

The Purusha Sukta—Part II

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Abstract

This article continues the analysis of the Purusha Sukta, an ancient Hindu hymn that celebrates the sacrifice of a God-like entity called “Purusha,” focusing on the final six verses. A theosophical interpretation is given, showing that Purusha corresponds to the concept of the Planetary Logos.

Background

The Purusha Sukta consists of sixteen verses and was originally composed in Sanskrit as a hymn in the Rig Veda. The commentary below first gives each of the remaining six verses of the hymn in English, using the Myers translation,¹ followed by an interpretation in italics and then a detailed analysis of the symbols in that verse. The first ten verses were analyzed in Part I of this article, which appeared in the Spring 2009 issue of *The Esoteric Quarterly*.

The Characteristics of Purusha

Verses 11 through 16 present, for our consideration, some prescriptive models of human evolution.

- 11. When they divided Purusha, how many ways did they apportion him? What was his mouth? What were his arms? What were his thighs, his feet declared to be?**

What are the stages of human evolution, and what body parts of the Planetary Logos consist of human beings in those stages?

The first, third, and fourth verses include the idea that the physical body of the Planetary Logos incorporates all human beings living on our planet. This idea is similar to the notion in

Christianity that the disciples of Christ form his body. For example, the Apostle Paul writes in 1 Corinthians 12:12-27: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ ... Now ye are the body of Christ, and members in particular.”²

If we accept that all human beings are incorporated into the physical body of the Planetary Logos, then it seems reasonable to think that a group of similar human beings would form an organ or part within that macrocosmic body. Bailey has a similar notion when she says, “The human atom is a part of a group or center in the body of a heavenly Man, a Planetary Logos.”³ Here, the term “human atom” signifies a human being who is regarded as a unit within a greater body.

Assuming that Purusha (or Purusa) corresponds to the Planetary Logos, the above verse says that the physical body of the Planetary Logos is divided into separate parts. Let us suppose that this division is based on the stages of human evolution because evolution is a major theme in the Purusha Sukta. Similarly, the division of the animal kingdom in the eighth verse is based on the stages of animal evolution. Let us also suppose that all people at the same stage of evolution have a function that is analogous to that of a body part belonging to a human being, so we can say that those

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people form that same part within the body of the Planetary Logos. Given these suppositions, what body parts of the Planetary Logos consist of human beings in their various stages?

12. His mouth was the Brahman [caste], his arms were the Rajanaya [Kshatriya caste], his thighs the Vaisya [caste]; from his feet the Sudra [caste] was born.

People polarized in their causal body are like priests and act as the mouth of the Planetary Logos; people polarized in their mental body are like soldiers and act as His arms; people polarized in their emotional body are like merchants and act as His thighs; and people polarized in their physical body are like servants and act as His feet.

The Purusha Sukta is the oldest extant text that mentions the four traditional castes (or classes) of Hindu society, and it is the only hymn in the Rig Veda that mentions them. These four castes are: *Brahmins*, or priests; *Kshatriyas*, or warriors; *Vaisyas*, or merchants; and *Sudras*, or servants and laborers. Although discrimination based on caste is against the law under the Indian Constitution, caste distinctions based on birth unfortunately continue to play a socially destructive role in India even today.

Paramahansa Yogananda, a teacher and writer on Hinduism, states that the caste system known today is quite different from the system that originated in Vedic times:

These [four castes] were symbolic designations of the stages of spiritual refinement. They were not intended as social categories. And they were not intended to be hereditary. Things changed as the yugas [cycles of time] descended toward mental darkness. People in the higher castes wanted to make sure their children were accepted as members of their own caste. Thus, ego-identification caused them to freeze the ancient classifications into what is called the “caste system.” Such was not the original intention. In obvious fact, however, the offspring of a *brahmin* may

be a *sudra* by nature. And a peasant, sometimes, is a real saint.⁴

Yogananda regards the four castes as symbols for the stages of spiritual refinement and provides the following interpretation of them:

1. *Sudra*. “At his lowest level of refinement, man thinks not only of, but *with*, his physical body. Tradition typifies him as a farm laborer, though that is simplistic.”
2. *Vaisya*. “When a person begins to use his intellect, he first does so strictly for personal gain, thinking always, ‘What’s in this for me?’ The obvious example of such a person is a greedy merchant.”
3. *Kshatriya*. “When one develops further in spiritual refinement, he inclines to use his intelligence for the general good rather than only for his own benefit. Such a person is typified as the soldier—not the marauding sort, but one who readily sacrifices his own life, if need be, for the sake of others.”
4. *Brahmin*. “Finally, when the individual evolves spiritually to the point where he wants only God, he is like idealized images of a priest.”⁵

Bailey describes four polarizations of consciousness that are quite similar to Yogananda’s stages:

1. “During this [*first*] period, the man is polarized in his physical body and is learning to be controlled by his desire body, the body of feeling or of emotion. He has no aspirations save such as pander to the pleasures of the body; he lives for his physical nature and has no thought for aught that may be higher.”
2. “The *second period* covers a point in development when the polarization is largely in the emotional body and when lower mind desire is being developed ... He is capable of a deep love for teachers and guides wiser than himself, of a wild unreasoning devotion for his environing associates, and of an equally wild and unreasoning hatred, for the equilibrium that mind achieves, and the balance that is the result

of mental action, is wanting in his make-up.”

3. “Now, on entering the *third period*, comes the most vital point in the development of the man, that in which mind is developing and the polarizing life shifts to the mental unit ... His desires turn upward instead of downward, and become transmuted into aspiration,—at first aspiration towards the things of mind, and later towards that which is more abstract and synthetic.”
4. “It is by meditation, or the reaching from the concrete to the abstract, that the causal consciousness is entered, and man—during this final period—becomes the Higher self and not the Personality ... At the close of that period, liberation is complete, and the man is set free.”⁶

“Causal consciousness,” mentioned in the last quotation, takes place when the polarization of consciousness shifts from the mental body to the causal body. The concept of the causal body is not in contemporary Western psychology but is in Hinduism. Sri Aurobindo, a Hindu philosopher and teacher, shows that symbols of the causal body are incorporated elsewhere in the Rig Veda⁷ and gives this description of causal consciousness: “But this causal body is, as we may say, little developed in the majority of men and to live in it or to ascend to the supramental planes, as distinguished from corresponding sub-planes in the mental being, or still more to dwell consciously upon them is the most difficult thing of all for the human being.”⁸

Next, let us consider how the four castes are allegorically related to the body parts listed in the above verse. The Brahmins, who are the teachers of humanity, act as the mouth of the Planetary Logos, just as the mouth is the organ of speech in the human body. The Kshatriyas, who are the defenders of society, act as His arms, just as the human body uses its arms for self-defense. The Vaisyas, who buy food from farmers and then sell it to the rest of the community, act as His thighs, just as the thighs receive digested food from the stomach and then store it for the rest of the body. The Sudras, who are the servants for the other

castes, act as His feet, just as the feet provide support and transportation for the rest of the body.

In conclusion, we consider Bailey’s four polarizations of consciousness to be essentially the same as the four stages described by Yogananda, which in turn are symbolized by the four castes. Moreover, the function of the people in each caste is analogous to that of the associated body part.

13. The moon was born from his mind; from his eye the sun was born; from his mouth both Indra and Agni [fire]; from his breath Vayu [wind] was born.

By being mentally receptive, human beings may grasp the vision of their essential divine nature; they then may build a thoughtform of themselves as the ideal person and use the will that comes from their illumination, along with pranayama, to transmit this thoughtform into their lower nature.

The above verse can be interpreted on either a macrocosmic or microcosmic scale. On a macrocosmic scale, the verse symbolically depicts the steps of the Planetary Logos in His own creative process. According to the second verse, the Planetary Logos is the prototype for human beings; and so the steps that the Planetary Logos pursues are also steps that human beings could pursue on a microcosmic scale. In what follows, only the microcosmic meaning of those steps is considered, which requires every symbol in the verse to be understood as though it represented some aspect of human life.

Aurobindo states, “The [Rig] Veda is a book of esoteric symbols, almost of spiritual formulae, which masks itself as a collection of ritual poems.”⁹ Aurobindo did not publish a commentary on the Purusha Sukta but did give commentaries on several other hymns in the Rig Veda. The verse mentions three deities that appear in those other hymns: Indra, Agni, and Vayu. To understand the microcosmic meaning of these Vedic deities, we draw upon Aurobindo’s insights.

Indra is the King of Heaven in Hindu mythology. Several hymns in the Rig Veda describe the battle between Indra, the leader of luminous beings, and Vritra, the leader of ignorant and evil forces. This timeless battle between good and evil, however, has a psychological interpretation because it could be thought of as taking place between the good and evil aspects within every human being. Aurobindo gives the meaning of Indra within this psychological context: “The principle that Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence that fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense.”¹⁰

Agni is the Hindu god of fire. The Rig Veda frequently characterizes Agni with the Sanskrit word *kavikratuh*, which means “will of the seer.” Because of this characterization, Aurobindo concludes, “Psychologically, then, we may take Agni to be the divine will perfectly inspired by divine Wisdom, and indeed one with it, which is the active or effective power of the Truth-consciousness.”¹¹ In other words, Agni is the purpose, or intention, that comes from illumined consciousness in which there is no misapprehension or error.

Vayu is the Hindu god of wind. In Sanskrit literature, *vayu* is used more commonly in the sense of physical wind or air, but is sometimes a synonym for prana, which is a vital, life-sustaining force that flows through the human vital body. Pranayama is the practice of controlling prana through controlling one’s breathing, and this practice is said to lead to an increase in vitality in the practitioner. With regard to the Rig Veda, Aurobindo observes, “Vayu on the other hand is always associated with the Prana or Life-Energy that contributes to the system all the ensemble of those nervous activities that in man are the support of the mental energies governed by Indra.”¹²

The verse incorporates two other celestial symbols: the moon, “which was born from his mind,” is taken as mental receptivity because, as Blavatsky says, “The moon ... shines only by the reflected light of the sun”;¹³ and the sun, which was born “from his eye,” is taken as the

vision of one’s own divine nature because, as Blavatsky also says, “The Sun is ... the symbol of Divinity.”¹⁴

Bailey gives the essential microcosmic meaning of the verse, describing the steps that a human being could follow to achieve his or her spiritual perfection: “He begins to grasp the vision of the spiritual man, as *he is in essence*. He realizes the virtues and reactions which that spiritual man would evidence in physical plane life. He builds a thoughtform of himself as the ideal man, the true server, the perfect master ... He creates a pattern in his mind that hews as true as he can make it to the prototype and that serves to model the lower man and force conformity to the ideal. As he perfects his technique, he finds a transmuting, transforming power at work upon the energies that constitute his lower nature until all is subordinated and he becomes in practical manifestation what he is esoterically and essentially.”¹⁵ Bailey also mentions the role of pranayama: “The power and subtlety of the pranayama process lies in the potency of the thought behind the act of breathing and not at all really in the inflation and deflation of the torso.”¹⁶

14. From his navel arose the air; from his head the heaven evolved; from his feet the earth; the [four] directions from his ear. Thus, they fashioned the worlds.

From transmuting emotional sensitivity, human beings become intuitively aware of the spiritual world; from being focused in the head center, they become unified with the spiritual world; from rendering service, they help the material world; from developing inner listening, they receive and can distinguish between mental impressions generated by their own subconscious mind, other human beings, their inner divine voice, and the spiritual kingdom. Thus, they act as a bridge between the spiritual and material worlds.

The above verse symbolically depicts certain qualities and powers of the Planetary Logos. He, however, is the prototype for human beings, so His qualities and powers are within the reach of human beings. The *Theosophical*

Quarterly explains this key notion: “Through what divine dispensations are these marvelous attainments within the reach of every valorous man and woman, disciples and lay disciples of either sex? Here, if our understanding be justly based, is the essence of the whole matter. These graces and spiritual treasures are within our reach because they are the qualities and powers, the very being, of the heavenly Purusha, the Divine Man, the Logos; they are within our reach, because the Heavenly Man, who might have dwelt apart in celestial solitude, submitted instead to sacrifice, offering his life and being, giving that life as the sustenance of many.”¹⁷

Next, consideration is given only to the micro-cosmic meaning of the verse, which provides a description of potential qualities and powers of human beings and how they could be developed. The first phrase says, “From his navel arose the air.” Bailey cites a quotation (attributed to Annie Besant) saying that “the ‘navel’ represents the solar plexus, perhaps the most important plexus of the sympathetic system,”¹⁸ and considers “air” to be a symbol of “the illumination of the intuition.”¹⁹ Thus, this phrase suggests that emotional sensitivity, which is centered in the solar plexus, can be transmuted into intuitive awareness. Bailey also speaks of “the transmutation of the astral life into the buddhic consciousness,”²⁰ where “astral” is a synonym for emotional, and “buddhic” is a synonym for intuitive.

The second phrase says, “from his head the heaven evolved,” which depicts a technique of meditation and its effects. Bailey describes the technique using phrases such as the following: “Raise the consciousness to the head center;

hold the consciousness at the highest possible point.”²¹ Aurobindo describes its effects: “One must open the silent mental consciousness upward to all that is above mind. After a time one feels the consciousness rising upward, and in the end it rises beyond the lid that has so long kept it tied in the body and finds a center above the head where it is liberated into the Infinite. There it begins to come into contact with the universal Self, the Divine Peace, Light, Power, Knowledge, Bliss, to enter into that and become that, to feel the descent of these things into the nature.”²² Here, “a center

above the head” is the head center, or chakra, which is located in the vital body and is just above the top of the head in the dense physical body.²³

The third phrase says, “from his feet the earth.” As in the twelfth verse, “feet” symbolizes service to other human beings. Bailey writes, “But unless service can be rendered from an intuitive understanding of all the facts in the case, interpreted intelligently, and applied in a spirit of love upon the physical plane, it fails to fulfill its mission adequately.”²⁴ The service depicted in this phrase is effective because the earlier phrases imply that it is rendered from an intuitive understanding and applied in a

spirit of love.

The fourth phrase says, “the [four] directions from his ear.” This phrase uses “ear” to symbolize inner hearing and indicates that such hearing could take place in four directions. Bailey also writes about four kinds of mental impressions that can be inwardly heard: “The disciple is taught to be sensitive to ‘impressions’ coming from his own soul and, later, from the Master and the Ashram. He is taught to interpret these impressions correctly by means of his trained and illumined mind; he

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learns to distinguish between that which comes from his own subconscious nature, that which is telepathically recorded as coming from the world of thought and from the minds of other men, and that which comes from the world of spiritual being.”²⁵ Here, “soul” denotes the inner divine voice,²⁶ and “the Master and the Ashram” represent the spiritual kingdom.

The fifth phrase says, “Thus, they fashioned the worlds.” In other words, through fulfilling the earlier phrases, human beings connected the spiritual and material worlds. Bailey speaks of this ability: “Every human being who reaches the goal of light and wisdom automatically has a field of influence that extends both up and down, and that reaches both inwards to the source of light and outwards into the ‘fields of darkness’ ... When large numbers of the sons of men can so act, then the human family will enter upon its destined work of planetary service. Its mission is to act as a bridge between the world of spirit and the world of material forms.”²⁷

15. Seven were his altar sticks, three times seven were the kindling bundles, when the gods, performing the sacrifice, bound the beast Purusa.

Human beings, like their prototype, face seven inward initiations that are milestones for three interrelated schemes of evolution, are subject to various hierophants who administer these initiations, and remain prisoners of the planet until they complete them.

This verse is applicable to either human beings or the Planetary Logos. First, let us consider its application to human beings. Initiations, which are mentioned in the commentary for the fifth verse, occur during inward ceremonies. Bailey writes, “This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil.”²⁸ Thus, initiations could be thought of as milestones for the evolutionary journey of human beings.

An altar stick burning with fire symbolizes an initiation ceremony that is taking place because, as Bailey says, “An initiation is a blaze of illumination.”²⁹ In the verse, the seven altar sticks indicate that human beings face, or have as a prospect, seven initiations on their evolutionary journey. These altar sticks are not yet burning, indicating that the seven initiations do not take place at the beginning of the evolutionary journey but instead lie ahead. Bailey has the same time orientation when she writes, “There are five initiations ahead of the disciple, with two more ahead of the Master, making in all seven initiations.”³⁰ After human beings undergo five initiations, they become a “Master,” which means that they have become a member of the spiritual kingdom and therefore a candidate for the two remaining initiations.

The verse says, “three times seven were the kindling bundles.” Here, the phrase “three times seven” is the literal translation of the original Sanskrit words. Some translators carry out this multiplication and assume that the Sanskrit words denote the number “twenty-one.”³¹ What else could the phrase “three times seven” mean?

The number *seven* has a symbolic meaning in the Rig Veda, as Aurobindo explains: “The number seven plays an exceedingly important part in the Vedic system, as in most very ancient schools of thought. We find it recurring constantly—the seven delights ... ; the seven flames, tongues or rays of Agni ... ; the seven forms of the Thought-principle ... ; the seven rivers ... All these sets of seven depend, it seems to me, upon the Vedic classification of the fundamental principles, the tattvas, of existence ... In the Veda, then, we find the number of the principles variously stated ... But the full number ordinarily recognized is seven.”³²

As in the sixth verse, “kindling” symbolizes the limitations that support the continuation of the evolutionary process. If we regard the number seven as a symbol of completion, then seven “kindling bundles” symbolize a complete scheme of evolution; so three sets of seven kindling bundles symbolize three complete schemes of evolution. These multiple schemes of evolution must refer to different

vehicles of consciousness because more than one scheme cannot be associated with the same vehicle. These schemes must be interrelated because they have common milestones. What might these schemes be? Blavatsky writes, "It now becomes plain that there exists in Nature a triple evolutionary scheme ... or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions."³³

The word *hierophant* comes from the Greek word (*hierophantes*) that means "one who shows sacred things." It was the title of the chief priest at the Eleusinian Mysteries, which were outward initiation ceremonies held in ancient Greece. Bailey uses this title to denote the chief officer at an inward initiation ceremony and says that the identity of this officer depends upon the initiation being taken. For example, she writes, "At the seventh initiation ... the Logos of our scheme on His own plane, becomes the Hierophant,"³⁴ which means that the Planetary Logos Himself administers the seventh initiation.

A human being is a prisoner of the planet, but, as Bailey explains, such a prison house enables evolution to occur: "Into the prison house of form enter all that live; some enter consciously and some unconsciously, and this we call birth, appearance, incarnation, manifestation ... This produces therefore in the world field of awareness a gradual and slow growth towards self-expression, self-appreciation, and self-realisation ... Finally the time arrives when the Principle of Liberation becomes active and a transition is effected out of a prison house that

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cramps and distorts into one that provides adequate conditions for the next development of consciousness."³⁵

The symbols in the above verse also apply to the Planetary Logos because Bailey states: "Our Planetary Logos has for objective seven initiations."³⁶ Bailey goes on to say that "the cycles in the evolutionary process of all these Entities [a Solar Logos, a Planetary Logos, and a human being] may be divided mainly into three groups"³⁷ and that "the 'prisoners of the planet' ... [include] the Planetary Logos."³⁸ Further, she states that the hierophant is "a Cosmic Logos in the initiations of a Solar Logos, and of the three major Planetary Logoi," and is "a Solar Logos in the initiations of a Planetary Logos."³⁹ Here, "Cosmic Logos" denotes a composite Life who is even greater than the Solar Logos.

16. The gods sacrificed with the sacrifice to the sacrifice. These were the first rites. These powers reached the firmament, where the ancient demi-gods and the gods are.

The Planetary Logos for our planet participates in a group sacrifice with the other Planetary Logoi to carry out the will of the Solar Logos, who in turn sacrifices Himself to carry out the will of a still greater composite Life. These sacrifices are prototypes for human activity. In this way, the Logoi and human beings can reach higher levels of achievement, which have already been attained by their ancient forerunners.

Each human being is a composite life that incorporates the lives of the many minuscule

cells in his or her physical body. According to the first, third, fourth, and twelfth verses, the Planetary Logos is a composite life that incorporates the lives of the many human beings living on our planet. The seventh verse indicates that the Solar Logos is a composite life that incorporates the lives of all the Planetary Logoi in our solar system. The above verse indicates that the Solar Logos is a corporate part of a still greater composite Life.

These successive relations show that the Purusha Sukta is based on the philosophical principle of hylozoism, as Bailey explains:

The hylozoistic theory ... posits a living substance, composed of a multiplicity of sentient lives that are continuously swept into expression by the 'breath of the divine Life.' This theory recognizes no so-called inorganic matter anywhere in the universe and emphasizes the fact that all forms are built up of infinitesimal lives, which in their totality—great or small—constitute a Life, and that these composite lives, in their turn, are a corporate part of a still greater Life. Thus eventually we have that great scale of lives, manifesting in greater expression and reaching all the way from the tiny life called the atom (with which science deals) up to that vast atomic life which we call a solar system.⁴⁰

The first sentence in the above verse, "The gods sacrificed with the sacrifice to the sacrifice," may seem paradoxical. According to a hylozoistic perspective, the first-mentioned "sacrifice" is the Planetary Logos for our planet, the "gods" are the other Planetary Logoi in our solar system, and the second-mentioned "sacrifice" is the Solar Logos.

Blavatsky generalizes the first sentence with this statement: "Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson."⁴¹ The Planetary Logoi are part of the greater body of the Solar Logos, so the Planetary Logoi must sacrifice Themselves to the perfection of the Solar Logos, who in turn must sacrifice Himself to the perfection of a still

greater composite Life. Bailey makes similar points: "The Solar Logos expands His consciousness to include the desire of the Cosmic Logos. The Planetary Logos expands His consciousness to measure up to the will and purpose of the Solar Logos."⁴²

The second sentence, "These were the first rites," indicates that these sacrifices by the various Logoi are prototypes for human activity. Accordingly, human beings must sacrifice themselves to the perfection of what they conceive of as their surrounding composite whole. In other words, they must eliminate their limited ideals and forms of pride that would prevent them from working in the best interests of their conceived whole. Moreover, their conceived whole becomes more inclusive over time, just as the conceived whole of the Solar Logos is more inclusive than that of the Planetary Logos. For example, human beings might sacrifice themselves initially for their immediate family, then for their community and nation, and finally for the Planetary Logos. Bailey speaks about that final step in which human beings are "turned toward the conscious sacrifice of all to the furthering of the plans of the Planetary Logos, and to the carrying out of His purposes in group work."⁴³

The final sentence of the verse indicates that each of these sacrifices leads to advancement. Bailey makes a similar point: "Each step up is ever through the sacrifice of all that the heart holds dear on one plane or another, and always must this sacrifice be voluntary."⁴⁴

Conclusion

The Purusha Sukta gives an early account of the history of our planet and how the universe operates. It also depicts the relationships between the Planetary Logos and human beings, the effects of divine sacrifice on the various forms on our planet, and models of human evolution. Can we have confidence in what this Hindu hymn is telling us?

Blavatsky states, "Theosophy is, then, the archaic *Wisdom-Religion*, the esoteric doctrine once known in every ancient country having

claims to civilization,”⁴⁵ and also, “the Rig Veda, the oldest of *all the known* ancient records, may be shown to corroborate the occult teachings in almost every respect.”⁴⁶ The two parts of this article have supported these claims of Blavatsky by showing that the ancient Purusha Sukta, which is in the Rig Veda, is consistent—even in minute detail—with modern theosophical writings.

Paul, in 2 Corinthians 13:1, states: “In the mouth of two or three witnesses shall every word be established.” The ancient Purusha Sukta and modern theosophical writings are two independent witnesses that corroborate each other. Thus, we can have much greater confidence in their common propositions than if we had a single witness.

¹Paul Briens et al., *Reading About the World*, Vol. 1 (3rd ed., Fort Worth, TX: Harcourt Brace College Publishing, 2006), 128; http://www.wsu.edu/~wldciv/world_civ_reader/world_civ_reader_1/rig_veda.html (accessed Dec. 20, 2008).

²All Biblical verses are taken from the King James Version.

³Alice A. Bailey, *The Light of the Soul* (New York: Lucis Publishing, 1927), 130.

⁴Swami Kriyananda, *Conversations with Yogananda* (Nevada City, CA: Crystal Clarity Publishers, 2004), 401.

⁵*Ibid.*, 400.

⁶Alice A. Bailey, *Letters on Occult Meditation* (New York: Lucis Publishing, 1922), 24-26, 28.

⁷Sri Aurobindo, *The Secret of the Veda* (1914-1916; reprint; vol. 15 in *The Complete Works of Sri Aurobindo*, Pondicherry, India: Sri Aurobindo Ashram, 1998), 288, 341.

⁸Sri Aurobindo, *The Synthesis of Yoga* (Pondicherry, India: Sri Aurobindo Ashram, 1957), 520.

⁹Aurobindo, *The Secret of the Veda*, 363.

¹⁰*Ibid.*, 262.

¹¹*Ibid.*, 65-66.

¹²*Ibid.*, 74.

¹³Helena P. Blavatsky, *Isis Unveiled*, Vol. I (Pasadena, CA: Theosophical University Press, 1877), 264.

¹⁴H. P. Blavatsky, *The Secret Doctrine*, Vol. I (1888; reprint; Pasadena, CA: Theosophical University Press, 1977), 479.

¹⁵Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 252.

¹⁶Alice A. Bailey, *Discipleship in the New Age*, Vol. 1 (New York: Lucis Publishing, 1944), 356.

¹⁷*Theosophical Quarterly*, Vol. XXVIII (July 1930; reprint; Kila, MT: Kessinger Publishing, 2003), 12.

¹⁸Alice A. Bailey, *The Soul and Its Mechanism* (New York: Lucis Publishing, 1930), 123.

¹⁹Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing, 1925), 269.

²⁰Alice A. Bailey, *Discipleship in the New Age*, Vol. 2 (New York: Lucis Publishing, 1955), 468.

²¹Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 487.

²²Sri Aurobindo, *The Integral Yoga* (Pondicherry, India: Sri Aurobindo Ashram, 1993), 152.

²³Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Publishing, 1950), 146.

²⁴Bailey, *A Treatise on White Magic*, 537.

²⁵Alice A. Bailey, *The Unfinished Autobiography* (New York: Lucis Publishing, 1951), 276-277.

²⁶Alice A. Bailey, *Esoteric Psychology*, Vol. 2 (New York: Lucis Publishing Company, 1942), 491-492.

²⁷Bailey, *A Treatise on White Magic*, 538.

²⁸Alice A. Bailey, *Initiation, Human and Solar* (New York: Lucis Publishing, 1922), 15.

²⁹Alice A. Bailey, *From Bethlehem to Calvary* (New York: Lucis Publishing, 1937), 105.

³⁰Bailey, *Discipleship in the New Age*, Vol. 2, 309.

³¹Steven J. Rosen, *Essential Hinduism* (Westport, CT: Praeger, 2006), 56.

³²Aurobindo, *The Secret of the Veda*, 97-98.

³³Blavatsky, *The Secret Doctrine*, Vol. I, 181.

³⁴Bailey, *Initiation, Human and Solar*, 92.

³⁵Bailey, *A Treatise on White Magic*, 533-534.

³⁶Bailey, *A Treatise on Cosmic Fire*, 384.

³⁷*Ibid.*, 300.

³⁸Bailey, *A Treatise on White Magic*, 530-531.

³⁹Bailey, *Initiation, Human and Solar*, 126.

⁴⁰Alice A. Bailey, *Esoteric Psychology*, Vol. I (New York: Lucis Publishing, 1936), 149.

⁴¹Helena P. Blavatsky, *Collected Writings*, Vol. VIII (Wheaton, IL: Theosophical Society in America, 2002), 14.

⁴²Bailey, *A Treatise on Cosmic Fire*, 1043.

⁴³*Ibid.*, 821.

⁴⁴Bailey, *Initiation, Human and Solar*, 82.

⁴⁵Blavatsky, *Collected Writings*, Vol. II, 89.

⁴⁶Blavatsky, *The Secret Doctrine*, Vol. II, 606.