

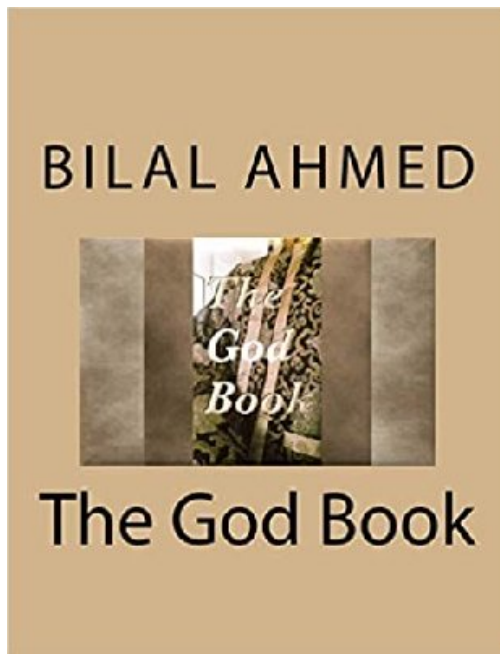
The God Book

Subtitle: Vedas

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Through sadhana, spiritual practices, deep understanding of food, vegan, and also hydration, the whole universe opens up to us. This was done in the past, by the ancient rishis. The vedic scriptures, especially Rig Veda, which is the heart of all the Hindu scriptures, define a path towards enlightenment. The great god Indra, who has had many previous incarnations, work through chakras, kundalini, and after much purification, gains Agni, within himself. With the proper blessings of the ancient masters, the rishis, the new Dawn opens up. There are many creation gods, Prithvi: earth, Varuna: water, Mitra: fire and Vayu: air, that are the key elements, associated with the first four chakras. From deep practice, anahata nada, which is the sound of silence opens up. This is the sound of God, the ultimate within our body. The seven chakras, the seven rivers, are a mystery to human beings. However, through practice, great understanding can be developed. Indra and Agni, predicts the great dawn, which is upon us. The great dawn is also associated with Soma, the elixir, for the enjoyments and sacrifice, and Usha, the birth of the divine female. All this happens, by the grace of Saraswati, the divine mother. This book is for the advanced practitioners of Yoga, to reach enlightenment. Many scriptures are translated in English, previously available for a select few. Chanting the names of the divine births, have a profound effect on a human being, in our current reincarnation. Other books by the author: The Secret Book and The Sacred Book, available on Amazon and Lulu. These two books are essential to develop deep spiritual practices, pure sadhana, in light of the gurus. Jnana yoga, which is the knowledge aspect of yoga is defined through these books, which includes various scriptures, from all religions. May your journey be blessed.



Chapter: Divide and Conquer Startup Investment Strategy

Entrepreneur or Venture Capitalist? The real investors into the economy is not the venture capitalists, but the entrepreneurs. Venture capitalists and angel investors give money to some early startups, however they take too much of the equity and the control. Even though the VCs claim to be know-it-all, the fact is that it's not true. The bad venture capitalists vampire the brilliant entrepreneur, mold them to where they want them to be. However, an entrepreneur in their minds is below them, hence they never will give the respect of brilliance. If you ever questioned their brilliance, chances are they will show you the number of startups they have invested in. Investment Strategies: The venture capitalists invests in a whole bunch of startups. Usually, they are following the herd, where most of the other investors are investing. They don't have time to do thorough due diligence, hence they follow a pattern of negation. Negate everything. In Hindu Vedanta, this pattern is nothing new. Neti Neti - Not this, not this. The venture capitalists try to get to the early stages of startups, preferably seed stage. This is where the most bang for the buck is. Recently, I am seeing investors that invested in early stage startups. One of the startup went public, e.g. IPO, however since then, they have created incubators for a volume of deals. It turns out all their deals failed, so now they are waiting for the lockdown period to be over on the IPO company, so they can sell that stock, and cover their losses. This means the incubator with hundreds of startups didn't perform well. So the investor had to go into own pocket to cover the losses and save the incubator from dying. Divide and Conquer: The divide and conquer is a computer science algorithm which is full suited to solve this problem. Take a sample of ten startups, and invest evenly. The ones that perform well, double down. Make sure to spend lots of time with these startups. Startups are not magically created, they need to be build. The Twitter founders had angel investors, that sat with them through, helped build the business. There was passion there, that still exists. Take for example Chris Sacca, who was the earliest angel investor to the founders. Divide and Conquer: The divide and conquer is a computer science algorithm which is full suited to solve this problem. Take a sample of ten startups, and invest evenly. The ones that perform well, double down. Make sure to spend lots of time with these startups. Startups are not magically created, they need to be build. The

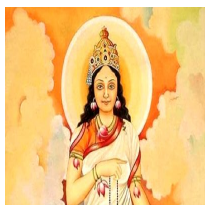
Twitter founders had angel investors, that sat with them through, helped build the business. There was passion there, that still exists. Take for example Chris Sacca, who was the earliest angel investor to the founders. Measuring Growth: Measuring growth is not an automatic formula and it needs to be studied. If the startup is truly disruptive, the model needs to be analyzed thoroughly because it wasn't done before. If the idea was already there, then that means there are copy cats, that are just stealing them from the other founders that initially came up with idea. The loss is never to the founding team, rather the copy cats because they get stuck, after reaching any level of success. They freeze, not knowing what to do next. The venture capitalist copy master is more than eager to provide quick answers, just to make self look good. In due time, the startup dies.



Chapter: Usha - The Divine Dawn - The Female - Earth - Universe Mother - Source Soul

Hymns: Dawn, richly stored with substance, conscious cleave to the affirmation of him who expresses thee, O thou of the plenitudes. Goddess, ancient, yet ever young thou move many thoughtful, following the law of thy activities, O bearer of every boon. Dawn divine, shine out immortal in thy car of happy light, sending forth the pleasant voices of the truth. May steeds well guided bear thee here who are golden brilliant of hue and wide their might. Dawn, confronting all the worlds thou stand high uplifted and art their perception of Immortality; do thou move over them like a wheel, O new Day, traveling over an equal field. Dawn in her plenitude like one that lets fall from her a sewn robe moves, the bride of the bliss; creating Swar, perfect in her working, perfect in her enjoying, she widens from the extremity of Heaven over the earth. Meet ye the Dawn as she shines wide towards you and with surrender bring forward your complete energy. Exalted in heaven is the force to which she rises, establishing the sweetness; she makes the luminous worlds to shine forth and is a vision of felicity. By heaven's illumining, one perceive her a bearer of the truth and rapturous she comes with its varied light into the two firmaments. From Dawn as she approaches shine out of thee, O Agni, thou seek and attainment to the substance of delight. Putting forth his impulsions in the foundation of the truth, in the foundation of the dawns, their lord enters the vastness of the firmaments. Vast the wisdom of Varuna, of Mitra, as in a happy brightness, orders multitudinously the Light. Translation: Surya and Savitri, in their task of illumination, follows the progress of The Dawn. The movements of the mind, growing conscious, brilliant by the bright powers of the continuous Dawns. The vedic Usha, daughter of the Heaven as always the same function. She is the medium of the awakening, the activity and the growth of the other gods; she is the first condition of the vedic realization. By her increasing illumination, the whole nature of man is clarified; through her, he, Indra, arrives at the Truth, through her, he enjoys the Beatitude. The divine dawn of the Rishis, the divine light throwing off veil after veil, revealing the luminous godhead. In that light the Work is done, the sacrifice offered, and its desirable fruits gathered by humanity. The things as their source, the possessor and the witness, Usha is to occupy the revealing thought, rock on the shore of her

substance; she has all the plenitudes. Many are the thoughts she bring in that motion, all supreme boons, the boons of the Ananda, the blessings of the divine existence, are in her hands. She is ancient and eternal, the dawn of the Light that was from the beginning, in her coming she is ever young and fresh to the soul that receives her. She in human beings, bringing out the powers or the voices of truth and enjoyment, for it is not the chariot of her movement, a car at once of light and of happiness. The lunar deity Soma is associated with her, bringing ananda and amrta, luminous and blissful. All the horses that bring her, must be perfectly controlled, golden, bright in hue, with the ideal knowledge, concentrated luminousness, concentrated force, confronting all worlds, a universal being, mind, vitality and physical consciousness. She stands uplifted over them on our heights above mind, in the highest heaven, as the perception of immortality or of the immortal, all blissful godhead. Harmonized and equalized activities, like a wheel moving smoothly over a level field; for they now, their diversities and discords removed, offer no obstacles to that equal motion. She wore the garment, as the wife of the lover, the energy all blissful Lord, with the felicity, in her revelations of Swar, herself over the physical consciousness, many female deities pretend to be her, but only Usha has that seat. Only by submission, one can reach her, fully energized completeness. A seat for her sacrificial activities. Her elevation of him to the full force of the light, her pouring of the Ananda, Amrita, the Soma, the bliss of the immortal into the mental and bodily existence. She rises into the full force and mass of the light, and from those pure and high levels, she establishes the sweetness, the honey of Soma. She makes to shine out the seven luminous worlds; she is then or she brings with her the beatific vision. By the effectual illuminations of the pure mentality, through the realizing word, she is perceived as the bearer of truth, and with the truth she entered from the world above mind, full of the delight, in a varied play of her multiple thought and activity, into the mental and bodily consciousness, those established limits between man's action moves. It is from her, as she comes thus richly laden, that Agni, the divine force laboring here in body and mind to uplift the mortal, prays for and attains to the Soma, the wine of the Beatitude, the delightful substance. Auro Bindu and the mother had such relationship, the likes of Indra and Usha. She is vast as Mitra, the sun energy, vast as Varuna, the water energy.



Chapter: A Vedic Hymn to the Fire

Hymns: Other flames are only branches of thy stock, O Fire. All the immortals take in thee their rapturous joy. O universal Godhead, thou art the naval knot of the earths and their inhabitants; all men born thou control and support like a pillar. The Flame is the head of heaven and the naval of the earth, and he is the power that moves at work in the two worlds. O Vaishwanara, the gods through thee to birth a god to be a light of Aryan man. As the firm rays sit steadfast in the Sun (Surya Sivananda), all treasures have been placed in the universal godhead and flame. King art thou of all the riches that are in the growths of the earth and the hills, and the waters, and all the riches that are men and women. Heaven and Earth grow as if vaster worlds to the Son. He is the priest of our sacrifice and sings our words even as might a man or woman of discerning skill. To

Vaishwanara (soul god), for this most strong god who brings with him the light of the sun world, its many mighty waters because his strength is of the truth. O Universal godhead, O knower of all things born, thy excess of greatness overflows even the Great Heaven. Thou art the king of the toiling human beings, and by battle mad the supreme good for the gods. This is the universal godhead who by his greatness labors in all the people, the luster master of sacrifice, the Flame with his hundred treasures. This is he who has the word of the Truth.



Chapter: Vishnu - Godhead - Blue Energy - Sound of Silence

Hymns: Of Vishnu, the preserver of knowledge, now I declare the mighty works, who has measured out the earthly worlds, and that higher seat of our self accomplishing he supports, he the wide moving, in the threefold steps of his universal movement. That Vishnu affirms on high by his mightiness and he like a terrible Lion that ranges in the difficult places, yea, his lair is on the mountain tops, he in whose three wide movements, all the worlds find their dwelling place. Let our strength and our thought go forward to Vishnu, the all pervading, the wide moving Bull whose dwelling place is on the mountains, he who being One has measured all this long, and far extending seat of our self accomplishing by only three to his strides. He, whose three steps are full of the happy wine and they perish not, but have ecstasy by the self harmony of their nature; yea, he being One, that holds the triple principle, and the earth and heaven also, even all the worlds. May I attain to and enjoy that goal of his movement, the Delight, where souls that seek the godhead have the raptures for there in that highest step of the wide moving Vishnu, is that friend of men who is the fount of sweetness (golden hue). Those are the dwelling places of ye twain which we desire as the goal of our journey where the many horned herds of Light go traveling; the highest step of wide moving, Vishnu shines down on us here, in its manifold vastness.



Chapter: Light of Indra - The Eternal Horse - Unicorn with Usha - The Divine Female

Hymns: The fashioner of perfect forms, like a good yielder for the milker of the herds, we call

for increase from day to day. Come to our Soma offering. O Soma drinker, drink of the Soma wine; the intoxication of thy rapture gives indeed the Light. Then may we know somewhat of thy uttermost right thinkings. Show not beyond us, come. Come over, question Indra of the clear seeing mind, the vigorous, the un-overthrown, who to thy comrades has brought the highest good. And may the Restrainers say to us, "Nay, forth and strive on even in other fields, reposing on Indra your activity". And may the fighters, doers of the work, declare us entirely blessed, O achiever; may we abide in Indra's peace. Intense for the intense bring thou this glory of the sacrifice that intoxicates the Man, carrying forward on thy way Indra, who gives joy to his friend. When thou had drunk of this, O thou of the hundred activities, thou became a slayer of the Coverers and protected the rich mind in its riches. Translation: Indra, a Hindu deity, a super human, demigod, is a forgotten one in recent Hindu mythology. The reason is the association of Soma, the elixir. The Panis, those against the light, put shame around taking the wine. However, as Jesus spoke, God please give us our daily bread and wine, it's obvious that Jesus was also an Indra incarnation. Once the body becomes pure, Soma only enhances the effects. Indra mastered the effects of soma, and with the effective use, fought the coverers, the panis, who deliberately hide the facts. Indra is of the liberated mind, not occupied with the world, rather the purpose of God, working towards The Dawn. With proper discernment, clever in choosing between right and wrong. He didn't listen to the old, rather created new. This was similar to Mohammad, who was also Indra incarnation, never listened to anyone, in the path of The Dawn. Invoking Indra, clears the path towards the truth, with the help of Harut and Marut, his two protecting angels, the thought powers. His goal is to create ananda, the ethereal atmosphere of bliss. Indra had to fight darkness, and he does so in every incarnation, breaking the dense substance of ignorance, where the divine light and divine delight are both concealed and confined, and have to be released or extracted. He is the master of plants and growths of earth nature, as soma and food. The divine essence has to be distilled, through his purification, until it grows luminous, full of radiance, full of swiftness and full of energy. Soma oblation, increases enjoyment, strength and ecstasy in human beings, the higher energy required for greater work. It is the chief food of gods, makes the human ready for higher possibilities and supreme experiences. Those who do not give the delight, offering to the divine power, preferring to reserve themselves for lower life, are adorers not of the gods. The panis stole the secrets of Soma, made them shameful, corrupting even Sarama, which is the seeker, Saint Germain is the association, how he unfolded Mount Shasta in California and the blessings, identical to Mount Kailash in India. The Vritras, the coverers, and Vala, who holds back the light, are devastated by the light of Indra. The coverers limit the field of superconsciousness, create obstacles. Their actions are formed of nervous impulses, rather superconsciousness. The truth contains emotional intelligence, the thinking, but also matched with equal emotional understanding. The truth does not stumble, rather luminous activity on the higher plains where gods and human being becomes One. Indra has to row, plough, fight, lift and climb, for the sake of all human beings, pushing forward to the next masters in line, ready to be incarnated. The intensity is required, for the profound joy and the inner sensations, by this, the gods grow stronger.



Chapter: Sharabha Upanishad

The Upanishad eulogizes Lord Shiva as the Supreme Lord of the world who incarnates as Sharabha – a human-lion-bird version, to confront the human-lion Narasimha avatar of Vishnu, when Narasimha becomes destructive. After slaying the Narasimha avatar, the text states that Sharabha gives the holy chakra to Vishnu. The text is also called as the "Pippaladadharmasastra," as an exposition of the knowledge by Lord Brahma to sage Pippalada. Its title is also spelled as Sarabha Upanishad or Sharabhopenishad. The Upanishad, after an initial prayer offering to Indra, Garuda, and Brihaspati seeking prosperity and peace to all, extols Lord Shiva or Mahesvara, in the first two verses as original God, creator of Brahma, Vishnu and other divinities, as governs the world, as the chief architect of the Vedas who conveyed it to Brahma, who dismantled the universe at the great flood, and was the Lord of Lords. In the third verse of the Upanishad the narration is of Shiva incarnating as Sarabha, in the form of a fierce anthropomorphic combination of eagle, lion, and man. Sarabha slays Narasimha, an incarnation of Vishnu, because he was causing destruction in the world. According to the Puranas, Sarabha was one of Shiva's sixty four avatars (forms), to assist the heavenly devas and the human beings. In the fourth verse, the Upanishad states that after killing Narasimha with his claws, Sarabha wore its hide as his attire and came to be called Veera Bhadra. In the fifth verse Sarabha cuts the fifth head of Brahma, and in the sixth verse He feels Kala (time), the God of death, with his feet. He consumes Halahala, the poison that was created along with Amrita (nectar of immortality), during cosmic creation through the churning of the ocean. In the seventh verse, Shiva, pleased with the veneration of Vishnu, gifts him with the Chakra (holy wheel) – the iconography commonly found in one of the hands of Vishnu murtis. In the last three verses, the Upanishad assures the efficacy of Shiva to burn all sins away if they are caused and perpetuated by others. The one, who has crossed sorrows, sees that God, who is atom within an atom, gross among the gross, who as Atman hidden in the heart of beings and who is beyond physical action, clearly because of these reasons. Salutations to that Rudra who is the greatest god, who holds the Soola (trident spear) in his hand, who has a big swallowing mouth, who is the Maheswara and whose blessing has good effects. —Sharabha Upanishad 7–8, Maheshwara's incarnation as Sarabha signifies Paramatman, combining all facets of body, mind and jeeva. Narration of the Upanishad, states the text, gives Moksha or salvation.



Chapter: Conquest over Darkness - Samadhi on Social Media

Dasyus: The dasyus stand in opposition to both the Aryan gods and the Aryan seers. The Gods are born from Aditi, the mother in supreme truth of things, the Dasyus or Danavas from Diti, the dark goddess, full of hate and shame, in the nether darkness. The Lords of Light and Lords of

Darkness, fronting each other across the triple world of earth, heaven and mid, the chakras, body, mind and the soul. Sarama, the first seeker, while crossing the great stream, meets the darkness, with fear of her overlapping. The world of falsehood beyond the bound of things. The darkness without knowledge. Dasyus are haters and destroyers of the Word, hence have no force of the divine breath, or soul, and no mouth to speak, no power to think beyond own mind and body, or the ability to have a vision. Dasyu withholds the wealth from the Aryan until it is taken away by force. Their wealth contains no prosperity. The panis are the miser of existence. They are dominated by lower energies, destruction, stealing and hiding. The panis indeed offer insolently to be friendly with Indra if he will stay in their cave, or their state of consciousness, and be the keeper of their cows, to which Sarama answers that Indra is the overcomer of all and cannot be himself overcome and pressed, and again they offer brotherhood to Sarama whether to dwell with them, and not return to the far world which Sarama refused. Aryans: Indra, creates for the Aryans the opposite world of truth and knowledge. With him, he resurrects the image of the mountain, which rises from the bowels of earth to the back of heavens, is represented by the secret cave, that he finds, at the base of the hill, the cave where the dark knowledge is kept of the Dasyus. The cave belongs to the panis, the unconscious in their actions. They conceal the truth, their surface is falsehood, however, in the non existent, Indra lights a flame, a desire in the heart and thought, that which builds up the true existence. The great darkness is considered the vedic night, although it's not the same night, governed by moon, rather ignorance and defying truth. Aryans on the other hand are the thinkers of the word, the gods are also the supreme thinkers of the thought. The Aryans are the desires of the godheads, increase their own being and the godheads in them by the sacrifice. The gods lavish wealth on the Aryan, the Aryan gives his wealth to the gods. Pushan: The reincarnation of Pushan is very similar to Auro Bindu and the mother. As an enlightened master, a visionary who shared the yoga philosophy beyond any other yoga guru. The hymn to Pushan is defined. He enlightened many, whether believers or nonbelievers. Hymns: Dawn is born who delivers the Sun out of the darkness where it was lying, concealed and eclipsed, and creates the vision of the supreme day in the non existence, in the darkness. It is therefore in these three realms, earth, heaven and middle, where the seven rivers or chakras flow, the battle between the lords of light and the lords of ignorance proceeds through its continual vicissitudes. Slay the devourer, the pani; for he is the wolf, the tearer... Come, let us go seeking the cows to Indra; for it is he that increases the thought in us; invincible is he and complete are his felicities, he releases for us, the supreme knowledge vision of the luminous cows. I fly to the unassailable giver of riches like a bird to its beloved nest, bowing down to Indra with the supreme words of light, to him to whom his affirmers must call in their journey. He comes with all his armies and has fastened firmly his quivers; he is the fighter, the aryan, who brings the cows to whomsoever he desires. O Indra who has increased, by our word, hold not back for thyself thy much delight, become not in us the pani. Do not become a miser with regard to us, O Indra... Having thy much wealth of the delight, do not be a pani, one who holds his possessions only for himself and keeps them from man; do not hold the delight away from us in thy superconsciousness as the panis do in their subconsciousness secrecy. Nay, thou slay with thy weapon the wealthy Dasyu, ranging alone with thy powers that serve thee, O Indra; they on thy bow, the powers as arrows, sped diversely in all directions and they who keep possession and sacrifice not went unto their death. Their heads were scattered far from them, they who do not sacrifice yet strove with the sacrificers, when, O lord of the shining steeds, O strong stander in heaven, thou did cast out from Heaven and Earth those who observe not the law of thy working. They fought against the army of the blameless one (Indra); the Navagwas set him on his march; like bullocks who fight against the bull they were cast out, they came to know what was Indra

and fled from him down the slopes. O Indra, thou fought them who laughed and wept on the other side of the middle world; thou did burn down the Dasyu out of heaven from on high, thou did foster the expression of him who affirms thee and gives the Soma. Making the circle of the earth, they shone in the light of the golden gem, an image of the sun; but for all their rushing, they could not pass beyond Indra, for he set spies all around them, by the Sun. When thou possessed earth and heaven, all around with thy vastness, O Indra, by the speakers of the word, thou did cast out the Dasyu, attacking those who can think not the truth, but those who think. They attained not to the end of heaven and earth; Indra, the bull, made the lightening his helper, by the light he milked the shining cows out of darkness. Sarama (Saint Germain) to pani, May your words be unable to attain, may your embodiments be evil and inauspicious; may you not violate the path to travel upon it; may Brihaspati (Brahmananda) not give you happiness of the two worlds, divine and human... I know not brotherhood and sisterhood, Indra knows and the dread Angirases; desiring the cows they protected me so that I came; depart hence, O Panis, to a better place. Depart hence, O Panis, to a better place, let the cows yet confine go upward by the truth, the hidden cows whom Brihaspati finds, and Soma, and the pressing stones, and the illumined seers. O Pushan (Auro Bindu), Lord of the Path, we woke thee like a chariot for the winning of the plenitude, of the thought. O shining Pushan, impel to giving the Pani, even him who give not; soften the mind even of the pani. Distinguish the path that lead to the winning of the plenitude, slay the aggressors, let our thoughts be perfected. Smite the hearts of the panis with thy goad, O seer; so make them subject to us. Smite them, O Pushan, with thy god (knowledge), and desire in the heart of the pani our delight; so make him subject to us. Thy god, thou bear that impels the word to rise, O shining seer, with that write thy line on the hearts of all and sever them, so make them subject to us. Thy god of which thy ray is the point and which perfects the herds of thought vision, the delight of that we desire. Create for us the thought that wins the cow, that wins the horse, that wins the plenitude of the wealth... Cast away utterly far from us the enemy, the thief, the crooked one who places falsely the thought; O master of existence, make our path easy to travel. Slay the pani for he is the wolf, that devours. O Soma, this god is his birth with Indra for helper held back by force the pani. O Saraswati, thou who did sever the pani in his continuous ranks, think are these strong givings, O Saraswati, O Saraswati, crush the obstructors of the gods. O Agni and Soma, then was your strength awakened when you robbed the pani of the cows and found the one light for many. O Dawn, queen of the plenitudes, awaken those who fill us the gods, but let the panis sleep unawakening. Richly dawn for the lords of the plenitude, O queen of the plenitude, richly for him who affirms thee, O Dawn that art truth. Young she shines out before us, she has created her host of the ruddy cows (middle aged); in the non-existent vision has dawned out wide. Lo, in front of us that supreme light full of the knowledge has arisen out of the darkness; daughters of heaven shining wide, the dawns have created the path for the human being. The Dawns stand in front of us like pillars in the sacrifices; breaking out pure and purifying they have opened the doors of the pen, the darkness. Breaking forth today the dawns awaken to knowledge the enjoyers for the giving of the rich felicity; within where there is no play of light, let the panis sleep un-waking in the heart of the darkness. Panis who make the knot of the crookedness, who have not the will to works, spoilers of speech, who have no faith, who increase not, who do not sacrifice, them has Agni driven further and further; supreme, he has made them nethermost who will not sacrifice. And the cows and the dawn, who rejoiced in the nether darkness, by his (Indra) power he has made to move to the highest. He has broken down by his blows the walls that limit, he has given the dawns to be possessed by the Aryan. On the most wealth abounding head of the panis... Indra takes his stand. He becomes himself the cow of light and the horse of swiftness, lavishes an ever increasing thousandfold

wealth. The Angiras help the supreme manifestation of the truth, they who had lit the fire, by perfect accomplishment of the work; they gained the whole enjoyment of the pani, its herd of the cows and horses. Atharyan (Vivekananda and Yoginanda) first formed the path, thereafter Surya (Sivananda) was born as the protector of the law and the blissful one. Ushanas Kavya (master wang) drove upward the cows. With them may we win by the sacrifice the immortality that is born as a child to the lord of the law. Hence concludes the great tale of enlightenment of the heart, in the great Rig Veda which is ever living, reoccurring, many reincarnations of the masters, to spread life and enjoyment of creation.



Chapter: Great Dawn - Usha - The Awakening of the Divine Female

Vedic Wealth: The seven rivers, the seven mothers, the seven cows, the seven rays, the seven lights, in vedas, talk about the bringing of a child, a father, who brings thought, truth consciousness and infinite existence. The image of the cow the most important in all vedic symbols. He is the son, a servant and a retainer, pleasant wealth to which are attached cows, men and horses... Confirm in us a state of bliss full of light, of conquering energy and of force of vitality. The wealth contains cows, horses, soma, a hero, offspring, gold (golden consciousness) and plenty of food (prana). An Indra reincarnation, the recovery of the lost cows from the cave of the Panis by Indra. The truth comes from the blessings of the water, mastery of hydration and knowledge of sacred waters. The Recovery: Indra for far vision made the sun to ascend in heaven; he sped him all over the hill by his rays", the rays of Surya, feminine energy are the herds of the sun, required for The New Dawn. The cows were previously concealed by Vala, enemy of enlightenment, Thou uncover the hole of Vala of the cows, signifies the art of veganism, where cow is the most sacred animal and not to be eaten, to gain any sense of true enlightenment. Indra restores the light for the sacrificers, the spiritual people that prayed for thousands of years for his return. The herds were stolen by the Dravidians, from South India, which taught the Aryans, the North Indians, descendants from Arctic to eat meat, hence lowering their spiritual enlightenment. Indra, hence is the good milker, not literally drinking milk, rather understanding the nature of the cow, freeing her. Indra is a very wealthy god, and when he gets drunk, extremely liberal in his movements, in the matter of cow giving, the blessings of the mother. Usha: Another important aspect in the return of The Dawn is the birth of Usha, the feminine goddess, a reincarnation of Saraswati, since all mothers are Her. The energy she possess is luminous and light, always with her cows and horses. The horses signify energy, freedom of movement. The pen of the cows is mentioned, which is the Vishnu element of preserving knowledge. The ashwins, the golden energy of the horses, creation gods, are asked to drive downward their chariots, on a path that is luminous and radiant, full of light. The dawn is set to be drawn in her chariot with ruddy cows and horses, signifies that this process happens in her middle to later life. "The Mother of the cows has created a vision... She is also praised as

the leader of the shining herds... The Mother of the herds, the guide of the days... Her happy rays come into sight like cows released into movement... True with the gods who are true, great with the gods who are great, she breaks open the strong places and gives of the shining herds; the cows low towards the Dawn... Bring to us, O daughter of Heaven, luminous impulsions along with the rays of the Sun... We have crossed over to the other shore of the darkness... Our Fathers found out the hidden light, by the truth in their thoughts they brought to life to birth The Dawn. There are many enjoyments, shining troops of the light recovered, which all the rishis constantly pray for. Rishis get the vision of her, and forget it, right after it happens, to preserve the sacredness. The result is shining food, the prana, qi or life force that flows through Her. Arctic: Another association in the vedas is the recovery of Arctic. The Aryans came from the arctic. At some point, with the destruction of the continent, they moved down South for survival, however after teaching them to the Dravidians, lost it themselves. The recovery of the Arctic, as the ice melts signifies a Time when The Dawn will reappear. In the vedic scriptures, there is mention of The Dawn and The Night, where once the energies of the Arctic unfolds, comes the path of Gold to the Truth, the crossing of the Rivers, the rising of the Sun, the connection between the Ashwins and the Dawn, the mystic effect and oceanic essence of soma. This is what the vedic rishis prayed to God for, they visioned The Expressed Word, thoughts that set the powers of Delight to work. Not till we reach the highest supreme, do we rest at last from the great human journey. Hymn: Lo, the Dawn that which there is none higher, opens out full of delight in the Heavens; O Ashwins, the Vast of you I affirm, ye of whom the Ocean is the mother, accomplishes of the work who pass beyond through the mind to the felicities and, divine, find that substance by the thought... O Lords of the Voyage, who vision the word, this is the dissolver of your thinkings, drink ye of the soma violently; give to us that impulsion, O Ashwins which, luminous, carries us through beyond the darkness. Travel for us in your ship to reach the other shore beyond the thoughts of the mind. Yoke, O Ashwins, your car, your car that becomes the vast oared ship in Heaven, in the crossing of its rivers. By the thought the powers of Delight has been yoked. The soma powers of delight in heaven are that substance in the place of the Waters. But where shall you cast aside the veil you have made to conceal you? Nay, Light has been born for the joy of the Soma; the Sun that was dark has shot out its tongue towards the Gold. The path of the Truth has come into being by which we shall travel to that other shore; seen in all the wide way through the Heaven. The seeker grows in his being towards increasing manifestation after manifestation of the Ashwins when they find satisfaction in the ecstasy of the soma. Do ye, dwelling in the all luminous Sun, by the drinking of the Soma, by the Word come as creatures of the bliss into our humanity. Dawn comes to us according to your glory when you pervade all the worlds and you win the Truths of the Nights. Both together drink, O Ashwins, both together extend to us the peace by expanding whose wholeness remains untorn.



Chapter: Hounds of Heaven - Supernatural Avatars - Elohim - Ishwar Magic - Panther Meadows

Sarama: The hound of heaven is Sarama. I associate him with Saint Germain. The incarnation of the masters, whose sole purpose was to seek. Sarama went into the wilderness, looking for answers. In that process, he found the ancients, looking for the new Dawn. The purpose of Sarama is not to enlighten, but to seek. Through his divine eye, God and masters, could see where they are needed the most. Sarama's role is to show the door, and the divinity to act on his behalf, find the key and solve the puzzle. Sarama leads the masters to the door of the Panis, the ancients that blocked the access. The struggle between the Panis and Indra to follow, as Indra is the acting principle, once the direction is observed. Indra then possesses the light. Sarama is to guide the rest of the faculties, with the least indication, the home of the destroyers, in the cave or secret place of darkness, in the mountains (Mount Shasta). Ayasya (Vishnudevananda) and Brihaspati (Brahmananda), the gurus sharing the light, found all the concealed illuminations, since they all come together. Agreed in knowledge, not fighting, they all became One, as a result of Sarama's discovery. Removing all crookedness and falsehood, and turns all thoughts, life, action, into terms of the Truth. Hymns: When the guide became visible, O Sarama, went, knowing, towards the seat that is as if the home of the Dasyu, the Panis... Severing the hill of heaven by the words he found them, O Sarama, yea, the radiant ones of the arriving Dawn were abroad; he uncovered those that were in the pen, Sun rose up; a god opened the human doors. The Sun attained widely to strength and glory; the mother of the cows, the dawn, knowing, came from the wideness; the rivers became rushing floors (Mount Shasta river and Sacramento river), floods that cleft their channel towards human consciousness, heaven was made firm like a well shaped pillar. To this word the contents of the pregnant hill, the female ready to give birth, for the supreme birth of the Great Ones; the hill parted asunder, heaven was perfected and accomplished; they lodged upon earth, with the natives, and distributed the largeness by sharing the experience. Come now, today let us become perfected in thought, let us destroy suffering and unease, let us embrace the higher good... Far from us let us put always all hostile things, all the things that attack and divide; let us go forward towards the master of the sacrifice, O Sarama. Come, let us create the thought, O friends, which is the mother, Aditi (Amma), and remove the screening pen of the cow (document the experience). Here the stone was set in motion whereby the Navagwas chanted the hymn for the many years and months, Sarama going to the truth, found the cows, the Angiras made all things true. When in the dawning of this vast One, Usha representing the infinite Aditi, companion of Indra, all the Angirases came together with the cows; there was the fountain of these illuminations in the supreme world; by the path of the Truth, Sarama found the cows. A field (meadows) which spreads wide for him at the end of the long journey... The luminous Ocean... Like a ship guided by the thinkers... Agni, the divine force is born quivering with his flame (seven rays found in town of Mount Shasta), of the offering for sacrifice to the great Sons of the Shining One, the Devas, Rudra; Great is the child of them, O Indra, a vast birth; there is a great movement of the Driver of the shining steeds, Indra, the divine mind, by the sacrifices. The conquering of the dawns, cleave to him in his struggle, they deliver by knowledge a great light out of darkness; knowing the Dawns rise up to him, Indra has become the one lord of the luminous cows. The cows who were in the strong place of the panic, the dark ones, the thinkers and the gurus clove out; by the mind the seers set them moving forward, they found the entire path of the truth; knowing those supreme seats, Indra by the obeisance entered into them. When Sarama found the broken place of the hill, he made continuous the great and supreme goal, the collective path of the rishis. The fair footed, led him to the front of the imperishable ones, lumerians, the un-slayed cows of the ancients, the pure ones; first he went, knowing, towards their cry. Seekers of the cows, traveller to the seat of heaven, singing the hymns, he, the friend, deliver his friends out of all defect, of the right expression. With a mind

that sought the light they entered their seats by the illuminating words, making the path, towards immortality. This is that large seat of theirs, the truth by which they took possession of the years and months. Harmonized in vision, perfectly seeing, they rejoiced in their own abode, Swar, milking out the milk of the ancient seed, the consciousness rather literal. Their cry of the word heated all the earth and heaven, the burning clarity, which yields the solar cow, they established in that which was born a firm abiding and in the cows the heroes were established, in the light of knowledge. Indra, the vritra and vala slayer, by those who were born, by the offering, by the hymns of illumination released upward the shining ones; the wide and delightful cow, aditi (Amma), bringing for him the sweet food, the mantra of protection, the golden consciousness mixed with her energy. For this father also, they fashioned the vast and shining abode; doers of perfect works, they had the entire vision of it. Wide upholding by their support and parents, heaven and earth, they sat in that high world and embraced all its ecstasy. When for the cleaving away of evil and falsehood, the vast thought holds him, O Indra, immediately increasing in his pervasion of earth and heaven, then for Indra in whom are the equal and faultless worlds, there are all irresistible energies. He has found the great, manifold and blissful field, the wide fields of the cows and Swar; and he has sent forth together all the moving herd for his fathers. Indra shining out by the human souls, the angirases, has brought into being, together, the Sun, the Dawn, the Path and the Flame. The ancient born I make new that I may conquer. Do thou remove our many un-divine hurters and set Swar for our possessing. The purifying rains are extended before us, in the shape of the waters; take us over to the state of bliss that is the other shore of them. Warring in thy chariot protect us from the foe; soon, soon make us conquerors of the Cows. The vritra slayer, the master of the cows, showed to men the cows; he has entered with his shining laws or lusters within those who are black, void of light, light the panis; showing the truths, the truth of the cow, by the truth he has opened all his own doors. When thou did tear the waters out of the hill, Sarama became manifest before thee; so do thou as our leader tear out much wealth for us, breaking the pens, hymned by the angirases. He has created, within, the seer knowings of the eternal Disposer of things, holding in his hand many powers; Agni creating together all immortalities becomes the master of the divine riches. All the immortals, they who are not limited by ignorance, desiring, found him in us as if the Calf, the cow aditi, existing everywhere; laboring, traveling to the Seat, holding the thought they attained in the supreme seat to the swing glory of Agni. O Agni, where through the years, they, pure, had served thee, the pure one, with the sacrifice, they held the names and set moving to the supreme heaven, forms well born. They had knowledge of the vast heaven and earth, and bore them forward, they the sons of Rudra and Shiva, the lords of the sacrifice; the mortal awoke to vision and found Agni standing in the seat supreme. Knowing perfectly, or in harmony, they kneeled down to him, they with their wives, the female energies of the gods, bowed down to him who is worthy of obeisance; purifying themselves, they created their own forms, guarded in the gaze, each friend, of the Friend. In thee the gods of the sacrifice found the thrice seven secret seats hidden within; they, being of one heart, protect by them the immortality. Guard thou the herds that stand and that which moves. O Agni, having knowledge of all manifestations, or births of the world, establish thy forces, continuous for life. Knowing, within, the paths of the journeying of the gods thou became their sleepless messenger and the bearer of the offering. The seven mighty ones of heaven, the rivers, the chakras, placing aright the thought, knowing the truth, discerned the doors of the felicity; Sarama found the vastness, the wideness of the cows whereby now the human creature enjoys the supreme riches. They who entered upon all things that bear right issue, made the path to Immortality; by the great ones and by the greatness earth stood wide; the mother Aditi with her sons came for the upholding. The Immortals planted in him the shining glory, when they

made the two eyes of heaven, the two horses of Indra, the left and right side Kundalini; rivers, as it were, flow down released; the shining ones of the cows who were here below knew, O Agni. In the sacrifice, in the seeking of Indra and the Angirases, Sarama (also Coyote, female creation god Dog) discovered a foundation for the Son, spiritual food (Indra). The life God, Vayu, or the breath, increasing the many desirable things, the higher objects of life, discovered the path for the Son, who is also the Sun, discovered Swar. Outrun the two (angels and guardians, Harut and Marut in Babylon, similar to Maruts), the four eyed varicolored Sarameya dogs, or protectors, on the good for the effective path... The escorts of the soul, wide moving, not easily satisfied protectors. Protect from the world of suffering, containing the visions of the Sun.



Chapter: Virtual Reality - Post COVID - Human illusions
- No eye contact in Public - If acting Militia - Loud noises
in Public - Literacy Low, #Idaho #Montana #Oregon
types in #California - Losing lots of #money #locally,
#children #education

Hanging out in coffee shops - The reason, we don't want to make eye contact in California, if out of state, below minimum wage, no education, is we don't want to get shot! Laughing funny. Looking at people, like aliens.



Chapter: Zen Master Tea

For hydration, while I lived with the Zen master, he recommended buying the tea gear. Once you buy the tea from him, be able to store the tea. Then when it's time to brew the tea, have the appropriate gear to drink two gallons of hot tea per day. As my practice evolved, I also realized that the same mechanism can be used to drink regular water, but with the same quantity. I don't buy any tea except from the Zen master. This is my devotion to him. I only want to buy tea from him. If I buy ready made tea out of necessity once in awhile, for example Starbucks, that is an exception. However for my zen practice, I only love his tea. One time, I was in the Ferry Building in San Francisco and visited a tea store. The store owner, a lover of the tea. The

employee was a tea drinker herself. She showed me lots of competitive teas, that is, pu erh tea, which is what Zen master teaches with, green or red. The pu erh tea is one of the oldest traditions in China. However, my intuition said no. He would be mad if he finds out that I am buying tea from other sources. So I left the store. Recipe: Order a Stanley thermos. The thermos can be bought at Amazon and other camping stores. Stanley is one of the oldest brands. It is also used in Military. It is solid and unbreakable. Luckily, when I was ready for tea practice, I received the 100 years anniversary model. Zen master was amazed. The thermos holds 64 oz of water. The water stays hot for 24 - 36 hours. Order an electric tea kettle. This is the most convenient way to boil water. Boiling water removes the impurities. The zen master uses a wooden stove. He loves to chop wood, and uses that to create the wood element in his tea. His stove is metal and a collector's item. This goes back to the ancient zen practice, having earth (tea), water, fire (heat), wood and metal for his practice. Take pu erh tea, small amount and add to the thermos. Add the boiling water into the thermos. Let the tea soak in for 15 minutes. The hot tea is now ready for consumption! Drink the whole thermos. Once finished, don't remove the pu erh tea, rather add more boiling water again. Study the difference. According to the zen master, the whole reason behind drinking tea is drinking water. With lesser tea in the water, the vibration of the tea changes. This is called palate work. Study the lighter dimension of the tea. Taste the difference. Allow your palate to experience the change. Soon enough, everything will start to taste better. Food will be delicious again. Wine would show up wide variety of flavors. This is the key and goal of the zen master, tea practice.



Chapter: Shvetashvatara Upanishad

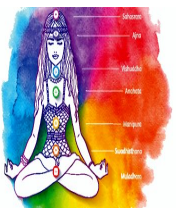
Shvetashvatara means "carried on a white horse". Yoga meditation under shady trees and silent surroundings is recommended in Shvetashvatara Upanishad. Swan or Hamsa is the frequently used symbolic term for the Highest Self or Soul in Vedic literature, and is used in verses 6.15-6.16 of Shvetashvatara Upanishad to discuss Moksha. The name "Shvetashvatara" has the compound Sanskrit root Shvetashva, which literally means "white horse", similar to Indra and "drawn by white steeds". Shvetashvatara is a bahuvrihi compound of Svetasva and tara, where tara means "crossing", "carrying beyond", bodhisattva, the queen of the moon and navagrahas, the stars associated with the astrology, including astrology and all mystic studies, with the guidance of Padmasambhava, the second incarnation of Buddha, and Her soulmate. The word Shvetashvatara translates to "the one carrying beyond on white horse" or simply "white mule that carries", in the Chariot. The Brahma-students say: Is Brahman the cause? Whence are we born? Whereby do we live, and whither do we go? O ye who know Brahman, tell us at whose command we abide, whether in pain or in pleasure. Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or he who is called the Purusha or Shiva? It cannot be their union either, because that is not self-dependent, and the self also is powerless, because there is, independent of him, a cause of good and evil. —Shvetashvatara Upanishad 1.1-1.2 The teachers of Brahman say: What is the primal cause? What is Brahman? Wherefrom

have we been born? By what do we subsist? and on what are we founded? By whom regulated, do we have our being, ye wise men? in the changing conditions of joy and sorrow? Are Time, Nature, Necessity, Chance, Basic matter, the Spirit, the primal cause? Can the union of these be thought of as the primal cause? It is not that, however, because the Self exists. Still the Self also is not powerful enough to create joy and sorrow! —Shvetashvatara Upanishad 1.1-1.2 As oil in sesame seeds, as butter in milk, as water in Srota, as fire in fuel-sticks, he finds in his own self that One, Atman or Soul, he Shiva, who sees him through Satya or truthfulness and Tapas or austerity. He sees the all pervading Atman, as butter lying dormant in milk, rooted in self-knowledge and self-discipline, which is the final goal of the Upanishad, the final goal of Upanishad. —Shvetashvatara Upanishad 1.15-1.16 In a clean level spot, free from pebbles, fire and gravel. Delightful by its sounds, its water and bowers, Favorable to thought, not offensive to the eye, In a hidden retreat protected from the wind, One should practise Yoga. —Shvetashvatara Upanishad 2.10 These verses symbolically ask Rudra to be graceful and "not hurt any man or any beast". Also, the idea of tantra yoga, between shiva and parvati, in human, astral and underworlds, but with the grace of the guru, Brahma, There is one unborn being feminine, red, white and black, but producing many creatures like herself, There is one unborn being masculine who loves her and stays with her, there is another unborn being masculine who leaves her after loving her. —Shvetashvatara Upanishad 4.5 The one embracer of the universe, by knowing Him as "kind, benign" or sivam, one attains peace forever. By knowing as "kind, benign" or sivam or Him, who is hidden in all things, like subtle cream inside fine butter, —Shvetashvatara Upanishad 4.14, 4.16 It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined. —Shvetashvatara Upanishad Let us know that highest great lord of lords, the highest deity of deities, the master of masters, his high power is revealed as manifold, as inherent, acting as force and knowledge. There is no master of his in the world, no ruler of his, not even a sign of him, He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord. He is the one God, hidden in all beings, all pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities. The wise who perceive Him dwelling within their self, to them belongs eternal happiness and serenity, not to others, He who knows this God as primal cause, through Samkhya or reason with reflection and Yoga which brings self-discipline, achieves Mukti which is freedom or moksha. —Shvetashvatara Upanishad 6.7-6.13 The Upanishad, in verses 6.14 through 6.20 discusses Deva or God with form, saguna brahman, interchangeably with Brahman and Atman, and its importance in achieving moksha which is liberation and freedom. The text asserts that Deva is the light of everything, and He is the "one swan" of the universe. It is He who is self-made, the supreme spirit, the quality in everything, the consciousness of conscious, the master of primeval matter and of the spirit or individual soul in everyone, the cause of transmigration of the soul, and it is his knowledge that leads to deliverance and release from all sorrow, misery, bondage and fear. It is impossible to end sorrow, confusion and consequences of evil, without knowing this joyful, blissful Deva, asserts the sixth chapter of the Shvetashvatara Upanishad. It is this Deva or divine soul that, states the text, "I go, being desirous of liberation, for refuge and shelter". He who has highest Bhakti or love with devotion of Deva or God, just like his Deva or Devi, so for his Guru or teacher, To him who is high-minded, these teachings will be illuminating. —Shvetashvatara Upanishad 6.23



Chapter: The Gods within Chakras

Chakras: In studying the ancient scriptures, the chakra system is defined very profound. However, to reach the highest form, proper devotion needs to be in place. Once the will is in the right place, the heavens open, and provide answers. Five Elements: There are 5 principal elements in the human body, associated with the chakras. Each chakra is dominated by a creation God or Goddess. 1st chakra is earth, Prithvi or the vast one. 2nd chakra is water, Varuna. 3rd chakra is fire, Mitra. 4th chakra is air, Vayu, heart and prana. 5th chakra is akasha or astral. 6th chakra is the mind, intuition and 3rd eye. 7th chakra is immortal access to God. Hymn to the Gods: Mitra huve putadaksam, varunam ca risadasam; dhiyam ghrtacim sadhanta. Rtena mitravarunav, rtavrdhav rtasprsa; kratum brhantam asathe. Kavi no mitravaruna, tuvijata uruksaya; daksam dadhate apasam. Translation: I invoke Mitra of purified strength and Varuna destroyer of our foes perfecting a bright understanding. By truth Mitra and Varuna, truth increasing, truth touching, enjoy a mighty work. For us Mitra and Varuna, seers, multiply born, wide housed, uphold the strength that does the work. The four goddess: The Goddess Dakshina, the manifestation of knowledge, identified with Usha, the divine Dawn, bringer of illumination. With the other three Goddess, Ila, Saraswati and Sarama, brings out truth consciousness. Ila represents truth vision, Saraswati truth audition, Sarama intuition and Dakshina truth intuitional discrimination. Hymn: Adha hyagne krator bhadrasya daksaya sadhoh, rathir rtasya brhato babhutha. Translation: Then indeed, O Agni, thou becomes the charioteer of the happy will, the perfecting discernment, the Truth that is the Vast. Notes: Vast, refers to Prithvi. Agni rules all the chakras, including Prithvi, Varuna, Mitra and Vayu. Indra is the illuminated mind. The 4 goddesses are the female faculty, as each chakra has a male and female counter part. There must be will and discernment, kratu and Daksa to reach the highest form of enlightenment.



Chapter: Ashwins - Lords of Bliss - The Unicorns - Elohim from Mount Shasta

Hymns: Lo, the Light is rising up and the all pervading car is being yoked on the high level of this heaven; there are placed satisfying delights in their triple pairs and the fourth skin of golden hue overflows. Full of golden hue, upward rise the delights; upward horses and cars in the wide shining of the Dawn, and they roll aside the veil of darkness that encompassed on every side and

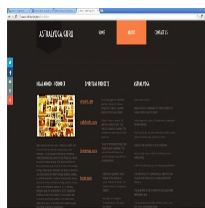
they extend the lower world into a shining form like that of the luminous heaven. Drink of the golden hue with your golden hue drinking mouths, for the golden hue yoke your car beloved. With the golden hue, you gladden the movement and its path; full of golden hue, O Ashwins, is the skin that you bear. Full of the golden hue are the swans the bear you, golden winged, waking with the Dawns, and they come not to hurt; they rain forth the waters, they are full of rapture and touch that which holds the Rapture. Like bees to pouring of honey, you come to the soma offering. Full of the golden hue, the fires lead well the sacrifice and they woo your brightness, O Ashwins, day by day, when one with purified hands, with a perfect vision, with power to go through to the goal has pressed out, with the pressing stones, the golden hue soma wine. Drinking the wine near them, the fire ride and run, and extend the lower world into a shining form like that of the luminous heaven. The sun to goes yoking his steeds; by force of nature's self-arranging, you move consciously along all paths. I have declared, O Ashwins, holding the thought in me, your car that is undecaying and drawn by perfect seeds, your car by which you move at once over all the worlds towards the enjoyment rich in offering that makes through to the goal. Translation: Ashwins, they use the vitality of the human being, as the motive force of the journey; but also they work in the thought and lead it to the truth. They give health, beauty, wholesome to the body; they are the divine physicians. Of all the gods, they are the most ready to come to human beings and to create in them, ease and joy. This is a similar role that Ganesh possess. The chariot of Ashwins is very pervading, its motion goes everywhere, its speed runs freely on all planes, all universe, including our consciousness. They are the rendered food of the prana, which is the ritual interpretation, pleasure, fullness, satisfaction, delicacy, satisfying food, in the psychological sense of delight. They are the vitality, for the mind, body and life. They are part of the manifold activities, knowledge and will, consciousness and energy. They are beyond the three major states, waking, sleeping and dreaming, and the forth one, Turiya, waking but still dreaming and sleeping. The overflow of which can't be kept, rather overflows everywhere. The human being can hear the sound of nada, the sound of soul, the sound of Brahman, or God. "In the side shining of the Dawn" they rise, come to Dakshina, a female force. When the niggard lords of the sense action have hidden the radiant herds of the sun and gives information to Indra. Then comes the lord of luminous mind and breaks open the cave and drives upwards the herds. The lower mental existence is transformed into an image and reflection of the higher divine. In the upward movement, the horses that draw the chariot of the Ashwins, change into birds, into swans, of the soul liberated and up-soaring, no longer involved in the ordinary limited movement or laboring gallop of the life energy, the horse, Ashwa. Such are the energies that draw the free car of the lords of delight, when the dawns are on us, the Sun of the truth. They come to not hurt in their flight, or make any false or hurtful movements. They are golden winged; gold is the color of Surya, for these are the birds that awake with the dawns.



Chapter: Astral Yoga

Astral, akasha, ether are all same names for the 5th element. Through deep yogic practices, the

state of nada is obtained. From there, we can see shakti as the manifestation principle. All the chakra energy in the human body is connected to the divine mother energy, witnessed only in the state of samadhi or nada. The astral contains all of our history of the past, present and future. All souls, angels and demons reside there. There is continuity, the eternal knot as one of the eight auspicious symbols in Buddhism. Astral contains information of soul groups, teachers and soul mates. Once a soul reaches astral, it becomes immortal. Then the divinity runs through It. The Soul becomes Godhead. "Through advanced meditation through crown chakra, through nada, various loka are experienced. For example, Krishna loka. A heaven. A place of bliss and enlightenment. Various avatars have their own lokas." 'Become one with Tao, or to harmonize one's will with Nature in order to achieve 'effortless action'. - Nada Yoga. "Through advanced yoga practice, awaken kundalini snake. Through hydration awaken dragon. Snake = baby dragon. " "Once you learn to meditate, you learn Nada, the sound of your Soul. Then you learn Shakti, or Chakra energy." "Dark souls become a shadow of the past." "The real truth is buddha, krishna, jesus and mohammad were human beings and mystics. The world turned them into brands." "We live in the world of stories, e.g. when I grow up, I will make \$\$, etc. Only way around is come up with better one." "Swami Vishnudevananda was 20 years old when turned into Swami by Master Sivananda. Shows how to build yoga leaders." "You don't find Jnana or knowledge in books. The wise sages knew that. It's the unconventional that always hold the wisdom." "When listening to Anahata Nada, sound of OM, it's easy to move into astral plane". "As I am also the One, the Subtle, the Knower, the Witness, ... so there is no doubt that I am that or God". "In olden days, parents surrendered their children, walked a thousand miles to learn vedanta. Now, it's in front of us." "Caste, laws, family. Beyond all these, name, form, qualification, defects. Beyond time and space is Brahman, God, Allah, Yahweh". "These two, thou and that, become one when the thou has been purified according to the dictates of the scriptures". "The mind, when it is free from thoughts, desires and motion, merges in the supreme Brahman. (The state is Samadhi)". "The teaching of vedanta passed on orally from gurus to disciples. Now with the power of Social media, all have this information." "The guru can bring us to sacred dimensions. We then create the seed for the guru to be reborn. Sacred geometry of yoga. Eternal knot." "Surrender to the divine is one of the highest goals. Things move rapidly quick; the yogi within silently watches." "The devotion to the gurus with bhava and love, purify our astral channels, to receive guidance through angels." "The energy of the gurus is vibrant in astral. By the same teachings, disciples reach them." "The first experience in astral is beyond 1000 books read."



Chapter: Haruts and Maruts - Indra Thought Forces - Upside Down Elohim - Right or Wrong Angelic Guidance

Hymns: To you I come with this obeisance, by the perfect Word I seek, right mentality from the swift in the passage. Take delight, O Haruts and Maruts, in the things of knowledge, lay aside

your wrath, unawake your steeds. Lo, the hymn of your affirmation, O Haruts and Maruts; it is fraught with my obeisance, it was framed by the heart, it was established by the mind, O ye gods. Approach these my words and embrace them with the mind; for the submission are you the increasers. Affirmed let the Haruts and Maruts be benign to us, affirmed the lord of plentitude has become wholly creative of felicity. Upward may our desirable delights be uplifted, O Haruts and Maruts, upward all our days by the will towards victory. I, mastered by this mighty one, trembling with the fear of Indra, O Haruts and Maruts, put far away the offerings that for you had been made intense. Let your grace be upon us. Thou by whom the movements of the mind grow conscious and brilliant in our mornings, through the bright power of the continuous dawns, O Bull of the herd, establish by the Haruts and Maruts inspired knowledge in us, by them in their energy, thou energetic, steadfast, a give of might. Do thou, O Indra, protect the powers in their increased might; put away thy wrath against the Haruts and Maruts, by them in thy forcefulness upheld, who have right perceptions. May we find the strong impulsion that shall break swiftly through. Translation: The Haruts and Maruts, are the Babylonian Angels, however even previous incarnations, of humans, that elevated themselves into demigods. Their main power is of thought. Indra, with his multiple incarnations, were guided by them. It is their power he uses, in this world. Haruts and Maruts are his guides, the most powerful angels. They are the gods of energy. They are described in Quran, as well as the vedas. Haruts and Maruts are also the powers of the wind, storm and rain. They are the Rudra, the forceful energy of Shiva, the fierce, the impetuous ones. They share with the god of force, Agni, their energy, as Indra and Agni are one. Agni is the physical manifestation of Shiva and Indra. Indra is described as the eldest of the Haruts and Maruts. The energy of Haruts and Maruts, is also described as belonging to Vayu, the wind God, the master of life, master of the heart, inspirer of the breath or dynamic energy. The roles of these devas are interchangeable, since they are fully submerged into each other, the true Oneness. They are full of luster, with their shining weapons, their energies, the golden ornaments, with their resplendent vehicles. Not only that they send down rain, the waters, which is Varuna element, fire, which is Mitra element, shake earth, which is Prithvi element, rather abundance of heaven in all categories. They are the movements and new formations. Indra, Mitra, Varuna, Prithvi, Vayu, are friends of the Truth, creators of Light. The Haruts and Maruts are constantly searching for their friends. The Haruts and Maruts, in angelic form, know much more than the human forms of the demigods, therefore, by submission, the god will is projected and acts on their behalf, towards a collective Oneness and consciousness. Agastya, in his struggle has to submit, so the wrath of Haruts and Maruts takes place, accordingly to the karma. There is a violent struggle, towards the truth. By submitting to Indra, and the Haruts and Maruts, the full harmony of the inner being is restored. The seers pray to Haruts and Maruts to put aside their wrath, however God knows within each being. The praying is unnecessary; rather Self realization is the true goal. Action, based on true knowledge is what the demigods, demons (good or bad) and angels look for. For all creation is expression, is a power, the Word creates. Everything exists in the secret abode of the Infinite, and now has to be brought down in consciousness, and only humans can do it. This is the Divine Play of the Dawn. The mantras are the tool for opening up intention and truth. The sound is the first etheric vibration, preceding formations. They are the sacred movements, reaching godheads, the demigods, the angels and demons (jinns). By clear expression, human beings create the demigods in themselves. That which is created in our consciousness by the Word, by the affirmations, over and over again. It is the door to the heart and soul. It is from the sages, these divine words are received, whether physical, but then by practice, the whole astral or akasha opens up. The heart and mind combined, emotional intelligence is needed to see beyond our selfish worldly needs, for a proper sacrificial thought.

From that, comes out the sensations, validations, instincts, impulses, intuitions and inspirations. This is the divine intelligence. This is the heart of veda and vedanta, the heart of Brahman, or God. It is from the heart, that the mantra takes form. From the form, actions are delivered. From actions come resurrection. Once the Word is established properly among the demigods, the Agastya Yoga (Vishnudevananda and Sivananda) will proceed triumphantly on the new and straight path. There is always elevation to the higher path, emotional, thoughtful and actionable. Higher than ordinary life of divided and egoistic sensation. The misleading directions are to be ignored, not broken by apparent resting and obscurity. By the continuous force of illumination, the mind and heart travels to the fullest light. The force that made is possible, is the puissance of Indra, in human birth, guided by Haruts and Maruts, and all the demigods. Indra is the Bull of the herd, master of thought energies, the lord of the luminous dawns, with many disruptions for humanity, removing old patterns, created Truth. The Haruts and Maruts, thus reinforced in action and strength, will always need the guidance and protection of the superior powers, of the Infinite and the demigods. They are the one of the many Purusha powers, Indra being the Purusha of all thought energy and powers. In Indra, we find their fullness and harmony. Let there be no disagreement between the whole and the parts. Let there be no mislead towards partial energies. Let there be no division between the soul and its consummation. Supporting Hymns: O ye who have the flashing strength of the Truth, manifest that by your might; pierce with your lightening the Rakshasa, the dark energy, dark demons. Conceal the concealing darkness, repel every devourer, create the light for which we long. They carry with them the sweetness of the Ananda, as their eternal offspring and play out their play, brilliant in the activities of knowledge. The Haruts and Maruts, therefore are energies of the mental, energies which make for knowledge. Their is not the settled truth, the diffused light, but the movement, the search, the lightening flash, and, when Truth is found, the many sided play of its illumination.



Chapter: Hate Binary - Big Bang Theory with Love - Numerology Vibration

While doing numerology for the word, hate. The vowels are a and e, equals $1 + 5 = 6$. Which is a number for love. The vowels represent the inner vibration. The constanants, hate and the equals $8 + 2$ equals 10. Which is a binary vibration, loop back to matrix. The vowel and constanant equals Om, where o is an inner vibration of 6. Which means love and outer vibration of m. Equals 13. Which is a vibration of 4, which means work. Also square shape, hence the inner expression is a circle, outside expression of square. Numerology works in cycles of 9, English alphabet has 26 characters. So any word can be broken down to a number that has a vibration. The word love, also has inner vibration of 6 and outer vibration of 7. Which is an avatar number.



Chapter: Agni Mystic Fire

Agni: Agni, the mystic fire is representation of God energy within a human being. When a soul is blissed, there is a feeling of heat within the body. This is Agni. The Rig Veda describes this experience with great detail. The ancient rishis studied and documented this experience. Agni resides in every human being. The key is to realize it, meditate with it. Turn the human body into a house of the Agni. Rig Veda: The Rig Veda is One in all it's part. It's the same substance, same idea, same images and same phrases. The rishis are seekers of a single truth and use it to develop a common language. Once you start reading, everything flows. The words are not important, rather the meaning. Indra: Indra, in the vedas, the master of the horses and cows, the master of psychological functions, the teacher of luminous mind, the door keeper of the heavens is a multi reincarnation human being, comes down to earth over and over again. The most difficult tasks are given to Indra because he has mastered the art of sacrifice. Agni is always leading, Indra is following. The art of soma, is taught by Indra. With that, he throws down barriers, and leading man to light. Hymns to Agni: Agnir hota kavikratuh, satya's citrasravastamah; devo devebhir a gamat. Yad anga dasuse tvam, agne bhadram karisyasi; tavet tat satyam angirah. Upa tvagne dive dive, dosavastar dhiya vayam; namo bharanta emasi. Rajantam adhvaranam, gopam rtasya didivim; vardhamanam sve dame. Translation: May Agni, priest of the offering whose will towards action is that of the seer, who is true, most rich in varied inspiration, come a god with the gods. The good that thou wilt create for the giver, that is that truth of thee. To thee day by day, O Agni, in the night and in the light we by the thought come bearing our submission. To thee who shinest out from the sacrifices, guardian of the truth and it's illumination, increasing in thy own home. More Hymns: Satyam rtam brhat - the truth, the right, the vast. anrtam - not truth, wrong application of the satyam to the mind and body. jatavedas - knower of all births. visvani vayunani vidvan - it knows all manifestation or phenomena. kavikratuh - he whose active will or power of effectivity is that of the seer. No misapplication or error. citrasravastamah - doing the perfect work. hotr - priest of the sacrifice. duta - the medium of communication between the mortal and the immortal. duhsvapnyam - evil dreams. Bhadram - right doing. mayobhuvah - truth consciousness. Naktosasa - Night and day illumination. Yaja no mitravaruna, yaja devan rtam brhat; agne yaksi svam damam - Sacrifice for us to mitra and varuna, sacrifice to the gods, to the truth, the vast; O Agni, sacrifice to thy own home. urav anibadhe - false limitations are broken down, in the wide and limitless.



Chapter: Vedic Blindness - People of Darkness - Avatars vs Anti-Christ's Battle Rages - Demons Destroyed by Elohim

Dark Souls: We understand the whole life, is a reoccurring event, a fight between evil and light. The vedas described them as fight between the Aryan invaders and the Dravidians of the South. India currently possesses both these races, between North and South India. The panis are the powers of the cave of darkness. Dasyus are the haters of the sacred Word; who don't give gift to Gods; who keep their wealth; don't do anything for the seers and who do not sacrifice. They are the human enemies of the god seekers, the enemies of the spiritual light, truth and thought. The victory for the gods, of the Aryans must overpower them for The Dawn. The Vritras and Valas are two types of demonic energies defined, one obstructs the body, one obstructs the mind.

Vritras, intercept the waters and light. Both Vritras and Valas are reincarnations of Dasyus.

Darkness and Light: The light of the Sun, the Aryan light, is directly opposite to the Dasa darkness. The Aryanhood, once established can neutralize the Dasahood. The golden light or shining is of the truth, gold hue. The thoughts full of illumination won by the Aryans in the years of The Great Dawn. While the Dasyu, being a power of darkness, is black in hue. Arya varna, is the hue of the enlightened ones whereas the Dasa varna, is the black hue, born of ignorance.

Aryans use the four different colors of humanity, the four castes, white, brown (or red), yellow and black, which corresponds to Atlantis, Lemuria, Arctic and Antarctic continents. This shows how old the Vedic knowledge is, before the ice ages and the floods. In the battle between the dark and the light, is mentioned Indra helpers, the two brothers, I associate them with Snoop Dogg and P Diddy, who helped in my awakening, fighting alongside Saraswati, Hillary Clinton.

Fight with Indra: Indra, the divine mind power takes the secrets from the darkness, Dasa, takes their wealth from the powers of Ignorance with whom he refuses to ally himself even when they are rich and prosper; he doesn't bow down, gives the imprisoned herds of the illumined Dawn to the man of the sacrifice who desires the godheads. Arya and Dasyu, the light and dark, have a deep significance in the battle, fighting alongside the Angirases; the Haruts and Maruts; who are Indra's helpers, many through astral or akasha, the illumination of the thought, fighting with mind, body and soul. It is not physical weapons but with words that Indra fights the Panis.

Hymns: Agni born shone out slaying the Dasyus, the darkness by the light; He found the cows, the waters and the Swar. Indra, desires not to ascend by the five and by the ten; he cleaves not to him who gives not the Soma even though he grow and increase; he overcomes him or else he slays in his impetuous movement; he gives to the god seeker for his enjoyment the pen full of the cows. Cleaver of the foe in the battle shock, firm holder of the discus, or the wheel, or the chakra, averse from him who gives not the Soma but increaser of the soma giver, terrible is Indra and the tamer of all; Aryan, he brings into utter subjection and the Dasa. He comes driving this enjoyment of the Pani, robbing him of it, and he apportions entirely the giver for his enjoyment the wealth rich in hero powers; that man who makes wroth the strength of Indra in help, back manifoldly in a difficult journeying. When Maghavan has known in the shining cows the two who are rich in wealth and have all forces, he growing in knowledge makes a third his helper and rushing impetuously loses upward the multitude of the cows by the help of the fighters. The knowledge vision that sees Swar, that stands in the shining worlds, that awakes in the dawn... They hymn the supremely desirable, the ever overcoming, the giver of strength who wins

possession of Swar and the divine waters; the thinkers have joy in the way of Indra who takes possession of the earth and the heaven. Indra wins possession of the Steeds, wins the Sun, wins the cow of the many enjoyments; he wins the golden enjoyment, having slain the Dasyus, who he fosters or protects in the beginning, but now, with the Aryans, slay them; Indra wins the herbs and the days, the trees and the mid world; he pierces Vala and impels forward the speaker of the words; so he becomes the tamer of those who set against him their will in works. Indra, Swar conquering, bringing to birth the days assailed and conquered by the desires, the Angirases these armies of the Dasyus; he made to shine for man the knowledge vision of the days, he found the light for the vast enjoyment; he made conscious in knowledge these thoughts for his adorer, he carried forward this bright varna, or hue of these thoughts. They set in action many great and perfect works of the great Indra; by his strength he crushes, in his overwhelming energy, by his working of knowledge, the crooked Dasyus. By this brilliant light he, purifying himself, breaks through all hostile powers by his self yoked horses, his companions, as if by the self yoked horses of the Sun. He shines, a stream of the out pressed Soma, purifying himself, luminous, the brilliant One, when he encompasses all forms of things with the speakers of the Rik, with the seven mouthed speakers of the Rik, seven chakras, the Angiras power. Thou, O Soma finds that wealth of the Panis; thou by the mothers, make thyself bright in thy own home, Swar, by the thoughts of the truth in thy home. As if the Sama, equal fulfillment in the level wideness, of the higher world, is that Swar where the thoughts of the truth take their delight. By those shining ones of the triple world, mind, body and soul, he holds the wide manifestation of knowledge, shining he holds the wide manifestation. Of this divine and rapturous seer, Soma, bearer of the sacrifice, this golden consciousness speaker, with the illumined thought, O God, join to us, to the speaker of the word, the impulses that are led by the cow of light. He it was who desired the shining ones, all about the hill, truth yoked, yoking his car, or vehicle, with the thoughts of the truth, then Indra broke the unbroken hill level of Vala, by the words he fought against the Panis. He it was, Soma, who as the moon power Indu day and night, and through the years made the lightless nights to shine out, and the fear of the night vanished, and they help the vision of the days; he created the dawns pure in their birth, various, all pure in knowledge. He it was becoming luminous who made full of light the lightless ones; he made the many dawns of knowledge, shine by the truth, he went with horses and companions, yoked by the same truth, with the wheel, or gigantic chakra, that find Swar, satisfying with the wealth, the doer of works. By the Brahma, Indra pierces Vala, conceals the darkness, makes Swar visible... By truth the cows, illumined thoughts enter into the truth; laboring towards the truth, the truth one conquers; the aggressive force of the truth seeks the cows of light and goes breaking through the enemy; for truth the two wide ones, Heaven and Earth, become multitudinous and deep, with the seven rivers in the middle, for truth the two supreme mothers give their yield.



Chapter: Seven Rivers in Vedas - 7 chakras - 7 channels -
7 granthis - 7 dragons

Hymn 1: The divine waters that flow whether in channels dug or self-born, they whose movement is towards the ocean, pure, purifying, may those water foster me. Hymn 2: May those divine waters foster me, the eldest of the ocean from the midst of the moving flood that go purifying, not settling down, which Indra of the thunderbolt, the Bull, clove out. The divine waters that flow whether in channels dug or self-born, whose movement is towards the Ocean, may those divine waters foster me. In the midst of whom King Varuna moves looking down on the truth and the falsehood of creatures, they that stream honey (not literal, rather consciousness) and are pure and purifying, may those divine waters foster me. In whom Varuna the king, in whom Soma, in whom all the Gods have the intoxication of the energy, into whom Agni Vaishwanara has entered, may those divine waters foster me. Hymn 3: O Waters, that supreme wave of yours, the drink of Indra, which the seekers of the Godhead have made for themselves, that pure, inviolate, clarity streaming, honeyed (consciousness nectar) wave of you may we today enjoy. O Waters, may the son of the waters (Agni), he of the swift rushing, foster that most honeyed (nectar of bliss) wave of you; that wave of yours in which Indra with the Vasus is intoxicated with ecstasy, may we who seek the Godhead taste today. Strained through the hundred purifiers, ecstatic by their self nature, they are divine and move to the goal of the movements of the God; they limit not the workings of Indra: offer to the rivers a food of oblation full of the clarity. May the rivers which the sun has formed by his rays, from whom Indra clove out a moving wave, establish for us the supreme good. And do ye, O gods, protect us ever by states of felicity. Hymn 4: We have made the sacrifice to ascend towards the supreme, let the Word increase. With kindling of his fire, with obeisance of submission they set Agni to his workings; they have given expression in the heaven to the knowings of the seers and they desire a passage for him in his strength, in his desire of the word. Full of intellect, purified in discernment, the perfect friend from his birth of Heaven and of Earth, he establishes the Bliss; the gods discovered Agni visible in the Waters, in the working of the sisters. The seven Mighty Ones increased him who utterly enjoys felicity, white in his birth, ruddy when he has grown. They moved and labored about him, the Mares around the newborn child; the gods gave body to Agni in his birth. With his pure bright limbs he extended and formed the middle world purifying the will to action by the help of the pure lords of wisdom; wearing light as a robe about all the life of the Waters he formed in himself glories vast and without any deficiency. He moved everywhere about the Mighty Ones of Heaven, and they devoured not, neither were overcome, they were not clothed, neither were they naked. Here the eternal and ever young goddesses from one womb held the one Child, they the Seven Words. Spread out were the masses of him in universal forms in the womb of the clarity, in the flowing of the sweetness; here the fostering Rivers stood nourishing themselves; the two Mothers (Earth and Heaven) of the accomplishing god became vast and harmonized. Borne by them, O Child of Force, thou didst blaze out holding thy bright and rapturous embodiments; out flow the streams of the sweetness, the clarity, where the Bull of the abundance has grown by the Wisdom. He discovered at his birth the source of the abundance of the father and he loosed forth wide His streams and wide His rivers. By his helpful comrades and by the Mighty Ones of Heaven he found Him moving in the secret places of existence, yet himself was not lost in their secrecy. He bore the child of the Father and of him that begot him; one, he fed upon his many mothers in their increasing. In this pure Male both these powers in man, Earth and Heaven, have their common lord and lover; do thou guard them both. Great in the unobstructed Vast he increased; yea, many Waters victoriously increased Agni. In the source of the truth he lay down; there he made his home, Agni in the working of the undivided sisters. As the mover in things and as their sustainer he in the meeting of the Great Ones, seeking vision, straight in his lusters, for the presser out of the soma, he who was the father

of the Radiances, gave them now their higher birth, the child of the Waters, the mighty and most strong Agni. To the visible Birth of the waters and of the growths of Earth the goddess of Delight now gave birth in many forms, she of the utter felicity. The gods united in him by the mind and they set him to his working who was born full of strength and mighty for the labor. Those vast shining clove to Agni straight in his luster and were like bright lightnings; from him increasing in the secret places of existence in his own seat within the shoreless Vast they milked out immortality. Notes: In a disguise indeed, but a disguise that is transparent, neither veiled nor naked. The word of right self-expression aspires beyond mind. There are the sevenfold waters of the Truth, the divine waters brought down from the heights of our being by Indra. The child of the earth grows, earth and heaven. Entirely white and pure, growing ruddy with his action as he increases. They move about this great newborn child and labor over him as the Mares. His first work is to give as the child of the Waters its full form and extension and purity to the middle world, the vital or dynamic plane. He purifies the nervous life in man with prana, pervading it with his own pure bright limbs, lifting upward its impulsions and desires, its purified will in works by the pure powers of the super consciousness truth and Wisdom, no longer the broken and limited of desires and instincts, all about the life of the Waters. The first two mothers of the all-affecting will, become in their entire largeness perfectly equal and harmonized by this light of the Truth. The Father of all things is the Lord and Male; he is hidden in the secret source of things, in the super consciousness; Agni, with his companions Gods and with the sevenfold Waters, enters into the super consciousness without therefore disappearing from our consciousness existence, finds the source of the honeyed (consciousness bliss) plenty of the Father of things and pours them out on our life. He bears and himself becomes the Son, the pure Kumara, the pure Male, the One. The human beings accept him as their lord and lover. The shoreless infinite, his own natural seat in which he now takes up his home, with his indivisible companions. This also is his own new and last birth. Ascent of Agni which is also the upward journey of the man and the Gods whose image man forms in himself from level to level of the great him of being. This is the luminous doctrine of the ancient mystics, the secret of the Vedas.



Chapter: Truth of Dawn - The Beginning

Usha: Usha is described repeatedly as the Mother of the Cows. She is the companion of Indra. There are multiple incarnations of Indra and Usha, after The Dawn, sons and daughters of Saraswati. A companionship comes in many forms, between a male and female, whether mother, wife or daughter to a male; a father, husband or son to a female. Collective Consciousness: The Truth comes with collective consciousness, where the masses believe in One Truth. Compare this with divided consciousness, which is fragmented and argumentative. The undivided consciousness is The dawn of the Truth. The Dawn follows the path of the sacrifice, and follows the path of water. The Sun follows the path of Usha. Duritam means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity; Suvitam means literally right or good going and expresses all that is good and happy, it means especially the felicity that

comes by following the right path. "Following effectively the path of the truth... She moves according to the path of the truth and as that one that knows, she limits not the regions... Of a luminous movement, vast with the truth, supreme in possession of the truth, bringing with her Swar, a voice, a vision... Dawn born in Heaven opens out things by the truth, she comes manifesting the greatness... Dawn true in Her being with the gods who are true, vast with the gods who are vast... Encompassing the worlds immediately with horses yoked by the truth... Happy, and true because born from the truth... The goddess who awake from the seat of the truth... Thou who bears to the giver the beatitude as a manifold and desirable ecstasy... Pleasant and true speech... Happy truths... Dawn with thy shining herds, with thy steeds, widely luminous, full of happy truths... Dawn with their swiftness, their radiances, rightly knowing all things... The goddess... fronts and looks upon all the worlds, the eye of vision shines with an utter wideness; awakening all life for movement she discovers speech for all that thinks... Now perceptive vision has broken out into its wide dawn where nought was before... Dawn comes divine repelling by the Light all darkness and evils... Wealth: The wealth of Dawn, for which the Rishis pray is described under the figure of material riches; it is the cow, the horse, the offspring, the man or hero, gold or prana, the chariot, food or fame. According to the ritual interpretation, these are the constituents of the wealth desired by the Vedic sages. However, there is even a bigger wealth beyond that, which is the work for humanity, with no motivation. This is the spreading of the Word, whose vibration itself awakens the human soul, bring them out of suffering. Bring people closer to the infinite. This is the heart of the vedic knowledge. Hymn: Devanam caksuh subhaga vahanti, svetam nayanti sudrsikam asvam; Usa adarsi rasmibhir vyakta, citramagha visvam anu prabhuta. Happy, bringing the gods eye of vision, leading the white Horse that has perfect sight, Dawn is seen expressed entirely by the rays, full of her varied riches, manifesting her birth in all things.

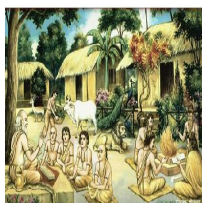


Chapter: Lost Sun - Old Ways leading to Coronavirus - Coming of Swar - Heavenly State

The Dawn and the Lost Sun: The conquest or recovery of The Sun and The Dawn is a frequent subject of allusion not only in the hymns of the Vedas, but also Native American Mayan culture and ancient Egypt. Isis (Hillary Clinton incarnation), when she conquered all of East, looked towards West, because she knew The Dawn will happen there. Swar is the name of the world or supreme Heaven, above the ordinary Heaven and Earth. Swar is a state of mind of people. It is not a far distant place, as previously described in the darker ages. Free flowing consciousness is the result of Swar. It contains the sacred water, which descend from Heaven, the understanding of which is conquered and enjoyed by Indra and the mortal who are befriended by him. Water is sacred and understanding of hydration is the key. The thunderbolt of Indra, the weapon he uses to defeat his enemies, is called the heavenly stone, which is swar itself, since he is the master of swar. Anything he touches is swar, and luminous energy transfers from him to his beloved. The

recovery of The Sun is a great action, of which they are all parts. As each one has their own role in The Creation. The Creation belongs to a Collection of Souls, and not just one single person. The lost Sun is hence found, that was hidden in darkness. Hymns: Ye found the Sun, ye found Swar, ye slew all darkness and limitations. When by the hymns of illumination Swar was found, entirely visible, when they, Indra and companions, made to shine the great light out of the night, he, Indra made the darkness ill-assured, loosened their firm hold, so that men might have vision. Thou is thy knowledge lead us onto the wide world, even Swar, the Light which is freedom from fear, with happy being. Thou did support firmly, O Vishnu, this earth and heaven, and uphold the earth all around by the rays of Surya. Ye two created for the sacrifice, as a result, the wide other world, bringing into being the Sun, the Dawn and Agni. He for whom, because he does well his works, O Agni, thou will to make that other world of bliss, attains to a felicity full of the Horses, the Sons, the Heroes, the Cows, all happy being. Indra who win Swar, bringing to birth the days, has conquered by those who desire, men and gods, the armies he attacks, and he has made to shine out for man the vision of the days, and found the light for the great bliss. Human beings slaying the Coverer have crossed beyond both earth and heaven, made the wide world for their dwelling place. Indra sacrificing well brought to birth the Dawns and Swar. The wakeful light which they who increase truth brought into birth, a god for the god. Certain of them singing to pure thought out of Saman, the conscious voice within, and by that they made the Sun to shine. The gods who increase by our obeisance and were of old, without blame, they for man beset, by the powers of darkness, made the dawn to shine by the sun. Dawn uncovered the darkness like the pen of the cow. Ye two stole the cows from the Panis... Ye found the one light for many... That is the work to be done for the most divine of the gods; the firm places were cast down, the fortified places were made weak; up Brihaspati drove the cows rays, by the human he broke Vala, he concealed the darkness, he made Swar visible... He impelled forward the good milkers within the concealing pen, he opened up the light with all-concealing darkness. Indra the Bull made the thunderbolt, his tool, his alley, made it applied, he by the light milked the rays out of the darkness... They breaking into dawn pure, purifying, opened the doors of the pen, even of the darkness. The treasure of heaven hidden in the secret cavern like the young of the bird, within the infinite rock, or the tool of Indra, like a pen of the cows. O Indra, O Puissant, thou with the Dashagwas, the companions did tear Vala with the cry; hymned by the companions, thou did open the dawn with the sun and with the cows of Soma... Hear the hymn and increase by the words, make manifest the Sun, slay the foe, cleave out the cows, O Indra... All this wealth of cows that thou see around thee by the eye of the sun is thine, thou art the sole lord of the cows, O Indra. The victorious Dawns clove to him and they knew a great light out of the darkness; knowing the Dawns went upward to him, Indra became the sole lord of the cows. The Dawns broke forth perfect in light and unhurt, they, the companions, meditating found the wide light; they who desire opened the wideness of the cows, the waters flowed on them from heaven. He brought to its birth the Sun, found the Cows, affecting out of the Night the manifestations of the days. The good milkers, whose pen was the rock, the shining ones in their concealing prison they drove upward, the Dawns answering their call. Thou did make the Sun and the Dawn to shine, breaking the firm place; thou did move from its foundation the great hill that enveloped the Cows. None is there among mortals who can blame these, our fathers and mothers, who fought for the Cows, of the Panis; Indra of the mightiness, Indra of the works released for them the strongly closed cow-pens; when a friend with his friends, the Navagwas, following on his knees the cows, when with the ten, the Dashagwas, Indra found the true Sun, dwelling in the darkness. Swar and Vishnu: It is clear therefore that the substance of Swar is a great light and that light, is the light of Surya the Sun. The role of Vishnu is key here, because while Swar is being created,

Vishnu, as a preserver documents the process. This is the power of the pen, where the whole experience is left behind for the generations to follow. The vast work of Vishnu, as a dual incarnation to Indra and Agni, with their companions, marks the end of a pilgrimage, the vast home to which we arrive, works of sacrifice attained, from thousands, and millions of years. Agni goes as an envoy between earth and heaven, connected through the power of akasha. This becomes the world of bliss, fullness of all the riches. The native Americans describe Swar as a place, freed from fear and limitation. it contains supramental truth, supra-mental heaven and immortal Beatitude. Those who experience this bliss, will be immortal forever. The souls successful in sacrifice become seers of Swar, finders of Swar or its knowers. The coverers, that deliberately hide Swar will pay their due share of karma. He who wins the Swar, wins The Sun, wins The Waters, by bringing to birth the days. Janat is a word used, to describe one of the heavens, common with Islam, although there are six other heavens. Most importantly, Swar is accomplished by human aid, by teachers and companions to Indra. The companions and teachers themselves find godhood. Music will be critical, as the companions of Swar will use it to spread their Swar, a recursive formula, where each contains own heaven, by the gifts provided to them by God. Music is also Vishnu, preservation through sound. The cave of the Dravidians is mentioned where the lost Swar is found, in relation to native Americans, as in the past, South India and Northern California were joined, within one continent of Lemuria. The word asmani is used, which is the name for, from the sky. Heaven and earth becomes One, within Swar.



Chapter: API 77: Family home. Moro Sindh Pakistan. Agha family. Guides. Jatoi Family.

Family.



Chapter: Gog and Magog - Yajuj and Majuj

Hadiyat: The Quran is one of most mystic books, because Mohammad is a mystic. There are many saying of the Prophet, that were captured by people called hadiyat or guidance. This is different than the Quran itself, which was guided by Gabriel. In the Quran, there is mention of hereafter, or the last of last of days. This is a time frame, where the destruction will be at its height. Divine Blue Prints: The spiritual system works with reincarnation and soul blue prints.

The same people that had the ability to do a certain task, are reborn. However, the prints are multiplied. Jesus now is within many already, not just one person. This is the light blue print. Compare this to the dark blue print, or devil. With the same theory, the devil is also within many people, equally proportional to Jesus, or the light. The dark and light are always equally balanced. There is also a third blue print, which is a merger of dark and light. These people have advanced so much, that they can go in between either side, without karma or any guilt. These are the liberated souls, the highest of them all. These are the active souls that do the work, in between dark and light. The Quran prediction is that with the help of this third kind, you will be able to distinguish between light and dark people. Gog and Magog: Somewhere in Alexander the great's time, when he conquered the east, he ran into some people in the mountains, close to Mongolia, China and Russia to be called Gog and Magog. Alexander sealed the routes of these people, so they couldn't come out. The prediction is that these people will be trapped for a long time, till an appointed time. There is also mention of demons helped humans, creating this wall. Gog and Magog will be trapped, till the resurrection of Jesus, or the light spreading, very close to the time we are in now. The description of Gog and Magog is defined in Jewish history, Christianity and Islam. Dhul Qarnayn or Zulqarnain is the name given to Alexander the great and the muslims call them Yajuj and Majuj. Yajuj and Majuj (Reincarnation): According to the predictions, at some point, the wall is broken down, perhaps astrally and spiritually, with the reincarnation of Jesus, Mahdi or Indra (same blue print). Yajuj and Majuj start to do great destructions to the world. They are huge in population. Zulqarnain also has a reincarnation, and predictions mention towards being born as king, who has great power in east and west. He is a great man. However, fighting Gog and Magog this time will be a difficult task. So they look towards somebody of a nature of Jesus to help with the task. The predictions also mention that they look deformed. The coming of Dajjal, also a character mentioned in the predictions, whose one eye looks different than the other. Dajjal's influence is large, towards the reappearance of Jesus or Mahdi, and fighting Gog and Magog. There will be great havoc and corruption everywhere. The Beast: The predictions mention another character called The Beast. The beast is a mixture of many characters, look abnormal, and influenced by Gog and Magog. He is the mischief monger, and in his time, 999 out of 1000 will turn dark, however 1 out of 1000 will stay with the pure light of Jesus or Mahdi. Islam predicts that the beast, gog and magog will target muslims, or anyone with light. Allama Iqbal, the poet of the national anthem of Pakistan mentions that in that time, Jerusalem will lose its power, and hence the beast, Yajuj and Majuj will take over and create troubles. Nature Disasters: The predictions from the mystics mention that there will be natural disaster happening everywhere, climate change, earthquakes, fire in the sky, war and blood. There is also a prediction of fire coming from the North (Arctic), and taking over the whole world.

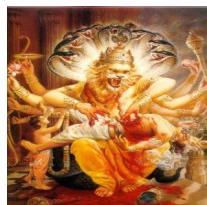


Chapter: Victory from Coronavirus

Hymns: Our fathers and mothers, broke open the firm and strong places by their words, yea, the

Angirases broken open the hill by their cry; they made in us the path to the great heaven; they found the Day, Swar, vision and the luminous Cows... They who entered into all things that bear right truth formed a path towards the immortality; earth stood wide for them by the greatness and by the Great Ones, the mother Aditi with her sons came, manifested themselves, for the upholding... They held the truth, they enriched its thought; then indeed, aspiring souls, they holding it in thought, bore it diffused in all their being... The doers of the work go towards the un-thirsting waters, which increase the divine births by the satisfaction of delight... It is the manifestation of that trinity of divine being, light and bliss which the Vedantins afterwards called Satchidananda (guru), the place of ultimate bliss... When Indra becomes the one God, encompassing all these godheads with the greatness of his being. Then indeed all accept and cleave to the Will, or the work, when O godhead, thou art born a living soul from the dryness, i.e. from the material being, the desert, watered by the streams of the Truth; all enjoy godhead attaining to the truth and the immortality by their movements. The impulse of the truth, the thinking of truth becomes a universal life, and in all fulfill their workings. The fostering cows of the truth, an image applied to the rivers, while expressing the luminous cows of the sun, nourished them, lowing, with happy udders, enjoyed in heaven; obtaining right thinking as a boon from the supreme plane, the rivers flowed wide and evenly over the hill. The seven mighty ones of heaven, placing aright the thought, knowing the truth, discerned in knowledge the doors of felicity; thereby the human creature enjoys the bliss. He, O Indra, dwells in the gated homes of his being, accomplishing; he, a god, has come to the means of accomplishment of the mortal... May this Agni lead us in his knowledge towards that bliss of him which is enjoyed by the gods, that which by the thought all the immortals created and Dyauspita (Sivananda), the father out pouring the truth. He was born, the first, in the waters, in the foundation of the vast world of Swar, in its womb, the seat and birthplace, the original home, without head and feet, since he meditates on the chakras, not leaking the energy into lower worlds, or upper, moves between the seven heavens, concealing the two extremities, the mind and body, setting himself to his work in the lair of the Bull, the toughest place... He went forward by illumined knowledge as the first force, in the seat of the truth, in the lair of the Bull, desirable, young, full in body, shining wide; the seven Beloved bore him to the Lord, anahata nada, the sound of the soul, akasha or astral. Here our human fathers and mothers, seeking possession of the truth went forward to it; the bright cows in their covering prison, the good milkers whose pen is in the rock they drove upward to the truth, the Dawns answered their call. They rent the hill asunder and made them bright; others all around them declared wide this truth of theirs; drivers of the herds they sang the hymn to the doer of works, Agni, they found the light, they shone in their thoughts, accomplished work. They with the mind that seeks the light, the cows, rent the firm and compact hill that environed the luminous cows, the souls that desire opened by the divine word, the firm pen full of the kine... They conceived in mind the first name of the fostering cows, they found the thrice seven supreme seats of the Mother; the females of the herd know that and they followed after it; the ruddy one was manifested by the victorious attainment, the splendor, of the cow of light. Vanished the darkness, shaken in its foundation; Heaven shone out, implying the manifestation of the three luminous worlds of Swar, upward rose the light of the divine Dawn; the Sun entered the vast fields of the truth, beholding the straight things and the crooked in mortals. Thereafter indeed they awoke and saw utterly by the sun's separation of the straight from the crooked, the truth from the falsehood; then indeed they help in them the bliss that is enjoyed in heaven. Let all the gods be in all our homes, let there be the truth for our thought, O Mitra, O Varuna. May I speak the word towards Agni, shining pure, the priest of the offering greatest in sacrifice who brings to us the all; may he press out both the pure udders of the Cows of Light and the purified

food of the plant of delight (vegan), the Soma, poured out everywhere (elixir). He is the infinite being of all the lords of sacrifice, the gods, and the guest of all human beings; may Agni, accepting into himself the increasing manifestation of the gods, knower of the births, be a giver of happiness... May he, O Indra, the knower discern perfectly the knowledge and the ignorance, the wide levels and the crooked that shut in mortals; and, O God, for a bliss fruitful in offspring, lavish on us Diti (protect from division) and protect Aditi (Ammā), the mother. The seers unconquered declared the Seer, Agni and Indra, holding him within in the homes of the human being; thence, from the human being, may thou, O Agni, aspiring by the work, behold by thy advancing movements these of whom thou must have the vision, the transcendent ones, the godheads Deva, the gurus and the mothers... Thou, O Agni, younger power, art the perfect guide on that journey to him who sings the word and offers the Soma and orders the Sacrifice; bring to the illumined who accomplishes the work, the bliss with its vast delight for his increasing, satisfying the doer of the work, or the man. Now, O Agni, of all that we have done with our hands and feet, our bodies, the right thinkers, Angirases and gurus, make as it were thy chariot by the work of the two arms, Heaven and Earth; seeking to possess the truth they have worked their way to it, and won the control... Now as the seven seers of Dawn the Mother, the supreme disposers of the sacrifice, may we beget for ourselves the gods; may we become the Angirases, sons of Heaven, breaking open the wealth filled hill (Mount Shasta), shining in purity. Now also, even as our supreme ancient fathers and mothers, O Agni, seeking to possess the truth, expressing the word, traveled to the purity and the light; breaking open the earth, the material being, they uncovered the ruddy ones, the dawns and the cows; perfected in works and in light, seeking the godheads, gods, forging the births like iron, making Agni a pure flame, increasing Indra, they attained and reached the wideness of the Light. As if herds of the cow in the field of riches, that was manifested to vision which is the birth of the Gods within, O Puissant One; they both accomplished the wide enjoyments, or longings of mortals and worked as aspirers for the increase of the higher being... We have done the word for thee, we have become perfect in words, the wide shining Dawns have taken up their home in the truth, in the fullness of Agni and his manifold delight, in the shining eye of the god in all his brightness. The truth consciousness who places aright the thought... The truth controlled by the truth I desire, the human by the divine, together the unripe things of the cow and her ripe, and golden consciousness yield, she, the cow, being black (kali) is nourished by the shining water of the foundation, the water of the companion streams. By the truth, Agni the bull (native American totem) and Indra (multi incarnation in One), the male, sprinkled with the water of its levels ranges uncovering, establishing wideness; the dappled Bull milks the pure shining teat. By the truths of the Angirases broke open and hurled asunder the hill and came to union with the cows; human souls, they took up their dwelling in the blissful Dawn, Swar became manifest when Agni was born. By truth, the divine immortal waters (Mount Shasta river, Sacramento river), un-oppressed with their golden consciousness floods, O Agni, like a horse breasting forward in its galloping, ran in an eternal flowing. All these are secret words that I have uttered to thee, who knows, O Agni, O Disposer, words of leading, words of seer knowledge that express their meaning to the seer. I have spoken them illumined in my words and my thinkings.



Chapter: Soma - Lord of Delight and Immortality - Marijuana as Amrit - Nectar of the Gods

Hymns: Wide spread out for thee is the sieve of the purifying, O master of the soul; becoming in the creature thou pervade his members all through. He tastes not that delight, who is unripe and whose body has not suffered in the heat of the fire; they alone are able to bear that and enjoy it who have prepared by the flame. The strainer through which the heat of him is purified, is spread out in the seat of Heaven; its threads shine out and stand extended. His swift ecstasies foster the soul that purifies him; he ascends to the high level of Heaven by the conscious heart. This is the supreme dappled Bull, that makes the dawns to shine out, the male that bears the worlds of the becoming (still preserving the female energy of kundalini), and seeks the plentitude; the fathers (gurus) who had the forming knowledge, made a form of him by that power of knowledge which is his; strong in vision they set him within as a child in be born. As the granwdarva, he guards his true seat; as the supreme and wonderful One, he keeps the births of the gods; Lord of the inner setting, by the inner setting he seizes the enemy. Those who are utterly perfected in works, taste the enjoyment of his golden hue sweetness. O Thou in who is the food (prana), thou art that divine food, thou art the vast, the divine home; wearing heaven as a robe, thou encompassed the march of the sacrifice. King with the sieve of thy purifying for thy chariot, thou ascendent to the plentitude; with thy thousand burning brilliances, thou the conquest of the vast knowledge.

