati, Shutudri, Parushni, Marudvridha with Asikni and Vitasta; listen, Arjikiya with Suhoma. (RV 10-75-5 SB)

तृ॒ष्टाम॑या प्रथ॒मं या॑त॒वे सृ॑जः॒ सुस॑र्त्वा॒ रस॑या॒ श्वे॒त्या त्या ।

त्वं सि॒न्धो॒ कु॒भया॑ गोम॒तीं क्रु॑मु॒ मेह॑त्न्वा॒ सर॑थं॒ याभि॑रीयसे ॥६॥

You, Sindhu, in order to reach to swift-moving Gomati, have united yourself first with the Trishtama; now be united with susartu, the Rasa, the Shweti, the Kubha, and the Mehatnva, and conjunction with which streams you advance. (RV 10-75-6 SB)

ऋ॒जी॒त्येनी॑ रु॒शती॑ महि॒त्वा परि॒ ज्रया॑सि॒ भर॑ते॒ रजा॑सि ।

अ॒द॒ब्धा॒ सि॒न्धु॒रप॑सा॒मप॑स्त॒माऽश्वा॑ न चि॒त्रा व॑पु॒षीव॑ दर्शता ॥७॥

Straight-flowing, white-coloured, bright-shining (Sindhu) bears along in the might the rapid waters; the inviolable Sindhu, the most

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efficacious, is speckled like a mare, beautiful as a handsome woman.
(10-75-7 SB)

According to my vision Saraswati manifest in the region of Manipura Chakra hence river flowing from this chakra is Sarasvati River. I activate first three chakra rivers from Mulahara, Svadhastana and Manipuraka chakras with the name of Ganga, Yamuna and Saravati. Similarly other rivers are activated by thought force without any name. Yogis may in future find out about all the names of 21 rivers that are flowing within their body thus understand the rivers flowing in the universe.

Rasa River is the most important river. Sarama crossed over the Rasa River to find the cave where all knowledge of Devatas was hidden. In my spiritual journey I saw this river flowing diagonally and the cave is present across the river. In my view the cave is near the mid brain. Indra and in case of humans Brhaspati and Brahmanspati find this cave to release the cows by killing Demons Panis.

किमिच्छन्ती सरमा प्रेदमान्ददूरे ह्यध्वा जगुरिः पराचैः ।
कास्मेहितिः का परितक्म्यासीत्किथं रसाया अतरः पर्यासि ॥१॥

(The Panis ;) With what intention has Sarama come this place? Verily the way is long and difficult to be traversed by the preserving. What is the motive of your coming to us? What sort of wandering was yours? How have you crossed the waters of the Rasa.” (RV 10-108-1 SB)

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्ती पणयो निधीन्वः ।
अतिष्कदौ भियसा तन्न आवत्तथा रसाया अतरं पर्यासि ॥२॥

(Sarama:) I come. The appointed messenger of Indra, desiring, Panis your great hidden treasures; through fear of being crossed the (water) helped us, thus I passed over the waters of Rasa.” (RV 10-108-2 SB)

Creation of Pancha Bhutas (5 Elements)

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There are many theories mentioned in different scriptures of creating the five elements. Let us see how five elements were created according to Rig-Veda, the First Revelation of mankind.

In the beginning of creation there was no space. The space that we see now was covered with water (sub atomic articles behaving like ocean). Adityas are present in Salila/Primordial Ocean and the water was compressed by them to form galaxies and suns. Hence Sun-Savitr and Adityas are present in the Sun.

Let us see how Pancha Bhutas are created.

Space: When Primordial Ocean was compressed by Adityas to form galaxies and suns, the space was created.

Vayu/Air: Before creation; Vayu/Prana/energy was moving on the surface of Primordial Ocean. Three Kundalini Mothers created three Nadi Khanda and 72,000 nadis originating from each Nadi Kanda. Virat Purusha is breathing Vayu. Hence **the whole universe is breathing Prana**. Everything in the universe is created by using Vayu and Primordial Ocean.

On earth air comprising of oxygen and other gases are also made of sub atomic particles. All species including humans breathe air as well as Prana.

Fire/Agni: Sun is a fireball created by Adityas compressing Primordial Ocean into innumerable Sacred Lakes. The compression triggered nuclear reaction and the Sacred Lake was ignited to become fire ball. We have also read before that Fire is present in seven chakras.

On earth fire burns by using oxygen and combustible substances and both are made of sub atomic particles only.

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Water: Water is nothing but the mixture of hydrogen and oxygen gases and they are made of Primordial Water only.

Earth: Earth and moons were formed from the sub atomic particles only. They are formed either from the dead stars or in the process of creating stars.

Therefore all elements called Pancha Bhutas are created by Devatas by using Primordial Water and Vayu. Rig-Veda states that Primordial Water has mind (within creation) hence there is nothing in the universe without mind. Therefore all Panchabutats have mind. Even space has mind.

However Rig-Veda states that Panchabutats are inferior and species including humans are superior because species consume the Panchabutats for survival.

Who teaches the devotee the secrets of Rig-Veda?

Indra fills him (with gifts) and teaches the worshipper; (he) makes gifts and does not take away what is one's own. Increasing his riches forever (in the devotee), he puts the seeker of gods in an impregnable place. (RV 6-28-2 RLK)

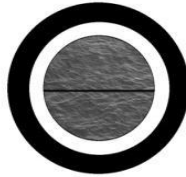
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Chapter 20: Who is Virat Purusha?

“O seers, great and lovely is this trait of yours, that all gods exist in Indra (including Purusha). O Indra, you are called by many, (you are a friend, along with the divine Rbhus, fashion for us these thoughts for the gain (of knowledge). (RV 3-54-17 RLK)

(Indra with his effective will-force overpowered all Gods and Purusha.)

How Salila/Primordial Ocean becomes Virat Purusha?



1. Salila/Primordial Ocean is surrounded by Vayu and Vayu is surrounded by Darkness.
2. An imperceptible form Universal Mind rises from Darkness and enters Vayu, acquires the form of Serpent, creates chakras and enters Salila/Primordial Ocean.
3. Mind has two opposite poles of Divine Mind and Demonic Mind. Mind has no form but after entering Vayu, it acquires body of Vayu/Prana that appears like Serpent called Kundalini.
Two opposite poles of mind becomes Divine Serpent and the other opposite pole Dark Serpent. The chakras created by

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- both Divine Kundalinis and Dark Kundalinis drive Salila/Primordial Ocean to flow upwards and downwards.
4. Divine Serpent (Navel Kundalini) gives birth to Devatas and Dark Serpent gives birth to Asuras.
 5. Indra being the eldest rules the universe. After the birth of Adityas, other Devatas manifest in the outer layer of ocean. **First Devata to be born after Adityas is Twashtri** who gives shape and form to all the species. *Hence it is Twashtri who gave shape and form to Salila/ Primordial Ocean as Virat Purusha.*
 6. All Devatas are present within him All galaxies, suns, planets and all species including humans are within him. The creation is only 1/4th of him and 3/4th of him is vacant space. It means Salila/Primordial Ocean is compressed to 1/4th of total volume of water.

What is Mount Meru/ Meru Danda?

Now we are ready to understand about Mount Meru/Meru Danda. First three Kundalinis create chakras in Vayu and thereafter enter the Salila/Primordial Ocean that drives the globe of ocean like a jet. Has anyone seen water board on water? Water lifts the board and a person above with water pressure. Similarly Adhah Kundalini drives unfathomable Salila/Primordial Ocean upwards and it is lifted like a straight water cannon or pillar.

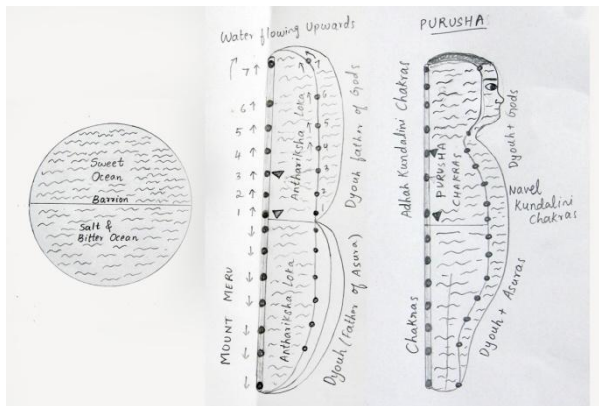
Sweet Ocean (Supraketam Salilam/ sub atomic particles) flows upwards due to the power generated by chakras of Kundalinis and Matter also get charged by Vayu/Prana/energy. Similarly Salt and Bitter Ocean (Apraketam Salilam) flows downward due to the power generated by chakras of Dark Serpent and the Salt and Bitter Ocean (Anti Matter also get charged.)

Navel Kundalini is present in the front side but chakras are present in the outer part of the Salila/Primordial Ocean. The front side

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chakras drives ocean like a river. Both Kundalini chakras drive globe of ocean like pillar and 7 rivers.

Because of the glory of mothers and glory of seven chakra sisters the whole ocean on one side is held like a pillar and in the front side; flood of ocean is created. **Later this water gets the human form called Virat Purusha or Cosmic Man/Universal Man.** Hence this backside of Purusha is called Mount Meru or Meru Danda. The replic of Purusha is also within us as subtle body and Virat Purusha is aligned on top of our head. Yogi sees Virat Purusha on top of our spinal column.



(Hand sketch to show the concept of Purusha. Purusha appears like a Devata with white garment and wearing the crown.) The Salila/Primordial Ocean in the body of Purusha is compressed to form galaxies, suns and planets. Virat Purusha is also called Cosmic Man or Universal Man.

When Adityas created the Sun, the Demon King Vrtrasura covered the Sun in darkness, built a fort and took the form Ahi (Leviathan

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beast) and slept around the fort. Indra slaughtered him, retained the fort and let the creation continue. Now let us study Purusha Sukta.

Purusha Sukta (Sayana Bhashya)

नारायणः। पुरुषः। अनुष्टुप् , १६ त्रिष्टुप्।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वाऽत्यतिष्ठदशाङ्गुलम् ॥१॥

“Purusha, who has a thousand heads, a thousand eyes, a thousand feet, investing the earth in all directions, exceeds (it by a space) measuring ten fingers.”(RV 10-90-1 SB)

(Sayana in his commentary has used the name as Adi Purusha but mantra state only as Purusha. Therefore I have used the word Purusha only. In Rig-Veda thousand means innumerable. Subtle body of all species including human is the replica of the body of Purusha; hence he has n number of bodies.)

पुरुष एवेदं सर्वं यदभूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥२॥

“Purusha is verily all this (visible world), all that is, and all that is to be, he is also the lord of immortality; for he mounts beyond (his own condition) for the food (of living beings).” (RV 10-90-2 SB)

(Purusha is the entire observable universe. His body contains Prana and Primordial Water and everything is created by them only. **He seems to grow with the food.** The subtle body present within man seems to grow from childhood to manhood.)

एतावानस्य महिमाऽतो ज्यायाँश्च पुरुषः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

“Such is his greatness; and Purusha is greater even than this; all beings are one-fourth of him; his other three-fourth (being) immortal (abide) in heaven.”

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(RV10-90-3 SB)

(Purusha Body contains Primordial Ocean. Water in the body of Purush is compressed to 1/4th the size and rest is deep space called Anthariksha Loka. Hence the creations of galaxies, suns and planets are 1/4th only.)

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभंवत्पुनः ।

ततो विष्वङ्ख्यक्रामत्साशनानशने अग्नि ॥४॥

“Three-fourth of Purusha ascended; the other fourth that remained in this world proceeds repeatedly and, diversified in various forms, went to all animate and inanimate creation.” (RV 10-90-4 SB)

(All galaxies and star systems including earth and all animate and inanimate creation are only one-fourth of Purusha and they continually undergo changes but the other three-fourth of his body is the heavenly abode/Intermediate space/Inner space/deep space that remains the same.)

तस्माद्विराळजायत विराजो अधि पूरुषः ।

स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥५॥

“From him was born Viraj, and from Viraj Purusha; he as soon as born became manifested, and afterwards created the earth (and) then corporeal forms” (RV 10-90-5 SB)

(From Purusha was born the subtle body of man called Viraj. Man by his austerity and Fire Sacrifice, manifests both Viraj within and Virat Purusha outside of him.

As soon as born he created the earth and all species: Sun-Savitr)

यत्पुरुषेण हविषा देवा यजमतन्वत ।

वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरदधुविः ॥६॥

“When the Gods performed the sacrifice with Purusha as the

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offering, then spring was its *ghi* (clarified butter), summer the fuel, and autumn the oblation.” (RV 10-90-6 SB)

(Gods performed Fire Sacrifice and created galaxies, Suns and everything with Purusha as offering. Water in the Purusha’s body is offered as oblation. We have read earlier that water is nothing but fundamental particles behaving like water. The water is charged by Divine Mothers and it contains milk, honey, clarified butter, Soma Juice and medicines. This water is to be converted as ghee by Sankalpa and offered as oblation in **Fire Sacrifice of Creation**)

तं यजं बृहिषि प्रौक्षन्पुरुषं जातमग्रतः ।

तेन देवा अयजन्त साध्या ऋषयश्च ये ॥७॥

“They immolated as the victim upon the sacred grass Purusha born before (creation), with him the deities who were Sadhyas and those who were Rishis sacrifice.” (RV 10-90-7 SB)

(Purusha immolated means Primordial Water in his body is grouped like lake and it was ignited like a fire ball.

Sadhyas: accomplished masters.

Rishis: sages. In fact men including all species were present even before creation as we were with Indra in the Paradise.)

तस्माद्यजात्सर्वहृतः सम्भृतं पृषदाज्यम् ।

पशून्ताँश्चक्रे वायुर्व्यानारुण्यान्ग्राम्याश्च ये ॥८॥

“From that victim (Purusha), in whom the universal oblation was offered, the mixture of curds and butter was produced. *(Then) he made those animals over whom Vayu presides, those that are wild, and those that are tame.*”

(RV 10-90-8 SB)

(From Primordial Water galaxies, star systems and all animals were created. Sun-Savitri and Adityas created all species and made Vayu as emperor over all species. It is because Vayu is the breath of all

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species and if there is no breath then there is no life nor the universe. We have read that Vayu is the force used for creation.)

तस्माद्यज्ञात्सर्वहुत ऋचुः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥९॥

“From that victim (Purusha), in whom the universal oblation was offered, the Richas (Rig mantras) and Samans (Sama mantras) were produced; from him the metres were born; from him the Yajus (Yajur mantras) was born.” (RV 10-90-9 SB)

(In creation Yajna, Purusha was offered as oblation and in the process were born Veda mantras of Rik, Sama and Yajur. This shows that WORDS of mantras are used for creation.)

तस्मादश्वा अजायन्त ये के चौभयादतः ।

गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥१०॥

“From him were born horses and whatsoever animals having two rows of teeth; cows were born from him; from him were born goats and sheep.”

(RV 10-90-10 SB)

(The subtle bodies of all animals and birds are the replica of Purusha. The subtle bodies take the shape of animals like water taking the shape of the container. Sun-Savitri created the species on earth.)

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्य कौ बाहू का कुरु पादा उच्येते ॥११॥

“When they immolated Purusha, into how many portion did they divide him? What was his mouth called, what his arms, what his thighs, what were his feet called.” (RV 10-90-11 SB)

ब्राह्मणोऽस्य मुखमासीद्बाहू राज्ञ्यः कृतः ।

कुरु तदस्य यद्वैश्याः पद्भ्यां शूद्रो अजायत ॥१२॥

“His mouth became the Brahmins (intellectual class), his arms became the Rajanya (warrior class), his thighs became the Vaisyas

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(business class), and Sudra (working class) was born from his feet.”
(RV 10-90-12 SB)

(Hence the Varnas are the quality of the subtle body. Even if one is born in other caste, his subtle body may have quality of other Varnas and vice versa.)

चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत ।

मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३॥

“The Moon was born from his mind; the sun was born from his eye; Indra and Agni were born from his mouth, Vayu from his breath.”

(RV 10-90-13 SB)

नाभ्यां आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।

पदभ्यां भूमिदिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥१४॥

“From his navel came the firmament, from his head the heaven was produced, the earth from his feet, the quarters of space from his ear, so they constituted the world.” (RV 10-90-14 SB)

(The statement of verse 13 and 14 does not match with the creation statement of Rig-Veda. Verses 11 to 14 seem to be added later due to the influence of Puranas.)

सप्तस्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।

देवा यदयज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥१५॥

“Seven were the enclosure of the sacrifice; thrice seven logs of fuel were prepared twenty one, when the Gods, celebrating the rite, bound Purusha as the victim (To a pillar).” (RV 10-90-15 SB)

(Sayana has interpreted seven enclosures as seven metres such as Gayatri etc. Thrice seven logs is interpreted as twig (*Samittu*) placed around the Sacrificial Pit, in seven directions to protect Fire Sacrifice from demons.

RL Kashyap has interpreted seven enclosures as seven planes of existence as seven bodily enclosures such as matter (*Annamaya kosha*), life, energy (Pranamaya kosha), mind (Manomaya kosha), three higher ones Anandamaya kosha (Jana), Conscious force (*tapa*)

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and Truth of Existence (Satya) and the seventh enclosure is the link between the two triplets Mahas, the plane of Vijnana or Super mind. The twenty-one fuels are the three energies in each of the plane.)

My understanding is that Indra is called Purusha, Atma (Soul) is also called as Purusha and all those who are within Purusha is also called as Purusha. Hence Atma as Purusha as has seven enclosures.

1. Soul is within eight petal lotus hence lotus of eight petals is the first enclosure of the soul.
2. Causal body is the second enclosure in which Indra and soul are present.
3. The replica of Purusha (the subtle body) is the third enclosure.
4. Pranic body (Pranamaya Kosha) is the fourth enclosure.
5. Mind body (Manomaya Kosha) is the fifth enclosure.
6. The Physical body is the sixth enclosure. No. 5& 6 is the present Jiva of physical body. Jiva who was present in Ancestral world is given fresh physical body and he comes and joins as old impressions. It is called subtle mind that influences the mind of fresh body.
7. Seventh enclosure is Virat Purusha himself.

The abode of Supreme Lords is beyond all these enclosures, beyond this universe; therefore it is not easy to achieve immortality. Soul has to overcome all these enclosures to achieve immortality and to come out of the cycle of birth and death. Yogi has to climb through the Yupa Stambha (a Narrow Gate) to reach the abode of the Lord, never to return to earth. Pranamaya Sharira and Manomaya Sharira together is called Jiva, that goes to heaven and hell after the death of a person if it does not get liberation.

Thrice seven logs of fuel may mean Twenty-one elementary principles. They are; 5 elements, 5 Vayus, 5 senses, 5 organs of action and mind. From these the *Pashu* (animal/man) is created and the soul of Pashu is bound to the yajna post (*Yupa Stambha*) present within everybody.

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य॒ज्ञेन॑ य॒ज्ञम॑यजन्त दे॒वास्तानि॑ ध॒र्माणि॑ प्रथ॒मान्या॑सन् ।

ते ह॒ नाकं॑ म॒हिमानं॑ सचन्त॒ यत्र॑ पूर्वे॒ साध्याः॑ सन्ति॒ देवाः॑ ॥१६॥

“By sacrifice the Gods worshipped (him who is also) the sacrifice; those were the first duties. Those great ones became partakers of the heaven where the ancient deities Sadhyas abide.” (RV 10-90-16 SB)
Our subtle body is the replica of him and we do fire Sacrifice within the subtle body. Those who worship him goes to God the devotee likes.

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Chapter 21: Aditi

*From the upward moving force was born the world of matter, then the world of life energy and yearnings came to birth. **Daksha was born of Aditi; Aditi was born of Daksha.** (Rig-Veda:10-72-4)*

What is the meaning of this enigmatic mantra? How can Aditi be daughter and mother at the same time?

One day I had an urge to meditate on Middle Kundalini at the navel centre. I sat for meditation and concentrated on Middle Kundalini. After sometime I had an urge to make Kundalini vomit. So, I tried to make her vomit mentally with my will power. As mother vomited she came out of the Serpent body in the form of Flame/Light and her body collapsed like a serpent skin.

Then mother came out of the triangle and came to outer layer of ocean and created seven chakras in them. The outer layer of ocean called Dyough is responsible for creation of physical universe. I meditated her form of Flame/Light. After sometime I concluded the meditation.

Once again I led her back to the triangle in the navel after meditating for a while. As soon as mother entered the triangle, she entered the collapsed body of Serpent.

I saw mother as Flame/ Light by making her vomit with my will power but wondered about the meaning of Daksha who gave birth to her. I searched for the meaning of Daksha in Sanskrit dictionaries but I could not find the meaning of Daksha to my satisfaction.

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After few months I came across dictionary of Wisdom Library in which I found the meaning of the word **Daksha as "Sheer Will Power"**. I was satisfied with the meaning because I made her take birth as Flame/Light by my will power. Then I understood that Daksha means 'Will Power of Aditi'.

Hence Daksha was born of Aditi and Aditi was born of Daksha. Mother's will power is Daksha and by Daksha (Mother's will power) Aditi was born (came out of Serpent body). Let us see the Glory of Aditi:

अदितिर्दयोरदितिर्न्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१०॥

"Aditi is heaven; Aditi is firmament; Aditi is mother, father and son; Aditi is all Devas; Aditi is five classes of men; Aditi is what is born." (RV 1-89-10 (SB))

Dyava-Prithvi-Anthariksha Loka is created by Aditi. She has given birth to all Devas and species through Marthanda, her eighth son. Mother has directly or indirectly created everything in this universe

The word Aditi means "The one who releases from the bondage". Only she can release us from our sins and bondage of this world. Hence Rig-Veda mantra prays Aditi as,

अदितिर्नो दिवा पशुमदितिर्नक्तमद्वयाः ।

अदितिः पात्वंहंसः सुदावृधा ॥६॥

"May Aditi protect our cattle by day, and free from duplicity, (guard them) by night; May Aditi, by her constant favour, preserve us from sin."

(RV 8-18-6 SB)

Aditi is compared to calm and gentle cow which gives ambrosia like milk. (We have read earlier that Sweet Ocean is mixed with milk.)

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As this docile Aditi mixes milk in the Sweet Ocean and give birth to Devatas she is called divine cow in Rig-Veda.

Later when I awakened Navel Kundalini and led her through the chakras to Sahasrara Chakra through Gayatri mantra, I saw Navel Kundalini as Aditi in the form of queen sitting on the Throne. Hence when Middle Kundalini comes out of triangle and come to Dyouh she appears as Aditi.

Birth of Devatas

देवानां नु वृयं जाना प्र वौचाम विपुन्यया ।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥१॥

“With the words of light, we shall proclaim the kindred of the Devatas, so that one sees them in the far off ages (uttara yuge), when these hymns are sung.”

(RV 10-72-1 RLK)

ब्रह्मणस्पतिरेता सं कर्मारं इवाधमत् ।
देवानां पूर्व्ये युगेऽसत्तुः सदजायत ॥२॥

Brahmanaspati like a smith fashioned them into perfect shape. In the primordial age of the devas, the existence sprang from Non-existence.”

(10-72-2 RLK)

(All Gods including Brahmanaspati are present within Aditi in seed form.)

देवानां युगे प्रथमेऽसत्तुः सदजायत ।
तदाशा अन्वजायन्तु तदुत्तानपदस्पति ॥३॥

“In the primordial age of devas (Devatas), existence came from non-existence. After that was born the directions, then the force which propels everything upwards.” (RV 10-72-3 RLK)

(driven upwards by chakra rivers.)

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भूर्जज्ञ उतानपदो भुव आशा अजायन्त ।
अदितेर्दक्षो अजायत दक्षाद्वदितिः परि ॥४॥

“From the upward moving force was born the world or matter (from water), then the world of life-energy and yearnings came to birth. Daksha was born of Aditi; Aditi was born of Daksha.” (RV 10-72-4 RLK)

अष्टौ पुत्रासो अदितेर्ये जातास्तन्वशस्परि ।
देवाँ उप प्रैत्सप्तभिः परां मार्ताण्डमांस्यत् ॥८॥

“Eight sons (there were) of Aditi who were born from her body she approached the Devatas with seven, she sent forth Martanda on high.”
(RV 10-72-8 SB)

(Eight sons are Indra, Varuna, Mitra, Aryama, Bhaga, Daksha, Ansha and Martanda.)

सप्तभिः पुत्रैरदितिरुप प्रैत्पूर्य युगम् ।
प्रजार्ये मृत्यवे त्वत्पुनर्माताण्डमाभरत् ॥९॥

“With seven sons, Aditi went to a former generation (primordial eon), but **she bore Martanda for the (repeated) birth and death (of human beings).**”
(RV 10-72-9 SB)

(Thereafter Mother went back to the triangle and entered the serpent body and Adityas followed her into the triangle.)

Martanda was like a lump hence Mother threw him into the sky. The word Martanda means “egg of mortal creation” (Martya-means man; Anda means egg.) Scientists are wondering how the cell and DNA structures have evolved. I believe the above verse state that it is Mother Aditi who gave birth to lump of cells and DNA. Also this verse shows that genetic material is common throughout the universe.

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स मज्जमना जनिम मानुषाणाममर्त्येन नाम्नाति प्र सरे ।

स द्युम्नेन स शर्वसोत राया स वीर्येण नृतमः समौकाः ॥७॥

“With his might, the births of the human beings with immortal names, have been spread wide. Along with his light, might, riches (or felicities) and strength, he, the strongest godhead, dwells in the same abode (as the men).” (RV 6-18-7RLK)

(We have a secret name called by Devatas. Indra the strongest Godhead rules the world. Our Atma Jyothi is part of Indra and we have the same qualities of him. Indra is also within all of us)

What has Indra (done) in the rapture of the (Soma)?

What has he done in friendship?

What has been obtained by the devotees of old or the recent one?

In the rapture of Soma, Indra has achieved union (with the Supreme). In drinking the Soma, Indra has achieved union. He has achieved union during friendship. He has given the state of union with Indra for the devotees of old and the new ones. During march, and at rest, he has made the devotee to achieve union with Indra. (RV 6-27-2 RLK)

His luminous knowledge (ray cows) moves freely within (between Heaven and Earth, matter and mind) like cows in a perfect pasture. RV 6-27-7 RLK)

Our Atma (Indra) achieves the union with Supreme Indra.

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Chapter 22: Indra, the Supreme Lord

“Like a son calling a father, I, desirous of riches, call Indra, who has Vajra in his hands and has perfect discernment.” (RV 7-32-3 RLK)

Let us see the glorious birth of Indra as stated in Rig-Veda.

अयं पन्था अनुवितः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मात्रममया पत्तवे कः ॥१॥

“Aditi to Indra: This is the path of old discovered over again, by which all the Devatas rose up and were born. Even by the path must you be born for your increase; go not by that (path) to lead your Mother to her fall.”

(RV 4-18-1 RLK)

नाहमतो निरया दुर्गहैतत् तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्तवन्ति युध्यै त्वेन सं त्वेन पृच्छे ॥२॥

“Indra to Aditi: Not by this path must I go out, for hard it is to tread; let me go out straight from your side. Many are the things I have to do that have not been done. By that way, I would fight; by that way, I would begin the quest (after truth).” (RV 4-18-2, RLK)

Aditi is Light and Divine Mind. When Aditi gave birth to her eldest son Indra, he came out from the side ways. It is like one flame becoming two. Similarly Indra is Light and Divine mind like Aditi. By the power of Divine Mind, Indra takes the human form.

गुष्टिः संसूव स्थविरं तवागामनाधुष्यं वृषभं तुममिन्द्रम् ।
अरीळहं वत्सं चरथाय माता स्वयं गातुं तन्वं इच्छमानम् ॥१०॥

“The cow bore Indra, the firm, the forceful, the inviolate and mighty

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bull. The Mother sent forth her unhurt child to the journeying, since he desired a path for his body.” (RV 4-18-10 RLK)

Supreme Lord is poetically compared to the mighty bull among the cows (creation). But some ancient religions took this symbolism literally and worshiped the Bull. It also proves all ancient civilizations had a connection with Rig-Vedic truths.

Why Indra is called Supreme Lord and not Aditi who is the Mother of Indra? It is because all three Kundalini Mothers are sleeping in their respective triangles and only Devatas are awake. Adityas created the universe and ruling it. Indra as eldest son and warrior God (Kshatriya), with all the qualities of Aditi and Daksha (his father) is controlling the creation and destruction of the universe.

कियत् स्विदिन्द्रो अध्येति मातुः कियत् पितुर्जन्तुर्यो जजान् ।

यो अस्य शुष्मं मुहुकैरियति वातो न जूतः स्तनयदभिरुभैः ॥१२॥

“Indeed some (of his strength) originates from the Mother, some from the father, the begetter, who together gave birth to him. He again and again impels the might (of his parents), just as the wind is driven by the thundering clouds.”

(RV 4-17-12 RLK)

गोजितां बाहू अमितक्रतुः सिमः कर्मन्कर्मच्छतमूतिः खजंकुरः ।

अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥६॥

“Your arms are the winners of cows, your wisdom is unbounded, you are most excellent, the granter of a hundred aids in every rite; the author of war, Indra is uncontrolled; the type of strength (no one has); therefore men, who are desirous of wealth, invoke him in various ways.” (RV 1-102-6 SB)

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् ।

इन्द्रो यो दस्युरधराँ अवातिरन् मरुत्वंन्तं सुख्यायं हवामहे ॥७॥

“Who is the lord of all moving and breathing creatures, who first recovered the (stolen) cows for the Brahmana and who slew the

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humbled Dasyus (demon solders): we invoke to become our friend, Indra, attended by the Maruts (solders of Indra). RV (1-101-5 SB)

अस्य श्रवा नद्यः सप्त बिभ्रति दयावाक्षामा पृथिवी दर्शतं वपुः ।

अस्मे सूर्याचन्द्रमसांभिक्षो श्रद्धे कर्मिन्द्र चरतो वितर्तुरम् ॥२॥

“The seven rivers display his glory; heaven and earth and sky display his visible form; the sun and moon, Indra, perform their revolutions that we may see and have faith in what we see.” (RV 1-102-2 SB)

Indra is Adi Purusha (The First Man)

Indra is Adi Purusha who controls creation and destruction of the universe. Indra with the help of Sun-Savitr (Prajapati) creates the heaven and earth and all species. Hence Indra is called as Adi Purusha and Sun-Savitr is called as Prajapati.

यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत् ।

यस्य शुष्माद् रोदसी अभ्यसेतां नृम्णस्य महना स जनासु इन्द्रः ॥१॥

“As soon as born, **he is the first to have the mind**. He surrounded the Devatas with effective will-force. By his impulsion both heaven and earth tremble with fear. He is repository of all manly powers. O men that is the (Devata) Indra.”

(RV 2-12-1 RLK)

Indra was the first to have Divine Mind. If anyone claims that so and so Devata is the Supreme Lord; then he should question them; “Does that Devata has mind?” If the answer is yes, that means Indra was present even before him.

Indra is the first born to Aditi; hence Lord is the First Man of creation. Before Indra no one was present except for Divine Mother. All Devatas such as Twashtri, Virat Purusha, Vagdevatas and Vishnu were born after the birth of Adityas.

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Vedic people think Virat Purusha is greater than all Gods as they are within him. Hence the same question should be asked to Vedic followers. Do Vedic people think Purusha has mind? If the answer is yes; then Indra was born before him.

पुमाँ एनं तनुत् उत्कृण्वति पुमान्वि तन्त्वे अधि नाके अस्मिन् ।

इमे मयूखा उप सेदुरु सद्ः सामानि चक्रुस्तसराण्योतवे ॥२॥

“The first man (Adi Purusha) spreads out this (web), the first man rolls it up, he spreads it above in this heaven; these rays (Flame/Light) have sat down on the seat, they have made the prayers serve as shuttles for weaving.”

(RV 10-130-2 SB)

The following verse proves that Indra is indeed the first man.

ओजस्तदस्य तित्विष उभे यत्सुमवर्तयत् । इन्द्रश्चर्मवु रोदसी ॥५॥

“His might is manifest, for Indra folds and unfolds both heaven and earth, as (one spreads or rolls up) a skin.” (RV 8-6-5 SB)

एता च्यौल्लानि ते कृता वर्षिष्ठानि परीणसा ।

हृदा वीड्वधारयः ॥९॥

“These gigantic far reaching efforts (for creation) were put forth by you; you fixed them firm in your thought.” (RV8-77-9 SB)

(All creation is held by thought force of Indra)

Therefore Indra is the creator, sustainer and destroyer of the universe. All Devas act according to the will of Indra.

Glory of Indra

अवाचक्षं पदमस्य सुस्वरुग्रं निधातुरन्वायमिच्छन् ।

अपृच्छमन्याँ उत ते मं आहुरिन्द्रं नरो बुबुधाना अंशेम ॥२॥

“I saw far-off his world which keeps the solar light, even the intensity of his seat who is the Establisher of things. Then I desired and went forth to seek, I asked others and they said to me; When we,

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souls of men, awake, then we may possess Indra.” (R-V 5-30-2
RLK)

(His far-off world: is beyond the universe. One can see Indra only if
one can see his Atma.)

But how does Indra look like?

कविः कवित्वा द्विवि रूपमासंजदप्रभृती वरुणो निरुपः सृजत् ।

क्षेमं कृष्वाना जनयो न सिन्धुवस्ता अस्य वर्णं शुचयो भरिभ्रति ॥७॥

“The Sages hath fixed Indra’s form by wisdom in the heavens:
Varuna with no violence let the waters flow. Like women-folk, the
floods that bring prosperity have lit his hue and colour as they
gleamed and shone.” (10-124-7 SB)

(Indra appears like 16 year old with one piece garment, wearing the
jewels and sitting on the Throne. Golden rays are emanating from
his body. Indra also appears like Flame/Light/Atma Jyothi and when
yogi sees within the Flame, Indra is sitting on the Throne)

नहि त्वां शूर देवा न मर्तासो दित्सन्तम् । भीमं न गां वारयन्ते ॥३॥

“Hero, when you desire to give, neither Gods nor men can stay you,
as (they cannot stay) a terrible bull.” (8-81-3 SB)

(When Indra blesses the devotee then all Gods appear one by one.)

महतन्नाम गुह्यं पुरुस्पृग्येन भूतं जनयो येन भव्यम् ।

प्रत्नं जातं ज्योतिर्यदस्य प्रियं प्रियाः समविशन्त पञ्च ॥२॥

“That mighty mysterious form, desired of many, wherewith you
have engendered the past, and (engender) the future, **the ancient
manifested light**, the beloved Indra, into which the five (orders of
beings) delighted enter.” (10-55-2 SB)

(After the destruction of galaxies, suns and planets including all
species, All Atma Jyothis (soul) go to the presence of Indra and
enters his light.)

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनुम्णः ।

सद्यो जज्ञानो नि रिणाति शत्रुननु यं विश्वे मदन्त्युमाः ॥१॥

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“*That (tat/Brahman)* is the most supreme in the worlds. From this was born he, the fierce one with the blazing might. As soon as he was born he destroys the (*demon*) foes. All who are helpful delight in him repeatedly.” (10-120-1 RLK)

Atma (Soul) and Paramatma (Supreme Soul) are similar in appearance

स मज्जमना जनिम मानुषाणाममर्त्येन नाम्नाति प्र संसे ।
स दयुम्नेन स शवसोत राया स वीर्येण नृतमः समौकाः ॥७॥

“With his might, the births of the human beings with immortal names have been spread wide. Along with his light, might, riches (or felicities) and strength, he, the strongest godhead, dwells in the same abode (as the men).” (RV 6-18-7RLK)

We have a secret name called by Devas. Our Atma Jyothi (Flame/Light) is part of Indra and we have the same qualities of him. Indra is also within all of us. Our soul and the Supreme Soul are referred as two birds in the following verses.

दवा सुपर्णा सुयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरुन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥२०॥

“Two birds (souls) associated together, and mutual friends, take refuge in the same tree; one of them eats the sweet fig; the other, abstaining from food, merrily looks on.” (1-164-20 SB)

(Tree: Tree of life/physical body.

Supreme Lord just looks on as we enjoy or suffer through our body.)

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।

इनो विश्वस्य भुवनस्य गोपाः स मा धीरुः पाकमत्रा विवेश ॥२१॥

“The birds (souls) attain to the enjoyment of immortality, by the unceasing discoveries of knowledge, with the words (mantra) vibrating in them. He, the master, protector of all the worlds, the wise thinker, has entered into me the immature one, (to make me perfect).” (1-164-21 RLK)

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Indra has entered the causal body to make us perfect and take us back to the paradise. There is no other reason for him to enter the causal body. It is only to protect the soul from harm by the demons because only the Lord can defeat the demons. Indra reveals the knowledge one by one continuously to his devotee.

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।

तस्येदाहुः पिप्पलं स्वाद्वय्रे तन्नोन्नशद्यः पितरं न वेद ॥२२॥

“The birds (souls) sit on the tree eating the sweet Soma, it is said that they taste the most sweet fruit (Soma), and spread the joy everywhere. The one who knows not the father will not get that (joy).” (1-164-22 RLK)

Indra is a warrior God and no one has ever defeated him

Indra is standing alone and he is surrounded by demons within us. Hence our body is called “The House of Demons”. Yet he does not take any action because of our darkness and ignorance. Our Mind cries for help but the true way of praying is not known to us. It is impossible for man to defeat demons on his own. Therefore we have to surrender to Indra and perform Agnihotra.

युध्मस्यं ते वृषभस्यं स्वराजं उग्रस्यं यूनः स्थविरस्यं घृष्वः ।

अर्ज्यतो वज्रिणो वीर्याग्णीन्द्रं श्रुतस्यं महतो महानि ॥१॥

“You are a warrior, self-ruler and shower gifts, you are fierce, youthful, you are dense with your powers; you are the luminous one. You are the holder of Vajra (Thunderbolt) and un-ageing. O Indra of inspired knowledge, you are indeed great with your many great hero-acts.” (Rig-Veda 3-46-1 RLK)

क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति ।

कस्तोकाय क इभायौत राये ऽधि ब्रवत् तन्वे ३ को जनाय ॥१७॥

“When Indra is close to the devotee, who flee or fear or how can he be harmed? Who is terrified? Who is aware that Indra is present and

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he is near; what need is there that any one should importune for progeny or for elephants or for felicities or for the (health of the) body or for relatives? (RV 1-84-17 SB)

आधि॑र्णं चि॒त्तद्वे॑कं चकार॒ सिं॒हय॑ चि॒त्पे॒त्वे॒ना जघान॑ ।

अव॑ स्र॒क्तीर्वे॑श्यावृ॒श्च॒दिन्द्रः॑ प्राय॑च्छृ॒द्वि॒श्वा भो॑जना सु॒दासे॑ ॥१७॥

“Indra can get a supreme (gift) (tat) (ekam) from an indignant. He can make a goat kill a lion. He can devide a post by a needle. (No wonder) that he has given all enjoyment to Sudasa.” (RV 7-18-17 RLK)

एक॑स्य चिन्मे वि॒श्व॑श्स्त्वो॒जो या नु॑ दधु॒ष्वान् कृ॑णवै॒ मनी॑षा ।

अ॒हं ह॒यु॑शो म॒रुतो॑ वि॒दानो॑ यानि च्यव॒मिन्द्र॑ इदी॒श एषाम्॑ ॥१०॥

“(Indra states): My might alone is all pervading. Whatever arises in my understanding, I accomplish with my spontaneous power. O Maruts (troops of Indra), I am fierce and full of knowledge. I am the lord of that objects, on which I release my energy” (RV 1-165-10 RLK).

अश्व॑दि॒याये॒ति यद्व॑दन्त्यो॒जसो॑ जा॒तमु॑त म॒न्य ए॒नम् ।

म॒न्यो॒रिया॑य ह॒र्म्येषु॑ त॒स्थौ यतः॑ प्र॒ज॒ज इन्द्रो॑ अस्य वेद ॥१०॥

“Some say that the Indra is born of this primordial horse (or Sun). others think that he was born from the ojas energy. He was born of the wrath (or force of mind) (manyu) and is **standing in the house (of foes) for their destruction**. Only Indra knows how he was born.” (10-73-10 RLK)

(Indra is present within us; that means our body is the house of Demons.)

म॒हाँ अ॑सि म॒हिष॑ वृ॒ष्ण्येभि॑र्ध॒नस्पृ॑दृ॒ग्य सह॑मानो अ॒न्यान् ।

एको॑ वि॒श्वस्य॑ भु॒वनस्य॑ राजा॒ स यो॑धया॒ च क्ष॑यया॒ च ज॑नान् ॥२॥

“Adorable and powerful Indra, you are great and magnificent, overcoming adversaries by your prowess; you alone are lord of all

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the world; war (upon our enemies), and give safe dwellings to man.”
(3-46-2 SB)

निर्गनयो रुरुचुर्निरु सूर्यो निः सोमं इन्द्रियो रसः ।
निरुन्तरिक्षादधमो महामहि कृषे तदिन्द्र पौंस्यम् ॥२०॥

“When you, has expelled the mighty Ahi from the firmament, then the fires blazed, the sun shone forth, the ambrosial Soma destined for Indra flowed out, and you, Indra, did manifest your manhood.”
(8-3-20 SB)

येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरुं गुहाकः ।
श्वघ्नीव यो जिगीवो लक्षमाददुर्यः पुष्टानि स जनास इन्द्रः ॥४॥

“He impels all things (to progress). He pushed down the dasa (demonic forces) foes into the region below. Like a hunter, he took possession of all the beautiful and nourishing things from the (demon) foe. O men he is Indra.” (RV 2-12-4 RLK)

त्रिविष्टिधातुं प्रतिमानमोजसस्तिस्त्रो भूमीर्नृपते त्रीणि रोचना ।
अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द्र जनुषां सनादसि ॥८॥

“Strong as a thrice-twisted rope, you are the type of strength; protector of men, that are more than able to sustain the three spheres, the three luminaries, and all this world of beings. Indra, who have from birth ever been without a rival.” (1-102-8 SB) (Agni, Sun and Moon are the three luminaries.)

बिभया हि त्वावंत उग्रादभिप्रभङ्गिणः । दुस्मादहमृतीषहः ॥३५॥

“I am afraid of one like you, terrible, the smiter of enemies, the destroyer, who endures hostile attacks.” (8-45-35 SB)

आदित्यानां वसूनां रुद्रियाणां देवो देवानां न मिनामि धामं ।
ते मां भद्राय शवसे ततक्षुरपराजितमस्तुतमर्षाब्धम् ॥११॥

“The divine (Indra) abandons not the abode of the deities, the Adityas, the Vasus, and the Rudriyas; may they fashion me for auspicious vigour, undefeated, unharmed, unconquered.” (10-48-11 SB)

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(Therefore no one has ever defeated Indra.)

न क्षोणीभ्यां परिभवे त इन्द्रियं न समुद्रैः पर्वतैरिन्द्र ते रथः ।

न ते वज्रमन्वश्नोति कश्चन यदाशुभिः पतसि योजना पुरु ॥३॥

“Your mind power cannot be surpassed even by the two worlds. Even the mountains and the oceans cannot stop your car. When you traverse several leagues with your swift horses; none even can follow your thunderbolt” (RV 2-16-3 RLK).

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।

न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥

“(Maruts states) Unconquered might is yours, O Maghavan (Indra). There is no God like you who is full of knowledge. No one born, or yet to be born is capable of doing the tasks which you have done that have to be done. O one with supreme growth” (RV 1-165-9 RLK).

अध त्वा विश्वे पुर इन्द्र देवा एकं तवसं दधिरे भराय ।

अदेवो यदभ्योहिष्ट देवान् त्स्वर्षाता वृणत् इन्द्रमत्र ॥८॥

“O Indra, all the gods placed you in front, in the battle, as their sole strength, When the undivine forces (Demons) assailed deities. (RV 6-17-8 RLK)

तमुं ष्टुहि यो अभिभूत्योजा वृन्वन्नवातः पुरुहूत इन्द्रः ।

अर्षाब्हमुग्रं सहमानमाभिर्गीर्भिवर्ध वृषभं चर्षणीनाम् ॥१॥

“Laud Indra, whose might is spread all over. (He is) conqueror, is unconquered, one called by many, invincible, fierce and puts forth overwhelming force. Increase him with mantras. (RV 6-18-1 RLK)

स युध्मः सत्वा खजकृत् समदवा तुविमृक्षो नंदनुमाँ ऋजीषी ।

बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत् सहावाँ ॥२॥

“He is ever the combatant, the warrior, engaged in battle. (He is) the one who enjoys with the sacrificer, the helper of many, one with the roaring sound and the remover of foes. He stirs up great dust (in his movements). He is the sole one (to do work) among the human doers of action; he is a master of strength.” (RV 6-18-2RLK)

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(Indra is always battling with Vrtra within the body of his devotees.)

पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्ता वृज्री पुरुष्टुतः ॥४॥

“He, the destroyer of cities (of evil forces), young, Seer, (he) unlimited in strength, was born in the seeker. Indra is the sustainer of all actions in the universe; he, the thunderer is praised by many.”
(RV 1-11-4 RLK)

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत् कारवे दशं वृत्राण्यंप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥६॥

“Lord of all existence, in your fight with Vrtra, your inspiring alies gladdens you, with invigorating hymns and with Soma. You, who does not tolerate any resistance, will destroy the endless obstacles to the aspirant who lauds you” (RV 1-53-6RLK)

पाहि न इन्द्र सुष्टुत स्त्रिधौ ऽवयाता सदमिद् दुर्मतीनां देवः सन्दुर्मतीनाम् ।
हन्ता पापस्य रक्षसंस्त्राता विप्रस्य मावतः ।
अथा हि त्वां जनिता जीजनद् वसो रक्षोहणं त्वा जीजनद् वसो ॥११॥

“O Indra, protect us from those that make us err. (Protect us) from the foes with evil thoughts, who pull us down. O God. Kill the sinful demons and protect a sage like me. O treasure, the creator created you for killing the demons. O treasure, you were born (for that purpose)” (1-129-11 RLK).
(Demons are within each one of us and control our activities.)

इन्द्रः समत्सु यजमानमार्यं प्रावद् विश्वेषु शतमूर्तिराजिषु स्वर्माहलेष्वाजिषु ।
मनवे शासद्व्रतान् त्वचं कृष्णामरन्धयत् ।
दक्षन्न विश्वं तत्तृष्णामौषति न्यशंसानमौषति ॥८॥

“Indra protects the noble yajamana (devotee) in all conflicts. He, with many protections, (guards him) in all battles, in the conflicts about the access to the lustres of Sun world. On behalf of human beings, he punished the neglectors of duties (Fire Sacrifice). He tore off the skin of ignorance. As if burning (with flame), he consumes

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the malignant; he utterly consumes him who delights in cruelty” (1-130-8 RLK).

स हि धीभिर्हिव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्ये ।

स तोकसांता तनये स वृज्जी वितन्तुसाय्यौ अभवत् समत्सु ॥६॥

“He, Indra is fierce and a maker of rulers. In the great battle with the Vrtra, he is invoked with words (mantra) for helping us. (He is invoked) for the gain of the gods as his children and successors (of knowledge), he the thunder-bearer. In battles he is regarded with great reverence. (RV 6-18-6RLK)

Soul and Supreme Soul are similar in appearance

स मज्जमना जनिमु मानुषाणाममर्त्येन नाम्नाति प्र संसे ।

स दयुम्नेन स शर्वसोत राया स वीर्येण नृतमः समौकाः ॥७॥

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We have a secret name called by Devatas. Our Atma Jyothi (Flame/Light) is part of Indra and we have the same qualities of him. Indra is also within all of us. Our soul and the Supreme Soul are referred as two birds in the following verses.

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तयोरन्यः पिप्पलं स्वादवत्यनश्नन्नन्यो अभि चाकशीति ॥२०॥

“Two birds (souls) associated together, and mutual friends, take refuge in the same tree; one of them eats the sweet fig; the other, abstaining from food, merrily looks on.” (1-164-20 SB)

(Supreme Lord just looks on as we enjoy or suffer through our body.)

यत्रा सुपूर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।

इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥२१॥

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“The birds (souls) attain to the enjoyment of immortality, by the unceasing discoveries of knowledge, with the words (mantra) vibrating in them. He, the master, protector of all the worlds, the wise thinker, has entered into me the immature one, (to make me perfect).” (1-164-21 RLK)

Indra has entered the causal body to make us perfect and take us back to the paradise. There is no other reason for him to enter the causal body. It is only to protect the soul from harm by the demons because only the Lord can defeat the demons. Indra reveals the knowledge one by one continuously to his devotee.

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वादवग्रे तन्नोन्नशद्यः पितरं न वेदं ॥२२॥

“The birds (souls) sit on the tree eating the sweet Soma, it is said that they taste the most sweet fruit (Soma), and spread the joy everywhere. The one who knows not the father will not get that (joy).” (1-164-22 RLK)

स यो न मूहे न मिथु जनो भूत् सुमन्तुनामा चुमुरिं धुनि च ।
वृणक् पिपुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥८॥

“He is never perplexed, No effort of his is wasted. He has a name which grasps perfectly (the devotee or foe). He swiftly destroys the cities and flattens the foes. He has indeed slain Chumuri, Dhuni, Pipru, Shambara and Sushna.” (RV 6-18-8RLK)

त्रिविष्टिधातुं प्रतिमानमोजसस्तिस्रो भूमिर्नृपते त्रीणि रोचना ।
अतीदं विश्वं भुवनं ववक्षिथाशत्रुरिन्द्र जनुषां सनादसि ॥८॥

“You are the exemplar of strength sustaining the three worlds. O Lord of men, you are the three lights of the three worlds. You carry this world effortlessly. O Indra, from your birth in ancient times, you have been without a rival” (1-102-8 RLK).

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आ सहस्रं पृथिभिरिन्द्र राया तुविद्युम्न तुविवाजेभिर्वाक् ।

याहि सूनो सहसो यस्य नू चिददेव ईशे पुरुहूत योतोः ॥११॥

‘O one with many radiances, with many plenitudes (or strength), come in our front, with felicities by a hundred paths, O Indra. You are the son of strength. O one called by many. No undivine force is capable of removing you (from us). RV6-18-11 RLK)

(Demons rule human beings but they cannot remove the Lord present within us. Also this verse rejects the Purana statement that many times Demons have defeated Indra.)

नि षू नुमातिमतिं कयंस्य चित् तेजिष्ठाभिररणभिर्नोतिभिरुग्राभिरुग्रातिभिः ।

नेषि णो यथा पुराऽनेनाः शूर मन्यसे ।

विश्वानि पूरोरपं पर्षि वहिनरासा वहिनर्नो अच्छ ॥५॥

“With your blazing movements and fierce protections, humble those who disdain your aspirants. Guide us with your fierce protections as you have guided our forefather. O hero, you are regarded as free of sin. O carrier, carry far away all the sin of man. O carrier of energies, come near us face to face” (1-129-5 RLK).

प्र तुविद्युम्नस्य स्थविरस्य घृष्वेदिवो ररपशे महिमा पृथिव्याः ।

नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सहयोः ॥१२॥

“O luminous one (appears like candle light), your greatness exceeds that of heaven and earth; (your greatness) has many types of radiances, and is solid (or dense). (Indra) has no enemy, no counterpart. No one is superior to him and no one excels him in many types of knowledge. He is the over comer of foes.” (RV 6-18-12 RLK)

(Indra has defeated Demons and pushed them into the nether world hence he has no enemy.)

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Lord's Battle with Demon King Vrtrasura (Satan)

अवासां मघवञ्जहि शर्धो यातुमतीनाम् ।

वैलस्थानके अर्मके महावैलस्थे अर्मके ॥३॥

“O Maghavan, destroy the might of those demons. (Hurl them) into a burying pit, into a vast burying pit” (RV 1-133-3 RLK).

Indra and Vrtrasura are two different personalities but with one mind only. One pole is Divine Mind and the other is its opposite pole Demonic Mind. This can be compared to Bar Magnet that has both positive pole and negative pole.

Recall RV 10th Mandala Sukta 129 that states “An imperceptible form rose from the Darkness” All the seeds of creation was within it. Devatas, Demons and karma of all species was present in it. Hence I interpreted it as Universal Mind.

तमप्सन्तु शर्वस उत्सवेषु नरो नरमवसे तं धनाय ।

सो अन्धे चित् तमसि ज्योतिर्विदन् मरुत्वान् नो भवत्विन्द्रं कृती ॥८॥

“In battles involving intense force, the heroes resort the mighty one, for protection and for the luminous wealth. He finds light in the blinding darkness. May Indra along with Maruts, be for our growth.” (1-100-8 RLK)

The darkness and ignorance covering the “Kingdom of the God” that is present within us is not due to Maya overpowering us. **Maya is a false Philosophy.** It is King Demon Vrtrasura (Ahi) who has overpowered us by his Darkness and Ignorance. Let us see how Indra defeated Vrtrasura in the universe who was in the form of Ahi, the Leviathan Beast.

हिरण्यस्तूप आङ्गिरसः। इन्द्रः। त्रिष्टुप्।

इन्द्रस्य नु वीर्याणि प्र वीचं यानि चकारं प्रथमानि वृजो ।

अहृन्नहिमन्वपस्ततर्दु प्र वृक्षणा अभिनत् पर्वतानाम् ॥१॥

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“I relate the exploits of Indra, which the Vajrin (wielder of Thunder Bolt) mainly performed. He struck the serpent Ahi injuring the waters, broke the hill which obstructed the rivers in their flow.” (1-32-1 RLK)

अहन्नहि पर्वते शिश्रियाणं त्वष्टारम् वज्रं स्वयं ततक्ष ।

वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥२॥

“He struck Ahi hidden in the mountain. For him Twashtri fashioned the Vajra (Thunder Bolt) of the luminous world. Like lowing cows reaching the calves, the flowing waters straight reached the ocean.” (1-32-2 RLK)

वृषायमाणो ऽवृणीत सोमं त्रिकंदुकेष्वपिबत् सुतस्य ।

आ सायकं मघवादत् वज्रमहंन्नेनं प्रथमजामहीनाम् ॥३॥

“Like one showering gifts, he chose Soma, and drank it in three infusions (on behalf of all). Opulent he wielded the killer Vajra, and struck the first born of the Ahi-s (demons).” (1-32-3 RLK)

यदिन्द्राहंन् प्रथमजामहीनामान्मायिनामग्निनाः प्रोत मायाः ।

आत् सूर्यं जनयन् दयामुषासं तादीत्ना शत्रुं न किला विवित्से ॥४॥

“O Indra, when you struck the eldest Ahi, you also destroyed the deceptive knowledge of the fraudulent. Even though the Sun, the Heaven and Dawn were revealed, the enemy is not yet fully destroyed at that time.” (1-32-4 RLK)

अहंन् वृत्रं वृत्रतरं व्यसमिन्द्रो वज्रेण महता वधेन ।

स्कन्धासीव कुलिशेना विवृक्णाऽहिः शयत उपपृक् पृथिव्याः ॥५॥

“Striking the superb coverer Vrtra, with a mighty blow from his Vajra, Indra cut off its shoulders. Like tree trunks cut by an axe.” (1-32-5 RLK)

अयोद्धैवं दुर्मद आ हि जुहवे महावीरं तुविबाधमृजीषम् ।

नातारीदस्य समृतिं वधानां सं रुजानांः पिपिषु इन्द्रशत्रुः ॥६॥

“Like one without a rival, the haughty one, Vrtra, challenged, the great warrior, who is the oppressor and remover (of the foes). He

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(Vrtra) could not avoid the impact of the blows; the foe of Indra (Vrtra) had ground to a halt the rivers,” (1-32-6 RLK)

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।

वृष्णां वधिः प्रतिमानं बुभूषन् पुरुत्रा वृत्रो अंशयद्व्यं व्यस्तः ॥७॥

“Bereft of feet and hands, he (Vrtra) still desired to fight Indra, Like an eunuch desiring to act virile, who (Indra) struck him (Vrtra) at the crown. Vrtra fell on the ground with his limbs shattered.” (1-32-7 RLK)

नदं न भिन्नममुया शयानं मनो रुहाणा अति युन्त्यापः ।

याश्चिद वृत्रो मंहिना पर्यतिष्ठत् तासामहिः पत्सुतः शीर्षभूव ॥८॥

“Like a river breaking the banks, the waters flow over Vrtra who was lying down, and ascended back to the mind (of man). Vrtra had besieged with his might these waters, (now) he came to lie at their very feet.” (1-32-8)

नीचावया अभवद् वृत्रपुत्रेन्द्रो अस्या अत्तु वधर्जभार ।

उत्तरा सूरधरः पुत्र आसीद् दानुः शये सहवत्सा न धेनुः ॥९॥

“Danu, the mother of the evil force, Vrtra, lowered her arms; Indra flung the striking weapon below her. The mother was above, the son below. Danu lay asleep like a cow with her calf.” (1-32-9 RLK)

अतिष्ठन्तीनामनिवेशनानां काष्ठाणां मध्ये निहितं शरीरम् ।

वृत्रस्य निष्यं वि चरन्त्यापौ दीर्घं तम् आशयदिन्द्रशत्रुः ॥१०॥

“Amidst the changing current of waters, devoid of habitation, Vrtra body was deposited. The waters flowed over the concealed Vrtra. He, the foe of Indra, lay in perpetual darkness.” (1-32-10 RLK)

दासपत्नीरहिगोपा अतिष्ठन् निर्दधा आपः पुणिनेव गावः ।

अपां बिलमपिहितं यदासीद् वृत्रं जघन्वाँ अप तद् ववार ॥११॥

“The waters, subdued and constrained by Vrtra, stood fettered like the light confined by Pani (demon). The closed aperture blocking the waters, was uncovered by the striker of Vrtra.” (1-32-11 RLK)

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(Indra retained the fort built by Ahi but bore a drill where chakra was active and he thus released the rivers flowing from chakras.)

अश्व्यो वारो अभवस्तदिन्द्र सुके यत् त्वा प्रत्यहन् देव एकः ।

अजंयो गा अजंयः शूरो सोममवांसृजः सर्तवे सप्त सिन्धून् ॥१२॥

“Like the tail of a horse (warding off a fly), with the Vajra you (chased) Vrtra, who struck you back, O Indra, the God absolute. You won the light, won the Soma-delight, O hero; you released the seven rivers to flow again.” (1-32-12 RLK)

नास्मै विद्युन्न तन्न्यतुः सिषेधु न यां मिहमकिरद् धादुनि च ।

इन्द्रश्च यद् युयुधाते अहिश्चोताप्रीभ्यो मघवा वि जिग्ये ॥१३॥

“Neither the lightning nor the roar, nor the rains nor the thunderclap, could reach Indra, as he battled Ahi. Indra surmounted other obstacles as well.” (1-32-13 RLK)

अहेर्यातारं कमपश्य इन्द्र हृदि यत्ते जुघनुषो भीरगच्छत् ।

नवं च यन् नवतिं च सर्वन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥

“Who else is the slayer of Ahi, but you have seen”, this fear (doubt) arose, in the mind of Indra who had earlier struck the Ahi.

Ninety-nine rivers and world, he traversed, like a bird in fear.” (1-32-14 RLK)

(A doubt arose in Indra, who had earlier struck Vrtra, whether Vrtra was dead or not. Therefore he crossed the ninety-nine rivers and traversed the worlds to make sure of Vrtra’s slaying. This fear was compounded by the fact that Danu mother of Ahi covered Vrtra’s body.-RLK)

इन्द्रो यातोऽवसितस्य राजा शर्मस्य च शुङ्गिणो वज्रबाहुः ।

सेदु राजा क्षयति चर्षणीनामुरान् न नेमिः परि ता बभूव ॥१५॥

“Indra is the king of the mobile and the immobile, king of the quiescent and the forceful, he the Vajra armed. He as the king rules over all people, and is all around them, like the rim encircling the spokes.” (1-32-15 RLK)

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After killing Vrtra, Indra won the waters. He established his Kingdom on the universe. His throne is beyond the body of Purusha. Indra's Kingdom is over the head of Universal Man where even the Primordial Ocean cannot reach him. It means that Indra's abode is beyond the universe.

निर्ग्नयौ रुरुचुर्निरु सूर्यो निः सोमं इन्द्रियो रसः ।
निर्न्तरिक्षादधमो महामहिं कृषे तदिन्द्र पौंस्यम् ॥२०॥

“When you had expelled the mighty Ahi (Leviathan beast) from the firmament, then the fires blazed, the sun shone forth, the ambrosial Soma destined for Indra flowed out, and you, Indra did manifest your manhood.” (8-3-20 SB)

(Indra pushed Ahi to the nether world and closed the pit of the Demonic world.)

Indra is surrounded by Rishis in his World of Light

According to Puranas view in India, Indra is surrounded by Apsaras (ladies of the Paradise), he is watching their dance and drinking the intoxicating drink all the time? Is it true?

Following verse give the answer.

अयं सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवौ युज्ञेषु विप्रराज्ये ॥४॥

“Invigorated by (the praises of) a thousand Rishis, this (Indra) is as vast as the ocean; the true mightiness and strength of him are glorified at sacrifices, and in the realm of the devout.” (8-3-4 SB)

उरुं नौ लोकमनुं नेषि विद्वान्त्स्वर्वज्ज्योतिरभयं स्वस्ति ।
ऋषवा तं इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा ब्रुहन्तां ॥८॥

“Do you, Indra, who are wise, conduct us to the spacious world (of heaven/Uruloka), to a blessed state of happiness, light and safety; may we recline in the graceful, protecting and mighty arms of you the ancient one.” (6-47-8 SB)

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कुहं श्रुत इन्द्रः कस्मिन्नदय जने मित्रो न श्रूयते । ऋषीणां वा यः क्षये गुहा वा चकृषे गिरा ॥१॥

“In what place is Indra renowned? Among what people is he famed like Mitra (friend)? (Indra) is worshipped in the dwelling of Rishis, with words in secret.” (10-22-1 RLK)

इन्द्रो ब्रह्मेन्द्र ऋषिरिन्द्रः पुरु पुरुहुतः । महान्महीभिः शचीभिः ॥७॥

“Indra is Brahma, Indra is the Rishi; Indra is the much invoked of many, mighty with mighty deeds.” (8-16-7 SB)

(Brahma means mantra but here I believe it means Brahman (Darkness covering Vayu and Salila/Primordial Ocean) because Upanishads refer to Indra as the embodiment of Brahman (*Parabrahma kosha.*). It is because Indra is born to Universal Divine Mind.)

All species including humans are Indra’s outer form only.

रूपरूपं मघवां बोभवीति मायाः कृण्वानस्तन्वं१ परि स्वाम् ।

त्रिर्यद् दिवः परि मुहुर्तमागात् स्वैर्मन्त्रैरनृतुपा ऋतावा ॥८॥

“Maghavan (Indra) becomes repeatedly (manifest) in various forms, practicing delusions with respect to his own peculiar person; and invoked by his appropriate prayers, he comes in a moment from heaven.....” (3-53-8 SB)

(Hence all forms of species are His forms only)

Therefore Indra is not only the creator, sustainer and destroyer of the universe but all outer forms of species are his form for us to see. All Gods act according to the will of the Lord as they are all surrounded the effective will force of Indra.

Indra rejects those who reject him

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Indra has rejected Hindus as we have stopped his worship in ignorance. Earlier Vedic people were performing Agnihotra and offering oblations to Devatas even though they were ignorant of the secret of Rig-Veda. When they rejected Indra, He too left them. Look at the mantra of Rig-Veda given below:

परा पूर्वेषां सुख्या वृणक्ति विततुराणो अपरेभिरिति ।

अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः श्रदस्तर्तरीति ॥१७॥

“Indra rejects the friendship of those who are foremost (in pious acts), and, despoiling them, associates with (their) inferiors; or (again) shaking off those who neglect his worship, Indra abides many years with those who serve him.” (6-47-17 SB)

(Indra has rejected Hindus for neglecting his worship.)

यस्तिग्मशृङ्गो वृषभो न भीम एकः कृष्टीश्च्यावयति प्र विश्वाः ।

यः शश्वतो अदाशुषो गयस्य प्रयन्तासि सुष्वितराय वेदः ॥१॥

“(O Indra), you are fierce like a sharp-horned bull. Solely, by yourself you expel all the workers (among the hostiles). You always depart from the house of a nongiver. For the person who presses the Soma, you grant him knowledge.” (RV 7-19-1 RLK)

समी पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु ।

दुर्गे च्चन धियते विश्व आ पुरु जनो यो अंस्य तविषीमचुकुधत् ॥७॥

“He drives away the enjoyment of Pani; he robs him of it. He apportions to the giver that wealth, full of powers. Every creature, who angers the strength of the mighty one, is held back by many fold obstacles and pain.” (5-34-7 RLK)

This mantra is responsible for Vedic people to reject Indra

यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम् ।

सहस्रमुष्क तुविनृमृण सत्पते अवा समत्सु नो वृधे ॥३॥

“We invoke that Indra who is the destroyer of mighty foes, the supervisor (of all beings); you, the many-organed, the protector of

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the good, the distributor of wealth, be unto us (the ensurer of success in combats.” (6-46-3 SB)

(The Sanskrit word *Sahasramushka* appearing in this verse according to Sayana means ‘one who has thousands of sense organs. That means *all experiences of all species and humans are Indra’s experience only.*)

In Veda, thousand means innumerable. Vedic people thought, a God who enjoys the worldly life or heavenly life with so many sense organs; how can such a god be the Supreme Lord? Therefore the Vedic people questioned the supremacy of Indra. This is the reason Indian scriptures especially Puranas and epics depict Indra as a drunkard, womanizer and egoistic person who commits many mistakes.

Who are Indra and Indrani?

Puranas and epics state that Indra’s rule over the heavens is limited to his good deeds. Once the good deed is finished he will be born as lowly animal. Our Indian sadhus laughingly tell their devotees in their discourses of epics to uphold the glory of Ram, Krishna, Narayana and Vishnu.

Human beings are called Indra and Indrani. All males are Indra and females are called Indrani. Although all forms of species are Indra’s form; it is only the humans whose physical body is in the form and shape of Indra. hence humans are called Indra and Indrani. It is humans as Indra and Indrani who enjoys the worldly enjoyment and commit many mistakes for fulfilling their desires. Therefore it is we who are punished for our mistakes by Devatas. We may be born as animals in our next birth. Rig-Veda states that,

रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूपं ईयते युक्ता हयस्य हरयः शता दश ॥१८॥

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“Indra, the prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation; Indra, multiform by his illusions, proceeds for the horses (subtle bodies) yoked to his car (physical body) are a thousand.” (6-47-18 SB) *(Brackets are mine.)*

(Hence all species are his forms only.)

उरुं नौ लोकमनुं नेषि विद्वान्त्स्वर्वज्ज्योतिरभयं स्वस्ति ।
ऋष्वा तं इन्द्र स्थविरस्य बाहू उपं स्थेयाम शरुणा बृहन्तां ॥८॥

“Do you, Indra, who are wise, conduct us to the spacious world (of heaven/Uruloka), to a blessed state of happiness, light and safety; may we recline in the graceful, protecting and mighty arms of you the ancient one.” (6-47-8 SB)

(His Flame/Lght expands as the Rishis chant his glory. The Paradise is present within this Flame.)

Indra, protector of Sun-Savitr, Devatas and Heaven and Earth

यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।

यः सूर्यं य उषसं जजान यो अपां नेता स जनासु इन्द्रः ॥७॥

“In his (control) are all the directions, life-energies; also Ray-cows (cow represents knowledge in Veda), clans, all chariots. He gives birth to the Sun, the Dawn; he is the guide of the waters (Primordial Waters); O men, he is Indra” (RV 2-12-7 RLK).

यस्य द्यावापृथिवी पौंस्यं महद् यस्य वृते वरुणो यस्य सूर्यः ।

यस्येन्द्रस्य सिन्धुवः सश्चति व्रतं मरुत्वन्तं सुख्यायं हवामहे ॥३॥

“His great manliness becomes Heaven and Earth. In his law abides also Sun and Varuna. The flowing waters serve the law of Indra. We invoke him along with Maruts (troop) for companionship (in work).” (1-101-3 RLK)

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न यस्य द्यावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानुशुः ।

नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥१४॥

“Earth and Heaven are unable to envisage his extent; the river flowing above the midworld (Deep space or Anthariksha Loka) does not reach his limit (His throne is beyond the waters). The streaming prowess of his fighting in joy is unequalled. The One Absolute, you have placed all things in order.” (1-52-14 RLK)

यः पृथिवीं व्यथमानामदृहद् यः पर्वतान् प्रकुपिताँ अरम्णात् ।

यो अन्तरिक्षं विमुमे वरीयो यो द्यामस्तभ्नात् स जनासु इन्द्रः ॥२॥

“He made firm the quaking earth. He set at rest the agitated mountains. He the supernal one measures out the midworld (Anthariksha Loka). He supported heaven; O men, he is Indra. (RV 2-12-2 RLK).

अस्य श्रवाँ नृदयः सप्त बिभ्रति द्यावाक्षामाँ पृथिवी दर्शतं वपुः ।

अस्मे सूर्याचन्द्रमसाँभिचक्षे श्रद्धे कर्मिन्द्र चरतो वितर्तुरम् ॥२॥

“The seven rivers display his glory; heaven and earth and sky display his visible form; the sun and moon, Indra, perform their revolutions that we may see and have faith in what we see.” (1-102-2 SB)

(Seven rivers are flowing from seven chakras)

अवृंशे द्यामस्तभायद् बृहन्तमा रोदसी अपृणदन्तरिक्षम् ।

स धारयत् पृथिवीं पृथक्च्य सोमस्य ता मद इन्द्रश्चकार ॥२॥

“He fixed the heaven in unsupported (space). And filled the spacious firmament, and heaven and earth, (with light). It is he who has upheld and has made the earth renowned. Indra did all these because of the Soma rapture” (RV 2-15-2 SB).

यस्मादिन्द्रादं बृहतः किं चनेमृते विश्वान्यस्मिन् त्संभृताधि वीर्या ।

जठरे सोमं तन्वी३ सहो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

“Without this great Indra, where would be this (universe). All the heroic strength are collected in him. In his belly is the Soma; great strength and energy are in his body. He bears the thunderbolt in his

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hand, and the will power (and wisdom) in his head” (RV 2-16-2 RLK).

(If Demon King Vrtrasura had won the battle, there would not have been any creation.)

पुप्राथु॑ क्षां॒ महि॑ दंसो॒ व्यु॑श्वी॒मृषु॑ दयामृष्वो बृहदिन्द्र॑ स्तभायः ।

अधारयो॑ रोदसी॒ देवपु॑त्रे प्र॒त्ने मा॒तरा॑ य॒हवी॑ ऋ॒तस्य॑ ॥७॥

“You have filled the wide earth, with your great deeds. O Indra, the mighty one, you have propped up the vast heaven. You have sustained the heaven and earth, whose children are the gods. As of old the two young ones (heaven and earth) are the mothers of truth in movement (*rtasya*) (RV 6-17-7 RLK)

इन्द्राय॑ हि॒ दयोरसु॑रो॒ अन॑म॒न्तेन्द्राय॑ म॒ही पृथि॑वी॒ वरी॑मभिर्द॒युम्नसा॑ता॒ वरी॑मभिः ।

इन्द्रं॑ विश्वे॒ सजोष॑सो॒ देवासो॑ दधिरे॒ पुरः ।

इन्द्राय॑ विश्वा॒ सर्व॑नानि॒ मानु॑षा॒ रा॒तानि॑ सन्तु॒ मानु॑षा ॥९॥

“To Indra, the mighty heaven has bowed. The great earth bows to Indra with offering. For the gain of illumination, (men bow down) with offerings. All the gods of one mind have established in him in front. All the gifts of men are for Indra” (1-131-1 RLK).

इन्द्रो॑ दीर्घाय॒ चक्ष॑स॒ आ सूर्य॑ रोहयद् दि॒वि । वि गो॑भिरदि॒मेरयत्॑ ॥३॥

“For the eternal vision (of Sun) Indra raised the Sun in Heaven. By the rays he burst the hill of ignorance” (1-7-3 RLK)

यदा॑ सूर्य॒ममुं॑ दि॒वि शुक्रं॑ ज्योति॒रधार॑यः । आदि॑त्ते॒ विश्वा॑ भुव॒नानि॑ येमिरे ॥३०॥

“When the brilliant Sun with his light was placed by you in the heaven, **then all the worlds and all existing beings were subject unto you**”(8-12-30).

एवा॑ पा॒हि प्र॒त्नथा॑ म॒न्दतु॑ त्वा श्रु॒धि ब्रह्मं॑ वावुध॒स्वोत॑ गो॒भिः ।

आ॒विः सूर्यं॑ कृणु॒हि पी॑पिहीषो॒ ज॒हि शत्रू॑रभि॒ गा इन्द्र॑ तृ॒न्धि ॥३॥

“Protect us as of old and be joyful. Hear the hymn and increase (in us) by the words. Make manifest the Sun. Nourish us with the

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impelling forces. Slay the foes (Vrtras), release out the cows O Indra.” (RV6-17-3 RLK)

(The Sun is covered in darkness within us.)

येभिः सूर्यमुषसं मन्दसानो स्वासयोऽप दृब्धानि दद्रत् ।

महामद्विं परि गा इन्द्र सन्त नुत्था अच्युतं सदसस्परि स्वात् ॥५॥

“You did make the Sun and Dawn to shine in your rapture, break the firm places. You did move from its foundations the great hill that enveloped the ray cows.” (RV 6-17-5RLK) (The hill built by Vrtra)

अनु द्यावापृथिवी तत् त ओजोऽमर्त्या जिहत इन्द्र देवाः ।

कृष्वा कृत्नो अकृतं यत् ते अस्त्युक्थं नवीयो जनयस्व युजैः ॥१७॥

“The heaven and earth, and the immortal gods acknowledge your strengths. O skilled worker, do that which is yet undone by you. (You) create a new hymn in the sacrifice.” (6-18-15 RLK)

द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।

यः सौमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनासु इन्द्रः ॥१३॥

“Even heaven and earth bows down before him. Before the vehemence of his mighty strength, even the mountains are afraid. He, the Soma-drinker is firm in body, and has the strength of Vajra (Thunderbolt) in his arms. He has the Vajra (Sword) in his hands, O men, he is Indra” (2-12-13).

नहि त्वा रोदसी उभे ऋघायमाणमिन्वतः ।

जेषुः स्वर्वतीरपः सं गा अस्मभ्यं धूनुहि ॥८॥

“Indra, both heaven and earth, cannot encompass you, destroyer of your enemies. You win the luminous waters of the svar world (highest heaven). Impel towards us the rays of knowledge. (1-10-8 SB).

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Gloryfy Indra with hymns

इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन ।

सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥५॥

“Offer worship swiftly to Indra; recite the hymns. May the pressed out Soma exhilarate him. Salute his supreme strength” (1-84-5 RLK).

य एक इद् विदयते वसु मर्ताय दाशुषे ।

ईशानो अप्रतिष्कृत इन्द्रो अङ्ग ॥७॥

“He alone quickly bestows riches upon the mortal, who offers him oblations. Indra is the undisputed sovereign of the universe” (1-84-7 SB).

त्वमङ्ग प्र शंसिषो देवः शविष्ठु मर्त्यम् ।

न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥१९॥

“O powerful Indra, be present and be favourable to the mortal who adores you; there is no other giver of felicity than you; O Maghavan therefore I recite your praise” (1-84-19 SB).

मा ते राधासि मा त ऊतयो वसोऽस्मान् कदा चना दभन् ।

विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥२०॥

“O Indra, let not your gifts fail us, let not your protection fail us at any time; lover of mankind, measure out all sorts of riches (to the seer)” (1-84-20 SB).

स सव्येन यमति ब्राधतश्चित् स दक्षिणे संगृभीता कृतानि ।

स कीरिणा चित् सनिता धनानि मरुत्वान् नो भवत्व्विन्द्रं कुती ॥९॥

“With his left hand, he subdues even the mighty. With his right, he receives the offering. He grants riches by mere praise. May Indra along with Maruts (troop), be for our protection” (1-100-9 SB)

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न यस्य देवा देवता न मर्ता आपश्च न शर्वसो अन्तमापुः ।
स प्ररिक्वा त्वक्षसा क्षमो दिवश्च मरुत्वान् नो भवत्विन्द्र ऊती ॥१५॥

“Neither Gods nor mortals nor waters can reach the limit of his luminous might (reach his station). He exceeds both Earth and Heaven in his might. May Indra, along with the Maruts (troop), be for our protection” (1-100-15RLK).

गोजिता बाहू अमितक्रतुः सिमः कर्मन्कर्मञ्छतमूतिः खजंकरः ।
अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि हव्यन्ते सिषासवः ॥६॥

“Your arms are the winners of cows, your wisdom is unbounded, you are most excellent, the granter of a hundred aids in every rite; the author of war, Indra is uncontrolled; the type of strength (no one has); therefore men, who are desirous of wealth, invoke him in various ways.” (1-102-6 SB)

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणो प्रथमो गा अविन्दत् ।
इन्द्रो यो दस्युरधराँ अवातिरन् मरुत्वन्तं सुख्यायं हवामहे ॥७॥

“Who is the lord of all moving and breathing creatures, who first recovered the (stolen) cows for the Brahmana (one who knows the use of mantra) and who slew the humbled Dasyus (demon solders); we invoke to become our friend, Indra, attended by the Maruts (solders of Indra). (1-101-5 SB)

आपो न द्वीरुपं यन्ति होत्रियंमवः पश्यन्ति विततं यथा रजः ।
प्राचैर्दवासः प्र णयन्ति देव्युं ब्रह्मप्रियं जोषयन्ते वरा इव ॥२॥

“O Indra, the two have placed potent words inside the one, who worships in the twin-state with uplifted aspiration. Undisturbed is engaged in your worship and is nourished. Blissful power comes to the seeker who offers Soma” (1-83-3 RLK).

उभे पुनामि रोदसी ऋतेन द्रुहो दहामि सं महीरनिन्द्राः ।
अभि्वलग्य यत्र हुता अमित्रा वैलस्थानं परि तुहला अशेरन् ॥१॥

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“By sacrifice I purify both the heaven and the earth; I burn the wide (realms of earth) (in our body) that are without Indra, and are (the haunts) of the wicked: whoever the enemies have congregated they have been slain; and utterly destroyed, they sleep in deep pit” (1-133-1 SB)

प्र मात्रांभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।

प्र मज्जनां दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादजीषी ॥३॥

“He, the resplendent one, exceeds all measures, exceeds all gods, he the irresistible. In might, he exceeds the earth and heaven he exceeds the wide and great midworld, he the remover of foes” (RV 3-46-3).

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ । अथा ते सुम्नमीमहे ॥११॥

“You have become to us our father; you become to us our mother. Now we seek your bliss. (Indra) is the treasure and lord of thousand willings” (RV 8-98-11RLK).

आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज कुर्मिपाम् ।

तासामनु प्रवत इन्द्र पन्थां प्रादयो नीचीरपसः समुद्रम् ॥१२॥

“You have released the waters of the greatly obstructed and arrested rivers to run freely with billows. You made them flow in appropriate paths. You made the waters in the lower regions to reach the ocean. (RV 6-17-12 RLK)

(Water was obstructed from flowing by Vrtrasura. Lower regions of waters: the Salt & Bitter Ocean)

सदिद्धि ते तुविजातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।

उग्रमुग्रस्यं त्वसस्तवीयो संधस्य रध्रतुरो बभूव ॥४॥

I think you are one with many births, most strong among the strong, most swift among the swift ones in the journey. All your powers are true. You are most fierce among the fierce; you are most mighty among the mighty. You are unassailable by those who are swift to violence. (RV 6-18-4RLK)

(With many births: Lord is within all human beings and species.)

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When Indra is pleased with the seeker then

आपो न देवीरुपं यन्ति होत्रियंमवः पश्यन्ति विततं यथा रजः ।

प्राचैर्देवासः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वरा इव ॥२॥

“The divine powers approach the human aspirant like waters flowing down. The powers concentrate (on the human aspirant), just as the extended midregion looks down (on earth). Gods lead the God-seeker and mantra-lover to the high station like suitors; they (the gods) serve him” (1-83-2 SB).

तन्नः प्रत्नं सख्यमस्तु युष्मे इत्था वददभिर्वलमङ्गिरोभिः ।

हन्नच्युतच्युद् दस्मेषयन्तमृणोः पुरो वि दुरो अस्य विश्वाः ॥५॥

“Let there be that ancient friendship between you, gods and us. (For the sake of) the Angirasa who spoke aright the word, certainly, you did make to fall that which was fixed. You slew Vala as he rushed against you, achiever of works; you did make to swing open all the doors of the city. (RV6-18-5 RLK)

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे। समुषदभिरजायथाः॥३॥

“O mortals (look at this wonder) Indra rises everyday at dawn, giving knowledge for one who has it not, (manifest) form, for one who has no form.” (1-6-3 SB).

(Lord Indra is to be worshipped everyday at dawn.)

यत् सानोः सानुमारुहद् भूर्यस्पष्टं कर्त्वम्।

तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति॥२॥

“When the worshipper climbs from peak to peak, he realizes the progress that is yet to be achieved. Then Indra awakens in him the purpose of the journey, (he) manifests with his troop to aid (the devotee in the journey)” (1-10-2 RLK).

The mountain peaks are Dyu-Anthariksha Loka and his abode is beyond this.

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अविप्रो वा यदविधुदविप्रो वेन्द्र ते वचः ।

स प्र ममन्दत्वाया शतक्रतो प्राचामन्यो अहसन ॥९॥

“O Indra, when a person, wise or otherwise worships you, he becomes joyful by your grace. you are one of a hundred willings, your wrath is lifted upwards, (and you meet the foe saying), ‘it is I, the victor.’” (8-61-9).

आश्रुत्कर्ण श्रुधी हवं नू चिददधिष्व मे गिरः।

इन्द्र स्तोममिमं मम कृष्वा युजश्चिदन्तरम् ॥९॥

“O Indra, whose ears hear all things, listen quickly to my invocation; hold my praises (in your heart); keep near this hymn as it were the words of a friend” (1-10-9 SB).

द्विता वि वत्रे सनजा सनीळे अयास्यः स्तवमानेभिरुक्ः ।

भगो न मेने परमे व्योमन्नधारयद् रोदसी सुदंसाः ॥७॥

“He parted two fold the two lying in the same abode for all time. He cannot be attained by mere effort. Indra is pleased, by the hymns of singers. Mindful and happy like the sun in the highest station, he upholds and nourishes the two, he of perfect deeds.” (1-62-7 RLK). (Two: heaven and earth)

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषक्त्युषसं न सूर्यः ।

यो धृष्णुना शवसा बाधते तम इयति रेणुं बृहदहंरिष्वणिः ॥४॥

“When strengthened by hymns, the luminous power joins Indra for his increase (in seer), as Surya does with Usha. He expels darkness with his assaulting might. He makes the enemies cry aloud afflicting them (with pain)” (1-56-4 RLK).

स इद् वने नमस्युभिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम् ।

वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेना मघवा यदिन्वति ॥४॥

“The delighted Indra speaks to his worshippers; he pleasantly reveals to his people his secrets. The opulent showerer impels happy

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speech in the worshipper thus the showerer pleases him” (1-55-4 RLK).

(Indra blessed me with his vision on his own and revealed all the secrets.)

दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इन्द्रस्पतिः ।

शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥२॥

“Indra, you (open) the doors to the light and life energies, (open the) doors to material forces; you are the lord and guardian of wealth. O Master of instruction, ancient fulfiller of desires, friend to the seekers of friendship, we offer this hymn to you” (1-53-2 RLK)

नकी वृधीक इन्द्र ते न सुषा न सुदा उत । नान्यस्त्वच्छूर वाघतः ॥४॥

“O Indra, there is none who increases (in us) (your powers) none who can overcome foes like you. None who can give gifts of perfections like you. O hero, there is no better chanting sage (than you)” (8-78-4 RLK).

नकीमिन्द्रो निकर्तवे न शक्रः परिशक्तवे । विश्वं शृणोति पश्यति ॥५॥

“No one can do your work within us, O Indra. None can overcome you, the doer of a hundred deeds. You hear everything and see everything” (8-78-5 RLK)

The glory of Indra is praised suktas after suktas of all ten Mandalas. However the following one is very special to the devotees of Indra.

Hiranyagharbha Sukta

The most interesting Sukta among all other suktas in Rig-Veda but the sukta is not understood in proper perspective by Indians. The main confusion among the Vedic followers is who is Hiranyagarbha?

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Now we will gain clarity on who is Hiranyagarbha and Prajapati mentioned in this sukta. Let us read Rig-Veda 10th Mandala Sukta 121 and commentary by Sayana.

हिरण्यगर्भः समवर्तताग्रे भूतस्य ज्ञातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुत्तेमीं कस्मै देवाय हविषा विधेम ॥१॥

“Hiranyagarbha was present at the beginning; when born, he was the sole Lord of created beings; he upheld this earth and heaven. Who else other than this deity shall we worship with our offerings.”

(When born: Indra was born to Aditi.

Hiranyagarbha: The word means Golden Womb. How Jyothi/Flame/Light does look like? Does it not look like Golden Womb. Does it not radiate golden rays? Hence Rig-Veda states in a mantra that Flame/Light is sitting on the Throne. *The Supreme Lord Indra is present within this Flame/Light sitting on the Throne.*)

It doesn't matter what one sees within the Flame. But what does Rig-Veda state is the question. Sages of Rig-Veda saw Indra within Hiranyagarbha.

Actually there is no permanent form of Indra. It depends on the wishes of his devotee's imagination.

However Rishis of Rig-Veda have fixed his form as 16 years old with lean body and golden rays emitting from his body and he is sitting on the Throne. I too saw him in this form.

“य आत्मदा बलदा यस्य विश्वं उपासते प्रशिषं यस्य देवाः ।

यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥२॥”

(To him) **who is the giver of soul**, the giver of strength, whose commands of all (beings), even the Gods obey, whose shadow is immortality, whose shadow is death, Who else other than this deity shall we worship with our offerings.

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(All our souls have emanated from the Flame/Light of Indra. Indra is the first to have Divine Mind and he has surrounded the Gods with his effective will-force. Hence Gods obey his command.)

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।

य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥३॥

“(To him) who, by his greatness has verily become the sole king of the breathing and seeing world, who rules over this aggregate of two-footed and four-footed beings. Who else other than this deity shall we worship with our offerings.”

(People believe in many gods but Hiranyagarbha is the sole king.)

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रुसयां सहाहुः ।

यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥४॥

“Through whose greatness these snow-clad (mountains exist), whose property men call the ocean with the rivers, whose are these quarters of space, whose **are the two arms**. Who else other than this deity shall we worship with our offerings.” (Indians falsly believe that God has many hands.)

येन द्यौरुग्रा पृथिवी च दृष्ठा येन स्वं स्तभितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥५॥

“By whom the sky was made profound and the earth solid, by whom heaven and the solar sphere were fixed, who was the measure of the water in firmament. Who else other than this deity shall we worship with our offerings.”

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।

यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥६॥

“When heaven and earth established by his protection, and, shining brightly, regarded with their mind, in whom the rising Sun shines forth. Who else other than this deity shall we worship with our offerings.”

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आपो ह॑ यद्बृ॒हतीर्वि॒श्वमाय॑न्गर्भं॒ दधाना॑ ज॒नय॑न्तीर॒ग्निम् ।

ततो॑ देवानां॒ सम॑वर्ततासुरेकः॒ कस्मै॑ देवाय॒ हविषा॑ विधेम ॥७॥

“When the vast waters overspread the universe containing the germ and giving birth to Agni, then was produced the one breath of the Gods. Who else other than this deity shall we worship with our offerings.”

यश्चि॒दापो॑ महि॒ना पर्य॑पश्यद्दक्षं॒ दधाना॑ ज॒नय॑न्तीर्य॒जम् ।

यो दे॒वेष्वधि॑ दे॒व एक॑ आसीत्कस्मै॒ देवाय॑ ह॒विषा॑ विधेम ॥८॥

“He who by his might beheld the waters all around containing the creative power and giving birth to sacrifice, he who among the gods was the one Supreme God. Who else other than this deity shall we worship with our offerings.”

मा नो॑ हिंसीज्जनि॒ता यः पृ॑थिव्या॒ यो वा॑ दि॒वं स॒त्यध॑र्मा॒ ज॒जान॑ ।

यश्चा॒पश्च॑न्द्रा॒ बृ॒हती॑र्ज॒जान॑ कस्मै॒ देवाय॑ ह॒विषा॑ विधेम ॥९॥

“May he do us no harm who is the parent of the earth or who the unerring support (of the world) begot the heaven, and who generated the vast and delightful waters. Who else other than this deity shall we worship with our offerings.”

प्रजा॑पते॒ न त्वदे॒तान्य॑न्यो॒ विश्वा॑ जा॒तानि॑ परि॒ ता ब॑भूव ।

यत्का॑मास्ते॒ जुहु॑मस्तन्नो॒ अस्तु॑ वयं॒ स्याम॑ प॒तयो॑ रयी॒णाम् ॥१०॥

“No other than you, Prajapati has given existence to all these beings may that object of our desires for which we sacrifice to you be ours. May we be the possessors of riches.”

Hiranyagarbha is the Supreme Lord, the sole king, the whole universe, heaven and earth bow down before him, the Sun-Savitr and other Gods are under his protection as he is our father because He is the sole king, warrior God, first born and the first to have Divine Mind. Hence he is called Prajapati. Sun-Savitr is also called Prajapati as he has created the physical body.

Although three sisters rose from Brahman and superior to Gods, they

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are sleeping and inactive in the creation. Hence Indra the first born and a warrior God rule the universe.)

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Chapter 23: Varuna, Lord of Salila/Primordial Ocean

(Two Kings Indra and Varuna are ruling the universe)

We have been reading that Indra is the Supreme Lord and on his command Gods create and destroy the universe. Rig-Veda states that there is another King who rules the universe with strict hand. Those who don't follow his Divine Laws will be punished severely by this King. Yes, it is Lord Varuna. He is the great God who won't spare anyone.

Indra is called an Emperor, the all ruler and Varuna is called the Self Ruler (Svarat). Indra represents Flame/Light and Divine Mind and Varuna, the son of Aditi, is the Lord of Salila/ Primordial Ocean.

The mind can imagine or create anything in its mind but that won't be visible to anybody. No one can know about what is in one's mind. The chakras may be active in Vayu but one cannot see Vayu. Although mind and Vayu (energy) are responsible for creation of the universe, it is sub atomic particles that behave like water, is responsible for the creation of the physical world.

This just proves Shiva-Shakti or Brahman cannot create anything out of nothing. Hence Vayu, Salila/Primordial Ocean, Darkness and Universal Mind are eternal. Vayu and Salila/Primordial Ocean keep changing into universe and once again dissolve and turn into Ocean.

As Lord of water Varuna is responsible for creation of galaxies, suns, planet and physical body of all species. Therefore he has complete control and dominance over the visible universe. He has established Laws for all to follow. Even Devas follow his rules called Rta, the

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Divine Laws.

The word Varuna means 'All enveloping one', 'to surround', 'to cover'. The physical body is the outer layer of flesh and blood created by using Marthanda, the eighth son of Aditi and Primordial Water. There are four other bodies within this physical body invisible to the eyes of the ordinary humans. Only an advanced yogi understands all the other bodies that is present within us. The physical body, Pranamaya Sharira and Manomaya Sharira (energy and mind) are attached together for the functioning of physical body.

These two inner bodies together is called Jiva who is punishable for the sins committed by one's mind. **Physical body and Jiva is created by Sun-Savitri; Atma is part of Indra.** After death Jiva goes to one of the seven heavens, some people remain on earth as ghost and some go to hell present inside the earth. At the time of death worm hole is created to the different Lokas through which Jiva travels according his karma.

Then there are two other divine bodies within the physical body and they are Sukshma Sharira (subtle body) and Karanasharira (causal body). Subtle body is replica of Virat Purusha and causal body is created by Indra. These two divine bodies are attached together. These divine bodies go back to Virat Purusha after death but Jiva goes to Yama Loka for Judgment by Yama. Here Mitra and Varuna present the "Book of Karma" to Yama, based on that Yama passes Judgment. Puranas call them as Chitraguptas. Hence sages worship Varuna for the forgiveness for the sins committed knowingly or unknowingly.

There are few people who are cruel and demons have manifested in them completely. Such people's Jiva is destroyed and eliminated by Mitra and Varuna.

मित्रस्तन्नो वरुणो मामहन्तु शर्म लोकाय तनयाय गोपाः ।
मा वा भुजेमान्यजातमेनो मा तत्कर्म वसवो यच्चयध्वे ॥२॥

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“May Mitra and Varuna grant us peace and bliss, and also to our children and guardians of knowledge. May we not experience the effect of evil-deeds done by someone else. May we not do that (evil) deed which makes you destroy us, O Vasus.” (RV 7-52-2 RLK)
(Pyramid Text also states the same thing.)

Therefore if there is any God to be feared, it is Varuna. Hence one must propitiate Varuna for better life on earth and hereafter. **Supreme Lord Indra does not punish anyone because our Atma is part of him.** Hence he won't punish anyone for any sins committed by us. It is like punishing himself.

Varuna is everywhere. He is in the Sun, stars and galaxies, in the heart of all human being and species. Our body is the replica of the universe. Therefore as there is Sun in the sky, there is also Sun within our heart. Hence all Adityas are residing in our heart even if the Sun is not seen. Lord Varuna and Mitra are watching all our actions and they note down our every actions.

His spies are everywhere in the universe, watching everything and nothing can be hidden from them. Even before we think of doing some action, they will come to know. If any person commits any sin, Lord Varuna binds them with his noose and takes them to the Lower World for punishment.

परि॒ स्पशो॑ वरुणस्य॒ स्मदि॑ष्टा उ॒भे पश्य॑न्ति॒ रोद॑सी सुमेके॑ ।
ऋता॑वा॒नः क॒वयो॑ य॒ज्ञधी॑राः प्र॒चेत॑सो य इ॒षय॑न्त॒ मन्म॑ ॥३॥

The excellent spies of Varuna, behold the two, the firm heaven and earth. (Also behold) the possessors of truth, the seers, the yajna-heros, the conscious thinker, who impel the thoughts (of mantras). (RV 7-87-3 RLK)

Varuna is called Asura (demon) because he is Lord of Sweet Ocean (Kshirasagara) as well as Salt and Bitter Ocean. Gods and demons both reside in these waters hence he is called Asura. Aditi and Diti

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both are his Mothers therefore, it is said that he has two Mothers. Let us see some of the verses which glorify Varuna.

धीरा त्वंस्य महिना जन्षि वि यस्तस्तम्भ रोदसी चिदुर्वी ।

प्र नाकमुष्वं नुनुदे बृहन्तं द्विता नक्षत्रं पप्रथेच्य भूम ॥१॥

“Permanent in greatness are the births of that Varuna who propped up the vast heaven and earth, who appointed to (their) two-fold (task) the glories sun and beautiful constellations, who spread out earth.” (7-86-1 SB)

उत स्वया तन्वा३ सं वदे तत्कदा न्वशन्तर्वरुणे भवानि ।

किं मे हव्यमहणानो जुषेत कदा मृळीकं सुमना अभि ख्यम् ॥२॥

While communing with myself, alone, I ask: When shall I dwell with the great (Lord) Varuna? Will he accept my gift with joy, not anger? With mind at piece, when shall I know his grace? (RV 7-86-2 RLK)

पृच्छे तदेनौ वरुण दिदक्षुषो एमि चिकितुषो विपृच्छम् ।

समानमिन्मे क्वयश्चिदाहरयं ह तुभ्यं वरुणो हणीते ॥३॥

“Desirous of beholding you, I inquire what my offence is; I have gone to make inquiry of the wise; the sages verily have said the same thing to me: this Varuna is displeased with you.” (7-86-3 SB)

किमार्ग आस वरुण ज्येष्ठं यत्स्तोतारं जिघांससि सखायम् ।

प्र तन्मे वोचो दूळभ स्वधावोऽव त्वानेना नर्मसा तुर इयाम् ॥४॥

O lord of lords, what was my chief transgression, that makes you punish a singer of your praise and your friend. Tell me about that, mighty one, which upholds the selflaw, purified my I soon approach you with prostrations of surrender.(RV 7-86-4 RLK)

अव द्रुग्धानि पित्र्यां सृजा नोऽव या वयं चकृमा तन्भिः ।

अव राजन्पशुतृपं न तायुं सृजा वत्सं न दाम्नो वसिष्ठम् ॥५॥

“Relax (the bonds) imposed by the ill deeds of our forefathers, and those incurred (by the sins) which we have committed in our person,

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liberate, royal Varuna, like a calf from its tether, release Vasishtha from the bond.” (7-86-5 SB)

न स स्वो दक्षो वरुण धृतिः सा सुरा मन्युर्विभीदको अचितिः ।

अस्ति ज्यायाङ्कनीयस उपारे स्वप्नश्चनेदनुतस्य प्रयोता ॥६॥

“It is not our own choice, Varuna, but our conditions, (that is the cause of our sinning). It is that which is intoxication, wrath, gambling, and ignorance; there is a senior in the proximity of the junior; even a dream is a provocative to sin.” (7-86-6 SB)

अव ते हेळो वरुण नमोभिरव यजेभिरीमहे हविभिः ।

क्षयन्नुस्मभ्यमसुर प्रचेता राजन्नेनासि शिश्रथः कृतानि ॥१४॥

“Varuna, we propitiate your anger with prostrations, with sacrifices with oblations; averter of misfortunes and the wise, be present amongst us and slacken the sins we have committed.” (1-24-14 SB)

उदुत्तमं वरुण पाशमस्मदवाधुमं वि मध्यमं श्रथाय ।

अथा व्रयमादित्य व्रते तवानागसो अदितये स्याम ॥१५॥

“Loosen up, Varuna, the upper bond from us, loosen down the lower bond, and loosen the middle bond that we may then O Aditya (son of Aditi) be free from sin in our worship.” (1-24-15 SB)

(We cannot go the highest heaven of the Supreme Lord unless Varuna is pleased)

वि मच्छ्रथाय रशनामिवागं ऋध्याम ते वरुण खामुतस्य ।

मा तन्तुंश्छेदि वर्यतो धियं मे मा मात्रां शार्यपसः पुर ऋतोः ॥१७॥

“Cast off from me sin, Varuna, as if it were a rope; may we obtain from you a channel (filled) with water; cut not the thread of me (engaged in) weaving pious work; blight not the elements of holy rites before the season (of their maturity).” (2-28-5 SB)

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Chapter 24: Mitra, Varuna, Aryama and Ansha

“The sun has ascended the shining firmament, or whom Adityas and the consentient Mitra, Varuna, Aryaman make ready the paths (of sun).” (RV 7-60-4 RLK)

Let us see the functions of Mitra, Varuna, Aryama and Ansha. On the command of Indra they create the Sun, planets and all species. Now let us see what Adityas represents; Now the following questions arise;

1. Varuna is Lord of Water and it is compressed to form the Sun.
2. Water is ignited by the interaction of Mitra and Varuna and they ignite the water into Fire Ball. Is it due to interaction between sub atomic particles (water) and electromagnetism?
3. The compressed water is held together. Is it because of Aryama?
4. In the process of compression and water becoming Fire; many types of atoms are formed. Is it because of Ansha? .

It seems Adityas use Vayu to create gravity, electro-magnetism, strong and weak forces in the process of creation of the Sun? Only those who know much better can answer these questions.

यद्दद्य सूर्यं ब्रवोऽनागा उदयन्मित्राय वरुणाय सत्यम् ।

वयं देवत्रादिते स्याम तव प्रियासौ अर्यमन्गुणन्तः ॥१॥

Sun, when rising today, declare the truths to Mitra and Varuna that we are void of sin; may we, Aditi, be (approved of) among the gods; praising you, Aryaman, may we be dear to you. (RV 7-60-1 SB)

एष स्य मित्रावरुणा नृचक्षा उभे उदेति सूर्यो अग्नि जम्न ।

विश्वस्य स्थातुर्जगतश्च गोपा ऋजु मर्तेषु वृजिना च पश्यन् ॥२॥

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This Surya (sun), the beholder of man, rises, Mitra and Varuna, upon both (heaven and earth, moving in the sky); he who is the preserver of all that is stationary or movable, witnessing the upright acts or the sins of mortals. (RV 7-60-2 SB)

(Sun, heaven and earth are constantly moving in the universe.)

इमे चेतारो अनृतस्य भूरमित्रो अर्यमा वरुणो हि सन्ति ।

इम ऋतस्य वावृधुर्दुरोणे शग्मासः पुत्रा अदितेरदब्धाः ॥५॥

These (deities), Mitra, Aryama, Varuna are the detectors of much untruth; these unconquered sons of Aditi, dispensers of happiness, are magnified in the hall of sacrifice. (RV 7-60-5 SB)

इमे मित्रो वरुणो दूळभासोऽचेतसं चिच्चितयन्ति दक्षैः ।

अपि क्रतुं सुचेतसं वतन्तस्त्रिश्चिदंहः सुपथा नयन्ति ॥६॥

These, the unsubdued Mitra Varuna and Aryaman, animate with energies the unconscious (sleepers/ordinary men); repairing to the intelligent performer (of pious acts), they lead (him), by the safe paths (to heaven), removing all iniquity.” (RV 7-60-6 SB)

ता नः स्तिपा तनूपा वरुण जरितुणाम् । मित्रं साधयंतं धियः ॥३॥

Protectors of our dwellings, protectors of our persons, Mitra and Varuna, perfect the rites of your adorers. (RV 7-66-3 SB)

(When All Gods visit the house daily for Agnihotra, no wonder they protect the the family including everyone present in the house.)

यद्दय सूर उदितेऽनागा मित्रो अर्यमा । सुवातिं सविता भगः ॥४॥

May Mitra the destroyer of sin, Aryaman, Savitri, Bhaga, bestow (upon us), today at sunrise (what we pray for). (RV 7-66-4 SB)

सुप्रावीरस्तु स क्षयः प्र नु यामन्त्सुदानवः । ये नो अंहोऽत्तिपिप्रति ॥५॥

May this our dwelling be well protected, liberal deities, on your departure, you who purify us from sin. (RV 7-66-5 SB)

प्रति वां सूर उदिते मित्रं गृणीषे वरुणम् । अर्यमणं रिशादसम् ॥७॥

I glorify you, Mitra and Varuna, and Aryaman, the consumer of enemies when the sun has risen. (RV 7-66-7 SB)

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Chapter 25: The Birth of Sun

“Spreading around the beautiful light, Mitra and Varuna, of you two divinities, Surya (Sun) rises; he who beholds all existing beings apprehends the acts of mortals.” (RV 7-61-1 SB)

We have seen how Salila/Primordial Ocean was flowing like a river in the body of Purusha. The flooding water was gathered like lakes throughout the universe by Mitra, Varuna, Aryama, Bhaga and Ansha. These lakes turn into the shape of ball. These balls of lakes spin, swirl along with Vayu due to flood and compression through the body of Virat Purusha (Cosmic Man). This process produces intense radiation within the lake of Salila/Primordial Water. This radiation turns the lake into fire ball. This fire ball turns into Sun.

यद्देवा अदः सलिले सुसरब्धा अतिष्ठत । अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत ॥६॥

“O Gods (Adityas), you stood-firm there in the flood, each-linked-with-other. There as it were from the feet of dancers, arose a sharp and intense radiation.” (10-72-6 RLK)

(The Celestial Water was flowing upward like the flood. Gods stood firmly in the flood and made the water to compress and converge like a globe of water.)

देवासंस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।

विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाशु मर्त्यः ॥४॥

“The gods Varuna, Mitra and Aryama, kindle you (Agni/Fire), their ancient messenger; the man who has offered you oblations gets through you great wealth.” (1-36-4 SB)

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(This mantra states Adityas ignite the globe of water into fire ball. Agni first appeared in the sky.)

यद्देवा यतयो यथा भुवना न्यपिन्वत । अत्रा समुद्र आ गूळहमा सूर्यमजभर्तन ॥७॥

“When, gods, you filled the worlds (with your radiance) as clouds, then you brought forth the sun hidden in the ocean.” (10-72-7 SB)

(After the manifestation of fire ball, Adityas radiance covered it like clouds. Gods have given birth to Agni and Sun and placed them in the sky.)

ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।

दशं शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वर्षामपश्यम् ॥१॥

“By the Truth is veiled that ever-standing Truth of yours. Where they unyoke the horses of the sun. There the ten hundreds stand still together. That one, the greatest of the embodied gods. I have beheld (5-62-1 RLK)

(Is this mantra speaking of galaxies where billions of suns are produced?)

यदेतेनमदधुर्यजियांसो द्विवि देवाः सूर्यमादितेयम् ।

यदा चरिष्णू मिथुनावभूतामादित्प्रापश्यन्भुवनानि विश्वा ॥११॥

“When the adorable gods placed him (Agni) and Surya (Sun), the son of Aditi, in heaven; when the swift-moving pair (Sun and Agni) appeared, then all beings beheld them.” (10-88-11 SB)

अयं देवानामपसामपस्तमो यो जजान् रोदसी विश्वशम्भुवा ।

वि यो ममे रजसी सुक्रतूयया ऽजरेभिः स्कम्भनेभिः समानुचे ॥४॥

“He (Sun) it is, amongst gods (the most divine), amongst (pious) works the most pious, who gave birth to the all-delighting heaven (Dyu) and earth; who measured them both, and, for the sake of holy rites, propped them up with undecaying pillars.” (1-160-4 SB)

(Vedic sages knew that life originated from the Sun)

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इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धं न जिद्धं च्यते बृहत् ।

विश्वभाइभाजो महि सूर्यो दृश उरु पंप्रथे सह ओजो अच्युतम् ॥३॥

“This light, the best of lights, the most excellent, is called the conqueror of all, the conqueror of wealth, mighty, all illumining, radiant, mighty Surya (Sun) displays to view his vast power, his unfailing luster.” (10-170-3 SB)

विभाजुञ्ज्योतिषां स्वशरगच्छो रोचनं दिवः ।

येनेमा विश्वा भुवना न्याभृता विश्वकर्मणा विश्वदेव्यावता ॥४॥ s

“Illuming the whole (world) with your radiance, you have attained (Sun) the luminous region of heaven (Dyu), by which (radiance) animating all pious acts and addressed to the universal gods. All living beings cherished (in all these worlds). (10-170-4 SB)

प्रत्यङ् देवानां विशः प्रत्यङ् दुर्देषि मानुषान् । प्रत्यङ् विश्वं स्वर्दृशे ॥५॥

“(Oh Sun) You rise opposite to Maruts, opposite to the men and opposite to the highest heaven that they may see.” (1-50-5 SB)

(Here Devanam means Maruts because all Devatas are inside the Sun. Maruts are born to heaven and earth.)

केश्यग्निं केशी विषं केशी बिभर्ति रोदसी ।

केशी विश्वं स्वर्दृशे केशीदं ज्योतिरुच्यते ॥१॥

“The radiant (Sun supports) Agni, the radiant one (Sun supports) water, the radiant one supports the heaven and earth, the radiant one (Sun) is for the visibility of the whole diffused (universe)-the light is called the radiant one.” (RV 10-136-1 RLK)

(Here Keshin means Sun. Sun has hair around his head through which Soma juice is filtered. RV 9-1-6 SB: “*The daughter of the Sun purifies your gushing streams through the eternal outstretched hair.*”.)

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Chapter 26: Birth of Lord Savitru

“(He is) (Prajapati/Savitru) the supporter of heaven, the creator and protector of the world. The seer puts on his golden armour. The all seeing one is shining wide, filling (the world with light) He has given birth to the utterance which is blissful and wide. (RV 4-53-2 RLK)

No one created Savitru. He manifested on his own within the effulgence of the Sun. Savitru appears in human form with golden hue. Sun radiates white light but Savitru radiates golden hue. He is called as son of Aditi as Adityas created the Sun. Adityas worship Savitru.

The word Savitru means “The Impeller”. Savitru urges and drives other Devatas within him to take part in creation of life on earth. Therefore Savitru is called the “Lord of all species” (Prajapati).

Our physical body is the gift of Savitru and Adityas. Therefore if we commit any sin, these Devatas will punish us for our sin or forgives sin of those who worship them.

अदाभ्यो भुवनानि प्रचाकशद् वृतानि देवः संविताभि रक्षते ।

प्रासाग्बाहू भुवनस्य प्रजाभ्यो धृतव्रतो महो अज्मस्य राजति ॥४॥

“The divine Savitri unrestrained, illuminating the regions, protects the righteous acts (of men), he extends his arms or (the direction of) the people of the earth; observer of obligations, he rules over the wide world.’ (RV4-53-4 SB)

बृहत्सुग्मन्ः प्रसवीता निवेशेनो जगतः स्थातुरुभयस्यु यो वृशी ।

स नो देवः संविता शर्म यच्छत्वस्मे क्षयाय त्रिवरुथुमहंसः ॥६॥

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“May the divine Savitri, who is the source of great happiness, the engenderer (of good works), the comprehender (of all beings), the regulator of both the movable and stationary, grant us happiness in the three worlds, and (be) to us for the destruction of sin.” (RV 4-53-6 SB)

ये ते त्रिरहन् त्सवितः सुवासो द्विवेदिवे सौभंगमासुवन्ति ।

इन्द्रो द्यावापृथिवी सिन्धुरदभिरादित्यैर्नो अदितिः शर्म यंसत् ॥६॥

“May Indra, heaven and earth, Sindhu with the waters and Aditi with the Adityas, bestow happiness upon us, offering libations, Savitri, pour out the auspicious Soma, day by day, thrice a day.” (RV 4-54-6 SB)

(This mantra proves that the Soma is purified and prepared within the Sun-Savitri)

Sun-Savitar has created heaven and earth and all species on earth. Seven heavens are created with Vyahrutis “Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam”. These heavens appear like a grey (smoky) globe within the body of a yogi. Gayatri mantra should be chanted by adding Vyahrutis Bhur Bhuva, Svaha before the mantra.

First three Vyahrutis also represent three heavens. Next four Vyahrutis represent upper heavens. Similarly while chanting Gayatri mantra Bhur represent earth; Bhuvah represents DyuLoka and Svaha represents Anthariksha Loka. Sun-Savitr redeems us from our sins and grants seventh heaven hence people of India worship Sun-Savitar thrice a day through Gayatri mantra.

How to offer Argya to Sun-Savitr

I have read and seen many people offering Argya 3 times to Sun-Savitr 40 minutes before Sunrise. They offer water to Sun to remove *Mandeha* Demons covering the Sun who are preventing the sun rays reaching the earth. Some people offer

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water in tumblers during Sandhyavandana.

I am going to explain the way I offer Argya to Sun-Savitr before sunrise. The beneficial, ambrosial radiance from the Sun is flowing even before the sunrise and spreading on earth. After taking bath, I stand in front of the early rising Sun, 40 minutes before Sun rise, take water in the hands and offer Argya by chanting Gayatri mantra with seven Vyahrutis.

The ambrosial energy radiating from the Sun is attracted by the water in the hands and the energy flows through the hands to the chest centre. The Sun energy is gathered in the chest and as we advance in the daily practice of Sandhayavandhana, the Sun manifest in the chest. This way I could awaken Sun-Savitr in the chest centre.

After offering Argya three times, I sit for meditation of Gayatri mantra 10 or 24 times. Before that first I invoke Brahaspati, worship him in Vedic way and place him in the throat. Then I awaken Brhma from the navel and Brahamaspati from above and worship him in Vedic way and place him in the face. It is imperative to awaken them as they drive away Demons and reveal different mansions present within us. Hence the first worship before meditation is to Brhaspati and Brahmanaspati.

Thereafter I do three Nadi Shodhana Pranayamas and Sankalpa. Once again I do three pranayamas with seven Vyahrutis, breathing in from the left nostriel and breathing out through right nostriel. Then perform Anganyas and Karanyasa and shift Sun-Savitr from the chest to the seventh heaven that is present near the mid brain.

I awaken Rudra who comes down from heaven and earth, he represents Yajnakunda, worship him in Vedic way and place him in the navel. Aterwrds I invoke Agni who is present in seven rivers flowing within me, invoke him and place him in Yajnakunda in the

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navel. Agni as Ritvij manifest around the Yajnakunda. There after I invoke Sarasvati, Mahai, Bharati, Ila and Twashtri, worship them in Vedic way and place them in repective places.

Thereafter I chant Gayatri mantra once and remain in communion with Sun-Savitr. After a minute or two, I chant mantra once again. This way I chant 10 to 24 times and conclude the worship of Sun-Savitr. The meaning of Gayatri mantra is;

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१०॥

“Om, May we become aware of the three planes (Earth, Dyu and Anthariksha Loka), Lord Savitr resides in the sphere of the Sun, we bear that effulgence called Bharga which burns the sins of the worshipper and we meditate on him, and may he direct our intellect towards realizing him”. (RV 3-62-10) OR

“OM, May we become aware of the three planes. We are meditating the most pleasant luster of That Light of That Devatas who is known as Sun-Savitar, so that our intellect may be directed by That One.” (Earth is the station of Agni, Dyu is station of Vayu and Anthariksha Loka is the station of Sun.)

Sometimes I also concentrate on Sun-Savitr in the horizon and invoke Sun-Savitr and as soon as I invoke, the pillar of light (like a wormhole or Stambha) extends from Sun-Savitr to my chest irrespective of obstacles of building etc in between and the divine grace flows towards me.

The Sun is covered in Darkness within us

The Sun-Savitr and all Gods are present within the human beings. Yet humans are unable to see Sun and other Gods within their body due to darkness and ignorance created by Demons. How to recover the Sun from Darkness?

In the macrocosm Indra recovered the Sun from Darkness by

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slaughtering Vrtrasura and placed it in Anthariksha Loka. But how can we recover the Sun from darkness present within us?

We can recover the Sun from darkness only by breaking the mountain built by Demon King Vrtrasura. First one must get the blessings of Brhaspati and Brahmanaspati who drives away demons but Maruts should be awakened first because it is they who break the mountain built by Demon King. Otherwise no amount of Sandhyavandana is going to help.

I also create the Sun by the method of Adityas.

I can see seven rivers flowing within me like a flood and I also see outer layer of ocean flowing within me called Dyouh, the fatherly aspect of Gods because they take birth in this layer of ocean. However the demonic world is blocked by sitting in Padmasana or Siddhasana.

First I invoke Adityas Mitra, Varuna, Aryama, Bhaga and Ansha and offer puja to them in Vedic way. Then I request them to gather water and create the Sun. I give turning from my pointing finger (tarjani finger). Then water flowing upward in the chest area starts rotating and getting compressed. I request Mitra and Varuna to ignite water ball into fire ball (Agni). Then the globe of Agni manifest.

Thereafter I request Adityas to cover the fire ball with their radiance. The fire ball is further compressed to form Sun of the diameter of 1 ½ inch. Then I invoke Pushan (sunrays), immediately sunrays spreads all over the heaven and earth within my body. Navel represents earth and Dyu Loka manifest upward till the mid brain.

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Chapter 27: Bhaga, God of Divine Ecstasy (Gayatri mantra of Sage Atri)

“By his battling efforts Indra, the lord of existence has created the appropriate positions and happiness for both the seeing men and gods. The enlightened seers laud his deeds by utterances in the house of Vivasvan (Sun).” (RV 3-34-7 RLK)

Bhaga Devata is a God of Divine Juice “Milk mixed with curd” that are delight to the Gods present within the Sun. This juice is also mixed with Soma juice while preparing Soma Juice within the Sun. Now let us see the glory of Bhaga.

तत् सवितुर्वृणीमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥

"Of Savitri divine, we embrace that (tat) enjoying, that which is the best, rightly disposes all, which reaches the goal of Bhaga, we hold that by the thought." (RV 5-82-1 RLK)

This mantra seems to be a simple mantra with ordinary meaning but it has a tremendous effect. When a sadhaka chant this mantra Sun releases the juice of Bhaga that appears like milk mixed with curd.

First one must have the blessings of Sun-Savitri and be able to see within our body. The Sun is lifted to seventh heaven from the chest by Anganyasa Karanyasa. When Sun-Savitri is present in the highest heaven then the Sunrays (Pushan) don't spread sunrays 360 Degrees but rays flows downward only.

Now one should chant this Gayatri mantra of sage Atri. The moment this mantra is chanted Bhaga juice is released from the Sun that

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appears like milk mixed with curd. This Bhaga juice flows down, fills the microcosm and brings ecstasy within us.

While preparing Soma Juice, the milk with curd of Bhaga is mixed with Soma Juice. Let us see few mantras of Rig-Veda.

उदु ष्य देवः संविता ययाम हिरण्ययीममतिं यामशिश्नेत् ।

नूनं भगो हव्यो मानुषेभिर्वि यो रत्ना पुरुवसुर्दधाति ॥१॥

"The divine Savitr spreads his golden splendour, for which he is the lodge. Bhaga is certainly invoked among men, since he establishes the ecstasy in them, he possessing a multitude of riches. " (RV 7-38-1)

अनु तन्नो जास्पतिर्मसीष्ट रत्नं देवस्य सवितुरियानः ।

भगमुगोऽवसे जोहवीति भगमनुगो अध याति रत्नम् ॥६॥

"May the creator Savitr, who is always moving, bestow on us that divine ecstasy. The forceful (person) calls Bhaga, for his increasing. He who does not have the strength also (calls) on Bhaga; he moves to the delight."

(RV 7-38-6)

वाजेवाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतजाः ।

अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥

"O Life energy, increase our capacities for getting plenty of everything, and (in our getting) the riches. O illumined seer, immortal, knower of the truth, drink this delight, rejoice in it. Being satisfied travel along the paths on which the Devatas go (Devayana)." RV 7-38-8 RLK)

(It seems that the seer will go to Seventh Heaven after he leaves the body.)

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधुर्ता ।

आधश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भूक्षीत्याह ॥२॥

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“In the dawn let us call Bhaga who is strong and victorious, the son of Aditi, and the wide upholder. The afflicted, the fighter and the king meditate on him. They say the enjoyer (Bhaga), ‘Give us the enjoyment’. (RV 7-41-2 RLK)

भग॒ प्रणे॑त्त॒र्भग॒ सत्य॑राधो॒ भगे॑मां धियमु॒देवा॑ दद॒न्नः ।

भग॒ प्र णो॑ जनय॒ गोभि॑रश्वै॒र्भग॒ प्र नृ॑भिर्नृ॒वन्तः॑ स्याम ॥३॥

“O Bhaga, (you are) our leader. O Bhaga, you have the wealth of truth. O Bhaga, give into us this thought, raise and increase it in us. O Bhaga, manifest for us the ray-cows and the life energies (steeds). O Bhaga (manifest), for us the men (or the soul of power). May we be with Gods.” (RV 7-41-3 RLK)

Who is dear to Indra?

The doer of great deeds is dear (to Indra).

Dear to Indra is he whose mind is intent upon him.

Dear is he who increases perfectly (with Indra Powers).

Dear to him is the offerer of the Soma.

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Chapter 28: Vishnu and his three steps

“Men do not comprehend your greatness, who is increasing with a body beyond measure. We know these two worlds (heaven and earth) beginning with the earth. But Vishnu, you are knower of the highest (Anthariksh Loka).”
(RV 7-99-1 RLK)

I have explained my vision of Vishnu and seen how the space increases beyond our imagination. Let us now see his glory.

Primordial Ocean compressed and converged into innumerable lakes in the body of Virat Purusha. These lakes are called Sacred Lakes in Rig-Veda. These lakes turned into galaxies suns and planets. The vacant place created in this process is space. So the space is an absence of water.

Vishnu is the Lord of space. Vishnu also means all pervading. As space he pervades everything in and out. Everything is within the space, moves in space and floats in space. Rig-Veda calls Vishnu as self-born. Vishnu manifested on his own as Savitru manifested within the Sun.

Space of Vishnu is luminous like blue colour (see my earlier article on my vision of Vishnu). The sky above the earth looks blue because of dust particles but space of Vishnu appears blue when invoked by a yogi. When Indra fought with King of Demon, Indra asked Vishnu to shine the dark space with his luminous blue colour so that he can fight with him. Therefore friendship of Indra and Vishnu is said to be an ancient one.

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Vishnu's three steps are greatly praised in Rig-Veda. His steps are wide and all pervading. What are these three steps that are greatly praised? First let us see few verses of Lord Vishnu.

यः पूर्यायं वेधसे नवीयसे सुमज्जानये विष्णवे ददाशति ।

यो जातमस्य महतो महि ब्रवत् सेदु श्रवोभिर्युज्यं चिदभ्यसत् ॥२॥

“He who presents (offerings) to Vishnu, the ancient, the recent, the self born; he who celebrates the great birth of that mighty one; he verily possessed of abundance, attains (the station) that is to be sought (by all).” (RV 1-156-2 SB)

(No one created space. It came into existence when galaxies are formed. Hence Vishnu is called Self Born.)

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्याः सुप्त धामभिः ॥१६॥

“May the Gods protect us from that portion of the earth whence Vishnu put his steps aided by seven meters.” (RV 1-22-16 SB)
(His first step occupies the physical universe. The earth signifies physical universe.)

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूहलमस्य पांसुरे ॥१७॥

“Vishnu traversed this universe; three times he planted his foot and the universe was collected in the dust of his footsteps.” (RV 1-22-17 SB)

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥१८॥

“Vishnu, the uninjurable and the protector of the universe, stepped three steps, thereby preserving the sacred laws. (RV1-22-18 SB)
(First step: earth;

Second step: Dyu Loka of seven heavens;

Third step: Anthariksha Loka or deep space.)

विष्णोः कर्माणि पश्यत् यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखां ॥१९॥

“See the deeds of Vishnu, through which (the worshipper) has

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accomplished the pious act; he is the intimate friend of Indra.”
(1-22-19 SB)

तद् विष्णोः परमं पदं सदा पश्यन्ति सूर्यः । दिवीव चक्षुराततम् ॥२०॥

“The wise always contemplate that supreme place of Vishnu as the eye fixed in broad heaven. (1-22-20 SB)

(His abode is present in Anthariksh Loks. Yogi sees Vishnu in the back side of the body below the tuff of hair (Shika.)

तद् विप्रसो विपुन्यवो जागृवांसः समिन्धते । विष्णोर्यत् परमं पदम् ॥२१॥

“The wise, vigilant and full of praises, glorify the supreme place of Vishnu.”

(1-22-21 S B)

दवे इदस्य क्रमणे स्वर्दशौ ऽभिख्यायु मर्त्यो भ्रुण्यति ।

तृतीयमस्य नकिरा दधर्षति वयश्चन पतयन्तः पत्त्रिणः ॥५॥

“Men glorifying (Vishnu), tracks two steps of that heaven-beholding (deity), but he apprehends not the third; ... (1-155-5 SB)

(Vishnu’s abode is in the third step and that cannot be seen except by a yogi.)

Vishnu’s three steps are referred to the three spaces present in creation. With each space he pervades everything.

- The first step of Vishnu is placed on Prithvi. Prithvi/earth generally means all galaxies, star systems, planetary systems and earth where living beings live. All of them are called physicl universe. All galaxies, suns and planets float and move in space hence it is compared to the first step of Vishnu.

- The second step of Vishnu occupies Dyu Loka which contains seven heavens. These seven heavens are created by Sun-Savitar and it exists between Sun and the earth (Read article on Shraddha). Vishnu’s second step covers the space inside these heavens. The Sun is present opposite to seventh heaven and first

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heaven is horizontally placed opposite to earth. Hence the space within Dyu Loka is said to be second step of Vishnu.

- Third step of Vishnu pervades Anthariksha Loka. This represents intermediate space between suns and galaxies. It may be called as outer space beyond Sun and planetary system or beyond galaxies. It also may be called as “Inner space” of Purusha. Remember only 1/4th of Purusha is the physical universe and 3/4th remains empty space. This empty space is called Anthariksha Loka. We can see Lord Vishnu in Anthariksha Loka. No one can know the abode of Vishnu present in Anthariksha Loka except by a yogi.

All the three steps of Vishnu are within us also. Our physical body is the first step of Vishnu. There are seven heavens within us as in Dyu Loka. The space of Dyu Loka is the second step of Vishnu. There is also inner space present within us which represents third step of Vishnu. This Anthariksha Loka or space is the third step which is present behind our back. But the third space or third step is not visible to the ordinary person. Only a yogi can see this inner space. Therefore Rig-Veda states; “mortal can only see two steps (two space) of Vishnu but no one is competent to comprehend the third step.”

So, three space is poetically stated in Rig-Veda as three steps of Vishnu hence when Vishnu manifest within the body then the body shines with blue colour.

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Chapter 29: Ashvins, the Divine Physicians

“We invoke the virile Ashvins now for protection. May your powerful horses carry you here. We are seekers of riches, desire the honey-knowledge (madhu-vidya). May you drink the sweet (honed) Soma well pressed by us.” (RV -67-4 RLK)

Ashvins are the divine physicians. These twin Angels purify and strengthen the subtle, physical bodies. The sages of the old times have always invited Ashvins to remove their disease or any infirmity.

Ashvins help their devotees when in distress; in case of disease, any limb, and body part is cut, mutilated bodies in wars or accidents. Therefore they are called divine physicians. Let us see some glory of Ashvins as stated in Rig-Veda.

- Ashvins restored triply-mutilated body of Shyava.
- Ashvins filled the barren and milk less cow with milk for the sake of sage Shayu.
- Ashvins found a spouse for Vimada.
- Ashvins restored the vision of sage Rjrashva.
- Ashvins saved Bhujyu from drowning in the sea.
- Ashvins saved king Antaka who was harassed by foes.
- Ashvins removed old age from sage Chyavana.
- Similarly Ashvins saved Kanva who was thrown in the hole and was in utter darkness and keen to see the light.
- Ashvins saved Rebha, who was tied and cast down in water.
- Ashvins saved Vandana in similar circumstance of Rebha.
- Ashvins quenched the thirst of Gothamā by lifting water from the well.

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- Sage Atri was suffering from excess body heat. Ashvins cooled it.
- Ashvins enable the lame to walk, blind to see and the crippled to walk.

Rig-Veda says that Ashvins are sons of Saranya and the Sun. They are very swift footed and bringer of bliss and enjoyment. The Ashvins are the first Devatas to appear before the Sun rise, in golden chariot and bless mankind with treasures of well being.

Ashvins will be travelling on earth plane in the early morning hours. Ashvins travel with a torn bag of honey and as they travel, the honey is sprinkled along the path. The Ashvins travel on horse driven chariot in three ways throughout the length and breadth of Dyu Loka, Prithvi Loka (earth) and Anthariksha Loka. These Lokas are filled with honey.

Therefore whoever is awake and pray Devatas at that time they are benefitted by the presence of Ashvins. Persons who do brisk walk or exercise at this hour are benefitted immensely. However they come thrice a day at the call of a yogi. Let us see some of the verse of Rig-Veda on the glory of Ashvins.

ईळे दयावांपृथिवी पूर्वचित्तये ऽग्निं घर्म सुरुचं यामन्निष्टये ।

याभिर्भरे कारमंशांयु जिन्वथस्ताभिरू षु ऊतिभिरश्विना गंतम् ॥१॥

“I praise Heaven and Earth for preliminary meditation (prior to the coming of the Ashvins); I praise the hot and shining Agni upon their approach (as preparatory) to their worship; with those appliances with which you sound the conch shell in battle for your share (in the booty), with those aids, Ashvins, come willing hither.” (RV 1-112-1 SB)

त्रिशिञ् नो अद्या भवतं नवेदसा विभुर्वा याम उत रतिरश्विना ।

युवोर्हि यन्त्रं हिम्येव वासंसो ऽभ्यायंसेन्या भवतं मनीषिभिः ॥१॥

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“Wise Ashvins, be present with us thrice a day; your chariot is vast and extensive and filled with gifts; and your connection is like that of the shining day and dewy night; Ashvins, be accessible to the pious (Priests).” (RV 1-34-1 SB)

सुमाने अहन् त्रिरवद्यगोहना त्रिर्दय यजं मधुना मिमिक्षतम् ।

त्रिर्वाजवतीरिषो अश्विना युवं दोषा अस्मभ्यमुषसश्च पिन्वतम् ॥३॥

“Thrice on the same day you forgive the faults of the worshippers; thrice this day you sprinkle our sacrifice with honey; O Ashvins thrice give us nourishing foods every night and every day.” (RV 1-34-3 SB)

(Ashvins come at dawn, dusk and noon at our calling.)

In short whenever the sages are in danger or trouble, they come and rescue them. Therefore twin Devatas Ashvins are called the friends of mankind.

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Chapter 30: Goddess Ushas

“The shining Ushas extends to us the light, which is seen in the front (or east). She gives birth to the Sun, Yajna and Agni. The unwelcome and odious darkness goes away behind.” (RV 7-78-3 RLK)

She is the Goddess of Dawn and Dusk. Ushas appear in the sky before Sunrise. Her radiance spread across the earth. Look at the glory of Ushas.

उषो यद्दद्य भानुना वि द्द्वारावृणवो दिवः ।

प्र नो यच्छतादवृकं पृथु च्छदिः प्र देवि गोमतीरिषः ॥१५॥

“Ushas, since you have to-day set open the two (divine) gate of heaven with light, grant us spacious and secure shelter; bestow upon us cattle and food.”

(RV 1-48-15 SB)

What is the two divine gate mentioned in the mantra?

They are the two gates of seventh heaven where Sun-Savitru and Adityas rise opposite to it. Hence she is requested to open the doors of Sun.

कस्त उषः कधप्रिये भुजे मर्तो अमर्त्ये । कं नक्षसे विभावरि ॥२०॥

“O immortal Ushas, fond of praises, what mortal is fit for your enjoyment? O fair one, to whom do you go? (RV 1-30-20 SB)

वृयं हि ते अमन्महयाऽऽन्तादा पराकात् । अश्वे न चित्रे अरुषि ॥२१॥

“O Ushas, spreading in all places, with tinted and brilliant rays we do not know your limit whether we are near you or far off.” (RV 1-30-21 SB) RV 1-30-22 RLK:

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Chapter 31: Three Births Of Agni

“O Strong one, you guard the mantra of the Rishis. O Indra, the call (of Rishi) spreads your greatness. When you bear the fierce Vajra weapon in your hand, then by your will power, you will become invincible and terrible (to your enemies).” (RV 7-28-2 RLK)

There are about 1028 mantras in Rig-Veda that praises Agni. To understand why Agni is glorified more than any other Devatas, we need to study the salient features of Lord Agni as stated in Rig-Veda.

Agni is the first born before creation of any species. Devatas chose Agni for the purpose of “Fire Sacrifice of Creation”. Hence Agni is called Jathaveda i.e. one who knows all the secrets of individuals and all species.

1. Agni is the messenger between Devatas and humans. So we must approach Devatas through Agni.
2. Agni listens to the call of Yajamana and brings the invoked Devata to the Fire Sacrifice. Yajamana offers the oblation to the Devata and Agni delivers the offering to the Devata invoked. A golden bowl full of Soma reaches in the hands of Devata for drinking.
3. Lord Agni is praised as divine will, one who is eager to take birth in every man to lead them to a higher realm.
4. All the Devatas rejoice in Agni because he begins the task of divinization of men.
5. By the grace of Agni all our sins wither away like leaves of tree in autumn.
6. Agni has been set in the humans by Devatas for achieving immortality. Inner Fire Sacrifice is like a journey, it lead us to the highest truth.

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7. He gives protection to the one who worships him.
8. Lord Agni will guide the person to the highest mountain where the Supreme Lord resides. He leads the person as a boatman safely takes his passengers to the other side of the river.

So what is the purpose of Agni to manifest in us?

It is to establish immortality of men by leading us to the abode of the Supreme Lord, not only after death but while living on earth.

From this we can understand that there is no higher kind of worship than Fire Sacrifice (Agnihotra) to obtain the blessings of Devatas. Now let us see the Three Births of Agni as stated in Rig-Veda.

Three Births of Agni:

Agni manifests or takes birth in three planes of the universe. His first and second birth is in Anthariksha Loka by Adhah Kundalini chakras and Navel Kundalini chakras. Agni's third birth is in the Primordial Ocean. Let us see the Rig-Veda mantra on this.

त्रीणि जाना॑ परि॒ भूषन्त्यस्य॑ समुद्र॒ एकं॑ दि॒व्येकं॑मु॒प्सु ।

पूर्वाम॑नु प्र दि॒शं पा॑रि॒वानामु॑त्त॒न् प्रशा॑सद् वि॒ दधा॑वनु॒ष्टु ॥३॥

“They contemplate three places of his (Agni) birth; one in the ocean, one in the heaven (Dyu Loka), one in the firmament (Anthariksha Loka). . .”

(RV 1-95-3 SB)

First Birth of Agni:

The seven chakras of Lower or Adhah Kundalini produce the first birth of Agni. All the chakras of Lower Kundalini are present in the back side of spinal cord. All chakras are connected by Sushumna nadi. Seven energy rivers flow from these seven chakras along the width of spinal column. This width of water flow straight up hence it is called Meru Danda or Mount Meru. The seven chakra Goddesses feed the heat within them and make the Agni grow like fire within

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Sushumna nadi. Therefore Sushumna nadi shine like Fire. This is the first birth of Agni.

Second Birth of Agni:

Let us see what Rig-Veda says about the second birth of Agni from Navel Kundalini that make the ocean to flow like river.

अस्मै तिस्रो अ॒व्य॒थ्याय॒ नारी॑र्द॒वाय॒ दे॒वीर्दि॑धि॒ष॒न्त्यन्न॑म् ।

कृ॒ता इ॒वोप॑ हि प्र॒सू॒र्से अ॒प्सु स पी॒यूषं॑ ध॒यति॑ पू॒र्वसू॑नाम् ॥५॥

“Three divine females present food to that uninjurable divinity; as if formed in the waters they spread abroad, and he (Agni) drinks the ambrosia....”

(RV 2-35-5 SB)

व॒त्राजा॑ सी॒मन॑दती॒रद॑ब्धा दि॒वो य॒हवी॑रव॒साना॑ अन॒ग्नाः ।

स॒ना अ॒त्रं यु॒वत॑यः स॒योनी॑रेकं॒ गर्भं॑ दधि॒रे स॒प्त वा॑णीः ॥६॥

“...seven eternal ever youthful rivers, sprung from the same source, received Agni as their common embryo.” (RV 3-1-6 SB)

अ॒वर्ध॑यन् त्सु॒भगं॑ स॒प्त य॒हवीः॑ श्वे॒तं ज॑गान॒मरु॑षं म॒हित्वा ।

शि॒शुं न जा॑तम॒भ्यांरु॑र॒शा दे॒वासौ॑ अ॒ग्निं ज॑निमन् वपु॒ष्यन् ॥४॥

“The seven great rivers augmented in might the auspicious, pure, and radiant Agni as soon as he was born, in like manner as mares (tend) the newborn foal; the Devatas cherished the body (of Agni) at this birth.” (RV 3-1-4 SB)

म॒यो द॑धे मे॒धिरः॑ पू॒तद॑क्षो दि॒वः सु॒बन्धु॑र्ज॒नुषां॑ पृथि॒व्याः ।

अ॒वि॒न्दन्नु॑ द॒र्शत॑म॒प्स्वश॑न्त॒र्दे॒वासौ॑ अ॒ग्निम॑प॒सि स्व॑सृ॒णाम् ॥३॥

“The Devatas discovered the graceful Agni (concealed) amidst the waters of the flowing (rivers), for the purpose of (sacred) acts (Fire Sacrifice); Agni, who is intelligent, of purified vigour and friendly; who from his birth bestowed happiness on earth and heaven.” (RV 3-1-3 SB)

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Who are the three divine females and the seven sisters mentioned above? Sayana and Sri Aurobindo interpreted them as Goddesses Sarasvati, Bharati and Ila but nowhere in the Rig-Veda is it stated that these Goddesses have taken care of Agni.

By the grace of Devatas I understood them as three Kundalini Mothers present within Purusha. Middle Kundalini Mother created seven chakras in the front side of the body. Each chakra has a chakra Goddess ruling it. There are seven Goddesses in seven chakras and they are called Seven Sisters.

Primordial Ocean is flowing like a river from seven chakras. Hence it is called as seven rivers. They are called Sapta Sindu Rivers in Rig-Veda.

Let us see the following Rig-Veda mantra that explains the second birth of Agni.

तमं आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छयेनाभ्रवपिहितं यदासीत्तपसस्तन्महिनाजायुतैकम् ॥३॥

“Darkness hidden by darkness in the beginning was this all..... Out of it was born by the greatness of its energy (warmth).” (10-129-3, RLK)

Kundalini Mothers after entering Vayu shows the quality of warmth. This warmth is also present in Middle Kundalini and all the seven chakras. This warmth develops as common embryo present in all chakras.

The Kundalini Mothers convert Sweet Water into ocean of milk by their will power for Agni to drink. Remember Primordial Water acts as fuel to Agni. The inherent warmth within these chakras is fed by milk in Primordial Ocean by seven sisters. Seven chakra Goddesses make the heat grow like blazing fire (Agni). Therefore Agni is said

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to have seven tongues.

Then Devatas discovered the graceful Agni concealed amidst the waters of the flowing rivers. Devatas cherished Agni present in the Chakra Rivers and chose him for the purpose of Fire Sacrifice.

त्वामग्ने प्रथममायुमायवे देवा अकृण्वन् नहुषस्य विश्वपतिम् ।

इळामकृण्वन् मनुषस्य शासनीं पितुर्यत् पुत्रो मर्मकस्य जायते ॥११॥

“Among the born, the Devatas made you, the first person, O Agni, and the king of men. When my father’s son (Agni) was born, he became Ila, the seeing Word, and the instructress of man.” (RV 1-31-11 RLK)

Agni is the first person before creating any species hence Agni knows all about our births. The birth of Agni in the rivers is called in Puranas (Mythology) as “Kumara Sambhava” (Birth of Kumara), the son of Shiva and Parvati.

Third Birth of Agni

We have already read how the Salila/Primordial Ocean turns into Agni.

देवासंस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।

विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥४॥

“The Devatas Varuna, Mitra and Aryaman, kindle you, their ancient messenger; the man who has offered you oblations gets through you great wealth.” (1-36-4 SB)

Adityas produced Agni by their compression interaction in the ocean to create Sun. Therefore Agni’s third birth is in the Primordial Ocean; hence he is called ‘Apamnapath’ meaning born in water.

Agni born in man

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Devatas have created man in their image and they have given a chance for humanity to attain immortality by performing Fire Sacrifice. For this they have placed Agni in man. We have read that Agni is a messenger between man and Devatas. When Agni manifest in man; he purifies the body of Fire Sacrificer and prepares his body for the appearance of Devatas. Rig-Veda states:

अधाय्यग्निर्मानुषीषु विक्ष्व१पां गर्भो मित्र ऋतेन साधन् ।
आ हर्यतो यजतः सान्वस्थादभृदु विप्रो हव्यो मतीनाम् ॥३॥

“Agni has been set in the human people, (He is) the child of the waters, the friend who achieves by the Truth, Luminous, a power for sacrifice, he has risen to the summit. He has become the illumined seer who must be called by our thoughts.” (RV 3-5-3 RLK)

मित्रो अग्निर्भवति यत् समिद्धो मित्रो होता वरुणो जातवेदाः ।
मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥४॥

“Agni the embryo of the waters, the friend (of the pious), accomplishing (all desires) with truth, has been placed (by the Devatas) amongst men,...” RV 3-5-4 SB:

वृता ते अग्ने महतो महानि तवु क्रत्वा रोदसी आ ततन्थ ।
त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

“Great, Agni, are the deeds of you the mighty one; you have spread abroad by your power, the heaven and earth; you have been messenger of the Devatas; as soon as begotten, you have become the leader of men.” (RV 3-6-5 SB)

द्योश्च त्वा पृथिवी यजियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमृचिः ॥३॥

“When human beings, seeking Godhead, having the delight, ask for the resplendent Ray, Heaven and Earth and the lords of sacrifice, place you within as the priest of the call for the house.” (RV 3-6-3 RLK)

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Chapter 32: Glory of Brhaspati

“There is only one connection between Gods and humans. It is our speech that is represented by Brhaspati and Brahmanaspati. Hence one should develop perfect speech to attain Godhood and liberation.”

Aditi created the three worlds and gave birth to eight sons. Thereafter she went back to primordial eon (to the triangle of Middle Kundalini) and Adityas followed her. The universe was in dormant state as creator Adityas (sons of Aditi) were absent and only seven rivers were flowing upwards causing the flood.

First Brhaspati manifested from the highest heaven of Supreme light (outer layer of ocean called Dyauh), came down and awakened Brahma from the navel. Brahma came out of the triangle sitting on the lotus. Brahma represents WORDS of Mother Kundalini and he is like WORD BANK (or memory bank) in which WORDS of all mantras exist. Brhaspati chose mantras from Brahma and once again recalled Adityas from the Primordial eon to come to the outer layer of Ocean.

Hence Devatas are called Twice Born (Divja). First they were born to Aditi. Later they were recalled by Brhaspati from the Primordial Eon.

Thereafter Adityas performed Creation Yajna offering Virat Purusha (Primordial Ocean) as offering. Brhaspati and Brahmanaspati were the Ritvij for the Creation Yajna. Now let us see the glory of Brhaspati as stated in Rig-Veda.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सुप्तास्यस्तुविजातो रवेण वि सुप्तरश्मिरधमत् तमासि ॥४॥

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"Brhaspati, when first being born in the highest heaven of supreme light, seven mouthed (7 metres/Chandas), multiform, (combined) with sound, the seven rayed has subdued darkness (within us)." RV (4-50-4 SB)

(The highest heaven of supreme light: The outer ocean of Dyouh has chakras but Saharara Chakra does not appear like chakra but like 'The World of Light'.)

Hence Brhaspati and Brahmanaspati must be worshipped first.

Before meditation, Puja, Agihotra or any Vrta (special puja) they must be worshipped first to remove any obstacles and chase away demons causing obstacles as they oppose Devatas. They should also be worshipped first as they invoke all Gods to be born again within a person.

Brhaspati and Brahmanaspati as priest chants mantras and the WORD acquires light that dispels darkness and chase away Demons. Seven rays means the utterance of mantras in 7 metres, illuminated like light. Hence sound, vibration and light of the Divine, chased darkness of Demons. An advanced yogi can see mantras shining while he chants.

देवाश्चित् ते असुर्यु प्रचेतसो बृहस्पते यजियं भागमानशुः ।
उसा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥२॥

"Brhaspati, destroyer of Asuras (Demons), through you the intelligent Devatas have obtained the sacrificial portion; in like manner as the adorable Sun generates the (solar) rays by his radiance, so you are generator of all prayers (mantras or word)." (RV 2-23-2 SB)

भरेशु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनधनम् ।
विश्व इद्र्यो अभिद्विप्स्वो३ मृधो बृहस्पतिर्वि ववर्हा रथा इव ॥१३॥

"Brhaspati is to be invoked in battles (with Demons); he is to be approached with reverence; he who moves amidst combats the

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distributor of repeated wealth; the Lord Brhaspati has verily overturned all the assailing malignant (hosts) like chariot (over turned in battle)." (RV 2-23-13 SB)

अस्मे धेहि द्युमतीं वाचमासन्बृहस्पते अनमीवामिषिराम् ।
यया वृष्टिं शतनवे वनाव दिवो द्रुप्सो मधुमाँ आ विवेश ॥३॥

"O Brhaspati, establish in my mouth a luminous hymn of praise, which is free from any faults and is rapid in impulsion. (by which) Shamtanu obtains the rain (energies). (Already) the sweet heavenly drop (signifying the rain)."

(RV10-98-3 RLK)

यो अद्विभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान् ।
द्विबर्हज्मा प्राघर्मुसत्पिता न आ रोदसी वृषभो रौरवीति ॥१॥

"Brhaspati is the breaker of the mountain (built by Vrtrasura), the first born, the possessor of truth.... the pervader of two worlds, the dweller in the heat and light of the Sun. He, thunders loud as a bull in heaven and earth."(RV 6-73-1 RLK)

(All Devatas are inside Sun. His chant is louder like thunder.)

According to Rig-Veda Indra is said to be first born and first to have mind, Twashtri is also said to be first born and the above mantra also states Brhaspati is the first born. What is the meaning of these statements?

In the first creation, Aditi gave birth to Indra as Light/Flame. There was no other Devatas present at that time hence he is called Adi Purusha. When Indra in the form Light/Flame took human form, the act of taking form and shape represents Twashtri. Hence Twashtri is called first born after Adityas. Brhaspati is the Vak (speech) of Indra.

When all Adityas went back with their Mother Aditi to Primordial eon, then first to become active and come down was Brhaspati. Brhaspati once again recalled Adityas from the Primordial eon to carryout creation. Hence Brhaspati is said to be first born in the

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creation of universe. Therefore Adityas are called Twice Born. When all Devatas manifest within us then we too are called Divja or Twice Born.

जनाय चिद्य ईवंत उ लोकं बृहस्पतिर्देवहूतौ चकार ।

घ्नन्वृत्राणि वि पुरा ददरीति जयञ्छत्रमित्रान्पृत्सु साहन् ॥२॥

"He hastens the human beings towards the wide-world, Brhaspati calls the Devatas. He kills the Vrtra-foes (by his mantra power), demolishes the various cities (of the hostile forces of humans who have become immoral and cruel). He conquers the enemies, overcome the foes in battles." (RV 6-73-2 RLK)

Brhaspati not only chases away Vrtrasura but also make different mansions to be visible to the yogi. All the inner bodies, different chakras, rivers, seven heavens, the entire secrets of the microcosm and Devatas become visible only by the grace of Brhaspati.

So without worshipping Brhaspati and Brahmanaspati no one can advance in spirituality and understand Truths of Rig-Veda or Shiva-Shakti path. Therefore sadhaka should get the blessings of Brhaspati and Brahmanaspati first to overcome obstacles and to have vision of Devatas.

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Chapter 33: Glory Of Brahmanaspati

“With offerings and prostration of surrender, we hymn with words the blissful Brahmanaspati, who is supreme. May my chant, which is divine and vast cling to Indra. He is the king of the mantras prepared by the gods.”(RV 7-97-3 RLK)

Before doing any auspicious work or meditation one must first offer prayer to Brhaspati and Brahmanaspati to overcome obstacles that arise because of Demons. We understood that both Brhaspati and Brahmanaspati represent speech. Hence it is our speech (Vak) that connects us to Devatas.

They are active in us. Although we have not received their blessings, our speech is very good comparing to other animals but we can train our vocal organs to attain perfect speech. Hence we should train our speech by learning Rig-Veda mantra to awaken Brhaspati and Brahmanaspati and receive their blessings.

Rig-Veda states that Brahmanaspati is the son of Twashtri. Twashtri gives shape and forms to everything including all species in the universe. Similarly **Brahmanaspati gives shape and form to mantras**. Therefore he is called Ganapathi which means Lord of mantra or Lord of Vak Devatas. Let us go directly to Rig-Veda mantras that reveal the glory of Brahmanaspati beautifully

गुणानां त्वा गुणपतिं हवामहे कविं कवीनामुपमश्र्वस्तमम् ।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत् आ नः शुण्वन्नूतिभिः सीद सादनम् ॥१॥

"We invoke you Ganapathi, leader of the host (of mantra or Vagdevatas), a superb seer among seers. He causes the hearing of the Supreme inspiration. He is the Supreme King of the (potent) WORD

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(mantra), and the master of the soul; may he be seated on the seat within his protection.” (RV 2-23-1 RLK)

(Vagdevatas: Brhaspati, Brahma, Sarasvati, Mahi, Bharati and Ila)

यो नन्त्वान्यनमन्त्योजसोताददर्मन्युना शम्बराणि वि ।

प्राच्यावयुदच्युता ब्रह्मणस्पतिरा चाविशद् वसुमन्तं वि पर्वतम् ॥२॥

"(You are) that Brahmanaspati who, by his might, has humbled those who deserved humiliation; who in his wrath rent the clouds (Demon Shambara) asunder; who sent down the un-descending (waters) and made way into the mountain (cave) opulent in cattle." (RV 2-24-2 RLK)

(**Clouds:** clouds covering the subtle body.

un-descending waters: Salt and Bitter Ocean in the beginning was flowing downwards but upon Vrtrasura becoming active; the ocean flowed upwards and covered Sweet Ocean from outside. There is barrier between the two oceans; hence the demonic ocean can only cover from outside as Demonic Ocean is now covered by Sweet Ocean. Brahmanaspati made the Salt and Bitter Ocean to flow downwards.)

विश्वेभ्यो हि त्वा भुवनेभ्यस्पति त्वष्टाजन्तु साम्नःसाम्नः कविः ।

स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हुन्ता मह ऋतस्य धृतिरि ॥१७॥

"Twashtri has given birth to you to be above all the worlds; hence you are the seer of every Sama mantras. You acknowledge the debt (of every seeker) and free him of all debts. O Brahmanaspati. You are the killer of betrayers. You are the supporter of the great truth." (RV 2-23-17 RLK)

(Debts: the accumulated sins)

तद् देवानां देवतामाय कर्त्वमश्रथन् हृळहाव्रदन्त वीळिता ।

उद्गा आजदभिन्द् ब्रह्मणा वलमगृह्तमो व्यचक्षयत् स्वः ॥३॥

"That was exploit (performed) for the most divine of the Devatas. By which the firm (gates of cave) were thrown open, the strong (barrier of mountain built by Vrtrasura/Vala/Panis) were relaxed (by him) who set the cows at liberty; who by force of the sacred prayer destroyed

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Vala; who dispersed the darkness and displayed the light." (RV 2-24-3 SB)

(Cave: Wisdom of Devatas are called cows and they were hidden in the mountain cave by Demon Vala so that humans cannot find it. Panis were guarding the gates of cave and hiding the cows. Vrtrasura had built seven ridged mountains around Sweet Ocean and slept peacefully.

Cows: Wisdom of Devatas. Cows were hidden by Panis)

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्नोति धन्वना ।
तस्य साध्वीरिषवो याभिरस्यति नृचक्षंसो दृशये कर्णयोनयः ॥८॥

"Whatever Brahmanaspati aims at, with the truth string, quick darting bow, that (mark) he surely attains; holy are its arrows with which he shoots, (intended) for the eyes of men, and having their abode in the ear." (RV 2-24-8 SB)

(Whatever Brahmanaspati wants to achieve, he will achieves it. Hence one must ask him to make our Sankalpa to be his Sankalpa.)

ब्रह्मणस्पतेरभवद् यथावृशं सत्यो मनुर्महि कर्मा करिष्यतः ।
यो गा उदाजत् स दिवे वि चांभजन् महीव रीतिः शर्वसासर्त् पृथक् ॥१४॥

"The purpose of Brahmanaspati, engaging in a great work, has been successful, according to his wish; for he it was who recovered (the stolen) cattle for (the dwellers of heaven); and distributed them; so that their own power they took different directions, like (the branches of) a mighty river."

(RV 2-24-14 SB)

Therefore yogi has to awaken Brhaspati and Brahmanaspati first as they drive away the demons, release the hidden knowledge of Devatas so that humans may become friends of the Devatas.

When a yogi begins his spiritual journey, he will face many obstacles from within or from outside world which makes him to discontinue the spiritual journey. Yogi fails time and again in his quest of the Lord. Brahmanaspati removes all the obstacles in the path of a yogi.

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Therefore Brahmanaspati is called "Destroyer of obstacles"

This chasing away of Demons by Brhaspati and Brahmanaspati happens within the yogi. At the time of creation it was Indra who defeated the Demons and closed the lid of the nether world. Brhaspati and Brahmanaspati was the priest when Devatas performed the Soma Yaga and offered Soma juice to Indra for the killing of Vrtrasura.

The path to Immortality

“The path to immortality is hard, and only a few find it. The rest await the Great Day when the wheels of the universe shall be stopped and the immortal sparks (Souls) shall escape from the sheaths of substance. Woe unto those who wait, for they must return again, unconscious and unknowing, to the seed-ground of stars and await a new beginning (on earth).”

To the ignorant the body is supreme and they are incapable of realizing the immortality that is within them.” –The Secret Teachings of All Ages

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Chapter 34: Goddess Sarasvati, Mahi, Bharati and Ila

“Sarasvati awakens the great flood (of truth), by the perception of revelation (in the consciousness). She illumines entirely all the thoughts.” (RV 1-3-12 RLK)

After the birth of Adityas, Twashtri, Virat Purusha, Brhaspati, Brahmanaspati, goddesses of speech Sarasvati, Mahi, Bharati and Ila were born. They represent speech and knowledge of Adityas. These goddesses are sitting on the lotus in different places in the body. Sarasvati appear near the Manipuraka Chakra area, Mahi appears near the throat chakra, Bharati appears in the back side of tongue and Ila appears in between the eyebrows of Purusha. They all are called Goddesses of speech (Vagdevatas).

We have read that Brahma represents WORD. In those words infinite wisdom and knowledge is hidden. Sarasvati represents this wisdom and knowledge. Hence she is called goddess of knowledge. Mahi, Bharati and Ila are associated Goddesses of Sarasvati. Ila, Mahi and Bharati represents intuition, divine sight, hearing and vastness of WORD of Brahma.

When Mother Sarasvati blesses us, she then reveals knowledge one by one and in the process purifies us. However one has to put effort and do in-depth study of Rig-Veda to understand its inner secrets. Everytime one looks for something new, mantra/mantras reveal their secrets for the yogi. Sarasvati drives away demons by her knowledge because demons represent darkness & ignorance. They will not be present where there is knowledge.

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It is also because Maruts, the solders of Indra, come along with Sarasvati. Maruts break the fort built by demons and let loose the power of Agni (Fire) and Vayu. As Sarasvati represents Aditi's wisdom then it is natural for her to reveal knowledge to us because we too are sons of Aditi. Let us see some of the mantras which glorify Sarasvati.

पावका नः सरस्वती वाजेभिर्वाजिनीवती। यज्ञं वंष्टु धियावसुः ॥१०॥

“May the purifying Sarasvati, desire our yajna, (she has) plentiful types of riches and felicities in plenty, (She is) rich in the substance made by the thoughts.” (RV 1-3-10 RLK)

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम्। यज्ञं दधे सरस्वती ॥११॥

“She is the impeller of auspicious truths, the awakener of all happy thoughts. May that Sarasvati uphold yajna” (RV 1-3-11 RLK)

महो अर्णः सरस्वती प्र चेतयति केतुना। धियो विश्वा वि राजति ॥१२॥

“Sarasvati awakens the great flood (of truth), by the perception of revelation (in the consciousness). She illumines entirely all the thoughts.”

(RV 1-3-12 RLK)

यस्त्वा देवि सरस्वत्युपब्रूते धने हिते । इन्द्रं न वृत्रतूर्यं ॥५॥

“Divine Sarasvati, protect him engaged in conflict (with demons) for the sake of (divine) wealth, who glorifies you like Indra.” (RV 6-61-5 SB)

सा नो विश्वा अति दविषुः स्वसूरन्या ऋतावरी । अतन्नहेव सूर्यः ॥९॥

“Overcome all our (demon) adversaries, and bring to us her other water-laden sisters, as the ever-rolling sun (leads on) the days.” (RV 6-61-9 SB)

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

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“May Sarasvati, who has seven sisters, who is dearest amongst those dear to us, and is fully propitiate be ever adorable.” (RV 6-61-10 SB)

रुण्वः संदृष्टौ पितुमाँ इव क्षयौ भद्रा रुद्राणां मरुतामुपस्तुतिः ।

गोभिः ष्याम यशसो जनेष्वा सदा देवास इळया सचेमहि ॥११॥

“...O Gods, May we keep close to the goddess of revelation (Ila).” (RV 10-64-11 RLK)

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूर्तिः ।

तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥

“May Sarasvati make our thought effective. May goddess Ila and Bharati carry all to their goal. (May) the three goddesses sit on our altar seat, and guard our gapless house of refuge, by the self law of things.” (RV 2-3-8RLK)

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्यैर्भिर्ग्नः ।

सरस्वती सारस्वतेभिर्वाक्सो देवीर्बर्हिरेदं संदन्तु ॥८॥ \

“In unison Bharati with her muses of invocation. Ila with Gods and men, and Agni. Sarasvati with her powers of inspiration, (are) the three Goddesses. May they come in our front, and upon this seat of sacrifice.” (RV 7-2-8 RLK)

सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् ।

त्यं चिच्छन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

“Sarasvati, protect us; associated with the Maruts (soldiers of the Lord), and firm (of purpose), overcome our foe, whilst Indra slays the chief of the Shandikas (demon), defying him and confiding in his strength. (RV 2-30-8 SB)

विद्युद्रथा मरुतं ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः ।

सरस्वती शृणवन् यज्ञियासो धाता रयिं सहवीरं तुरासः ॥१३॥

“May the Maruts, whose cars are the lightning, who are armed with spears, resplendent, destroyers of foes, from whom the waters proceed, (who are) unresting and adorable, and may Sarasvati hear

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(my prayer); and may you (Maruts), speedy in your liberality, bestow (upon us) riches and good offspring.” (RV 3-54-13 SB)

When Maruts come along with Sarasvati, lightning strikes slantwise across the chest (by this the fort of Vrtrasura is loosened) and immediately Fire and Vayu awaken strongly within the body. Mother Sarasvati and Maruts standing behind her appear near the upper stomach area (just above navel) to the inner vision of yogi. The whole body will be purified by the fierce awakening of them.

Apri Suktas

The word Apri means to fill up. All Gods and Goddess mentioned above must be placed in their respective places within in our body from the mouth of Agni for Inner Agnihotra.

- Brhaspati must be placed in the cavity of the throat.
- Brahmanaspati must be placed in the face.
- Brahma must be awakened from the navel.
- Sarasvati must be placed just about 3 to 4 inches above from the navel.
- Mahi in the throat, Bharati in the beginning of the tongue and Ila in the eyebrow centre.
- Twashtri must be placed within the the Moon.

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Cause and Effect

Every Cause has its Effect; every Effect has its Cause; everything happens according to law; Chance is but a name for Law not recognized; there are many planes of causation but nothing escapes the Law. - The Kibalion

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Chapter 35: Heaven and Earth

“May Heaven and Earth extend to the gods this yajna. It is heaven-touching and all-achieving.”(RV 2-41-20 RLK)

We have read that Sun-Savitr is the one who created the heaven and earth. We have also read that Sun, heaven and earth is protected by Indra. Heaven and earth are our parents who give birth to all species including humans. Those who live on earth go to one of the seven heavens after death according to their deeds. Few remain on earth due to various reasons and the sinners are sent to hell that is under the earth.

It is only humans who are judged for their deeds. Animals and birds are not judged but they will be put to sleep after death. After a certain time period all those who have gone to different heavens and other places will take birth on earth to continue to evolve on earth. Now let us see what Rig-Veda tells us.

ते मा॒यि॒नो॑ म॒मिरे॑ सु॒प्रचे॑तसो जा॒मी स॒र्यो॑नी मिथु॒ना स॒मो॑कसा ।
नव्य॑नव्यं॒ तन्तु॑मा त॑न्वते दि॒वि सं॒मुद्रे॑ अ॒न्तः क्व॒वयः॑ सु॒दी॒तयः॑ ॥४॥

“The two sisters, born of same womb, always united and in the same abode, measure out their knowledge the conscious thinker. They, the seer with splendid light, weave out newer and newer wefts, in the heaven and the insides of the ocean.”(RV 1-159-4 RLK)

(Born of same womb: From the Sun. Newer wefts: new species are created in heaven and earth again and again. Conscious thinker: heaven and earth have their own mind and they are seer thinkers.)

तद् रा॒धो॑ अ॒द्य स॑वि॒तुर्वरे॑ण्यं व॒यं दे॒वस्य॑ प्र॒सवे॑ म॒नामहे॑ ।
अ॒स्मभ्यं॑ द्या॒वापृ॑थि॒वी सु॑चे॒तुना॑ र॒यिं ध॑त्तं वसु॒मन्तं॑ श॒त्त्वि॒नम् ॥५॥

“We meditate today, on the creations of the adorable god Savituh, and also on his achievements. May the conscious thinkers, heaven and

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earth, establish in us the opulent felicities in hundreds.” (RV 1-159-5 RLK)

ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥१॥

“The earth and the heaven bestow happiness on all. They are seers, full of Truth (*rtam*) and support the midworld. They, shining with perfect birth, have understanding,. Between them moves, the god, the brilliant Sun according to laws.” (RV 1-160-1 RLK)
(Earth, heaven and midworld: Prthvi, Dyu Loka and Antharisksha Loka.)

उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये ३ न रोदसी पिता यत् सीमभि रूपैरवासयत् ॥२॥

“They are far extending, great and separated. As father and mother they protect all beings. They are like two proud women, fair and form, since the father clothed them with beauty.” (RV 1-160-2 RLK)

ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजो अस्मे समिन्वतम् ॥५॥

“O heaven and earth, great in your greatness, being lauded, establish in us the vast hero-force and inspiration. May the strivers increase everyday. May the praiseworthy strength surround us.” (RV 1-160-5 RLK)

Goddess Earth

When Yajna Kunda (sacrificial pit) is placed on earth it becomes the navel of the earth, centre of the earth, end of the earth and heaven begins from above Yajna Kunda.

1. Brahma comes out of the navel of Virat Purusha.
2. Similarly Brahma comes out from the navel of our body
3. Similarly Brahma comes from below the yajna Kunda.

Sacrificial pit or Yajna Kunda represents the navel of the earth.

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।

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अ॒यं सोमो॑ वृ॒ष्णो॑ अ॒श्व॑स्य॒ रेतो॑ ब्र॒ह्मा॒यं वा॒चः प॑र॒मं व्यो॑म ॥३॥५॥

"This altar is the uttermost end of the earth; this sacrifice is the navel of the world; this Soma Juice is the fecundation power of the rain-shedding steed; this Brahma is the Supreme heaven of holy speech." (RV: 1-164-35 SB)

This mantra shows that Yajna Kunda is also the end of the earth and seven heavens extends up above Agni Kunda.

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Chapter 36: Rudra

“O Rudra, you are the best of what is born, in glory, the mightiest of the mighty, O wielder of Vajra. Carry us to the peace, the farther shore beyond. Ward off all attacks of the powers of evil.” (RV 2-33-3 RLK)

Rudra is the god who represents Sacrificial Pit. Rudra is born to Rodashi (heaven and earth). Therefore Rudra of Rig-Veda has got nothing to do with Shiva as Shaivites believe. As soon as Rudra is invoked in the Sacrificial Pit, Rudra descends along with the path way of light from heaven. This divine force encompass all around the field where Agnihotra or yajna is conducted. As fire is lit in the pit, he is called “Rudragni” (Sacrificial Pit with fire).

The word Rudra is derived from root ‘Rud’ which means ‘to cry’. He makes everyone to cry because of heat and smoke emanating from the Sacrificial Pit. The word is also interpreted as ‘Howler’ because Fire and air blowing make a typical sound like howling. Rudra is called ‘King of Physicians’ as he has all the medicine with him. He is also the father of Maruts who are the solders of Indra. Let us see some of the Rig-Vedic mantras on Rudra.

स इददानाय दभ्याय वृन्वञ्च्यवान्ः सूदैरमिमीत् वेदिम् ।
तूर्वयाणो गूर्तवचस्तम्ः क्षोदो न रेत इतऊति सिञ्चत् ॥२॥

“He (Rudra) bestowing on his worshippers the gift (of wealth) and the defeat (of their foes), casting down (the Asuras) with his weapons, has constructed the altar; rapid to movement, most fierce in speech, and shedding the procreative fluid like water around.” (RV 10-61-2 SB)

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इ॒मा रु॒द्राय॑ स्त्रि॒थर॑ध॒न्वने॑ गि॒रः क्षि॒प्रेष॑वे दे॒वाय॑ स्व॒धाव्न् ।

अषा॑व्हाय॒ सह॑मानाय॒ वे॒धसे॑ ति॒ग्मायु॑धाय॒ भर॑ता शु॒णोतु॑ नः ॥१॥

“Offer these praises to the divine Rudra, armed with the strong bow and fast flying arrows, the bestower of food, the invincible, the conqueror, the creator, the wielder of sharp weapons; may he hear our (praises).” (RV 7-46-1 SB)

या ते॑ दि॒द्युद॑व॒सृष्टा॑ दि॒वस्परि॑ ऋ॒मया॑ चर॒ति परि॑ सा वृ॒णक्तु॑ नः ।

स॒हस्रं॑ ते स्व॒पिवा॑त भेष॒जा मा न॑स्तो॒केषु॑ तन॒येषु॑ रीरिषः ॥३॥

“That brilliant force of yours which is loosed downwards from your heaven, and ranges on the earth, may it encompass us around. O easily dawning upon us, you have a thousand powers of healing; do not harm the things of our creation and things of our extending.” (RV 7-46-3 RLK)

यथा॑ नो॒ अदि॑तिः क॒र्त् प॑श्वे॒ नृभ्यो॑ यथा॒ गवे॑ । यथा॑ तो॒काय॑ रु॒द्रिय॑म् ॥२॥

“(What hymn shall we recite) that Aditi may obtain for us, for our cattle, men, our children, the medicament of Rudra.” (RV 1-43-2 SB)

यः शु॒क्र इ॒व सूर्यो॑ हि॒रण्य॑मि॒व रो॑चते । श्रे॒ष्ठो दे॒वानां॑ वसुः ॥५॥

“(Rudra) who shines like the brilliant sun, shines like gold; the highest and best (giver of home among) the Gods.” (RV 1-43-5 SB)

शं नः॑ क॒र्त्त्य॑र्व॒ते सु॒गं मेषा॑य॒ मेष्ये॑ । नृ॒भ्यो ना॑रि॒भ्यो ग॑वे ॥६॥

“(Rudra) bestows happiness (or does good to) on our horses, rams, ewes, men, women and cows.” (RV 1-43-6 SB)

Rudra not only represents Sacrificial Pit but he also protects our homes and all those dependent on the sacrificer including animals like cows or rams and ewes. Rudra resides in our house. He is called Vastupurusha (one who protects the home). Rudra said to be best among the *Vasus* (giver of home).

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If an house is constructed squarely then the center of the house is called “Brahma Sthana” (from where Brahma comes below the Yajnakunda). If a Sacrificial Pit is placed in the center of the house and the owner along with his wife performs Agnihotra daily; all Gods will come to the house to receive the oblation and protect those residing in the house.

The Principle of Gender

“Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifest on all planes.” –The Kybalion

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Chapter 37: Maruts (soldiers of Indra)

“Awaken to knowledge; they shine like star in the heaven. Producers of rain, you are resplendent like the sky. O Maruts, with golden light in your bosom (body), Rudra the showerer, created you, in the pure bosom of the Prishni.” (RV 2-34-2 RLK)

Maruts are soldiers of Indra and they play an important role in our redemption. They are born to Rudra and mother Prishni. The Maruts destroy the fort built by Vrtrasura by the power of their descent. When they come down upon the seeker, the heaven and earth shake violently within the body of a yogi.

Seven Heavens are present between Sun and the earth. Similarly the navel in our body represents earth and near the mid brain is present seventh heaven. As soon as Maruts descend upon the yogi, the whole body shakes as if some great power is holding him and shaking the body. Fire and Vayu also awaken forcefully within him. The yogi will be scared of their approach but eventually they help the yogi to advance in their path of immortality. Look at the Rig-Veda mantra;

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ् विश्वं स्वर्दृशे ॥५॥

“(Oh Sun) You rise opposite to Maruts, opposite to the men and opposite to the highest heaven that they may see.” (RV 1-50-5 SB) (Hear Devanam means Maruts because all Devatas are within the Sun except Maruts. Maruts and seventh heaven rises in front of Sun.)

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Maruts are sons of Rudra and Prishni. She is called the divine cow. Maruts are also the soldiers of the Supreme Lord whenever Indra goes to war against Demonic forces Maruts will be with him.

The fight between the Demons and Indra is happening within his devotees continuously. Indra slaughters the Demons and closes the pit of the nether world for a yogi. The awakening of Maruts is the true sign that we are proceeding ahead in the right path.

क ई व्यक्ता नरुः सनीळा रुद्रस्य मर्या अधु स्वश्वाः १

“Who are these souls that come suddenly to us and are in moment revealed?... Why are you riding hastily, O you great warriors of Rudra.” (RV 7-56-1 RLK)

मध्वौ वो नाम मारुतं यजत्राः प्र यज्ञेषु शर्वसा मदन्ति ।

ये रेजयन्ति रोदसी चिदुर्वी पिवन्त्युत्सं यदयासुरुग्राः ॥१॥

“You, by the name of Maruts, are sweet and are the lords of sacrifice. You make the wide heaven and earth tremble. You nourish the fountain. You who are pushiant move everywhere (*by force*). (7-57-1 RLK)

नैतावदन्ये मरुतो यथेमे भ्राजन्ते रुक्मैरायुधैस्तनूभिः ।

आ रोदसी विश्वपिशः पिशाणाः समानमञ्ज्यञ्जते शुभे कम् ॥३॥

“No other (god) is like these Maruts (in giving). They shine with goden weapons on their bodies. With their all pervading luster, they illumine the earth and heaven. They heighten their common luster for our good.” (RV7-57-3 RLK)

नि वो यामाय मानुषो दध उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥७॥

“The mortal provides a firm support for your gait, which is forceful and violent. Even the many-ridged mountain would give way.” (RV 1-37-7 RLK)

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(Worshipper has to sit in proper posture to avoid falling down on the ground. The mountains are the one built by demon king Vrtrasura around us.)

को वो वर्षिष्ठ आ नरो दिवश्च गमश्च धृतयः । यत्सीमन्तं न धनुथ ॥६॥

“O Heroes, who among you is the mightiest? You shake heaven and earth. You can shake everything like garments.” (RV 1-37-6 RLK)

बृहद्वयौ मघवद्भ्यो दधातु जुजौषन्निन्मुरुतः सुष्टुतिं नः ।

गतो नाध्वा वि तिराति जन्तुं प्र णः स्पर्हाभिरुतिभिस्तिरेत ॥३॥

“O Maruts rejoice in our perfect hymns. Establish the vast strength in us who are opulent. In your journey you do not harm the creatures in your path. You increase us with the protection of our desirables.” (RV 7 -58-3 RLK)

आदहं स्वधामनु पुनर्गर्भत्वमेरिरे । दधाना नाम यजियम् ॥४॥

“According to their own self-law, the Maruts **were born later**, upholding the sacrificial name.” (RV 1-6-4 RLK)

इन्द्रेण सं हि दक्षसे संजग्मानो अबिभ्युषा । मन्दू संमानवर्चसा ॥७॥

“You are seen, O Maruts, marching forth together with Indra who is not frightened, (both) rejoicing and of equal splendor.” (RV 1-6-7 SB)

Let us see their appearance through Rik mantras.

अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।

अग्निभाजसो विदयुतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययोः ॥११॥

“Maruts lances (gleam) upon your shoulders, anklets on your feet, golden cuirasses on your breast, and **pure (waters shine) in your chariots**; lightning blazing with fire glow in your hands, and golden tiaras (crown) are towering on your heads.” (RV 5-54-11SB)

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आ स्तुतासौ मरुतो विश्वं कृती अच्छा सूरिन्त्सर्वताता जिगात ।

ये न्स्त्वमनां शतिनौ वर्धयन्ति यूयं पात स्वस्तिभिः सदा नः ॥७॥

O Marut who are glorified, come to us the illumined seers, with your full protection in the all-forming labour (yajna). You by your own accord increase us by hundreds. Do you protect us always by states of happy beings.” (RV 7-57-7 RLK)

Maruts also come down along with Brhaspati, Brahmanaspati and Sarasvati to destroy the mountain built by demon Vrtrasura. While Sarasvati comes down with Maruts, a lightning strikes slantwise from the left side of the breast below the right chest to awaken the Sarasvati Nadi.

The Principle Rhythm

Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates. -The Kyballion

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Chapter 38: Rbhus; Humans who became Gods

“May Rbhu, Vibhva, Vaja and Indra, come in front of our yajna to establish the ecstasy in us. The goddess of understanding (Dishana) has established in us the morning drink of Soma-delight. The joy (of this drink) has joined us.” (RV 4-34-1 RLK)

The Rbhus (or Ribhus) are humans who have attained divinity by their askesis (tapas). Rbhus are divine artisans who fashion the path of immortality in man. Rbhus having obtained divinity by virtue of their actions and knowledge, these deities work to help man to attain divinity.

Rbhus are three brothers whose names are Ribhu, Vibhva and Vaja and upon their birth in humans, they create the path of immortality.

Middle Kundalini in the form of Serpent is made to come out of her skin in the form of Light/Jyothi. Middle Kundalini is called Aditi in Rig-Veda. But Aditi is called cow in Rig-Veda and cow is the outer skin of Aditi. It is Rbhus who make the Aditi come out of her skin.

आ मनीषामन्तरिक्षस्य नृभ्यः सुचेवं घृतं जुहवाम विदमना ।

तरणित्वा ये पितुरस्य सश्चिर ऋभवो वाजमरुहन् दिवो रजः ॥६॥

"O Rbhus. Separating the cow (Aditi) from its skin you have united the Mother (Aditi) with the calf (our soul)..." (RV 1-110-8 RLK)

यत् संवत्समभ्रुन् भासौ अस्यास्ताभिः शमीभिरमृतत्वमाशुः ॥४॥

"Keeping the cow safe, the Rbhus united her with the Jiva (soul). They completely fashioned the calf (endowing it) with strengths. They brought luster in all aspects of calf. By their acts they obtained immortality." (RV 4-33-4 RLK)

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Our Atma Jyothi does have less brightness in the begining but after blessings and vision of Aditi as Jyothi, the Atma Jyothi shines more brightly. Only by reading the works of Rbhus mentioned in Rig-Veda, can one understand their glory. Let us go straight to Rig-Veda mantras.

RV 1-20-1 RLK:

अयं देवाय जन्मने स्तोमो विप्रेभिरासया । अकारि रत्नधातमः ॥१॥

"To this Devatas who is born (in the seer) each the stoma is sung through the mouth of the seer, to establish the superb ecstasies (in man)."

य इन्द्राय वचोयुजां तत्क्षुर्मनसा हरी । शमीभिर्यजमांशत ॥२॥

"The Rbhus created mentally for Indra his pair of twany horses (called Hari) that yoke themselves at his command attained the sacrifice by their acts of skill." (RV 1-20-2 SB)

तक्षन् नासत्याभ्यां परिज्मानं सुखं रथम् । तक्षन् धेनुं संबुर्दुघाम् ॥३॥

"They constructed for the Nasatyas (Ashvins), an easy moving chariot which is capable of moving everywhere, and a cow that gives milk." (RV 1-20-3 SB)

(Ashvins gave the cow to a sage who was in need of milk.)

युवाना पितरा पुनः सत्यमन्त्रा ऋजुयवः । ऋभवो विष्ट्यक्रत ॥४॥

"The honest Rbhus repeating true prayers made (their) parents (heaven and earth) young again..." (RV 1-20-4 SB)

(All humans and animals are sons and daughters of heaven and earth. Heaven and earth are also present within us. Rbhus makes the heaven and earth in the body of a yogi to be constantly young. The body of the seer may become old but other subtle bodies will be young.

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उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् । अकर्त चतुरः पुनः ॥६॥

“Twashtri created one Chamasa bowl (for preparing Soma Juice),
Rbhus made one bowl into four bowl. (RV 1-20-6 SB)

अधारयन्त वह्नयो ऽभजन्त सुकृत्या । भागं देवेषु यज्ञियम् ॥८॥

"Rbhus by their skill in fashioning sacrificial utensils and their pious acts lived for ever or became immortal; they even obtained a share of the sacrifice along with the Gods." (RV 1-20-8 SB)

(So, Soma Juice, milk mixed with curd, utensils, Chamasa Bowl etc are all subtle and prepared in Inner Fire Sacrifice.)

अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः ।

वाजौ देवानामभवत् सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥९॥

“The Gods were pleased by their works. Which were luminous both in their mental power and the will power. Vaja became the doer of perfect actions for Gods, Ribhuksha (Rbhu) for Indra, and Vibhva for Varuna.” (RV 4-33-9 RLK)

Devatas don't allow humans to have Soma Juice along with them hence Rbhus are invoked and placed in the presence of Savitr in Surya Mandala (Sun). The Chamasa bowl, utensils and Soma Juice is prepared inside the Sun. It is Savitr who gave Rbhus the divinity and immortality for their action in preparing Soma Juice. Also remember that Soma Juice is prepared inside Sun.

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Chapter 39: Soma, the Divine Nectar

“O Soma, with you as companion, in your friendship, Indra set forth the waters flowing for human beings. He slew Ahi (Serpent/Leviathan Beast), he poured forth the seven streams. He opened the doors that were sealed.” (RV 4-28-1 RLK)

(Seven streams: Seven rivers flowing from seven chakras.)

Soma is an intoxicating drink enjoyed by the Gods. Gods performed “Soma Fire Sacrifice” extracted Soma from the Primordial Ocean and offered it to the Supreme Lord Indra. Indra after drinking Soma killed demon king Vrtrasura. Soma Juice is the food of the Gods. Whoever offers Soma to Indra and other Gods, they become friends of Gods. Indra and other Gods love Soma Juice more than anything else.

अध्वर्यवः पयसोधुर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम् ।

वेदाहमस्य निर्भृतं म एतद् दित्सन्तं भूयो यजतश्चिकेत ॥१०

O priests, fill Indra the nourisher fully with the Soma, just as the teats of the cow are full of milk. “(Indra declares) ‘only I know the secrets hidden in this Soma’ (RV 2-14-10 RLK)

This also means one has to learn “Inner Fire Sacrifice” to offer Soma to the Supreme Lord and all Gods. The Soma Rasa (Juice) is said to be tawny-hued/brown-hued like that of wine. It is a juice which gives the highest delight to the Gods. The intoxicating drink on earth may give headache, uncontrolled body action etc but Soma Juice will give only intoxication without any side effects.

We have read that Sweet Water flows upward and Salt & Bitter Waters flow downward. We have also read that Sweet Water

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contains pure water, milk, clarified butter, honey, Soma and all kinds of medicine. So, the sage has to extricate Soma from the Sweet Water and offer it to the Lord. There are two ways to prepare Soma and offer it to the Gods.

While performing Inner Fire Sacrifice, the Sweet Water flows upward within the body of a yogi. When Agnihotra is daily performed within the body of a yogi, Sweet Ocean flowing upwards appears like bright coloured water.

First method of extracting Soma Juice

There are two ways to prepare Soma Juice and offer it to Gods. Gods performed this method to extract Soma from the Primordial Ocean for killing the demonic king. Gods revealed me this method of obtaining Soma Juice.

The Sankalpa of performing the Soma Yaga by the process of Gods is a must. The Sun covered with darkness is present in the heart centre. Let us look at some of the Rig-Vedic verses.

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत् ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमल्पवन्ते ॥१०॥

“(Priests) address the pious praise,....convey this sacrifice to the Gods, (where at) the streams of Ghee with sweetness descend.” (RV 4-58-10 SB)

(When Sankalpa is made Gods co-operate with the yogi’s thought process.)

वयं नाम प्र ब्रवामा घृतस्याऽस्मिन् यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद् गौर एतत् ॥२॥

“We celebrate the name of Ghrīta (clarified butter) at this sacrifice, we offer it with adoration; (to Agni)” (RV 4-58-2 SB)

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एता अर्षन्ति हृदयात् समुद्राच्छतव्रजा रिपुणा नावचक्षे ।

घृतस्य धारा अभि चाकशीमि हिरण्ययो वेत्सो मध्य आसाम् ॥५॥

“These hundred channeled showers fall from the heart-delighting firmament (*towards Agni*), unobserved by the hostile (Ahi/Vrtrasura); I look upon these showers of Ghi (and behold) the golden Vetasa (Agni) in the midst of them.”

(RV 4-58-5 SB)

The above verses suggest that Ahi/Vrtrasura was not yet killed in the universe. Ahi the Leviathan Beast was sleeping around the mountain built around the universe. Ahi was sleeping hence he was not aware of the activities inside the mountain built by him.

सम्यक् संवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।

एते अर्षन्त्यूर्मयो घृतस्य मुगा इव क्षिपणोरीषमाणाः ॥६॥

“They flow uninterruptedly like pleasing rivers, purified by the mind that is seated in the heart; these streams of Ghi descend (upon the fire), like deer flying from the hunter.” (RV 4-58-6 SB)

(As soon as yogi makes the Sankalpa, the ghee starts pouring from all sides of the Dark Sun present in the chest and flows down to the Agni Kunda.)

सिन्धौरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति युहवाः ।

घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नुर्मिभिः पिन्वमानः ॥७॥

“The streams of Ghi fall copies, swift as the wind, and rapid as the waters of a river down a declivity, breaking through the confining banks, and hurrying on with their waves, like a high-spirited steed.”

(RV 4-58-7 SB)

कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।

यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते

“I contemplate these streams of Ghi as they flow from where the Soma is effused, where the sacrifice (is solemnized),....” (RV 4-58-9 SB)

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(Clarified butter fuels Agni and in turn the burnt Ghi moves towards the heart centre i.e. to the Dark Sun. Even when the Sun is covered in darkness, it is within the Sun the burnt Ghi is purified and turned into Soma droplets.)

समुद्रादुर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट् ।

घृतस्य नाम गुह्यं यदस्ति जिहवा देवानाममृतस्य नाभिः ॥१॥

“A honeyed wave climbs up from the ocean, and by means of this mounting wave, one attains entirely to immortality. That wave (or that Soma) is the secret name of the clarity. It is the tongue of the Gods; it is the nodes of the immortality.” (RV 4-58-1 RLK)

(Dark Sun releases little droplet of sweet flavoured Soma to upward into the hands of Indra in a golden bowl.)

The Gods followed this method to extract Soma Juice from the water. Brhaspati and Brahmanaspati were the priests who chanted the mantras in the Fire Sacrifice. Honeycomb of Soma droplets moves upwards, converge themselves and gets poured into the glass for Indra to drink.

Now I will explain how I prepared Soma Juice within me.

First yogi establishes Agni in the navel. The Sun is shining brightly in the heart centre of the yogi. The moment yogi makes Sankalpa to perform and extract Soma; Sun becomes Dark as if it is covered in darkness.

I have performed this Soma Yaga with Sun shining brightly within me in the chest but the moment the Soma Yaga process starts, the Sun becomes dark. This Sankalpa is very important; the ocean will be converted to Ghi (clarified Butter) by yogi's thought force.

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The Ghi (clarified butter of cow) flows downward from all around the dark Sun present in the heart. This Ghi flows downwards into Sacrificial Pit and the blazing Agni burns the ghi. The burnt Ghi goes upward towards dark Sun. This burnt ghi is purified inside the Sun and the honeycomb of delicious Soma droplets moves upward. The honeycomb of Soma droplets converge themselves for the offering to Indra in a golden bowl.

This method of extracting Soma Juice was performed by Gods for Indra to defeat Ahi, the Leviathan beast.

निर्गनयो रुरुचुर्निरु सूर्यो निः सोमं इन्द्रियो रसः ।

निर्न्तरिक्षादधमो महामहि कृषे तदिन्द्र पौंस्यम् ॥२०॥

“When you had expelled the mighty Ahi (Leviathan beast) from the firmament, then the fires blazed, the sun shone forth, the ambrosial Soma destined for Indra flowed out, and you, Indra did manifest your manhood.”

(RV 8-3-20 SB)

Second method of extracting Soma Juice

There is also another way of obtaining Soma Juice and offer them to Gods. This method gives a purest form of Soma Juice. Those who have advanced in the path of Inner Fire Sacrifice and Devatas manifest within them; they can follow this path. Gods love those who offer Soma Juice to them.

We have read earlier that Soma is present in the house of Twashtri. Moon is called the house of Twashtri. The Moon is present in the upper most part of the head in which Soma is present.

First, the Sankalpa (the decision to perform) to perform Soma Yaga must be made and the Sun should be placed in the seventh heaven by Anganyasa Karanyasa. The Moon is present over the Sun. The

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Moon is just above the Sun. The place where Sun and Moon meet, one observes small hairs on the Sun's head that filter the Soma juice.

Moon is milked like milking the cows to obtain Soma Juice. This raw Soma Juice is filtered by small hairs present in the head of Sun. This Soma Juice is milked and rubbed bright and pure by the ten sisters present inside the Sun. During the process of preparing Soma Juice the following Soma mantra should be chanted continuously.

सोम॑ यास्ते॑ मयो॒भुव॑ कृतयः॒ सन्ति॑ दा॒शुषे॑ । ताभिर्नो॑ऽविता भव ॥९॥

O Soma, with your increasings that create bliss in the giver. Become the preserver of our being. (RV 1-91-9 RLK)

इ॒मं य॒जमि॑दं वचो॑ जुजुषा॒ण उ॒पाग॑हि । सोम॒ त्वं नो॑ वृ॒धे भ॑व ॥१०॥

O Soma, come here to enjoy our yajna and our mantra. Make the (Soma juice) increase in us possible. (RV 1-91-10 RLK)

सोम॑ गी॒र्भिष्ट॑वा॒ वयं॑ वृ॒ध्यामो॑ वचो॒विदः॑ । सु॒मृ॒ळी॒को न॒ आ वि॑श ॥११॥

O Soma, by means of our lauds we increase you in us. You (make us) the knowers of mantra-s. O Gracious One, enter into us. (RV 1-91-11 RLK)

Yogi should milk the Moon with his hands. The juice is collected within the Sun in a bowl. Ten sisters rub the juice coming down from the Moon with their hands. Only their hands can be seen rubbing the juice.

As the ten sisters rub the Soma Juice, the juice shines brightly. The bright Soma Juice is then collected in another bowl and it is mixed with milk of Lord Bhaga present inside the Sun. The mixed juice is then grinded in grinding stone. Then the purest form of Soma Juice is filtered and collected in a vessel.

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All these activities happen within the Sun. The Soma Juice thus purified is stored in Kalasha (vessel). Soma, Lord of the Moon descends into the Kalasha and becomes one with Soma Juice. Soma Juice is offered to Gods in yajna. Soma Juice gives immense joy to Gods.

After preparing the Soma I used to take my Atma Jyothi inside the Sun, hold the Kalasha and pour to each God for drinking the Soma. From my personal experience the Gods preferred this method instead of offering through the sacrificial Agni.

Earlier I have followed this method of offering Soma Juice to Gods. This Soma offering takes about three hours hence I follow this method once in a while as I am unable to sit for long. However this method of extracting Soma Juice gives the best Soma Juice than the first method. Let us see few Rig-Vedic verses on this.

त्वां यजैरेवीवृध्न्पवमान् विधर्मणि । अथां नो वस्यंसस्कृधि ॥९॥

“Pure-dropping (Soma), they glorify you with the holy rites (yajna) for their own upholding; make us happy.” (RV 9-4-9 SB)

तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश । स्वसारः पार्यं द्विदि ॥७॥

“The ten sisters (ten brides- RLK) seize you with fingers in the sacrifice, (*and milk it*) “ (RV 9-1-7 SB)

पुनाति ते परिसुतं सोमं सूर्यस्य दुहिता । वारेण शश्वता तना ॥६॥

“The daughter of the Sun purifies your gushing streams through the eternal outstretched hair.” (RV 9-1-6 SB)

(This daughter represents boundary between Sun and Moon. The Sun appears to have dark boundary with short hair flying around like wave in the wind. This dark boundary of hair filters the Soma.)

तमीं हिन्वन्त्ययुवो धर्मन्ति बाकुरं दतिम् । त्रिधातुं वारुणं मधुं ॥८॥

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“The fingers press Soma, they squeeze it glittering like a water skin; its juice becomes threefold, enemy-averting.” (RV 9-1-8 SB)

एतमु त्वं दश क्षिपाँ मृजन्ति सप्त धीतयः । स्वायुधं मृदिन्तमम् ॥८॥

“The ten throwers (ten sisters) light rub him pure and bright ...” (RV 9-15-8 RLK)

स वह्निरप्सु दुष्टरौ मुज्यमानो गर्भस्त्योः । सोमश्चमूषु सीदति ॥६॥

“He is inviolate and the carrier of energies in the water. He is rubbed pure and bright by the hands. Then the Soma sits in the bowls.” (RV 9-20-6-RLK)

हस्तच्युतेभिरद्विभिः सुतं सोमं पुनीतन । मधावा धावता मधुं ॥५॥

“Purify the Soma which has been effused by the stones whirled by the hands; mix the sweet (milk) in the inebriating juice.” (RV 9-11-5 SB)

(Grinding stone is rotated and Lord Bhaga provides milk.)

परि सुवानो गिरिष्ठाः पवित्रे सोमो अक्षाः । मदेषु सर्वधा असि ॥१॥

“Soma is pressed out by being (placed) between the stones; (it) flows to the purifier.” (RV 9-18-1 RLK)

प्र पुनानस्य चेतसा सोमः पवित्रे अर्षति । क्रत्वा सधस्थमासदत् ॥४॥

“Being purified (by the flow through) strainer, Soma becomes conscious, and arrives at the yajna. He is seated in the world of session by his will-power.” (RV 9-16-4 RLK)

आ कुलशेषु धावति पवित्रे परि षिच्यते । उक्थैर्यज्ञेषु वर्धते ॥४॥

“It flows to the pitchers (Kalasha), it is poured out upon the straining-cloth, it is magnified at sacrifices by praises.” (RV 9-17-4 SB)

Soma flows from straining-cloth to Kalasha. During this process of extracting Soma Juice, Hymns of Soma should be sung by the yogi.

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यः सोमः कुलशेष्वँ अन्तः पुवित्रु आहितः । तमिन्दुः परि षस्वजे ॥५॥

“Indu has embraced that Soma which is collected in the ewers (straining-cloth) and has been passed through the filter.” (RV 9-12-5 SB) (Lord Soma enters the Kalasha filled with juice.)

इन्द्राय सोम पातवे मदायु परि षिच्यसे । मन्श्चिन्मनसुस्पतिः ॥८॥

“O Soma, you flow to be drunk by Indra, the lord of mind for giving him rapture. You are poured around the mind.” (RV 9-11-8 RLK)

तव विश्वं सृजोषसो देवासः पीतिमाशत । मदेषु सर्वधा असि ॥३॥

“All the Gods together pleased enjoy your drinking; you are the giver of all things to those who praise you.” (RV 9-18-3 SB)

पवमानु महि श्रवो गामश्वं रासि वीरवत् । सनां मेधां सना स्वः ॥९॥

“O flowing Soma, grant us the great inspired knowledge, the Ray-cows, the life-energies (horses) and the hero strengths. Give us the power of intelligence, and (the light of) the Sun world.” (RV 9-9-9 RLK)

Soma should be offered to Indra then to Vayu thereafter to other Gods with Sama hymns. If the Sama hymns are not sung while Gods are drinking, the Gods won't appreciate it. However I chant the same mantras I have learned for glorifying the Gods.

Third source of Soma Juice

There is also a third source from where Soma Juice and all other juices flow like a river. Yes, Indra's highest abode also contains Soma and other Rivers. Those who have achieved immortality and reside in the abode of Lord Indra can drink this Soma. All people can drink this Soma after the dissolution of this universe (Judgment Day) and when the souls go up to the Paradise of the Lord.

तदु प्रयक्षतममस्यु कर्म दुस्मस्यु चारुतममस्ति दंसः ।

उपहवरे यदुपरा अपिन्वन् मध्वर्णसो नदय १ श्चतस्रः ॥६॥

“This is the most worshipful work of the potent God, and also the most graceful work, that he set flow in the crooked place, the four

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rivers of the upper world whose streams are honey.” (RV 1-62-6 RLK)

When a person in the abode of Indra (Nandana Vana/Garden of Eden) and wishes to drink the juice, he need not go near to the streams. The streams itself will flow towards him as soon as he wishes to drink. As there is a stream of Soma in the abode of Indra, Lord can drink whenever he wants it.

Lord doesn't enjoy drinking it from the Soma River. However Indra enjoys the drink when offered by the fire sacrificer along with glorifying chants. Even if the fire Sacrificers have spread all over the earth, Indra will arrive at that place and time irrespective of invitation by many. Lord comes to each sacrificer by his intrinsic power and receives Soma Juice.

Normally Indra appears as Light/Flame for his devotees but if someone wishes to see the vision of Indra in human form, then that person has to perform Fire Sacrifice and offer Soma Juice. Then Indra will descend in human form to receive the offerings. Indra will go to each individual personally during the fire sacrifice and accept Soma Juice from them.

In his intoxicating state of drinking Soma, Lord defeats Ahi (Vrtrasura) and removes our darkness, fulfills all the wishes, gives bountiful riches to the sacrificer. After the death of the sacrificer, he would go to seventh heaven. But for achieving immortality, the sacrificer should learn the path which leads to the abode of Indra.

However when Indra is pleased with us he will guide us to the path of immortality. He will reveal knowledge one by one to his devotee. (Similarly Indra has revealed many secret of Rig-Veda to me.)

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Chapter 40: Reincarnation

Majority of the people do not believe in reincarnation but Rig-Veda clearly states beyond all doubts about rebirth of Jiva and joined by the soul with the first breath of the baby. Only a yogi can see different bodies present within the physical body. (We have already read the glory of Heaven and Earth.)

न वि जानामि यदिवेदमस्मिं निष्यः संनद्धो मनसा चरामि ।

यदा मार्गान् प्रथमजा ऋतस्यादिद् वाचो अश्नुवे भागमस्याः ॥३॥७॥

“I do not know if I am really this, a mystery am I. Bound, I move about with the mind. When the first born of truth comes to me, then I indeed attain a share of this Speech.” (RV 1-164-37 SB)

(First born of truth: Atma/Soul;

Bound: Jiva (Prana-Mind) is bound by the navel where Yupa Stambha begins.)

अपाङ् प्राडति स्वधया गृभीतो ऽमर्त्यो मर्त्येना सयोनिः ।

ता शश्वन्ता विष्चीना वियन्ता न्यश्न्यं चिक्युर्न नि चिक्युरन्यम् ॥३॥८॥

“The immortal, seized by its law of the nature, moves upward and downward The mortal and immortal are of the same sources. The two constantly go in separate ways. The humans become conscious of the one, the other they noted not.” (RV 1-164-38 SB)

(The mortal is Jiva and Immortal is Atma Jyothi. After the death of a physical body, Jiva goes to one of the seventh heaven and the divine subtle body with Atma goes to Virat Purusha. Even Indians don't have clarity on Atma Jyothi. Indians think that Atma is a spec of Brahman/Darkness.)

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First we must understand why seven heavens are created and the purpose of its creation. These heavens exist between earth and Sun. In fact Sun is present in front of the seventh heaven. **Seven heavens are also called Pitru-loka (Ancestral world)**. Who goes to these seven heavens? It is only Jiva who goes to one of the seven heavens after the death of a physical body. Hence Mortal Jiva and Immortal Atma Jyothi moves up and down and goes to different places.

सप्तसास्यासन्परिधयस्त्रिः सप्तसमिधः कृताः ।

देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥१५॥

“Seven were the enclosure of the sacrifice; thrice seven logs of fuel were prepared twenty one, when the Gods, celebrating the rite, bound Purusha as the victim (To a pillar).” (RV 10-90-15 SB)
(Here the Purusha is Atma and pillar is Yupa Stambha.)

The seven enclosures or coverings or bodies are as follows. We have already understood that we are Light beings called soul.

1. The first enclosure of the Atma Jyothi is the eight petal lotus.
2. Second enclosure is the causal body created by Indra.
3. Third enclosure is the subtle body which is the replica of Virat Purusha in whom all Gods and demons and three Kundalini Mothers are present.
4. Fourth enclosure is Mind body (Manomaya Sharira).
5. Fifth enclosure is the Pranic body (Pranamaya Sharira).
6. Sixth enclosure is the physical body. All other bodies are within this physical body. The physical body is the outer cover created by Sun-Savitru. (Jiva is Pranic body and Mind boy. (Jiva is also called Astral body)
7. Seventh enclosure is Virat Purusha himself.

(At the time of death by yogi the energy from all enclosures will be sucked inside Yupa Stambha for liberation. Ordinary people's Jiva and subtle body with Atma go separate ways.)

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So, the soul is bound by these bodies and tied to the pillar (Yupa Stambha). We have to break all these enclosures to go the abode of the Supreme Lord by his blessings. Others may have to wait till the dissolution of the universe to go to the presence of the Supreme Lord.

At the time of death, physical body dies and becomes one with the earth. The causal and subtle bodies are divine bodies hence they don't suffer for the sin committed by man. They go back to Virat Purusha. Then who gets the reward or punishment for the sin committed by man?

It is Jiva connected to physical body by silver cord. Pranamaya Sharira and Manomaya Sharira is part of Jiva that is judged and punished by the Gods. At the time of death the silver cord is cut. Jiva with 5 Pranas and mind goes to the presence of Yama for judgment or remains on earth or go to hell below the earth. This body is called 'Preta', ghost or departed spirit body of a person.

अ॒न॒च्छ॒ये तुर॑गा॒तु जी॒वमे॑ज॒दधु॑वं म॒ध्य आ प॑स्त्या॒नाम् ।

जी॒वो मृ॒तस्य॑ च॒रति॒ स्व॒धाभिर॑म॒र्त्यो म॒र्त्येना॒ सयो॑निः ॥३०॥

“In the midst of the abode, the Jiva (soul) lies breathing, swift-moving, stirring and firm (or fixed). By its own self law, the jiva moves with the death. Both mortals and immortals have same source.” (RV 1-164-30RLK)

(Jiva is mortal and Atma is immortal.)

य ई॑ च॒कार॒ न सो अ॒स्य वे॑द॒ य ई॑ द॒दर्श॑ हि॒रु॒गि॒न्नु तस्मा॑त् ।

स मा॒तुर्यो॑ना॒ परि॑वीतो अ॒न्तर्ब॑हु॒प्रजा॒ नि॒ऋ॒ति॒मा वि॑वेश ॥३२॥

“One who made the (body) does not comprehend it. One who seen it, from him it is hidden. He is enveloped in the womb of the mother. He is subjected to many births. He has entered the suffering.” (RV 1-164-32 RLK)

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द्यौर्म॑ पिता ज॑निता नाभिर॑त्र बन्धु॑र्म॒ माता पृथि॑वी म॒हीयम् ।

उ॒त्तानयो॑श्च॒न्वो॒ऽर्योनि॑रु॒न्तरत्रा॑ पिता दु॒हितु॑र्गर्भ॒माधात् ॥३३॥

“Heaven is my father; the wide earth is my mother. The navel is my connection to the two from whom I am born. Within the hollow of the two sheaths stretched upward, is the womb of the daughter (human-consciousness).” (RV 1-164-33 RLK)
(Heaven is also called Mother in other mantras.)

Everyone after death goes to one of the heavens and after sometime they come back to earth and take a new birth.

We have read that Supreme Lord is within us and watching every activity of the Jiva but the Lord is just a witness and he does not interfere in anything. Similarly Atma (Flame) too is watching every activity of the Jiva. All though the soul is divine, he identifies himself with the Jiva. He forgets that he is soul. The soul does not even know that Jiva is different from him.

Atma Jyothi with Divine Mind is not punished because even though he thinks he is enjoying or suffering; he was just a witness. A witness to a crime is not punished by even our courts. Atma is like a person watching a movie in the theatre and Jiva is like the cinema screen. After watching the movie a person is not punished for a crime committed on the screen.

It is Sun-Savitar and Adityas who create the physical body. The genetic materials of both parents produce the physical body of a child with mother's Prana inherent within it. We have read that cell or genetic material too is given birth by Divine Mother (Marthanda, the eighth son of Aditi). This child's Prana is like a clean slate or a new child with Prana without any information except for genetic information and the experiences of the womb.

After the birth of the child Casual and subtle body of previous birth that were with Virat Purusha enters the child at the time of first

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breath of the child. Jiva that was present in Ancestral world also enters the baby with the first breath. Our subtle body, a replica of Virat Purusha, who is also breathing, enters the physical body hence the child's physical body starts breathing.

Therefore with the first breath, causal, subtle bodies and Jiva enter the child's body and the child starts breathing. Physical body breaths air whereas subtle body breaths Prana.

अपाङ् प्राडति स्वधया गृभीतो ऽमर्त्यो मर्त्येना सयौनिः ।

ता शश्वन्ता विषुचीना वियन्ता न्यशन्यं चिक्युर्न नि चिक्युरन्यम् ॥३॥८॥

“The immortal, seized by its law of nature, moves upward and downward. The mortal and immortal are of the same source. The two constantly go in separate ways. The humans become conscious of the one, the other they noted not.” (RV 1-164-38 RLK)

(According to Pyramid religion, when we are about to be born “Ra” (Sun) God calls our secret name of the divine bodies and they join with the child birth.)

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Chapter 41: Yama, Lord of Judgment

*“May Yama desirous of the offering, accept profusely the offerings along with the fathers with whom he shares the joy. The ancient fathers are blissful, most opulent and make the gods drink Soma.”
(RV 10-15-8 RLK)*

Lord Yama is present in the Invisible Surya Mandala. The yogi sees Sun-Yama sphere (Mandal of Yama) in the navel and it is about the size of ½ an inch in diameter. Yama is called son of Vivasvan (Sun-Savitr).

At the time of death siver cord of Jiva is cut, a wormhole (Path of Light) is created to the Sun-Yama Mandala (Sphere) and the Jiva is attracted and travels through the wormhole to the presence of Yama where Jiva is judged for his actions on earth. After the judgment Jiva is sent to different heavens. Many people don't even go to Sun-Yama Mandala but remain on earth.

Now let us know about the seven heavens created by Sun-Savitar. Heaven and earth and physical body of all species including man is created by Sun-Savitar. Hence he is the Lord who rules us and heaven and earth. From the earth plane to the highest point of Sun are present seven heavens. These heavens are called Dyuloka.

Jewish scripture Hebrew 11-3 states: “By faith we understand that the universe was created by ‘The word of God’.”

What are the WORDS by which the universe and seven heavens are created?

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The universe and seven heavens are created by the WORDS of Sanskrit Bijaksharas (alphabets) by Kundalini Mothers and seven heavens were created by Vyahrutis uttered Sun-Savitr. Sun-Savitr created heaven and earth for the purpose of creation of physical body. Heavens are created with Vyahrutis “Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam”. These heavens appear like a grey (smoky) globe within the body of a yogi.

These heavens are grouped as lower, middle and upper heavens. The seventh heaven called Satyaloka is present in front of Sun-Savitar. The hell exists inside the earth. Only the cruel people go there, few people remain on the earth plane and such people don't even go to the presence of Yama. The solders of Yama deal with sinful persons. Lord Yama judges all humans and sends them to different heavens according to their deeds on earth.

Why do few people remain of earth plane?

It is the secret of the Gods (Deva Rahasya). Actually one cannot know the reason why few people's spirit body gets struck on earth. It may be because their last rite was not done properly or they may have strong desire to stay on earth or due to unnatural death such as wars, accidents or suicides etc. It all depends on our deeds on earth. We create our own path by our deeds.

The Sun rises opposite to seventh heaven and the first heaven is opposite to earth plane at 1-30 to 3-30 Pm. At that time Yama and invisible Surya Mandala (sphere of Sun) will be at the level of horizon. Our body is the replica of the universe hence Sun and seven heavens are present within us also. Here our navel represents earth. From the earth plane to the rib bone joint, lower heavens Bhuh, Bhuvah and Svah are present.

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The Middle heavens Mahah and Janah are present near the chest centre and just below Adam's apple. The Upper heavens Tapah and Satyam are present near eyebrow centre and on top of our head, near our mid brain.

Our earth and seven heavens are called Dyava-Prithvi. Dyu loka is also called Pitru-loka. **Jiva is the traveler between earth and Dyu Loka taking birth repeatedly.** Therefore those who have performed Fire Sacrifice or Gayatri mantra worship in their life and received the blessings of Gods, go to Satya Loka after their death. They will be seeing Gods and they will have good life in Satya Loka.

However the Seventh heaven does not give immortality hence they have to come down and be born again on earth. Once again the Sun-Savitar provides the physical body to spirit body; therefore he is called Prajapati (Lord of the people or Lord of species). We have read that each individual has secret name. Sun-Savitr calls their

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name and the person's Jiva and divine bodies come and enter the child along with the first breath. Let us see few verses in Rig-Veda.

तिस्रो द्यावः सवितुर्देवा उपस्थाँ एकां यमस्य भुवने विराषाट् ।

आणिं न रथ्यममृताधिं तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥६॥

“There are three heavens (three divisions in Dyuloka) two are in the proximity of the Savitar; the remaining one leads men to Yama's abode; the immortal stars depend upon Savitri as a car upon the pin of the axle. Let him who knows the greatness of Savitri say so.” (RV 1-35-6 SB)

(The word *Amrutadi* is interpreted as stars but I think it means Moon that showers nectar on plants and animals. Hence Amrutadi means Moon and planets that are under the control of Sun-Savitr.)

We have seen that Dyulokas are divided into three groups; the lower, middle and upper Dyuloka (heavens). Earth, middle and upper heavens are ruled by Sun-Savitar. It is because Sun-Savitar manifest in heart centre of the yogi and Gods reside inside the sphere of Sun (Surya mandala).

Yama rules the three lower heavens. He is called son of Vivasvan (Son of Sun) and it is he who gathers all mankind and other species upon their death. Yama's mansion or abode also appears like Sun. So Jiva acquires a luminous body (The Jiva in earth plane will have cold and stinking body.).

Let us understand Yama by studying the microcosm. The Sun-Savitar is present in the chest centre and the size of the Sun is about 1½ inch in size. Savitru and Adityas reside inside the Sun. Similarly there is also another Sun in the navel centre about the size of ½ inch. Yama manifest inside this small Sun. Adityas are also present inside this Sun whose radiance shines like Sun. Sun in the navel is smaller in size and born after Sun-Savitr hence he is called son of Vivasvan (Sun).

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This also means we have two Suns. But we see only one Sun in the sky. Why cannot we see the smaller Sun of Yama?

It is because Yama and his solar disc are invisible to mortals. Rig-Veda gives the following reasons.

त्वष्टां दुहित्रे वंहतुं कृणोतीतीदं विश्वं भुवन्नं समेति ।

यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥१॥

“Twasutri celebrates the marriage of his daughter; therefore the whole world is assembled; but the mother of Yama, newly married wife of the mighty Vivaswat, disappeared.” (RV 10-17-1SB)

अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सर्वर्णामददुर्विवस्वते ।

उताश्विनावभरदयत्तदासीदजहादु दवा मिथुना सर्णयूः ॥२॥

“The Gods concealing the immortal (Saranyu) for the sake of mortals and having formed a woman resembling her, gave her to Vivaswat. She bore the two Ashvins when this had happened, and then Saranyu gave birth to the two twins (Yama and Yami). (RV 10-17-2 SB) (Devas produce off springs by their will power.)

Therefore Yama and his mother Saranyu are invisible to mortals but only a yogi can see the solar disc of Yama. I have invoked the solar disc present in the navel.

Physical body perishes after the death and subtle and causal body along with Atma Jyothi goes back to its source Virat Purusha. Jiva is taken to the mansion of Yama after death.

Yama judges human being only after their death. Upon the death of human beings, they are brought to the presence of Yama by his solders. Varuna and Mitra, who document all deeds of the humans, present these records to Yama and he judges the humans accordingly. Yama punishes or rewards each individual according to their karmas. Let us look at few verses of Rig-Veda about our ancestral world.

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परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।

वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥१॥

“Worship with oblations Yama, king (of the Pitrus), son of Vivaswat, the aggregation of mankind, who conducts those who are virtuous over the earth, and opens to many path (of heaven).” (RV 10-14-1 SB) (Vivaswat: Sun-Savitr)

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्त्तवा उ ।

यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पृथ्या३ अनु स्वाः ॥२॥

“Yama, the chief (of all), know our well-being; this pasture no one can take from us. By the road by which our forefathers have gone, all who are born (proceed) along the paths they made for themselves.” (RV 10-14-2 SB)

(Many paths are seven heavens of Dyuloka and the abode of the Supreme Lord. We create our own path by our deeds. We ourselves can judge where we may go after death.)

उरूणासावसुत्पां उदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।

तावस्मभ्य दृशये सूर्याय पुनर्दातामसुमदयेह भद्रम् ॥१२॥

“The messengers of Yama, broad-nosed and of exceeding strength, and satiating themselves with the life (of mortals), hunt mankind; may they allow us this day a prosperous existence here, that we may look upon the Sun.”

(RV 10-14-12 SB)

(The sinners are dragged out of the body and taken to hell.)

(According to some of those who have had near death experience; after their death they come out of the body and float around their body observing the doctors and nurses treating them. Then all of a sudden they observe the bright light (Tunnel/Worm hole) above and they are attracted towards it. The Tunnel/Worm hole passes through the buildings. They are pulled towards it and when they go near it someone tells them that their time had not yet come and tells them to

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go back. Once again they are attracted towards their body, enter it and wake up from their state of death.

I have seen and experienced the tunnel/worm hole from Sun-Savitri coming through the buildings and connect with my heart.

This bright light, tunnel or worm hole leads to the abode of Yama where all mankind upon their death go for their judgment. Here Yama will judge everyone for their karmas and send them to different heavens. Upon our death we go to these heavens but the great sinners go to hell which is present below the earth.

Hell is present below the earth with blazing fire. If we observe our physical body, navel represents earth. We see undigested food, urine and faeces are present below the navel. Similarly the hell is present below the earth (inside). It is because our earth is also a Goddess who has heaven and hell within her. The highest point of mountain represents heaven hence Himalaya mountain range is called the abode of Gods. The lower place inside the earth represents hell.

According to some others who had this near death experience; suddenly a tunnel manifest below the earth blazing with fire. As the persons are pulled in, they see many people burning in this hell fire. The persons, who are being pulled in, cry out for the Lord for forgiveness and to give another chance for redeeming themselves. Then all of a sudden they come back to their body. Such people become pious after their experience. We can see these people experiences in YouTube videos.

This also shows that a tunnel manifest to different worlds and yogi can travel through this tunnel. When yogi invokes Sun-Savitri for worship, a tunnel/worm hole of bright light manifest and the path way connects with the yogi's chest. The building around the yogi does not block this subtle path way because it manifest in the space of Dyu Loka.)

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Chapter 42: Shraddha (Ancestral worship)

Everyone should perform Shraddha (Ancestral worship) once a year. It is compulsory duty of all humans. Man's nature of differentiating between Jews, Christians, Muslims or Hindus and Upper caste and lower caste or white skin or black skin is only on the earth but when one goes to Yama's region there is equality among all and judgment takes place without any partiality.

Rice balls mixed with sesame seeds, milk, curd, honey and sugar must be offered to our ancestors of three generations of father, his father and mother and their father and mother from the father side. Similarly rice balls should be offered to mother side also. It also should be offered to diseased relative, friends, teacher and destitutes.

We have seen Pitru-loka is as bright as afternoon Sun because Yama's abode is present within the invisible Sun. So the departed Jiva also acquires a luminous body. But on earth Preta/Ghost does not have luminous body and they have quality of coldness and smell of death.

प्रेहि प्रेहि पृथिभिः पूर्व्यभिर्यत्रां नः पूर्वं पितरः परेयुः ।

उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥७॥

“Depart, depart, by the former paths by which our forefathers have departed; there should you behold the two monarchs Yama and the divine Varuna rejoicing in the Swadha.” (RV 10-14-7 SB)

(The verse is speaking of the person on death bed)

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।

हित्वायावद्वयं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥८॥

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“Be united with Pitrus, with Yama and with the fulfillment of your wishes in the highest heaven; discarding iniquity, return to your abode, and unite yourself to a luminous body.” (RV 10-14-8 SB)

Yama will judge all human beings impartially after death. Those who have committed unforgivable sins are taken to Hell below the earth for punishment. These Jivas don't even go to the court of Yama. Those who are pious are taken to the upper heavens. Normal human beings go to lower heavens ruled by Yama. Therefore all those residing in all these heavens are our Pitrus (ancestors). Wherever our ancestors may be, they come down on “ancestral worship day” and receive our offerings.

This ancestral day may differ according to different religions. Those who are suffering in other worlds feel happy on receiving some respite and food. **The Pranic energy in the food is taken by them.** They bless their progeny on that day and when they are happy; their blessing will always be on us. Even Gods and the Supreme Lord will not bless those who do not perform ancestral rites.

Any person who wants to lead the path of Light should first take blessings from their ancestors. So the ancestral worship must be done with utmost reverence. Hence ancestral worship in India is called “Shraddha” which means “utmost reverence”. Family members who have assembled for Shraddha must devotedly wait upon the Pitrus. There should be no joking or chit chatting at the place of ancestral offerings.

उदीरतामवर उत्परांसु उन्मध्यमाः पितरः सोम्यासः ।

असुं य इयुरवृका ऋतजास्ते नोऽवन्तु पितरो हवेषु ॥१॥

“May the fathers in the lower realm, the middle realm and the upper realm partake our offerings. May they bestow Soma on us. May the ancient fathers, who know the truth and cannot be hurt (by hostiles), protect our offerings, and protect our lives. (RV 10-15-1 RLK)

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इदं यमस्य सादनं देवमानं यदुच्यते ।

Sइयमस्य धम्यते नाळीरयं गीर्भिः परिष्कृतः ॥७॥

“This is the house of Yama, called the mansion of the Gods; here he is glorified with hymnal songs.” (RV 10-135-7 RLK)
(Gods are present within the Sun similarly they are also present within the invisible Sun of Yama.)

For sinners Yama appears in terrible form and for pious people he appears in divine form. The killers of humanity are dragged out of the physical body and taken directly to hell by Yama’s assistants

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।

ये पार्थिवे रजस्य निषत्ता ये वा नूनं सुवृजनासु विक्षु ॥२॥

“Let this, our adoration be to-day addressed to those Pitrus our predecessors, to those our successors, who have departed (and present in the earth); to those who are seated in the terrestrial sphere, to those who present among opulent people.” (RV 10-15-2 SB)

उपहृताः पितरः सोम्यासौ बर्हिष्येषु निधिषु प्रियेषु ।

त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥५॥

“May the Pitrus who are entitled to the Soma come, when invoked by us, to the agreeable treasures connected with the sacred grass (Darba grass); let them here listen (to our praises), let them protect us.” (RV 10-15-5 SB)

आच्या जानु दक्षिणतो निषदयेमं यजमभि गृणीत् विश्वे ।

मा हिंसिष्ट पितरः केन चिन्नो यदव आगः पुरुषता कराम ॥६॥

“Having sat down on the right side with bended knee, you all accept this sacrifice. Harm us not, Pitrus, for any offence which through human (infirmary) we may have committed towards you.” (RV 10-15-6 SB)

Pitrus (ancestors) harm those who do not perform ancestor’s worship and offer oblations to them. Everyone must perform their ancestors worship at least once a year and offer them food. It is also performed

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on special occasion such as marriage, construction of house etc, to take the blessing of our ancestors for the success of our work.

Those who do not perform Pitru's worship would struggle for success and face many obstacles in their life. Such people would also go to lower worlds.

Therefore those who take birth in this creation of Sun-Savitar, for them there is reincarnation. Our physical body is born, grows and dies but the other bodies do not die but they go to the heavenly world according to our deeds.

“Both our Atma and God appear like Flame/Light. Our Atma has come out from the Flame/Light of the Lord. Does it mean we all are God?”

Although our Atma is similar to the Supreme Lord, both have similar quality and knowledge; yet one cannot compare Atma as equal to God. All our knowledge is hidden within and that needs to be explored. God's knowledge is unlimited, he is controlling the whole universe including all species and all creation. Hence one cannot compare our Atma as equal to God.”

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Chapter 43: Yoga; merging Atma with Paramatama

“The sages called the Hamsa the ally of those who are affrighted, abiding in the friendship of the waters of heaven; the wise have honoured with their praise Indra, who ceaselessly moves after the Anushtub.” (RV 10-124-9 SB)

(Sayanacharya and RL Kashyap have interpreted Hamsa as Sun because Sun is the Hamsa (Atma) of physical body but in my experience; the mantra Hamsa represent both Atma and Paramatma including Kundalini. In Kundalini Yoga and Vedic path Atma is moved to Muladhara Chakra or Yupa Stambha to make an entrance within.)

The word Yoga means ‘The union of Atma (soul) and Paramatma (Supreme Soul)’. Atma is called Hamsa and Paramatma is called Paramhamsa. Both are also compared to the birds in Rig-Veda.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥२०॥

“Two birds with graceful wings, close companions, embrace the same tree. Of them one eats the sweet fruit. The other, not eating, simply looks on, all the time.” (RV 12-164-20 RLK)

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥२१॥

The birds (souls) attain to the enjoyment of immortality, by the unceasing discoveries of knowledge, with the words vibrating in them. He, the master, protector of all the worlds, the wise thinker, has entered into me the immature one, (to make me perfect). (RV 1-164-21 RLK)

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यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वाद्वग्ने तन्नोन्नशद्यः पितरं न वेद ॥२२॥

“Two birds (soul) sit on the same tree eating the sweet Soma, it said that they taste the most sweet fruit, and spread the joy everywhere. The one who knows not the father will not get the joy.” (RV 1-164-22 RLK)

I am going to explain how I do Atma puja and achieve the union of Atma and Paramatma.

There is an eight petal lotus near the heart. The petals are represented by Sanskrit alphabets Ja, chha, cha, gnya, gha, ga, kha and ka i.e. the Sanskrit alphabets in reverse order from Ka to Ja. Within this lotus is present our Atma called Hamsa, the size of a thumb and the Flame is like a candle light burning in the windless place.

Just little above the eight petal lotus, there is a Bindu (point) shining brilliantly. This is an entrance to the cave of the heart in which Supreme Lord resides deep down. When one chants Om, this shining point opens in a circular fashion.

First I invoke eight petal lotus from the depression by chanting Om. Immediately lotus appears like a banana plain flower protruding downwards. I see Hamsa shining brilliantly within it.

Now I invoke Bindu above the lotus and concentrating on the Bindu, I chant Om. Immediately the Bindu opens in a circular fashion. When one sees inside the cave it appears dark. I invoke the Lord to come outside of the cave in the form of Flame/Light (or in human form). As soon as I invoke, Indra comes out in the form of Flame/Light, Once Indra comes out of the cave, I chant Om to close the cave.

Now coming down to eight petal lotus and concentrate on Hamsa I chant Om to pull up the eight petals upward to its original place.

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Immediately lotus petals pulled into the depression like a rope in the well is pulled up.

So, Bindu is the entrance of heart cave and depression is present below the Bindu, a place where eight petals protrude. After pulling the petals inwards to the depression, I see the two Flames. Top flame belongs to Supreme Lord and lower Flame is our Atma.

By chanting Om, I request the Supreme Lord to take my Atma into his Mandala. Then my Atma moves up towards Flame/Light of Indra and he extends his arms to pull me up. This way Atma and Paramatma are joined and I request the Lord to purify me of all drawbacks.

The difference between the two Flames is, Paramatma Flame can expand infinitely but our Atma doesn't grow in size. I request the Flame of Paramatma to grow in size about 6 inches and the Flame grows in size. I chant mantra to take my mind to enter within the Flame. As my mind enters inside the Flame/Light, I see Indra sitting on the Throne and golden rays are emitting from the body of Supreme Lord.

I stay in communion as long as possible and thereafter I take permission from Indra to conclude meditation. The reverse procedure is followed by me to conclude Atma Puja.

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Praman (Proof): Narayana sukta of Yajurveda

Verse 8: "Surrounded on all sides by a nerve currents, the lotus bud of the heart is suspended in an inverted position...."

Verse 11: "Brilliant like a streak of lightening set in the midst of the blue rain-bearing clouds, slender like the awn of a paddy grain, yellow (like gold) in colour, in subtlety comparable to the minute atom, glows splendid."

Verse 12: "In the middle of that, the Supreme Self dwells. This is ... the Absolute, the Autonomous being."

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Chapter 44: Ashvamedh Yaga (Vedic way of attaining liberation)

Tantra scriptures have given detailed methods of attaining Moksha/ liberation whereas Vedic scriptures have not mentioned anything about it. But Indian people believe that by devotion (Bhakti) one can attain liberation. However it is not possible to attain liberation by any kind of paths mentioned in the scriptures. Recall that Virat Purusha/ Cosmic Man is the seventh enclosure that won't allow anyone to escape.

Ashvamedha Yaga mentioned in Rig-Veda is nothing but the process of attaining liberation. In Ashvamedha Yaga mantras, Ashva is referred to Prana and the word Aja in the mantras means unborn Atma. Our body has three navels from where 72,000 nadis emanate throughout the body. The first criteria is to purify the 3x72,000 nadis by Pranayama. Thereafter Atma and Prana must be offered in Agnihotra (sacrifice). This process is called Ashvamedha Yaga.

I now explain the method of attaining liberation. First one must be able to perform Inner Agnihotra by placing Agni Kunda and Agni (sacrificial pit and Fire) in the navel, Sun-Savitr in the chest, All Gods (Vishvedevaaha Devatas) including Indra and Vishnu should be seated in their respective places. Atma (Aja) in eight petal lotus must be awakened in the chest. One must be able to offer Soma Juice to Devatas to please them and become friends of Gods.

When one has become proficient in Inner Agnihotra then the following method should be followed. Invoke Vayu and do Nadi Shodhana Pranayama to purify 3 Nabhi (navel) present in the navel.

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When one advances in inner journey one will be able to see 5 Pranas in their places and 3x72,000 nadis spread across from the navel. They must be purified with Pranayama.

(One Nabhi or navel belongs to Subtle Body (Sukshma Sharira), second Nabhi belongs to Karana Sharira and the third Nabhi belongs to physical body including Jiva. Jiva is attached to physical body.)

When nadis are purified then invoke Brhaspati and Brahmanaspati first in their respective places. Then place Agni Kunda and awaken Yupa Stambha (pole) that goes upward to the centre of the Moon. Twashtri is present inside the Moon.

The left nostril must be active for Pranayama and Agnihotra. If one is breathing through Sushumna, it is better. Awaken Atma Jyothi in eight petal lotus. By Pranayama fill 3 Nadi Khanda and 3x72, 000 nadis with Prana. When the nadis are filled with Prana then the Prana inside the subtle nadis expands. One can feel the body expanding and it is the sure sign of purified nadis.

Once the body is filled with Prana, awaken Agni that is present in seven rivers and place him in the Yajnakunda. Then invoke Vayu surrounding the whole universe. He descends within us in human form.

Now do Ashvini Mudra to lift Apana Vayu to the navel. As the Apana Vayu is moving towards navel, bring Prana Vayu present in the chest to the navel with dropping shoulders like action. As the Prana and Apana Vayu are moving to the navel centre, chant "Hamsa Soham". With this mantra Atma Jyothi also comes down to the navel.

(If one awakens Agni prior to filling the nadis with Prana, Agni will disturb the act of breathing Prana.)

When Atma comes down to the Yajnakunda blazing with Agni,

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move it towards the bottom of Yupa Stambha. When Atma stands at the entrance of Yupa Stambha, chant "Hum Hamsa Soham" then Atma moves into the Yupa Stambha. Now chant Soham to move 5 Pranas inside the Yupa Stambha. Once five Pranas are moved inside the Yupa Stambha, chant Soham mantra to move Agni and Vayu into the Yupa Stambha.

Now concentrate on Prana present in the 3x72,000 nadis, move them to the navel and make them enter Yupa Stambha with Soham mantra. Then awaken Jiva attached to physical body with a silver cord and make it enter Yupa Stambha with Soham mantra. Chant '*I am*', then *I am appears like a person* (that may belong to Atma Jyothi. Those who do mental worship can see the body of Atma) make it enter Yupa Stambha. Then make the vibration (spandana) of prana to enter Yupa Stambha by Soham mantra.

Atma, Agni-Vayu, 5 Pranas and Jiva travels up through the Yupa Stambha towards the Moon present on top of the head. Once Atma comes upto Moon, chant Soham to make all of them merge with Atma one by one. When all of them merge within Atma, suddenly the body becomes dark. Now enter inside the centre point of the Moon by chanting Soham.

As Atma Jyothi moves inside the Moon, yogi will see Twashtri sitting on the Throne here. Be in communion with him for some time. Later ask permission to go upwards. After Twashtri gives permission, move Atma upwards by Soham mantra. As Hamsa moves upward, now shift attention on top of the Moon and chant Om mantra to open the Brahmakapala. As one chants, Brahmakapala will open like a pomegranate that is opened with four slits.

Now within the Brahmakapala one will see the square base and Pyramid triangle with its apex upwards. (See article on Egyptian Pyramid in Part III) Atma come up and settle in the centre of the

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Pyramid triangle. Five Pranas, Agni, Vayu and Jiva will be within the Atma Jyothi.

Now chant Om and state “Pindanda is same as Brahmanda” (microcosm is same as macrocosm). Immediately both will become one and the Supreme Lord will be on top of our head. Meditate inside the Pyramid triangle. The vibration (spandana) will try to lift Pyramidion to break open the Brahma Bindu. Brahma Bindu appears like small bridge whose width is very minute like the size of a split hair and the length of it is about half an inch.

Ealier I used to awaken Universal Yupa Stambha and meditate on the Lord present on top of the universe but the distance between microcosm and macrocosm was too far to see the Lord clearly. Then one day I had a thought to chant the above statement that made both microcosm and macrocosm is really similar and that statement made me to have clear vision of Indra as he descends on top of my head.

The spandana (vibration) will be pushing the top of Brahmaandra (Pyramidion). Keep practicing it daily. The energy of the whole body will be present within the Pyramid triangle. The physical body will become cold and dark as the silver cord of Jiva sucks all energy from Jnanendriyas and Karmendriyas. The Breath also will be sucked up through the spinal cord.

After meditating according to one’s capacity take permission from the Supreme Lord to conclude the meditation, Once again bring down Atma and everyone who is within the Flame to the centre of the Moon by ‘Hum Hamsa Soham’ mantra. As the Atma Jyothi moves down within in the Moon, concentrate on top of the Moon, chant Om to close down Brahmakapala and it will close down.

Once again be in communion with Twashtri. After some time once again take permission from Twastri and come back to the bottom of the Yupa Stambha. As atma comes down, Moon rays or rays like

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cloud in the colour of the Moon flows down through the Yupa Stambha and fill the body. Let all those merged in Atma to become separate.

Slowly Atma, five Pranas, Agni, Vayu, Jiva and Prana Vayu come down at the bottom of the Yupa Stambha. Chant “Hum Hamsah Soham” to come out of Yupa Stambha. When everyone has come out of Yupa Stambha, first request Atma Jyothi to come to its original place. Then Atma comes and enters the eight petal lotus.

Now request every tatvas to go to their respective places by chanting Soham and touching the heart centre. Prana comes to heart centre, Apana to the pubic region and other Vayus to their respective places. Jiva goes back to the physical body and become one with it. Once again Agni starts blazing in Agnikunda. Moon clouds fill the whole body. Take permission from Agni to conclude meditation and request him to calm down. Thereafter do three Pranayamas to fill the 3x72,000 nadis present within and then conclude the meditation.

At the time of death, one should chant Om to awaken Udana Vayu and also request Agni and Vayu to become an active force to break open the Pyramid. As the pressure builds within the Pyramid, chant “Hum Hamsah” to make an exit. Then Atma will break open the Brahmaandra (Pyramedion) and go directly to the court of Indra who is above the head.

I think I have revealed all that I know of Ashvamedha Yaga, the way of awakening of Devatas and the way of attaining liberation through the path of Rig-Veda.

a) Ashvamedha Yaga Mantras

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Ashva the steed is the standard symbol for *life-energy* or life power *Prana* both inside the human and in the cosmos. *Ashva* means Prana and *Medha* means offerings. – RLK

यन्निर्णिजा रेकर्णसा प्रावृतस्य राति गृभीतां मुखतो नयन्ति ।

सुप्राङ्जो मेम्यद् विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥२॥

“On being purified, the life-force with golden luster (rekshna) completely covered by the physical body is held and lead (nayanti) in front with easy gait and with the appropriate sound, by the unborn life-soul (aja) with universal form. It goes straight to the dear stronghold of Indra and Pushan.” (RV 1-162-2 RLK)

(As one advances in Agnihotra, the Vayu attains golden luster.

Suprang-ajo: RLK has interpreted as life force but Aja means unborn i.e. Atma with golden luster. Aja goes straight up along with the life force to Indra upon breaking open the Pyramid triangle present in the Brahmakapala)

यद्वध्यमुदरस्यापवाति य आमस्य कृविषो गन्धो अस्ति ।

सुकृता तच्छमितारः कृण्वन्तु मेधं शृतपाकं पचन्तु ॥१०॥

Let the skilled workers remove, the food undigested that comes from the belly, and the bad odour arising out of the raw food. Let the digestive powers digest the well cooked food. (RV 1-162-10 RLK)
(Physical body and bowl must be clean before doing Ashvamedha Yaga.)

मा त्वां तपत् प्रिय आत्मापियन्तं मा स्वधितिस्तन्व १ आ तिष्ठिपते ।

मा ते गृध्नुरविशस्तातिहायं छिद्रा गात्राण्यसिन्ना मिथू कः ॥२०॥

Let not your body be subjected to excessive heat as your dear subtle body goes to the Gods. Let not the forceful incoming breath cause you wrongly. May not the limbs be mangled by the force (of breathing), in inappropriate places, in appropriate ways. (RV 1-162-20 RLK)

(Don't do Pranayama or meditation when the right nostril is active as it increases heat in the body. If the Prana is moving through

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Sushumna then it is ok. One should not make Prana enter Yupa Stambha forcefully. It may cause cramps etc.)

एष च्छागः पुरो अश्वेन वाजिनां पूष्णो भागो नीयते विश्वदेव्यः ।

अभिप्रियं यत्पुरोळाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥३॥

“This mighty life-force (Atma) goes covered first, as the portion of the nourisher Pushan, who leads all the powers. Twastr accepts the life-force with love like offerings. (He) makes it full of delight, ready for happy revelations.” (RV 1-162-3 RLK)
(Atma and Prana along with five Pranas and Agni-Vayu should be led through Yupa Stambha. Twastr is present within the Moon at the top of the head.)

यद्धविष्यमृतुशो देवयानं निर्मानुषाः पर्यश्वं नयन्ति ।

अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥४॥

Men lead the steed in three stages, in the path of Gods as an offering, in the order and time of the truth. The supreme share goes to Pushan. The unborn (life-soul) announces the sacrifice to Gods. (RV 162-4 RLK)

(First stage: learning inner Agnihotra and awakening Aja (atma) tied to Yupa Stambha.

Second stage: learning to lead Atma and Prana through the Yupa Stambha.

The third stage: attaining liberation by breaking open the Pyramedion of the Pyramid.)

होताध्वर्युरावया अग्निमिन्धो गावगाभ उत शंस्ता सुविप्रः ।

तेन यजेन स्वर्कृतेन स्विष्टेन वक्षणा आ पूणध्वम् ॥५॥

(May the) Hotr, Adhvaryu, offerer, fire-kindler, holder of the pressing stone, reciter, the illumined one, (make) this sacrifice well-prepared and well performed. The energy channels are filed completely (by Prana). (RV 1-162-5)

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निक्रमणं निषदनं विवर्तनं यच्च पड्बीशमवतः ।

यच्च पपौ यच्च घासिं जघासु सर्वा ता ते अपि देवेष्वस्तु ॥१४॥

“May the gods control all the (operations) (such as), the beginning stage, the sitting stage, the returning stage, the fastenings of the steed, What food it has eaten, what it has drunk.” RV 1-162-14 RLK

न वा उ एतन्मियसे न रिष्यसि देवाँ इदेषि पृथिभिः सुगेभिः ।

हरी ते युञ्जा पृषती अभूतामुपास्थाद् वाजी धुरि रासभस्य ॥२१॥

You do not die, indeed. You are not injured. On easy paths you go to the Gods. The horses, the dappled ones, are yoked (with you). The steed has stood under the yoke of the One, shining with the essences. (There are no dangers such as the one yogi faces in Kundalini Yoga. The path of Rig-Veda is the safest and easiest path.)
(RV 1-162-21 RLK)

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ उत विश्वापुषं रयिम् ।

अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वौ वनतां हविष्मान् ॥२२॥

“May the strong Prana grant us the auspicious knowledge, the excellent energy, successors and attendants, nourishing forces and felicities. May Aditi confer on us sinlessness. May the Prana, rich in offering, gain for us the heroic powers.” (RV 1-162-22)

b) Liberation through Sarasvati Nadi

One can attain liberation by awakening Sarasvati Nadi. When I first invoked Sarasvati Bijakshara in 1990, immediately thunder and lightning struck across the chest and Agni and Vayu rose very powerfully. Along with it I saw a minute nadi, the size of a hair shining like lightening, diagonally across from tip of the left breast and going downward below the right breast.

The Secret of Rig-Veda

After the blessings of Indra in 2011, I was guided through intuition to understand the importance of Sarasvati Nadi. I always followed my inner urge; call it intuition or something else.

One day while in meditation on Sarasvati and Sarasvati Nadi, I chanted Om to make it straight. Immediately the Sarasvati Nadi became straight that stood upon the Agnikunda in the navel. I chanted Om mantra to make the Sarasvati Nadi extend upwards. Then I observed the bottom end of the Sarasvati Nadi split into four sections that stood outside the Agnikunda and the other end extended beyond the forehead to the top of the head.

Thereafter I moved my Atma Jyothi present inside the eight petal lotus along with five Pranas and all the Gods through the Sarasvati Nadi and went to the top of the head where Brahma Randra is present. I meditated for a while and once again led them back by the same process. Atma, Prana and all Devats came out of Saravati Nadi and took there position as before.

If someone wants to make an exit at the time of death, he may chant “Hum Hamsa” mantra or ‘Hum” mantra repeatedly to make exit from the body through Brahma Randra.

*“**Hamsa Soham** is the first mantra uttered by Kundalini Mother to make an entry into Vayu from the Darkness covering Vayu and Salila/ Ocean. Similarly **Hamsa Soham** is the last mantra to be chanted before leaving the body.”*

Om Shantih, Shantih, Shantihi
